Human Rights Education in Africa
Curriculum

LGBT and Human Rights Curriculum

Classroom in Gao, Mali. Photograph by Marco Dormino.

By Melissa Mott and Julianne Parayo
Edited by Sarah Lewinger and S. Garnett Russell

October 2017
Acknowledgments

This curriculum was prepared for the Human Rights in Africa class at Teachers College, Columbia University, in collaboration with UNESCO Dakar and Cheikh Anta Diop University of Dakar, Senegal. We would like to thank Kayum Ahmed, Akemi Yonemura, Oumar Ndongo, Ndèye Borso Tall, Moustapha Fall, Ngolo Katta, and UNESCO’s civil society partners for their review and feedback of the curriculum.
Table of Contents

Introduction and Background … 3

Rationale … 5

Scope and Sequence … 7

Goals … 10

Unit 1: Introduction to Human Rights Within and Beyond Senegal … 11

Unit 2: LGBT Rights and Tolerance in African Literature and Religion … 15

Unit 3: LGBT Rights and Tolerance in Senegalese History and Community … 18

Unit 4: LGBT Rights and Tolerance in Senegalese Politics, Media, and Health … 22

Unit 5: Conclusion and Action for LGBT Rights & Tolerance … 26

Criteria & Guidelines for Final Project … 28

Outcome Assessment … 29

References … 31
Introduction and Background

The Universal Declaration of Human Rights, Article 2, states that: “Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.” Article 5 of the African Charter for Human and Peoples Rights posits that: “Every individual shall have the right to dignity inherent in a human being ... forms of exploitation and degradation of man, cruel, inhuman or degrading punishment and treatment shall be prohibited.” Due to the continuing stigma surrounding the lesbian, gay, bisexual, and transgender (LGBT) community in West Africa, LGBT people are persecuted, and LGBT issues are left unaddressed, in contrast to the growing awareness of human rights in the region.

Associating LGBT education with human rights marks an entrance of LGBT welfare into human rights discourse in Africa.

In Senegal, homophobia is codified in Article 319 of the Penal Code, and LGBT citizens are actively discriminated against. According to a 2014 Pew Global Attitudes Project report, 97% of Senegal residents believe that homosexuality is a way of life that society should not accept. Homosexual activities can be punished with a maximum prison sentence of one to five years. In 2015, the Senegalese government sentenced seven men to six months in prison for engaging in consensual homosexual relations. Neela Ghoshal, the senior LGBT rights researcher for Human Rights Watch, writes that, “The conviction of seven men on homosexuality charges is an affront to a tolerant society as well as Senegal’s commitments under international law” (Human Rights Watch, 2015). The objective of this curriculum is to connect the central principles of Senegalese character (hospitality, tolerance, acceptance, warmth and community)
with LGBT rights, to promote greater tolerance, and dispel the silence that permeates dialogues concerning LGBT issues in Senegal.

This curriculum fills a tangible deficiency in academic engagement concerning LGBT rights and human rights education (HRE). By engaging with specific case studies through historical, religious, literary and political lenses, and learning about Senegalese citizens who are leading the movement for LGBT rights in the country, students will be exposed to the current LGBT issues in Senegal, and how the LGBT struggle for acceptance and freedom is a matter of human rights.
Rationale

In her 2011 speech for International Human Rights Day, Former United States Secretary of State Hillary Clinton definitively stated that, “Gay rights are human rights, and human rights are gay rights.” Following Clinton's speech, the US and the United Kingdom sought to make LGBT rights a consideration in the provision of aid, in the effort to make Africa hospitable to LGBT people (Corey-Boulet, 2012). South Korean statesman and United Nations Secretary General Ban Ki-moon described LGBT rights “one of the great, neglected human rights challenges of our time,” indicating widespread support for the cause. However, the idea of LGBT rights as human rights has been met with far less enthusiasm and even outright hostility by many states and interest groups (Office of the United Nations High Commissioner for Human Rights).

In Senegal, violence against people based on sexual orientation and/or gender identity is widespread. Men who identify as, or are perceived to be, gay are targets of mass vengeance and unwarranted arrests. Abuses have included police beatings and arbitrary detention, physical threats, assaults, verbal abuses, blackmail, extortion, and robbery. Although recent panics over homosexuality cast it as a new and foreign phenomenon, Nath (2010) uses evidence to prove that same-sex relationships have long existed in Senegal, even if the terminology has changed. Nath suggests that what is new is the manipulation of anti-gay sentiment by Senegalese political and religious leaders, which has created an upsurge in homophobic violence. Additionally, the Senegalese media and some religious leaders have contributed to the violence by fear-mongering and spreading rumors about LGBT people. Treatment of LGBT people is worse in countries that have a poor human rights climate. Swiebel (2009) describes how the framing of LGBT rights as human rights has given the issue a moral leverage that is essential to legitimizing it in the eyes of the state.
Given that the intended demographic for this course is students ages 14 to 18, the curriculum has been designed to be an introduction to LGBT rights and human rights, and include age-appropriate activities that are informative and engaging for the students. This age group is targeted because they are old enough to grasp important concepts such as social exclusion, harassment, and bullying, but young enough to be open-minded and inquisitive about people who are different from them. Young people influence the older generations, and help them expand their worldviews. One potential challenge is that older generations need education as well, and this curriculum is not readily applicable for adult learners, since the activities are geared toward young people in a school environment, and it does not address the biases and misconceptions about LGBT people that adults may have internalized. The final project is a way for students to start the conversation about LGBT rights among adults in their community.

