Critical Analysis How do we know what we know?
Lesson 1: Immigration and Oral Histories
Lesson 2: Stereotyping Economic Disparities

Luiz Jiménez, *Cruzando El Rio Bravo [Border Crossing]* 1989
Doing Social Justice

The Doing Social Justice curriculum is an opportunity to inspire students to act! It is a platform in which students will learn that empathy is a skill that needs to be nurtured. Moreover, it’s a place where students can learn about who they are in the context of the world they live in. You are encouraged to bring your students for multiple visits, but we understand that it is not always possible. If you would like to choose themes that are relevant to your teaching and create a custom one visit, we would love to work with you in facilitating this.

During this unit, students will discuss some difficult topics, including bias, prejudice, mental health issues, and immigration. They will also be thinking about how people make their voices heard. Let your students know that your classroom is a safe place, and as such, they should feel comfortable exploring serious ideas and topics. They can feel okay being in disagreement with their peers. You may wish to use Glenn Singleton’s *Four Agreements* (handout provided) if you don’t already have something in place for safe classroom conversations.

How to Use This Guide

This guide provides additional context for what your students will experience when visiting the museum. Pre- and post-visit lessons target a variety of curricular areas including art, English language arts, social studies, psychology, and sociology. They ask students to think critically and solve problems. Lesson plans are carefully aligned to provide either an entry into the conversations that will take place in the galleries, or further ideas that were constructed during time spent at the Blanton. We recommend that you teach them in order and within two weeks of your museum visits.

You will notice that lessons vary in duration from thirty minutes to two hours, and many include extensions for both the classroom and home. Specific TEKS are outlined within each lesson plan; subjects addressed are noted on the *Teaching Timeline*. The timeline will help you quickly assess the content of all six lessons, as well as let you know what materials are needed.

The *Doing Social Justice* curriculum, both in the museum and classroom, is organized around three themes that build upon one another: Context, Critical Analysis, and The Inspiration to Act. It has been written for middle and high school students, with TEKS aligned to grades 7-12. You are encouraged to adapt lessons to meet the needs of your students and to fit your teaching objectives.
Please get in touch to let us know how things went! We would love to see pictures of students at work or of completed projects. Don’t hesitate to share suggestions for how we can improve our teacher resource materials. Email us at education@blantonmuseum.org.

**Blanton Education**

For more information about education programs at the Blanton, including teacher resources, school programs, opportunities for families and public audiences, please visit www.blantonmuseum.org.

Support for School Programs at the Blanton is provided by the Buena Vista Foundation, the Burdine Johnson Foundation, Jeanne and Michael Klein, the CFP Foundation, Nordstrom, the Susan Mayer Art Enrichment Endowment, and by grants from the Texas Commission on the Arts and Texas Women for the Arts.

Additional support is provided by The Brown Foundation, Inc. Education Endowment and the Burdine Johnson Foundation Education Endowment.
The Four Agreements of Courageous Conversations

1. Stay engaged: Staying engaged means “remaining morally, emotionally, intellectually, and socially involved in the dialogue” (p.59)

2. Experience discomfort: This norm acknowledges that discomfort is inevitable, especially, in dialogue about race, and that participants make a commitment to bring issues into the open. It is not talking about these issues that create divisiveness. The divisiveness already exists in the society and in our schools. It is through dialogue, even when uncomfortable, the healing and change begin.

3. Speak your truth: This means being open about thoughts and feelings and not just saying what you think others want to hear.

4. Expect and accept nonclosure: This agreement asks participants to “hang out in uncertainty” and not rush to quick solutions, especially in relation to racial understanding, which requires ongoing dialogue (pp.58-65).

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<td>Post: <em>Mental Health and Identifying Bias</em></td>
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<td>Essential Question (TBD)</td>
<td>How can we examine our context to mine for bias? What can we learn from artists who use their voice for social justice?</td>
<td>What is the purpose and value of oral histories in relation to understanding immigration issues?</td>
<td>What are the contemporary issues related to race inequity in our schools?</td>
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<td>Focus Works of Art for Post-visit Lessons</td>
<td>Yayoi Kusama <em>No. 62.A.A.A.</em></td>
<td>Raphael Soyer <em>Transients</em></td>
<td>Shirin Neshat <em>Gada, Sayed</em></td>
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<td>Essential Question (TBD)</td>
<td>In thinking about mental health, can I identify my bias? What are some ways in which to cope with stress, depression, anxiety?</td>
<td>What are the stigma’s that surround wealth, poverty and unemployment? Where do these stigmas’ come from?</td>
<td>How is empathy a catalyst for action?</td>
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<td>Art, English Language Arts, Social Studies, Sociology</td>
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<td>Duration</td>
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<td>Essential Question</td>
<td>What is the purpose and value of oral histories in relation to understanding immigration issues?</td>
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<td>Abstract</td>
<td>Students will consider differing attitudes towards immigration issues. Students will read oral history stories, and consider why they are archived and what they might be able to capture.</td>
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<td>Focus Work of Art</td>
<td>Luiz Jiménez (El Paso, TX 1940-2006, Hondo, New Mexico) <em>Cruzando El Rio Bravo [Border Crossing]</em>, 1989, Painted fiberglass 126 in. x 40 in. x 51 in.</td>
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<td>Learning Objectives</td>
<td>Students will be able to:</td>
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<td>• think about their opinions regarding common immigration statements</td>
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<td>• think about the purpose and value of oral histories</td>
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<td>Vocabulary</td>
<td>Immigration, Immigrant, Oral history, Naturalization, policy (See hand out for definitions)</td>
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<td>Materials</td>
<td>Image, handouts, envelopes, computer access if possible</td>
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<td>About the Artwork/Artist</td>
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<td>Jiménez, a Mexican-American from El Paso, attended UT and got a BS in art and architecture in 1964. He worked in his father’s sign shop, where he learned to weld and to spray paint. Jiménez used auto paint in much of his work, which lends a sleek and industrial quality to marginalized subjects. He was inspired by Mexican muralists, Pop art, European baroque, El Paso folk art, and Chicano culture. He believed his work had a social purpose which explored the mythologies of West (vaqueros, American Indians) and attempted to rethink the American dream in Hispanic terms.</td>
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*Border Crossing* was inspired by his father and grandmother’s illegal immigration to the United States over the Rio Grande (Rio Bravo in Mexico) in search of a better life. A possible explanation for the position of the woman, might be that the man is a “coyote” and was paid to carry the woman and child across shallow river so that their wet clothes and shoes would not betray the nature of their journey when they tried to quickly blend in with local citizens upon arrival.

Much of Jiménez’s work is intended to displayed in public; he believed sculptures should be integral to the space they occupy and the culture in which they exist.
Lesson Components

PART 1
Total time: 45 min.
- Warm up
- Small Group Activity
- Close Looking

Adjust timing as needed

PART 2
Total time: 40 Min.
- Oral Histories
- Reflection

Warm up (5 min.)
Write the word immigration on the board, ask students to call out as many associated words as they can think of. Record answers on the board.