The main objective of this curriculum is to allow students to critically engage with LGBT rights and human rights, and for them to leave with a proactive and inclusive mentality in confronting and assessing the highly contested and criminalized reality of LGBT people in Africa. In the UDHR, Article 26.2, it is stated that, “Education … shall promote understanding, tolerance and friendship among all nations, racial or religious groups.” Despite the historical absence of sexuality and gender variance from human rights conventions, we believe that it should be included alongside the other identity categories. For LGBT people, it is not a lifestyle choice, but a fundamental part of their identity, and including LGBT rights in human rights discourse will help advance the goal of equality for LGBT people.
Scope and Sequence

The scope and sequence of this two-week curriculum has been thematically structured, calling upon various concrete sources (i.e. various case studies, literature excerpts, and references) from multiple subjects to highlight the positive principles and moral takeaways from this course. There are five units in this course. Each unit contains two lessons, and each lesson ranges from 45 minutes to an hour in length.

Among these subjects, students will explore LGBT issues through various lenses, including those of religion (specifically Islam), African literature, history, local politics and health. These subjects have been strategically organized throughout this curriculum to allow for situational renderings of the moral values and concerns that demarcate LGBT rights and issues in Senegal. Given that the intended demographic for this course is Senegalese secondary school students in urban schools (ages 14 to 18), the curriculum has been designed to have a clear outline with many activities that allow the students to critically and actively engage with the various concepts and issues concerning LGBT rights in Senegal. The curriculum focuses on Senegalese cultural values to maintain a positive and affirming classroom environment. Local and culturally specific examples have been chosen to highlight key concepts within this curriculum, and establish the LGBT rights as relevant within Senegal.

The first unit of this curriculum will focus on the general principles of Senegalese culture, and will allow students to critically pull from their own knowledge the importance of tolerance, acceptance, hospitality and love. This unit is meant to be introductory and broad. By discussing the communal and inclusive nature of Senegalese culture, the instructor will establish the general tone, vocabulary and dialogue for the rest of the course on LGBT rights and HRE. The second half of the unit uses the example of the Holocaust to show the consequences of not
practicing tolerance in a society that has various demographics, and touches upon the dangers of inaction through the “Bystander Effect.” This unit will serve as a basis for the rest of the classes, and students will be expected to recall the themes explored in this first class, and relate the principles cited to issues and topics within LGBT rights and HRE in discussion.

The second unit will focus on finding these principles within literary contexts and popular documents within African and/or Senegalese culture. The first lesson in this unit focuses on themes within the work of Nigerian author Chinua Achebe, who is one of the most widely-read African writers. Achebe’s 1958 novel *Things Fall Apart* will serve as the primary text for discussion regarding the dangerous social dynamics that can exist within communities, the repercussions of dehumanization, and the importance of freedom from discrimination and degrading treatment. The second lesson in this unit will focus on an example in Islam, in which Allah (God) is the ultimate voice of judgement within The Story of Lūt in the Qur’an. The prophet Lūt witnesses sin when he is assigned to spread Allah’s word in Sodom and Gomorrah. While this story is widely used to condemn homosexuality, a counterargument can be offered in that Allah alone can exact judgement.

The third unit will focus on sociocultural and historical examples of LGBT issues in Senegal. The first two examples are localized case studies concerning Senegalese figures, and include activities which ask students to utilize critical thinking, active listening, and discussion skills. Students will learn about two figures through the lens of human rights discourse, accompanying these case studies with discussions of bullying, tolerance, and acceptance, culminating in a student pledge, and build a greater body of proactive rhetoric geared towards the final project. By examining what differentiates an LGBT individual’s “LGBT identity” vs. “LGBT activity” students will discuss the indigenous and local examples of LGBT life in
Senegal. Unit three will expose students to a real-life case study involving an LGBT leader in Senegal, and facilitate greater comprehension and understanding of LGBT issues.

The fourth unit will focus on the idea of fostering empathy in students. By discussing common experiences like bullying and gossip, students will work towards a deeper understanding of human rights, not as a written document, but as dynamic principles which undergird how we treat each other. By examining how and why it can be difficult to talk about LGBT issues, and citing human rights documents that advocate for LGBT acceptance (i.e. African Coalition for the Defense of Human Rights), students will interact with human rights in a more tangible way. Integrated into unit four are clips from the documentary film *Call Me Kuchu* which illustrate the experience of the first openly gay man in Uganda. This will further strengthen students’ comprehension of LGBT issues.

The fifth unit includes two lessons that allow students to apply their knowledge to a viable plan for addressing LGBT rights within their communities. This unit is the culminating application of knowledge gained throughout this course. Depending on what the students come up with, each student should choose a project, and form groups based on their similar interests. The main takeaway from these lessons is to give students the opportunity to work together on creative projects, events, or plans, that they can implement in their community, to draw attention to how the Senegalese principles relate to LGBT acceptance and human rights. The culminating projects should be participatory and inclusive in nature, and directly address LGBT issues. Alternatively, the entire class can work together to create a collaborative project. Students could approach the final project by making plans for initiatives and/or events that they would hold to promote awareness for LGBT rights.
Goals

1. Promote the connection of Senegalese cultural values with human rights in Unit 1 (*Focus on Local Principles of Character*).

2. Dispel the silence concerning taboo topics related to LGBT issues in modern-day Senegal in Unit 2 (*Involving Community, Calling for Inclusivity*).