Teachers Tip: Remind students to be mindful of other students, and that the classroom is a safe space where what is said may not necessarily reflect the opinion of the speaker.

Small Group Activity (15- 20 min.)
Teacher Prep
Precut four copies of these statement and put them in individual envelopes. (see handout out for printable version.)

In small groups students will receive an envelope of statements, ask the group to discuss each statement and sort them into four categories, (strongly agree, agree, disagree, strongly disagree.) As a whole class feedback answers.
1. There are too many immigrants coming to the United States.
2. The U.S. government should put more Immigration and Naturalization Service border patrol agents on the border with Mexico.
3. Illegal immigrants take away jobs from U.S. citizens.
4. U.S. immigration policy has been fair to all groups entering the U.S.
5. If a country is having economic problems, the U.S. should allow its residents to come here for a better life.
6. Immigration has helped the United States.
7. Having a variety of cultures and languages in America benefits everyone.
8. Most immigrants come to the U.S. just to get on welfare.
9. Everyone who comes to the U.S. should be required to learn English.
10. If a country is having political problems, the U.S. should allow persecuted citizens from this country to seek asylum here.

Source: PBS, The New Americans

Close Looking (20 min.)
Spend 1 minute silently looking at the image of Border Crossing. Next, ask students to DESCRIBE what they see. After taking full inventory, students should move on to ANALYZING the artwork.

- Who do you think these people are?
- What are they doing? What emotions do the figures express?
- When and where do you think this takes place?
- Consider the scale of the work, what could this contribute to its meaning?
- How does the artist create the mood of the piece?
- What further questions does this artwork raise?

Oral histories (30 Min.)

Teacher Prep
If you have access to a computer and screen, access the short oral history stories found at the Braceroarchive with your students – If not use the examples on the handout.

Have students read through the short oral histories that detail the stories of journeys across the border, and life after.

Questions:

- Why are these stories archived?
- What might their purpose be?
- What more would you like to know?
- Why might people want to share these stories?
- What questions do you think the interviewer may have asked?

Ask students to write down answers in pairs.
**Reflection (10 minutes)**

Use these prompt questions to allow students to reflect

- What I heard that surprised me was...
- One thing that shocked me was...
- Something I learned from the oral histories was...
- One thing I thought was important from the interviews was...
- From what I heard read, I have a question or would like to know more about...

**Assessments**

Assess student comprehension throughout the lesson by asking clarifying questions and checking for understanding.

**Extended Project**

Students should conduct their own oral history interviews with first or second generation immigrants.

- Brainstorm ways to find appropriate interviewees (through their immediate family, friends, neighbors, English Language classes, church, community groups etc.)
- Consider ways to approach potential interviewees
- *What language will you conduct the interview in? Will you need an interpreter?*
- Write a brief paragraph about chosen interviewee, i.e. name, age, where they are from etc.
- Research the country that your interviewee is from
- Use class time to prepare questions and discuss, *what do you want to find out and why?*
- Conduct Interview
Luiz Jiménez, *Cruzando El Rio Bravo (Border Crossing)*, 1989, Painted fiberglass, 320.04 cm x 101.6 cm x 129.54 cm, 126 in. x 40 in. x 51 in., Blanton Museum of Art, University of Texas at Austin, Gift of Jeanne and Michael Klein, 2013

Immigration and Oral History
Glossary

**Immigration**: to come into a country of which one is not a native for permanent residence (Merriam Webster)

**Immigrant**: a person who comes to a country to take up permanent residence (Merriam Webster)

**Oral History**: recorded information about the past that you get from talking to people about their experiences, families, etc. (Merriam Webster)

**Naturalization**: to allow (someone who was born in a different country) to become a new citizen (Merriam Webster)

**Policy**: a high-level overall plan embracing the general goals and acceptable procedures especially of a governmental body (Merriam Webster)

Further Reading and Resources

http://www.pbs.org/independentlens/newamericans/newamericans.html (PBS) A selection of stories from immigrants from different countries

http://www.pbs.org/pov/thesixthsection/ The Sixth Section captures the dynamic form of cross-border organizing through the story of ‘Grupo Union,’ a small band of Mexican immigrants in upstate New York who devote themselves to raising money in order to rebuild the town they left behind.

http://www.pbs.org/americanfamily/latino1.html A writer explains his journey

http://fnsnews.nmsu.edu/ Provides daily news coverage of events taking place in the U.S.-Mexico border region.

https://15minutehistory.org/2013/09/04/mexican-migration-to-the-us/


Immigration and Oral History
Opinion Statements

1. There are too many immigrants coming to the United States.

2. The U.S. government should put more Immigration and Naturalization Service border patrol agents on the border with Mexico.

3. Undocumented immigrants take away jobs from U.S. citizens.

4. U.S. immigration policy has been fair to all groups entering the U.S.

5. If a country is having economic problems, the U.S. should allow its residents to come here for a better life.

6. Immigration has helped the United States.

7. Having a variety of cultures and languages in America benefits everyone.

8. Most immigrants come to the U.S. just to get on welfare.

9. Everyone who comes to the U.S. should be required to learn English.

10. If a country is having political problems, the U.S. should allow persecuted citizens from this country to seek asylum here.

Source: http://www.pbs.org/independentlens/newamericans/foreducators_lesson_plan_02.html (PBS)
Oral Histories

What is an Oral History?

Oral histories are created when one person (the interviewer) interviews another person (the interviewee) about a specific time period in the interviewee's life or a specific topic they can recall. The interviewer takes the interviewee's responses and creates a text of the interviewee's words told through the point of view of the interviewee. This is not necessarily an exact transcript of what the interviewee says. The final piece of writing should capture the voice and spirit of the interviewee.

They also questioned people on literacy. My uncle called me aside, when he came to take us off. He said, "Your mother doesn't know how to read." I said, "That's all right." For the reading you faced what they called the commissioners, like judges on a bench. I was surrounded by my aunt and uncle and another uncle, who's a pharmacist. My mother was in the center. They said she would have to take a test for reading. So one man said, "She can't speak English." Another man said, "We know that. We will give her a siddur." You know what a siddur is? It's a Jewish book. The night they said this, I knew that she couldn't do that and we would be in trouble. Well, they opened the siddur. There was a certain passage they had you read. I looked at it and I saw right away what it was. I quickly studied it—I knew the whole paragraph. Then I got underneath the two of them there—I was very small—and I told her the words in Yiddish very softly. I had memorized the lines and I said them quietly and she said them louder so the commissioner could here it. She looked at it and it sounded as if she was reading it, but I was doing the talking underneath. I was Charlie McCarthy! —Arnold Weiss, Russian, at Ellis Island in 1921, age 13

When I came to United States for the first time it was very hard for me to cross the border. I spent two weeks in Tijuana trying to cross the border. The INS caught me and put me in jail for one month. My family thought I had died. They were very sad. When I left, I promised I had to cross the border and that's why I'm here. I never got back until I got my resident card and I want to get my citizenship soon. When I was in Mexico before I came to United States, I enjoyed the holidays in my Rancho. The fair was fantastic and the food was very good. I recommend the beaches the sand and the beautiful ocean water isn't that cold and you can ride motorboats. The restaurants sell good seafood especially fresh fish and shrimps. Now my life is very good. I have a job and I'm studying to get a better job to support my family and help my children with their homework. My goal in the future is to be a welder and make good money and to buy my own house. —Remigio

Source: [http://www.pbs.org/independentlens/newamericans/foreducators_lesson_plan_09.html#SamplePassage](http://www.pbs.org/independentlens/newamericans/foreducators_lesson_plan_09.html#SamplePassage) (PBS)
GLOSSARY OF EDUCATION TERMS

The following terms and definitions are often associated with and provide a common, working language for ADL’s anti-bias programs and resources.