3. Engage with specific case studies through various historical, religious, literary and political lenses, and learn about local Senegalese LGBT figures in Units 3 & 4 (*Critical Dialogue & Empowerment*).

4. Call to action for students to participate in the LGBT discourse through the cumulative project in Unit 5 (*Agency for Future Generations*).

In terms of measuring a student’s progress in the course, there are participatory exercises in each lesson. Assessment methods include critical summarization, question-and-answer, brainstorming, discussion, case study analysis, and project-based learning. A student’s ability to actively engage, respectfully listen, and open-mindedly contribute to the class discussion and activities will indicate their success in understanding and applying the course topics to real-life situations.

Educators should create a safe space for honest discussion, and maintain a positive and encouraging atmosphere. This program emphasizes the indisputable need for compassion and tolerance for LGBT people, and ultimately addresses the struggles of LGBT Africans in a manner that promotes constructive dialogue.
Unit 1: Introduction to Human Rights Within and Beyond Senegal

Lesson 1: Senegalese Principles & Proverbs

Materials: Chalkboard or whiteboard, chalk or dry-erase marker, paper, and pens or pencils.

Goals:
- Allow students to review Senegalese cultural values of friendship, love, and tolerance.
- Connect human rights to global citizenship and social responsibility.
- Establish how prejudice, discrimination, and stereotypes conflict with Senegalese cultural values and human rights.

Brainstorm
Time: 15 minutes

1. Write the following questions on the board: What does it mean to be Senegalese? What does it mean to be a good citizen? How does a good citizen think and act?
2. Students will be given 10 minutes to write down their thoughts, and 5 minutes to reconvene as a class and discuss their responses.

Mini Lecture: Human Rights as a Lens
Time: 10 minutes

1. Connect the students’ answers to basic principles of human rights (i.e. respect for others, autonomy, free will, acceptance, and equality).
3. The instructor may choose to read a passage from the UDHR to the class: http://www.unesco.org/education/information/50y/nfsunesco/doc/hum-rights.htm

Partner Activity
Time: 10 minutes

1. Each student will choose a partner for this exercise.
2. Read the following discussion question: What examples of good citizenship and respect for human rights have you seen in your community?
3. The students will turn to each other to discuss the question. Each student has 5 minutes to speak. The instructor should announce when 5 minutes has passed, so the students can switch who is speaking and who is listening.

Short Writing Assignment
Time: 10 minutes

1. Read the following Senegalese proverbs to the class:
   - “There can be no peace without understanding.”
• “Ñit ni lay garabam.” People are medicine for people. We all need each other.

2. Students will select a proverb. In a short paragraph, they will explain what it means to them and how it relates to the basic idea of human rights.

**Discussion**

**Time:** 15 minutes

1. What are Senegalese cultural values (i.e. friendship, love, and tolerance)? How do you see them reflected in your school and community?

2. Connect human rights education (acceptance and equality) to global citizenship and social responsibility.

---

**Lesson 2: The “Bystander Effect”**

**Materials:** Paper and pens, post-it notes, and handouts with an excerpt from the 2006 article “We Are All Bystanders” by Jason Marsh and Dacher Keltner. See below.

**Goals:**

- Understand social responsibility through the example of human rights violations during the Holocaust.
- Foster greater empathy in students.
- Explain the need for “upstanders” in society.

**Short Writing Assignment**

**Time:** 20 minutes

1. Distribute sheets of paper with the following passage about the “bystander effect”:

   • *Every day we serve as bystanders to the world around us—not just to people in need on the street but to larger social, political, and environmental problems that concern us, but which we feel powerless to address on our own. ‘The bystander is a modern archetype, from the Holocaust to the genocide in Rwanda to the current environmental crisis,’ says Charles Garfield, a clinical professor of psychology at the University of California, San Francisco, School of Medicine. ‘Why,’ asked Garfield, ‘do some people respond to these crises while others don’t?’ In the shadow of these crises, researchers have spent the past few decades trying to answer Garfield’s question. Their findings reveal a valuable story about human nature: Often, only subtle differences separate the bystanders from the morally courageous people of the world. Most of us, it seems, have the potential to fall into either category. It is the slight, seemingly insignificant details in a situation that can push us one way or the other.*

2. The instructor will write the following questions on the board: What does it mean to be Senegalese? What does it mean to be a good citizen? How does a good citizen act, think, and consider others?

3. With the above passage in mind, students will respond to the following discussion prompt:
• Have you ever helped someone in distress? Maybe it was an emergency, or perhaps they just needed some assistance. Has someone ever helped you in a time of need? How does it feel to need help? How does it feel to help someone?

4. Each student will choose a partner. They will share the scenario described in the short writing assignment with each other, then work together to brainstorm other realistic scenarios in which someone might need their help.

**Fictional scenario**
**Time:** 10 minutes

1. Read the following scenario to the class:
   • You are heading home from school for the evening. As you leave campus, you notice a girl lying on the sidewalk. She is not moving. She looks familiar, but you do not personally know her. Some people are whispering and pointing at her, but nobody stops to help.

2. Students respond to the questions:
   • What do you think you would do in this situation?
   • What do you think most people would do in this situation?

**Mini-lecture: The “Bystander Effect” and the Holocaust**
**Time:** 10 minutes

1. The instructor will cover topics including:
   • The rise of Nazism.
   • The dehumanization and scapegoating process.
   • The genocide of the Jews, Romani, LBGT, and disabled people.
   • How this connects to the “bystander effect” and how we can be “upstanders” (the opposite of someone who allows injustice to occur).

**Pledge Activity #1**
**Time:** 15 minutes

1. Read this quote to the class: “The only thing necessary for the triumph of evil is for good men to do nothing.” – Edmund Burke

2. The class silently thinks about the quote for a minute or two, and together, the class writes a group pledge about how they will combat the “Bystander Effect” at school.

3. Concentrate on the difference between being a bystander and an “upstander.” Draw upon the previous lessons in the pledge, discussing Senegalese cultural values and human rights.

4. Students will write their own short personal pledges about how they plan to be “upstanders” on a post-it note. After, they will stick the post-it notes to the board or a wall so their classmates can read the various pledges.

**Discussion and Debrief**
**Time:** 5 minutes
1. Ask the following discussion questions:
   - What is the difference between a bystander and an “upstander”?
   - How can we be “upstanders” in our communities?
   - Does Senegalese culture encourage being an “upstander”? How so?

2. Students read each other’s pledges. Encourage them to affirm each other’s pledges with positive and constructive feedback.
Unit 2: LGBT Rights and Tolerance in African Literature and Religion

Lesson 3: Literary analysis, African Literature, Chinua Achebe

Materials: Chalkboard or whiteboard, chalk or dry-erase marker, paper and pens, five handouts with excerpts from Chinua Achebe’s novel *Things Fall Apart* (see page 16).

Goal:
- Understand how diversity and tolerance make a community stronger.

Quote Reactions

Time: 15 minutes

1. Read aloud 1 - 2 Chinua Achebe quotes:
   - “Nobody can teach me who I am. You can describe parts of me, but who I am - and what I need - is something I have to find out myself.”
   - “Privilege, you see, is one of the great adversaries of the imagination; it spreads a thick layer of adipose tissue [fat] over our sensitivity.”

2. Ask the students:
   - What do you think this person is trying to say?
   - Do you think it relates to the current reality of society? Why or why not?
   - Have you heard of Chinua Achebe? What do you know about him? Have you heard of *Things Fall Apart*? What do you know about the novel? Why is it important?

Mini-lecture: Who is Chinua Achebe?

Time: 10 minutes

1. The instructor will cover topics including:
   - Description of Chinua Achebe’s life and work.
   - Significance of Achebe’s work.

Discussion

Time: 30 minutes

1. Divide the class into five groups, and give each group a handout with a different literary excerpt. The group will read and discuss the excerpt, using the following questions to guide the discussion. One person in each group will take notes, writing down keywords that emerge during the discussion.
   - What do you think this character or narrator is trying to say about people in the community?
   - Does this quote have anything to do with Senegalese values?
   - How does this quote relate to human rights?
   - What does this quote say about how we should treat other people?
2. After about 20 minutes has passed, the groups will share their keywords, and the instructor will write them on the board.

3. Students will look at the keywords on the board and spend a couple minutes noting how they relate to Senegalese values and human rights.

**Handout #1**
Ogbuef Ezedudu, who was the oldest man in the village, was telling two other men when they came to visit him that the punishment for breaking the Peace of Ani had become very mild in their clan. “It has not always been so,” he said. “My father told me that he had been told that in the past a man who broke the peace was dragged on the ground through the village until he died. But after a while this custom was stopped because it spoiled the peace which it was meant to preserve.”

**Handout #2**
Perhaps down in his heart Okonkwo was not a cruel man. But his whole life was dominated by fear, the fear of failure and of weakness. It was deeper and more intimate that the fear of evil and capricious gods and of magic, the fear of the forest, and of the forces of nature, malevolent, red in tooth and claw. Okonkwo’s fear was greater than these. It was not external but lay deep within himself.

**Handout #3**
“You think you are the greatest sufferer in the world? Do you know that men are sometimes banished for life? Do you know that men sometimes lose all their yams and even their children? Do you know how many children I have buried—children I begot in my youth and strength? Twenty-two. I did not hang myself, and I am still alive. Have you not heard the song they sing when a woman dies? ‘For whom is it well, for whom is it well? There is no one for whom it is well.’ I have no more to say to you.”

**Handout #4**
With a father like Unoka, Okonkwo did not have the start in life which many young men had. He neither inherited a barn nor a title, nor even a young wife. But in spite of these disadvantages, he had begun even in his father’s lifetime to lay the foundations of a prosperous future. It was slow and painful. But he threw himself into it like one possessed. And indeed he was possessed by the fear of his father’s contemptible life and shameful death.

**Handout #5**
A man who calls his kinsmen to a feast does not do so to save them from starving. They all have food in their own homes. When we gather together in the moonlit village ground it is not because of the moon. Every man can see it in his own compound. We come together because it is good for kinsmen to do so.

**Lesson 4: Literary analysis, Religious Text, The Story of Lūt**

**Materials:** See Lesson 3. Handouts with The Story of Lūt:
There should be enough handouts for students to read along with a partner. If this is not possible, the instructor may choose to read the story aloud to the class.

**Goals:**
- Teach students how the Qur’an upholds importance of tolerance.
- Prompt students to consider why it is problematic to judge and slander others.

**Brainstorm**
**Time:** 10 minutes

1. Ask the following questions and have the students give quick answers. Write down keywords from their answers on the board:
   - What does it mean to be a good person?
   - What does it mean to judge someone?
   - Are personal judgements ever dangerous? Why or why not?
2. Discuss equality and tolerance in relation to the students’ answers. Connect their answers to Senegalese values and human rights. Tell the students to look for similar themes in the following reading.