A

ABILITY: Having the mental and/or physical condition to engage in one or more major life activities (e.g., seeing, hearing, speaking, walking, breathing, performing manual tasks, learning, or caring for oneself).

ABLEISM: Prejudice and/or discrimination against people with mental and/or physical disabilities.

ACTIVIST: Someone who gets involved in activities that are meant to achieve political or social change; this also includes being a member of an organization which is working on change.

AGEISM: Prejudice and/or discrimination against people because of their real or perceived age. Although ageism is often assumed to be bias against older people, members of other groups, such as teens, are also targets of prejudice and/or discrimination based on their age.

AGGRESSOR: Someone who says or does something harmful or malicious to another person intentionally and unprovoked.

ALLY: Someone who speaks out on behalf of someone else or takes actions that are supportive of someone else.

ANTI-BIAS: An active commitment to challenging prejudice, stereotyping and all forms of discrimination.

ANTI-SEMITISM: Prejudice or discrimination that is directed towards Jews. Anti-Semitism is based on stereotypes and myths that target Jews as a people, their religious practices and beliefs, and the Jewish State of Israel.
B

**BIAS**: An inclination or preference either for or against an individual or group that interferes with impartial judgment.

**BIGOTRY**: An unreasonable or irrational attachment to negative stereotypes and prejudices.

**BISEXUAL**: A person who is emotionally, physically and/or romantically attracted to some people of more than one gender.

**BULLYING**: Repeated actions or threats of action directed toward a person by one or more people who have (or are perceived to have) more power or status than their target in order to cause fear, distress or harm. Bullying can be physical, verbal, psychological or any combination of these three. Bullying behaviors can include name-calling, obscene gesturing, malicious teasing, rumors, slander, social exclusion, damaging a person’s belongings, threats and physical violence.

**Bystander**: Someone who sees something happening and does not say or do anything.

C

**CLASSISM**: Prejudice and/or discrimination against people because of their real or perceived social and economic status.

**COMING OUT (OF THE CLOSET)**: To be “in the closet” means to not share a part of one’s identity. Some LGBTQ people choose to disclose that part of their identity in some situations (to be “out”) and not in others (to be “closeted”). To “come out” is to publicly declare one’s identity, sometimes to one person in conversation, sometimes to a group or in a public setting. Coming out is a lifelong process. In each situation, a person must decide where they are at that point in time with their identity. In each new situation, a person must decide whether or not to come out.

**CONFRONTER**: Someone who speaks out when an incident of bias takes place. The role of confronter can be filled by other people (allies) or by targets themselves.

**CULTURE**: The patterns of daily life learned consciously and unconsciously by a group of people. These patterns can be seen in language, governing practices, arts, customs, holiday celebrations, food, religion, dating rituals and clothing, to name a few.

**CULTURAL APPROPRIATION**: When people use specific elements of a culture (e.g. ideas, symbols, images, clothing) without regard for that culture. It usually happens when one group exploits the culture of another group, often with little understanding of the group’s history, experience and traditions.

**CYBERBULLYING**: The intentional and repeated mistreatment of others through the use of technology, such as computers, cell phones and other electronic devices. Cyberbullying includes, but is not limited to,
sending mean, hurtful or threatening messages or images about another person; posting sensitive, private information about another person for the purpose of hurting or embarrassing the person; and pretending to be someone else in order to make that person look bad and/or to intentionally exclude someone from an online group.

D

**DISABILITY:** A mental or physical condition that restricts an individual’s ability to engage in one or more major life activities (e.g. seeing, hearing, speaking, walking, breathing, performing manual tasks, learning, working or caring for oneself).

**DISCRIMINATION:** The denial of justice and fair treatment by both individuals and institutions in many arenas, including employment, education, housing, banking and political rights. Discrimination is an action that can follow prejudicial thinking.

**DIVERSITY:** Means different or varied. The population of the United States is made up of people from different places and from diverse racial and cultural groups.

E

**ETHNICITY:** Refers to a person’s identification with a group based on characteristics such as shared history, ancestry, geographic and language origin, and culture.

**EQUALITY:** Everyone having the same rights, opportunities and resources. Equality stresses fairness and parity in having access to social goods and services.

**EQUITY:** Everyone getting what they need in order to have access, opportunities and a fair chance to succeed. It recognizes that the same for everyone (equality) doesn’t truly address needs and therefore, specific solutions and remedies, which may be different, are necessary.

G

**GAY:** A person who is emotionally, physically and/or romantically attracted to some other people of the same gender. Can be used to refer to people of all genders, though it is used most commonly to refer to males. Some women and girls choose not to identify as gay, but as lesbian.

**GENDER:** The socially-defined “rules” and roles for men and women in a society. The attitudes, customs and values associated with gender are socially constructed; however, individuals develop their gender identities in two primary ways: through an innate sense of their own identity and through their life
experiences and interactions with others. Dominant western society generally defines gender as a binary system—men and women—but many cultures define gender as more fluid and existing along a continuum.

**GENDER EXPRESSION**: Refers to the ways in which people externally communicate their gender identity to others through behavior, clothing, haircut, voice and emphasizing, de-emphasizing or changing their bodies’ characteristics. Gender expression is not an indicator of sexual orientation.

**GENDER IDENTITY**: How an individual identifies in terms of their gender. Since gender identity is internal, one’s gender identity is not necessarily visible to others.

**GENDER ROLE**: The set of roles and behaviors expected of people based on gender assigned at birth.

**HETEROSEXISM/HOMOPHOBIA**: Prejudice and/or discrimination against people who are or who are perceived to be lesbian, gay, bisexual, transgender or queer (LGBTQ). While *homophobia* is usually used to describe a blatant fear or hatred of LGBT people, *heterosexism* is a broader term used to describe attitudes and behaviors based on the belief that heterosexuality is the norm. Other related, specific, terms are transphobia and biphobia.

**HETEROSEXUAL/STRAIGHT**: A person who is emotionally, physically, and/or romantically attracted to some members of another gender.

**IMPlicit Bias**: The unconscious attitudes, stereotypes and unintentional actions (positive or negative) towards members of a group merely because of their membership in that group. These associations develop over the course of a lifetime beginning at a very early age through exposure to direct and indirect messages. When people are acting out of their implicit bias, they are not even aware that their actions are biased. In fact, those biases may be in direct conflict with a person’s explicit beliefs and values.