**The Story of Lūt Activity**
**Time:** 20 minutes

1. Pass out handouts and have students read the excerpts from The Story of Lūt. They may write notes on the pages and underline important phrases. 10 minutes.
2. Working in pairs, the students will summarize the story to each other in their own words, and tell each other their favorite or most interesting parts of the story. The instructor will observe the students’ comprehension. 10 minutes.

**Guiding Questions for Discussion**
**Time:** 15 minutes

1. Use the following questions for a 15-minute class discussion. Write down keywords from the discussion on the board:
   - In the story, who is the final judge of people?
   - What does this story say about human rights, if anything?
   - Is it important to be tolerant of others? Why or why not?
   - According to this religious text, how should we treat others?

**Mini-lecture: The Qur’an and Human Rights**
**Time:** 10 minutes

1. The instructor will cover topics to reinforce the meaning of the story, including:
   - Allah as the ultimate judge of humankind.
   - Why it is problematic to judge others.
   - Allah calls for love, tolerance, and peaceful negotiation. After all, the only task he required of the Prophet Lūt was to talk and negotiate with people.
Unit 3: LGBT Rights and Tolerance in Senegalese History and Community

Lesson 5: LGBT in Senegalese History and Community

Materials: Paper and pens, and handouts with the excerpt from the 2013 article “The Origins of Senegalese Homophobia” by Babacar M’Baye (see page 19).

Goals:
• Understand why bullying is cruel and dangerous.
• Learn about LGBT history in Senegal.

Short Writing Assignment
Time: 10 minutes

1. Have students write answers to the following questions on a piece of paper:
   • What is your favorite hobby or activity? Describe what you enjoy the most about it. How does it make you feel?
   • Have you ever been mocked for your favorite hobby or activity?
   • What would you do if you were mocked for it?

Partner Activity
Time: 5 minutes

1. Students turn and talk to their partner, sharing their responses about their favorite hobbies, whether they have ever been singled out or bullied for it, and what they would do if they were.
2. Ask the students to discuss whether people should be mocked for doing something they love that does not hurt anyone. Is it ever acceptable behavior?

Guiding Questions for Discussion
Time: 10 minutes

1. Have you ever been singled out for your identity?
2. How is bullying a form of discrimination and prejudice that goes against Senegalese cultural values and/or human rights?
3. What does it mean to be respectful to someone’s identity? Why is it important to treat others with respect, even if they are different from you?

Group Discussion
Time: 10 minutes

1. What kind of roles are visible in the community (i.e. mothers, wives, friends)?
2. What jobs do people have?
3. Do you think that everyone contributes to society in their own way?
4. Why is it important to have diverse jobs, talents, and roles in a community?
Diversity and Bullying Activity
Time: 20 minutes

1. Read the excerpt below:
   - In Senegalese society, goor-jiggens have made tremendous contributions in fashion, popular culture, and other areas that have helped to modernize the country. According to Agence de Presse Sénégalaise, “Next to the griotte families, the ‘gor djiguènes’ (homosexuals or transvestites) were the first makeup and hairdressing professionals of Senegal (2003); they participate in baptizing and wedding ceremonies and other events and count the diri yankès (distinguished ladies) among their clients. Likewise, for most of the twentieth century, goor-jiggens have intermingled with wealthy individuals, businesspersons, and political leaders in Senegal. By interacting with such individuals, they became a recognizable community in both pre- and post-independence Senegal and made vital contributions to the country’s modernity and development.

2. After the students have finished reading, have them quietly close their eyes and place their heads on their desks. Read the statements below aloud to the class. Create a chart to record how many students agreed and disagreed with each statement. Compare and discuss your findings at the end of the activity.
   - Bullying/harassment occurs within our school community.
   - I have witnessed, perpetrated or been a target of bullying.
   - Students who are, or who are perceived to be, gay are targets of bullying.
   - I have been ridiculed, harassed, or hurt because of who I am.
   - I believe that the student body has the power to do something about bullying.
   - I believe that adults, including parents, teachers, coaches, and administrators, have the power to do something about bullying.

3. Once the students’ responses have been recorded, have them open their eyes.
4. Ask the students: What do you notice about the chart? Does anything surprise you? If so, what, and why? How can we work together to end bullying? Have the class share their answers, and briefly speak about the negative effects of bullying.

Lesson 6: The Face of LGBT: Maniang Kassé (Case Study)

Materials: Paper and pens, one large sheet of paper, and a screen to show a film clip.

Goals:
- Teach students about the plight of a real-life Senegalese LGBT person.
- Strengthen overall comprehension of LGBT issues.

Discussion Rules
Time: 10 minutes

1. Write down the students’ answers on a large sheet of paper to be hung up in class. State that these are the classroom’s rules for conversations involving sensitive topics.
   - How should we conduct class discussions?
• How should we respond if a classmate says something we disagree with?
• If someone shares personal information, how should we behave?
• How can we make sure this classroom is a welcoming, safe, and productive learning environment?

**Preliminary Questions for Activity**
**Time:** 10 minutes

1. Do you think that everyone has the right to live the way they want, if they are not hurting anyone else? How does this statement relate to human rights?
2. What does it mean to be a free person?
3. Do you think that everyone is a free person?

**Short Writing Assignment**
**Time:** 10 minutes

1. Read the following scenario aloud to the students. Let them think for a couple minutes, then have them write a paragraph responding to the questions. Encourage students to relate their responses to previous lessons.
   - There is a lady named Maniang. She wants to be happy, free, and accepted. She wants to be true to herself, and still be a part of her community, her family, and her home. She goes out in public wearing a dress. However, people do not think that she should wear a dress, go out in public, or participate in the community. In fact, everyone in the community shames her when she wears a dress. She gets put in jail multiple times because her community does not allow her to be herself. Maniang leaves home to find a place where she can be happy and free, and accepted. She misses home, but she must find a new country for her safety and well-being. Is her reality fair? What injustices has she faced? Would it be difficult to live like Maniang? Can you imagine why Maniang’s community does not accept her?

**Mini Lecture: The Story of Maniang Kassé**
**Time:** 5 minutes

1. This is the story of Maniang Kassé, a modern-day Senegalese transgender woman.
2. Gender: “The social attributes and opportunities associated with being male and female. These attributes [and] opportunities are socially constructed and are learned through socialization processes” (UNESCO 2016).
3. Transgender: “A person whose gender identity differs from their sex at birth. Transgender people may be male-to-female (female identity and appearance) or female-to-male (male identity and appearance). Transgender people may be heterosexual, homosexual or bisexual” (UNESCO 2016).
4. Growing up, Maniang struggled to understand why she felt different from others.
5. When she began to live as a woman, her community shunned her due prejudice, even though transgender people have existed in Senegal for a long time.
6. She was sent to jail, and the Senegalese media covered her case in a biased manner.
7. She left Senegal, and now lives in France, where she is not persecuted for being
transgender.

**Film Clip and Discussion**

**Time:** 10 minutes

1. Play a clip from the 2012 documentary *Call Me Kuchu*:
   - [https://www.youtube.com/watch?v=OiuJ_eaE4h8](https://www.youtube.com/watch?v=OiuJ_eaE4h8)
2. After the clip has been shown to the class, ask the following question to the class:
   - Is it acceptable to ignore the right of privacy in the supposed interest of the public?
   - How does this relate to human rights?
3. Tell the class that Article 12 of the UDHR clearly states, “No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation.”
Unit 4: LGBT Rights and Tolerance in Senegalese Politics, Media, and Health

Lesson 7: LGBT in Senegalese History and Community

Materials: Masking tape, chalkboard or whiteboard, chalk or dry-erase marker, paper and pencil, handouts describing a current event from local news (one or two paragraphs length), and post-it notes.

Goals:
- Critically examine how and why it is difficult to talk about LGBT rights and issues.
- Learn more about how rumors and gossip can hurt community members.

Reporter Activity
Time: 15 minutes

1. Choose three volunteers to be “reporters.” Explain that you will call them in one by one. Ask them to leave the room.
2. Distribute handouts of the news story to the rest of the class.
3. Call the first reporter into the room. Have a student read the description of the news story aloud to the class and the reporter.
4. Call in the second reporter. Ask the first reporter to repeat all the details they can remember to the second reporter.
5. Call in the third reporter and ask the second reporter to repeat the news story, with as many details as possible.
6. The third reporter faces the class and repeats the news story as they remember it being told.
7. As the students listen to the reporters, they should mark the handout. Students should place a single line under the information that the first reporter correctly recalled. For the second reporter, students should circle the information that is retained. For the third reporter, students should put parentheses around the remembered details.
8. Be sure to give positive reinforcement to each reporter. It is difficult to remember detailed stories and recount them to a large group. Have the students give a round of applause to each reporter after they have finished.

Discussion
Time: 10 minutes

1. How did the report change?
2. Did important details get left out?
3. How does this exercise relate to gossip and rumors?
4. How do rumors affect one’s reputation and self-esteem?

Accountability Activity
Time: 15 minutes

1. Students will line up on the straight line of masking tape placed on the floor.
2. Explain that they will be asked a series of questions, and they are expected to respond as honestly as possible. Tell them that what is shared in the classroom stays in the classroom – no gossiping about each other’s answers.

3. If they answer “yes” to a question, they should quietly take one step over the line. For each “yes” answer, they are to take one step further. If their answer is “no,” they will remain in place. There are 15 questions, so please ensure there is enough room for 15 average-sized steps before placing the masking tape line:
   - Has anyone ever rolled his or her eyes at you?
   - Have you ever rolled your eyes at someone?
   - Has anyone ever ignored you on purpose?
   - Have you ever ignored someone on purpose?
   - Have you ever been the subject of a rumor?
   - Have you ever repeated a rumor?
   - Has anyone ever been nice to your face then talked about you behind your back?
   - Have you ever been excluded?
   - Has anyone ever gossiped about you?
   - Have you ever been cyber-bullied (social media, telephone, text messaging, etc.)?
   - Have you ever cyber-bullied anyone?

Discussion
Time: 20 minutes

1. How do you feel about this activity? Did you learn anything new? If so, what?
2. How do you feel about gossiping, spreading rumors, and judging others?
3. How can this behavior affect a person’s reputation? Why might it be dangerous?
4. Tell students they need to be aware of the following negative situations:
   - Someone “directs” them to behave in a way that would hurt another person (i.e. asking a question like, “That person is ugly, right?”)
   - Someone you trusted uses information that you gave them against you.
   - Someone is nice to your face, but gossips about you behind your back.
   - Someone verbally or physically attacks weaker people. This can be as simple as bumping or shoving them in-between classes, or calling them a rude name.
   - Someone wants you to change something fundamental about yourself.
   - Someone wants you to choose between friends.
5. Conclude by emphasizing the importance of treating each other with respect. They do not have to like everyone, but they should respect each other. If they cannot say something nice about someone, they should not say anything at all.
6. Additional questions for discussion:
   - What happens when you say something about another person that is untrue?
   - How does this affect them? How does this affect you?
   - How does dishonesty conflict with Senegalese principles and human rights?