**INEQUALITY**: An unfair situation when some people have more rights or better opportunities than other people.

**INEQUITY**: refers to a lack of fairness or justice; unfair and avoidable differences in treatment or experience.

**INJUSTICE**: A situation in which the rights of a person or a group of people are ignored or disrespected.

**INTERSEX**: A general term used for a variety of conditions in which a person is born with a reproductive or sexual anatomy that doesn’t seem to fit the typical definitions of female or male.
**ISLAMOPHOBIA:** Prejudice and/or discrimination against people who are or who are perceived to be Muslim, and a fear or dislike of Islamic culture.

**LESBIAN:** A woman who is emotionally, physically and/or romantically attracted to some other women.

**MICROAGGRESSIONS:** The everyday slights, indignities, put-downs and insults that people of color, women, LBGT populations and other marginalized people experience in their day-to-day interactions. Microaggressions can appear to be a compliment but contain a “metacommunication” or hidden insult to the target groups to which it is delivered. They are often outside the level of conscious awareness of the perpetrator, which means they can be unintentional. These messages may be sent verbally (“you speak good English”), nonverbally (clutching one’s purse more tightly) or environmentally (symbols like the confederate flag or using American Indian mascots).¹

**MULTICULTURAL:** Means many or multiple cultures. The United States is multicultural because its population consists of people from many different cultures.

**NAME-CALLING:** The use of language to defame, demean or degrade individuals or groups.

**NATIONALITY:** Solely refers to a person’s citizenship by origin, birth, or naturalization.

¹ The term microaggressions was coined in the 1970s. This definition is from Derald Wing Sue’s *Microaggressions in Everyday Life* (4:24 mins., John Wiley & Sons, 2010); [www.youtube.com/watch?v=BJL2P0JsAS4](http://www.youtube.com/watch?v=BJL2P0JsAS4), accessed 2/18/14. Derald Wing Sue, a Columbia University professor who did a study and wrote a book on microaggressions.
P

**PREJUDICE:** Prejudging or making a decision about a person or group of people without sufficient knowledge. Prejudicial thinking is frequently based on stereotypes.

Q

**QUEER:** An umbrella term used to refer to lesbian, gay, bisexual and transgender people. Some use as an alternative to “LGBT” in an effort to be more inclusive. Depending on the user, the term has either a derogatory or an affirming connotation, as many within the LGBT community have sought to reclaim the term that was once widely used in a negative way.

**QUESTIONING:** Refers to people who are in the process of understanding and exploring their sexual orientation or gender identity. They are often seeking information and support during this stage of their identity development.

R

**RACE:** Refers to the categories into which society places individuals on the basis of physical characteristics (such as skin color, hair type, facial form and eye shape). Though many believe that race is determined by biology, it is now widely accepted that this classification system was in fact created for social and political reasons. There are actually more genetic and biological differences within the racial groups defined by society than between different groups.

**RACISM:** Prejudice and/or discrimination against people based on the social construction of race. Differences in physical characteristics (e.g. skin color, hair texture, eye shape) are used to support a system of inequities.

**RELIGION:** An organized system of beliefs, observances, rituals and rules used to worship a god or group of gods.

**RELIGIOUS BIGOTRY:** Prejudice and/or discrimination against people based on their religious beliefs and/or practices.
SCAPEGOATING: Blaming an individual or group for something based on that person or group’s identity when, in reality, the person or group is not responsible. Prejudicial thinking and discriminatory acts can lead to scapegoating.

SEXISM: Prejudice and/or discrimination against people based on their real or perceived sex. Sexism is based on a belief (conscious or unconscious) that there is a natural order based on sex.

SEXUAL IDENTITY: Sexual identity labels include “lesbian,” “gay,” “bisexual,” “bi,” “queer,” “questioning,” “heterosexual,” “straight,” and others. Sexual identity evolves through a developmental process that varies depending on the individual. Sexual behavior and identity (self-definition) can be chosen. Though some people claim their sexual orientation is also a choice, for others this does not seem to be the case.

SEXUAL ORIENTATION: Determined by one’s emotional, physical and/or romantic attractions. Categories of sexual orientation include, but are not limited to; gay, lesbian, attracted to some members of the same gender; bisexual, attracted to some members of more than one gender; and heterosexual, attracted to some members of another gender.

SOCIOECONOMIC STATUS: An individual’s or family’s economic and social position in relation to others, as measured by factors such as income, wealth and occupation.

STEREOTYPE: An oversimplified generalization about a person or group of people without regard for individual differences. Even seemingly positive stereotypes that link a person or group to a specific positive trait can have negative consequences.

STRAIGHT ALLY: Any person outside the LGBTQ community who supports and stands up for the rights of LGBTQ people.

TARGET: Someone against whom mistreatment is directed.

TRANSGENDER: An umbrella term for people whose gender identify differs from the sex they were assigned at birth and/or whose gender expression do not match society’s expectations with regard to gender roles. The term may include identities such as: transsexual, gender queer, gender nonconforming, FTM, MTF, and gender-variant. Transgender people may or may not choose to alter their bodies hormonally and/or surgically.

TRANSPHOBIA: Fear or hatred of transgender people; transphobia is manifested in a number of ways, including violence, harassment, and discrimination.
**TRANSSEXUAL:** An older term for people whose gender identity is different from their assigned sex at birth who seek to transition from male to female or female to male. Many do not prefer this term because it is thought to sound overly clinical.

**WEIGHTISM:** Prejudice and discrimination against overweight and obese people.

**XENOPHOBIA:** Prejudice and/or discrimination against anyone or anything that is perceived to be foreign or outside one’s own group, nation or culture. Xenophobia is commonly used to describe negative attitudes toward foreigners and immigrants.

**PROVIDED BY:** Education Division
Support for School Programs at the Blanton is provided by the Buena Vista Foundation, the Burdine Johnson Foundation, the CFP Foundation, the Susan Mayer Art Enrichment Endowment, and by grants from the Texas Commission on the Arts and Texas Women for the Arts.

Additional support is provided by The Brown Foundation, Inc. Education Endowment and the Burdine Johnson Foundation Education Endowment.
Critical Analysis: How do we know what we know?
Lesson 2: Stereotyping Economic Disparities

Raphael Soyer, Transients, 1936
Doing Social Justice

The Doing Social Justice curriculum is an opportunity to inspire students to act! It is a platform in which students will learn that empathy is a skill that needs to nurtured. Moreover it’s a place where students can learn about who they are in the context of the world they live in. You are encouraged to bring your students for multiple visits, but we understand that is not always possible. If you would like to choose themes that are relevant to your teaching and create a custom one visit, we would love to work with you in facilitating this.

During this unit, students will discuss some difficult topics, including bias, prejudice, mental health issues, and immigration. They will also be thinking about how people make their voices heard. Let your students know that your classroom is a safe place, and as such, they should feel comfortable exploring serious ideas and topics. They can feel okay being in disagreement with their peers. You may wish to use Glenn Singleton’s Four Agreements (handout provided) if you don’t already have something in place for safe classroom conversations.