Pledge Activity #2
Time: 10 minutes
1. Using the following prompts, have students write pledges to their peers and community on post-it notes. Students will place them on the board, or on a large sheet of paper, to save.
   - What do human rights mean to you? What purpose do they serve in your life?
   - In Senegal, we believe in treating people…
   - My hope for my community is that…
   - What could your peers and/or community do to uphold human rights?
   - Regardless of someone’s identity, I believe we should…
   - Share your beliefs on equality, tolerance, and acceptance.

Lesson 8: The Face of LGBT: Jupiter Ndiaye (Case Study)

Materials: Chalkboard or whiteboard, chalk or dry-erase marker, paper and pens, handouts with discussion prompts (see page 25), and a screen to show a film clip.

Goals:
- Strengthen overall comprehension of LGBT issues.
- Foster empathy for LGBT people.

Short Writing Assignment
Time: 15 minutes

1. Read this paragraph aloud to students. After a few minutes, have them write their responses to this prompt:
   - You are a well-known and respected journalist. You become friends with a person. You tell this friend secrets about your personal life, and this friend decides to go behind your back and reveal your secrets. People around you start gossiping. People at work start talking about your personal life. You try to talk with this friend to understand why they violated your trust. Instead, a physical fight breaks out between the two of you. You win the fight, but you have hurt your friend in the process. You go to jail, and no one supports you. When you are released, you have lost your good reputation as a journalist, and your career is destroyed. How do you feel? Are you to blame for your actions? Who is responsible? What would you do now?

2. Have the students share their responses with each other.

Mini-lecture: The Story of Jupiter Ndiaye
Time: 5 minutes

1. Tell the class that this is the story of Jupiter Ndiaye, a Senegalese journalist who had his personal life exposed, and was condemned by the public for being homosexual.
2. He was unable to peacefully resolve his problem, and went to jail.
3. The Senegalese media portrayed him in a negative light.
4. Because of widespread homophobia, very few people listened to his perspective, even though he was a well-known and respected journalist in Senegal.
Socratic Seminar Circle Discussion

Time: 30 minutes

1. Arrange the students into groups of three to four students, depending on class size. Each group will have a handout with questions.
2. Set the timer for five minutes. After, have each group switch handouts. Each handout contains a different topic for discussion, based on the story of Jupiter Ndiaye.
   - **Handout #1 - Human Rights:** Is what happened to Jupiter N. related to human rights? How so? Do you think what happened to him was fair or unfair? How so?
   - **Handout #2 - Bullying:** In your opinion, was Jupiter N. bullied? Why or why not? How did the behavior of others directly affect his life?
   - **Handout #3 – Acceptance:** According to what we learned about tolerance and acceptance, do you think Jupiter N. was tolerated or accepted by his community? Why or why not? How might tolerance and acceptance have changed the situation? Are tolerance and acceptance the same?
   - **Handout #4 - Bystander Effect:** Define the “Bystander Effect” in your group, and decide whether it affected Jupiter’s situation. How did real-life bystanders either help or fail him?
   - **Handout #5 - Equality:** What is equality and what does it mean to treat someone as an equal and as part of the community, despite having different opinions and/or identities? Why is this important to being a good citizen?
3. After each group has discussed all five questions, have students share their answers.
4. Ask the class the following questions, and have a few students respond:
   - What was the most interesting or surprising part of your group discussion?
   - What did you and your group agree on? What did you disagree on?
   - Did you learn anything new from your peers, and if so, what?
   - Why did we do this activity?
5. Show this clip from the 2012 documentary *Call Me Kuchu* (4 minutes):
   - https://www.youtube.com/watch?v=xI2IW7xKuNI
6. Ask the students: Do you believe the human rights doctrines that we have reviewed protect everyone in a society? Should people have the right to their identity, and to be themselves?
Unit 5: Conclusion and Action for LGBT Rights & Tolerance

Lesson 9: Practicing Tolerance, Friendship, Love, and Acceptance

Materials: Chalkboard or whiteboard, chalk or dry-erase marker, pledges from previous classes, paper and pens, and handouts with guiding questions (bottom of page).

Review of Pledges from Lessons 2 and 7
Time: 10 minutes

1. How can we support those in the community who are vulnerable and/or marginalized?
2. Do you remember the pledges from Lessons 2 and 7? What did you write down?
3. After everything we have learned, how will you put the pledges into action?
4. Write the students’ answers on the board.

Explanation of Final Project
Time: 5 minutes

1. Read aloud the Criteria & Guidelines for Final Projects (page 28).
2. Take a tally of the students who are interested in which project.
3. Help the class split into small groups (ideally three to five students per group) based on their shared interests and which project they would like to work on.