How to Use This Guide

This guide provides additional context for what your students will experience when visiting the museum. Pre- and post-visit lessons target a variety of curricular areas including art, English language arts, social studies, psychology, and sociology. They ask students to think critically and solve problems. Lesson plans are carefully aligned to provide either an entry into the conversations that will take place in the galleries, or further ideas that were constructed during time spent at the Blanton. We recommend that you teach them in order and within two weeks of your museum visits.

You will notice that lessons vary in duration from thirty minutes to two hours, and many include extensions for both the classroom and home. Specific TEKS are outlined within each lesson plan; subjects addressed are noted on the Teaching Timeline. The timeline will help you quickly assess the content of all six lessons, as well as let you know what materials are needed.

The Doing Social Justice curriculum, both in the museum and classroom, is organized around three themes that build upon one another: Context, Critical Analysis, and The Inspiration to Act. It has been written for middle and high school students, with TEKS aligned to grades 7-12. You are encouraged to adapt lessons to meet the needs of your students and to fit your teaching objectives.
Please get in touch to let us know how things went! We would love to see pictures of students at work or of completed projects. Don’t hesitate to share suggestions for how we can improve our teacher resource materials. Email us at education@blantonmuseum.org.

Blanton Education

For more information about education programs at the Blanton, including teacher resources, school programs, opportunities for families and public audiences, please visit www.blantonmuseum.org.

Support for School Programs at the Blanton is provided by the Buena Vista Foundation, the Burdine Johnson Foundation, Jeanne and Michael Klein, the CFP Foundation, Nordstrom, the Susan Mayer Art Enrichment Endowment, and by grants from the Texas Commission on the Arts and Texas Women for the Arts.

Additional support is provided by The Brown Foundation, Inc. Education Endowment and the Burdine Johnson Foundation Education Endowment.
The Four Agreements of Courageous Conversations

1. **Stay engaged:** Staying engaged means “remaining morally, emotionally, intellectually, and socially involved in the dialogue” (p.59)

2. **Experience discomfort:** This norm acknowledges that discomfort is inevitable, especially, in dialogue about race, and that participants make a commitment to bring issues into the open. It is not talking about these issues that create divisiveness. The divisiveness already exists in the society and in our schools. It is through dialogue, even when uncomfortable, the healing and change begin.

3. **Speak your truth:** This means being open about thoughts and feelings and not just saying what you think others want to hear.

4. **Expect and accept nonclosure:** This agreement asks participants to “hang out in uncertainty” and not rush to quick solutions, especially in relation to racial understanding, which requires ongoing dialogue (pp.58-65).

<table>
<thead>
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<td><strong>Essential Question (TBD)</strong></td>
<td>How can we examine our context to mine for bias? What can we learn from artists who use their voice for social justice?</td>
<td>What is the purpose and value of oral histories in relation to understanding immigration issues?</td>
<td>What are the contemporary issues related to race inequity in our schools?</td>
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<td><strong>Focus Works of Art for Post-visit Lessons</strong></td>
<td>Yayoi Kusama No. 62.A.A.A.</td>
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<td>Shirin Neshat Gada, Sayed</td>
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<tr>
<td><strong>Essential Question (TBD)</strong></td>
<td>In thinking about mental health, can I identify my bias? What are some ways in which to cope with stress, depression, anxiety?</td>
<td>What are the stigma’s that surround wealth, poverty and unemployment? Where do these stigmas’ come from?</td>
<td>How is empathy a catalyst for action?</td>
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**MVP**  
Doing Social Justice

**Sequence**  
Post Lesson for Museum Visit 2

**Lesson Title**  
Stereotyping Economic Disparities

**Grade Level/s**  
7-12

**Subject Area/s**  
Art, English Language Arts, Social Studies, Sociology

**Duration**  
2 class periods

**Essential Questions**  
What are the stigma’s that surround wealth, poverty and unemployment? Where do these stigmas’ come from?

**Abstract**  
Students will discuss the feelings and effects of the great depression, and relate them to our lives today. They will have the opportunity to discuss the stigmas surrounding, wealth poverty and homelessness, and critically analyze where these stigmas come from.

**Focus Work of Art**  
Raphael Soyer  
*Transients*, 1936  
Oil on canvas  
37 1/2 in. x 34 1/8 in.

**TEKS Correlations**

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<td>§110.32. b. 1, 20, 21, 22, 23, 24, 25, 26</td>
<td>§113.42. c. 29, 30, 31</td>
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**Learning Objectives**  
Students will be able to:  
1. Reflect on the varying stereotypes and stigmas involved in economic disparities  
2. Create a visual essay of their vision of today’s economic society.

**Vocabulary**  
**Transient** n.  a person who is staying or working in a place for only a short time.  
**The Great Depression** - a drastic decline in the world economy resulting in mass unemployment and widespread poverty that lasted from 1929 until 1939.  
**Poverty, homeless, stereotypes, stigma, abandoned, addiction, subsidized housing** (see handout for complete glossary)
| Materials  | • Image: *Transients*  
|           | • Handouts  
|           | • Links to resources  
|           | • Copy of socioeconomic simulation game  
|           | • Scissors, paper  
|           | • Popsicle sticks  
|           | • Newspaper  
|           | • Masking tape  
|           | • Building materials of various quality (for game)  |
|           | [http://www.povertyusa.org/poverty-resources/education-center/grades-6-12/](http://www.povertyusa.org/poverty-resources/education-center/grades-6-12/)  
|           | [http://playspent.org/](http://playspent.org/)  |
| About the Artwork/Artist | Raphael Soyer was one of the leading proponents of a painting style called *Social Realism*, whose aim was to document the social and political mood of life during the years of the *Great Depression*. While other Social Realists, like Philip Evergood, were known for their searing indictments of poverty, Soyer’s tone was gentler and more sympathetic, though no less a call to action.  
|           | His renderings of individuals, like these men waiting for public assistance, encourage the viewer to identify with the subjects and to empathize with their boredom and despair. Each weathered face in this group is an individual portrait—in fact, the figure on the left is Walter Broe, a homeless man who the artist employed as a model on many occasions, and the yawning figure toward the right rear is Raphael Soyer himself.  
|           | Drawing and painting from models provided the foundation for Soyer’s practice, and he gained his carefully articulated insights from direct observation. His brand of realism was marked by its unflinching honesty and uncommon humanity. In many ways his paintings act as counterpoints to the great documentary photographs of the era taken by artists such as Dorothea Lange and Walker Evans.  
Lesson Components

- Warm up
- Activities
  - Context Conversation
  - Look Back to the Art
  - Simulation Game
- Reflection

(Adjust timing as needed)

**Warm-up** (5-10 min.)
Spend 1 minute silently looking at the art. Next, ask students to DESCRIBE what they see. After taking full inventory, students should move on to ANALYZING the artwork.