Final Project Workshop
Time: 40 minutes

1. Distribute the handouts with the guiding questions to help students construct their projects. Continue to refer to the Criteria & Guidelines for Final Projects.
2. This session is for brainstorming and outlining final projects.
3. Next class, the students will present their project ideas to the class, either as a poster, video, PowerPoint, or handout to share with their peers.
4. Guiding questions for discussion:
   - Do we want to design a creative project or an event?
   - How can we ensure that everyone in the group has an important role?
   - How many people will come to the event, or to view the creative project?
   - Do we need help setting up, or permission to use certain space / materials?
   - What materials will we need for this project?
   - What activities will we do in the event?
   - Who will be invited to our event or to see the creative project? Are we going to invite other students, teachers, and/or parents? Will it be accessible to the public?
   - How can we make the project relate to human rights? How can we incorporate the idea of accepting people who are different into the project?
   - How will we advertise the projects?
5. In the last 5 minutes, call together the class and have them clean up their workspaces. Tell them that they must be ready to present their final project topics for the next class. Each presentation should be approximately 5 minutes long.

Lesson 10: Presentations on Final Projects

Materials: Snacks, beverages, plates, cups, napkins, and a screen for students to display their PowerPoints and/or videos (if needed).

Class Reflection and Feedback
Time: 15 minutes

1. Have the students write their answers to the following questions on a piece of paper. Tell them not to write their name down on the paper.
   - What did you learn from this class?
   - What surprised you in this class?
   - Is there anything you still want to learn about human rights and/or LGBT issues that was not covered in this class? What is it?
   - Overall, how do you feel about this class? What activities did you like and why? What activities did you dislike and why?
2. Collect their answers for feedback and reference.
3. Give the students a few minutes to take a snack and beverage and return to their desk.
4. Direct the students’ attention to the first group presenting. Decide on the order of the group presentations beforehand.

Presentations of Final Projects
Time: 40 minutes

1. Have each group present their final projects to the class. Each group has 5 minutes to tell the class about their project.
2. After each presentation, the class should have at least 2 minutes to give feedback to the group, asking clarifying questions and providing suggestions.
3. Make sure to give a round of applause after every student group’s presentation.
4. At the end of the presentations, give closing remarks and final comments to the groups. Let them chat among themselves and enjoy the snacks for a few minutes. Feel free to take a group picture with the class displaying their presentations.
Criteria & Guidelines for Final Projects: “Call to Action”

Each student should choose a project to focus on, and form groups based on their shared interests. Projects will be implemented in school and/or the larger community to draw attention to how Senegalese cultural values relate to human rights and tolerance.

The final projects do not have to focus on LGBT rights if that is highly controversial in the community. However, final projects must express the importance of acceptance and inclusion.

Students can choose one of two options:

1. **Artistic Rendering or Creative Project**
   - An art project, such as making a wall out of colored paper with messages of equality and acceptance on each sheet of paper, or a painting that upholds the ideas of inclusion and love. Either the class can make it together, or the small groups can create their own art projects.

2. **Event or Plan for an Outreach Initiative**
   - A school festival or gathering where people can talk about how to build a more inclusive and accepting community.
   - An event or performance that raises awareness about human rights and tolerance.
### Outcome Assessment

<table>
<thead>
<tr>
<th>Points</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Engagement in Class</strong></td>
<td>Student proactively contributes to class by offering ideas and asking questions more than once per class.</td>
<td>Student proactively contributes to class by offering ideas and asking questions once per class.</td>
<td>Student rarely contributes to class by offering ideas and asking questions.</td>
<td>Student never contributes to class by offering ideas and asking questions.</td>
<td>(Blank)</td>
</tr>
<tr>
<td><strong>Listening, Questioning, and Discussing</strong></td>
<td>Student listens, discusses, and asks questions. Regularly makes original and thoughtful comments.</td>
<td>Student listens, discusses, and asks questions.</td>
<td>Student has difficulty listening to peers. Rarely participates, and/or interrupts classmates.</td>
<td>Student does not listen, quarrels with classmates, refuses to consider new ideas, and tries to prevent the class from reaching agreements.</td>
<td>(Blank)</td>
</tr>
<tr>
<td><strong>Behavior</strong></td>
<td>Student is never disruptive during class.</td>
<td>Student is rarely disruptive.</td>
<td>Student is occasionally disruptive.</td>
<td>Student is frequently disruptive.</td>
<td>(Blank)</td>
</tr>
<tr>
<td><strong>Preparation</strong></td>
<td>Student is always prepared with assignments and required class materials.</td>
<td>Student is usually prepared.</td>
<td>Student is rarely prepared.</td>
<td>Student is never prepared.</td>
<td>(Blank)</td>
</tr>
<tr>
<td><strong>Problem-Solving</strong></td>
<td>Student actively seeks and suggests solutions to problems.</td>
<td>Student improves upon solutions suggested by other students.</td>
<td>Student does not offer solutions, but is willing to try solutions suggested by classmates.</td>
<td>Student does not offer solutions, nor work with others who are trying to solve problems.</td>
<td>(Blank)</td>
</tr>
<tr>
<td><strong>Group Work</strong></td>
<td>Student helps complete group assignments.</td>
<td>Student usually helps complete group work.</td>
<td>Student occasionally helps complete group work.</td>
<td>Student does not work well with others, shows little to</td>
<td>(Blank)</td>
</tr>
<tr>
<td>has a positive attitude toward classmates, helps divide tasks evenly between the group, and successfully contributed to the final project.</td>
<td>usually has a positive attitude toward their classmates, and successfully contributed to the final project.</td>
<td>sometimes demonstrates a negative attitude toward others’ work, and contributed to the final project.</td>
<td>no interest in completing group work, often demonstrates a negative attitude toward others’ work, and did little to nothing to contribute to the final project.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

TOTAL POINTS: ____ / 24 points
References

Anonymous. (2016). Interview conducted by Melissa Mott and Julianne Parayo on LGBT rights and references with Anonymous [online interview].