**Questions:**
- Who do you think these people are?
- What are they doing? What emotions do the figures express?
- When and where do you think this takes place?
- In what socio-economic class do the people live?
- How does the artist create the mood of the piece?
- What might the characters say if they were to speak to you?

**Activities** (35 min.)

**Context Conversation:** The Great Depression (see handout).

**Questions:**
- What was it, and who did it affect?
- What do we already know?

**Teachers Tip**

America’s Great Depression began as a result of the stock market crash in October 1929. Many businesses closed leaving people without work. By 1932 approximately one fourth of America’s population was unemployed. With so many people out of work, people began to live as transients, travelling the country as they searched for work, shelter and food for themselves and family. In large cities, the bread line and soup kitchens became a common sight.

**Look Back to the Art**

**Questions:**
- How do you think the people in Soyer’s work have been affected by the depression?
- What do these affects have on your mental state and mood? (Possible answers include: poverty, hunger, depression, work shortages, low wage, feelings of anxiety and fear.)
- Can we see these affects today? (Possible answers include: low wages, high prices for food/housing/gas, homelessness, discrimination.)

Discuss ideas in pairs, and then share as a wider class.

**Simulation Game** (15 min.)

This game mimics socio-economic inequities. It can be played simply in 15 minutes or extended (see attached guide for more detailed instructions)

1. Select two people to be the custodians of materials and divide the rest of the group into four teams.
2. Teams should try to make a structurally sound tower using materials available for “purchase” from the custodians, via the use of tokens.
3. Each team will start with an unequal amount of tokens in with which to buy materials. (Tokens can be physical or kept as a tally by the custodians – the initial amounts should also be kept secret from the other groups).
4. The game is played in rounds of 5 minutes, at the beginning of each round, teams are given a “pay day” (50% of original token allotment) and the opportunity to buy materials.
5. At the end, towers will be judged on structural integrity.

**Questions:** How do the towers compare to each other? What does this tell us about access? Should the towers be judged on the same criteria? Identify where you noticed an inequality? How did you feel during the games?

**Reflection** (10 min.)

**Question:**
- What stereotypes does society project on those with economic disparities? *(Have students think about both the wealthy and the economically disadvantaged).*
Use post it notes to write down stereotypes and stick to board.  
*(Teacher Tip)* Remind students that these are not necessarily their opinions, but ones they may have heard, and to be mindful of the opinions and backgrounds of others. This can also be done in smaller groups.

After collecting up the stereotypes, **discuss** what if any are the stigmas attached to these, *(reiterating that these are difficult conversations, and do not necessarily represent the person saying them)*

Questions:
- Where do these stereotypes come from?
- What are the factors influencing our knowledge?

**Invite students to critically analyze what, why and how they know what they know.**

### Assessments
Assess student comprehension throughout the lesson by asking clarifying questions and checking for understanding.

### Extended Project
Invite students to create a visual essay using magazines, internet images, and newspaper showing the various economic realities of today. This could include professions, past times, foods, cars, vacations etc. It will be up to the student to use the space, as they wish depending on what they want to say. For example, they may want to show a divide, or to overlap images, to integrate or manipulate the images etc.

Arrange the students work so everyone can see them. **Was it difficult to find images? Were there ones you wanted but couldn’t find? Where did you find the images of the wealthy? the poor? Did you find examples of stereotyping? Was there an equal variety of images? Why or why not? Did magazines tend to show one over the other? What can we say about the role of the media in terms of stereotyping?**

### Community Extensions
Visit this site to take your advocacy efforts further.  
[https://www.dosomething.org/us](https://www.dosomething.org/us)

Projects include:
- Collecting first aid supplies for local shelters
- Organize a food drive for the local food bank.
- Post flyers with helpful hotline numbers for homeless youths.
- Collect gift cards to donate to local domestic violence shelters
- Collect used board games to donate to family shelters
Raphael Soyer *Transients*, 1936, Oil on canvas, 95.3cmx86.7cm, (37 1/2 in. x 34 1/8 in.) Blanton Museum of Art, University of Texas at Austin, Gift of Mari and James A. Michener, 1991

*Stereotyping Economic Disparities*
The Great Depression

The worldwide economic downturn that began in 1929 and lasted until about 1939. It was the longest and most severe depression ever experienced by the industrialized Western world, sparking fundamental changes in economic institutions, macroeconomic policy, and economic theory. Although it originated in the United States, the Great Depression caused drastic declines in output, severe unemployment, and acute deflation in almost every country of the world. Its social and cultural effects were no less staggering, especially in the United States, where the Great Depression represented the harshest adversity faced by Americans since the Civil War.

The timing and severity of the Great Depression varied substantially across countries. The Depression was particularly long and severe in the United States and Europe; it was milder in Japan and much of Latin America. Perhaps not surprisingly, the worst depression ever experienced by the world economy stemmed from a multitude of causes. Declines in consumer demand, financial panics, and misguided government policies caused economic output to fall in the United States, while the gold standard, which linked nearly all the countries of the world in a network of fixed currency exchange rates, played a key role in transmitting the American downturn to other countries. The recovery from the Great Depression was spurred largely by the abandonment of the gold standard and the ensuing monetary expansion. The economic impact of the Great Depression was enormous, including both extreme human suffering and profound changes in economic policy.

Source: https://www.britannica.com/event/Great-Depression

Further Reading

http://www.pbs.org/wgbh/amERICANexperience/features/timeline/rails-timELine/ (PBS)
http://www.history.com/topics/great-depression (The History Channel)
https://www.britannica.com/topic/depression-economics
https://www.britannica.com/topic/unemployment
https://www.britannica.com/event/American-Civil-War
https://www.britannica.com/topic/exchange-rate
Definition of Terms
Source: Merriam-Webster's Learner's Dictionary

Poverty
- the state of being poor
- a lack of something
- the state of one who lacks a usual or socially acceptable amount of money or material possessions

Homeless
- having no home or permanent place of residence

Stereotype
- to believe unfairly that all people or things with a particular characteristic are the same

Stigma
- a set of negative and often unfair beliefs that a society or group of people have about something

Addiction
- a strong and harmful need to regularly have something (such as a drug) or do something (such as gamble)
- an unusually great interest in something or a need to do or have something
- compulsive need for and use of a habit-forming substance (as heroin, nicotine, or alcohol) characterized by tolerance and by well-defined physiological symptoms upon withdrawal; 
  broadly: persistent compulsive use of a substance known by the user to be harmful

Unemployment
- the state of not having a job
- the total number of people who do not have jobs in a particular place or area
- money paid by the government to someone who does not have a job

Breadline
- a line of people who are waiting to receive free food
- the breadline; the level of income at which someone is considered poor
Minimum Wage

: an amount of money that is the least amount of money per hour that workers must be paid according to the law

For state by state statistics see: http://www.raisetheminimumwage.com/pages/minimum-wage-state

For Housing Type definitions see: http://homebaseforhousing.org/Education/Definitions.cshtml
Photographs taken from: [Great Depression Photo Essay](www.english.illinois.edu)


Stereotyping Economic Disparities
Unemployed men vying for jobs at the American Legion Employment Bureau in Los Angeles during the Great Depression.

Simulation Game

This game mimics socio-economic inequities. The goal is to make the most structurally sound tower, with the resources available to each team. It can be played simply in 15 minutes or extended.

Game Prep: Decide whether you would like to use physical tokens, or whether teams will be given an amount that is simply written down, and tallied. If using physical tokens, these should be made prior to the start of the game. Make sure there is enough materials for at least a 15-minute game.

1. Select two people to be the ‘custodians of materials’ and divide the rest of the group into four teams.
   - materials could include tape, paper, cardstock, newspaper, glue, scissors. Each item should be given a price which is fixed before the game begins.
   - Extension: the materials could vary in quality, with different pricing for certain objects.

2. Teams should try to make a structurally sound tower using materials available for “purchase” from the custodians, via the use of tokens.
   - Tokens could be physical tokens (i.e. Paper coins) distributed to the teams prior to the game, or this could be represented virtually, with the custodians keeping a running tally. Give each team varying amounts, and keep this secret from the other groups, with only the custodians knowing how the tokens were distributed.
   - Extension: Consider each team as a particular job, i.e. executives, teachers, restaurant workers etc., and distribute tokens accordingly.

3. At the start of play, Custodians will distribute tokens, and then announce what materials are available and how much items costs.
   - Give students time to decide what they think they will need to buy and what they can afford. Have a representative from each team, ‘buy’ the required materials.

4. The game is played in rounds of 5 minutes, at the beginning of each round, teams are given the opportunity to buy more materials.
   - Extension: Teams are given a “pay day” at the start of each round (50% of original token allotment) and the opportunity to buy more materials.

5. At the end, towers will be judged on structural integrity.

Questions: How do the towers compare to each other? What does this tell us about access? Should the towers be judged on the same criteria? Identify where you noticed an inequality? How did you feel during the games?
GLOSSARY OF EDUCATION TERMS

The following terms and definitions are often associated with and provide a common, working language for ADL’s anti-bias programs and resources.

A

ABILITY: Having the mental and/or physical condition to engage in one or more major life activities (e.g., seeing, hearing, speaking, walking, breathing, performing manual tasks, learning, or caring for oneself).

ABLEISM: Prejudice and/or discrimination against people with mental and/or physical disabilities.

ACTIVIST: Someone who gets involved in activities that are meant to achieve political or social change; this also includes being a member of an organization which is working on change.

AGEISM: Prejudice and/or discrimination against people because of their real or perceived age. Although ageism is often assumed to be bias against older people, members of other groups, such as teens, are also targets of prejudice and/or discrimination based on their age.

AGGRESSOR: Someone who says or does something harmful or malicious to another person intentionally and unprovoked.

ALLY: Someone who speaks out on behalf of someone else or takes actions that are supportive of someone else.

ANTI-BIAS: An active commitment to challenging prejudice, stereotyping and all forms of discrimination.

ANTI-SEMITISM: Prejudice or discrimination that is directed towards Jews. Anti-Semitism is based on stereotypes and myths that target Jews as a people, their religious practices and beliefs, and the Jewish State of Israel.
**BIAS:** An inclination or preference either for or against an individual or group that interferes with impartial judgment.

**BIGOTRY:** An unreasonable or irrational attachment to negative stereotypes and prejudices.

**BISEXUAL:** A person who is emotionally, physically and/or romantically attracted to some people of more than one gender.

**BULLYING:** Repeated actions or threats of action directed toward a person by one or more people who have (or are perceived to have) more power or status than their target in order to cause fear, distress or harm. Bullying can be physical, verbal, psychological or any combination of these three. Bullying behaviors can include name-calling, obscene gesturing, malicious teasing, rumors, slander, social exclusion, damaging a person’s belongings, threats and physical violence.

**BYSTANDER:** Someone who sees something happening and does not say or do anything.

**CLASSISM:** Prejudice and/or discrimination against people because of their real or perceived social and economic status.

**COMING OUT (OF THE CLOSET):** To be “in the closet” means to not share a part of one’s identity. Some LGBTQ people choose to disclose that part of their identity in some situations (to be “out”) and not in others (to be “closeted”). To “come out” is to publicly declare one’s identity, sometimes to one person in conversation, sometimes to a group or in a public setting. Coming out is a lifelong process. In each situation, a person must decide where they are at that point in time with their identity. In each new situation, a person must decide whether or not to come out.

**CONFRONTER:** Someone who speaks out when an incident of bias takes place. The role of confronter can be filled by other people (allies) or by targets themselves.

**CULTURE:** The patterns of daily life learned consciously and unconsciously by a group of people. These patterns can be seen in language, governing practices, arts, customs, holiday celebrations, food, religion, dating rituals and clothing, to name a few.

**CULTURAL APPROPRIATION:** When people use specific elements of a culture (e.g. ideas, symbols, images, clothing) without regard for that culture. It usually happens when one group exploits the culture of another group, often with little understanding of the group’s history, experience and traditions.

**CYBERBULLYING:** The intentional and repeated mistreatment of others through the use of technology, such as computers, cell phones and other electronic devices. Cyberbullying includes, but is not limited to,
sending mean, hurtful or threatening messages or images about another person; posting sensitive, private information about another person for the purpose of hurting or embarrassing the person; and pretending to be someone else in order to make that person look bad and/or to intentionally exclude someone from an online group.

D

**DISABILITY:** A mental or physical condition that restricts an individual’s ability to engage in one or more major life activities (e.g. seeing, hearing, speaking, walking, breathing, performing manual tasks, learning, working or caring for oneself).

**DISCRIMINATION:** The denial of justice and fair treatment by both individuals and institutions in many arenas, including employment, education, housing, banking and political rights. Discrimination is an action that can follow prejudicial thinking.

**DIVERSITY:** Means different or varied. The population of the United States is made up of people from different places and from diverse racial and cultural groups.

E

**ETHNICITY:** Refers to a person’s identification with a group based on characteristics such as shared history, ancestry, geographic and language origin, and culture.

**EQUALITY:** Everyone having the same rights, opportunities and resources. Equality stresses fairness and parity in having access to social goods and services.

**EQUITY:** Everyone getting what they need in order to have access, opportunities and a fair chance to succeed. It recognizes that the same for everyone (equality) doesn’t truly address needs and therefore, specific solutions and remedies, which may be different, are necessary.

G

**GAY:** A person who is emotionally, physically and/or romantically attracted to some other people of the same gender. Can be used to refer to people of all genders, though it is used most commonly to refer to males. Some women and girls choose not to identify as gay, but as lesbian.

**GENDER:** The socially-defined “rules” and roles for men and women in a society. The attitudes, customs and values associated with gender are socially constructed; however, individuals develop their gender identities in two primary ways: through an innate sense of their own identity and through their life
experiences and interactions with others. Dominant western society generally defines gender as a binary system—men and women—but many cultures define gender as more fluid and existing along a continuum.

**GENDER EXPRESSION**: Refers to the ways in which people externally communicate their gender identity to others through behavior, clothing, haircut, voice and emphasizing, de-emphasizing or changing their bodies’ characteristics. Gender expression is not an indicator of sexual orientation.

**GENDER IDENTITY**: How an individual identifies in terms of their gender. Since gender identity is internal, one’s gender identity is not necessarily visible to others.

**GENDER ROLE**: The set of roles and behaviors expected of people based on gender assigned at birth.

**HETEROSEXISM/HOMOPHOBIA**: Prejudice and/or discrimination against people who are or who are perceived to be lesbian, gay, bisexual, transgender or queer (LGBTQ). While homophobia is usually used to describe a blatant fear or hatred of LGBT people, heterosexism is a broader term used to describe attitudes and behaviors based on the belief that heterosexuality is the norm. Other related, specific, terms are transphobia and biphobia.

**HETEROSEXUAL/STRAIGHT**: A person who is emotionally, physically, and/or romantically attracted to some members of another gender.

**IMPLICIT BIAS**: The unconscious attitudes, stereotypes and unintentional actions (positive or negative) towards members of a group merely because of their membership in that group. These associations develop over the course of a lifetime beginning at a very early age through exposure to direct and indirect messages. When people are acting out of their implicit bias, they are not even aware that their actions are biased. In fact, those biases may be in direct conflict with a person’s explicit beliefs and values.

**INEQUALITY**: An unfair situation when some people have more rights or better opportunities than other people.

**INEQUITY**: refers to a lack of fairness or justice; unfair and avoidable differences in treatment or experience.

**INJUSTICE**: A situation in which the rights of a person or a group of people are ignored or disrespected.

**INTERSEX**: A general term used for a variety of conditions in which a person is born with a reproductive or sexual anatomy that doesn’t seem to fit the typical definitions of female or male.
**ISLAMOPHOBIA:** Prejudice and/or discrimination against people who are or who are perceived to be Muslim, and a fear or dislike of Islamic culture.

**LESBIAN:** A woman who is emotionally, physically and/or romantically attracted to some other women.

**MICROAGGRESSIONS:** The everyday slights, indignities, put-downs and insults that people of color, women, LBGT populations and other marginalized people experience in their day-to-day interactions. Microaggressions can appear to be a compliment but contain a “metacommunication” or hidden insult to the target groups to which it is delivered. They are often outside the level of conscious awareness of the perpetrator, which means they can be unintentional. These messages may be sent verbally (“you speak good English”), nonverbally (clutching one’s purse more tightly) or environmentally (symbols like the confederate flag or using American Indian mascots).¹

**MULTICULTURAL:** Means many or multiple cultures. The United States is multicultural because its population consists of people from many different cultures.

**NAME-CALLING:** The use of language to defame, demean or degrade individuals or groups.

**NATIONALITY:** Solely refers to a person’s citizenship by origin, birth, or naturalization.

¹ The term microaggressions was coined in the 1970s. This definition is from Derald Wing Sue’s *Microaggressions in Everyday Life* (4:24 mins., John Wiley & Sons, 2010); www.youtube.com/watch?v=BJL2P0JsAS4, accessed 2/18/14. Derald Wing Sue, a Columbia University professor who did a study and wrote a book on microaggressions.
**P**

**PREJUDICE:** Prejudging or making a decision about a person or group of people without sufficient knowledge. Prejudicial thinking is frequently based on stereotypes.

**Q**

**QUEER:** An umbrella term used to refer to lesbian, gay, bisexual and transgender people. Some use as an alternative to “LGBT” in an effort to be more inclusive. Depending on the user, the term has either a derogatory or an affirming connotation, as many within the LGBT community have sought to reclaim the term that was once widely used in a negative way.

**QUESTIONING:** Refers to people who are in the process of understanding and exploring their sexual orientation or gender identity. They are often seeking information and support during this stage of their identity development.

**R**

**RACE:** Refers to the categories into which society places individuals on the basis of physical characteristics (such as skin color, hair type, facial form and eye shape). Though many believe that race is determined by biology, it is now widely accepted that this classification system was in fact created for social and political reasons. There are actually more genetic and biological differences within the racial groups defined by society than between different groups.

**RACISM:** Prejudice and/or discrimination against people based on the social construction of race. Differences in physical characteristics (e.g. skin color, hair texture, eye shape) are used to support a system of inequities.

**RELIGION:** An organized system of beliefs, observances, rituals and rules used to worship a god or group of gods.

**RELIGIOUS BIGOTRY:** Prejudice and/or discrimination against people based on their religious beliefs and/or practices.
SCAPEGOATING: Blaming an individual or group for something based on that person or group’s identity when, in reality, the person or group is not responsible. Prejudicial thinking and discriminatory acts can lead to scapegoating.

SEXISM: Prejudice and/or discrimination against people based on their real or perceived sex. Sexism is based on a belief (conscious or unconscious) that there is a natural order based on sex.

SEXUAL IDENTITY: Sexual identity labels include “lesbian,” “gay,” “bisexual,” “bi,” “queer,” “questioning,” “heterosexual,” “straight,” and others. Sexual identity evolves through a developmental process that varies depending on the individual. Sexual behavior and identity (self-definition) can be chosen. Though some people claim their sexual orientation is also a choice, for others this does not seem to be the case.

SEXUAL ORIENTATION: Determined by one’s emotional, physical and/or romantic attractions. Categories of sexual orientation include, but are not limited to; gay, lesbian, attracted to some members of the same gender; bisexual, attracted to some members of more than one gender; and heterosexual, attracted to some members of another gender.

SOCIOECONOMIC STATUS: An individual’s or family’s economic and social position in relation to others, as measured by factors such as income, wealth and occupation.

STEREOTYPE: An oversimplified generalization about a person or group of people without regard for individual differences. Even seemingly positive stereotypes that link a person or group to a specific positive trait can have negative consequences.

STRAIGHT ALLY: Any person outside the LGBTQ community who supports and stands up for the rights of LGBTQ people.

TARGET: Someone against whom mistreatment is directed.

TRANSGENDER: An umbrella term for people whose gender identify differs from the sex they were assigned at birth and/or whose gender expression do not match society’s expectations with regard to gender roles. The term may include identities such as: transsexual, gender queer, gender nonconforming, FTM, MTF, and gender-variant. Transgender people may or may not choose to alter their bodies hormonally and/or surgically.

TRANSPHOBIA: Fear or hatred of transgender people; transphobia is manifested in a number of ways, including violence, harassment, and discrimination.
TRANSSEXUAL: An older term for people whose gender identity is different from their assigned sex at birth who seek to transition from male to female or female to male. Many do not prefer this term because it is thought to sound overly clinical.

WEIGHTISM: Prejudice and discrimination against overweight and obese people.

XENOPHOBIA: Prejudice and/or discrimination against anyone or anything that is perceived to be foreign or outside one’s own group, nation or culture. Xenophobia is commonly used to describe negative attitudes toward foreigners and immigrants.

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