

BROTHER OUTSIDER

THE LIFE OF BAYARD RUSTIN

(Visionaries & Victories, Vol. 2)



BROTHER OUTSIDER: THE LIFE OF BAYARD RUSTIN
a film by Nancy Kates and Bennett Singer

Curriculum Guide

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motion

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Source: AP

A production of Question Why Films, *Brother Outsider* is a presentation of the Independent Television Service in association with the National Black Programming Consortium, with funding provided by the Corporation for Public Broadcasting. Additional support provided by Arcus Foundation, Mertz Gilmore Foundation, the National Endowment for the Humanities, the H. van Ameringen Foundation, and other funders. A complete list is available at www.rustin.org.

Grateful acknowledgment is made to The Estate of Bayard Rustin for permission to include selections from Bayard Rustin's writings and songs on this DVD.

Cover Photo Source: AP



Youth In Motion is funded in part through the generous support of the **Bob Ross Foundation**.

FILM SYNOPSIS

BROTHER OUTSIDER

Film Synopsis & Chapter Listing

SELECTED AWARDS & SCREENINGS

Official Selection,
Sundance Film Festival

American Library
Association Notable
Video Selection

GLAAD Media Award
for Outstanding
Documentary

Nominated for NAACP
Image Award for Best
Nonfiction Programming

Silver Hugo Award,
Chicago International
Television Competition

Audience Award for Best
Documentary,
San Francisco Int'l.
LGBT Film Festival

Audience Award for Best
Documentary,
Outfest/Los Angeles
Lesbian and Gay Film
Festival

Closed Captioning

A Closed Captioned
version of the film is
also available upon
request. Please contact
youthinmotion@frameline.org
to request a copy for your
school.

BROTHER OUTSIDER: THE LIFE OF BAYARD RUSTIN

Directed by Nancy Kates and Bennett Singer : 2003 : 84 min. : USA

Brother Outsider illuminates the life and work of Bayard Rustin, a visionary activist and strategist who has been called “the unknown hero” of the civil rights movement. A tireless crusader for justice, a disciple of Gandhi, a mentor to Martin Luther King Jr., and the architect of the legendary 1963 March on Washington, Rustin dared to live as an openly gay man during the fiercely homophobic 1940s, 1950s, and 1960s. *Brother Outsider* reveals the price that Rustin paid for this openness, chronicling both the triumphs and setbacks of his remarkable 60-year career.

Nominated for the Grand Jury Award at the Sundance Film Festival, *Brother Outsider* has been described as “powerful and startling” (*The Advocate*), “rich in humanity” (*africana.com*), “beautifully crafted” (*Boston Globe*), “poignant” (*TIME*), “thoroughly honest” (*Village Voice*), and “marvelous” (*Wall Street Journal*).

Chapter Listing

1. Origins: Becoming an Activist (1912–1937)
2. Nonviolent Crusader (1937–1941)
3. “War Is Wrong” (1941–1947)
4. Turning Points: India and Arrest (1948–1953)
5. Montgomery: Mentor to Martin Luther King, Jr. (1955–1956)
6. The Struggle Intensifies: Anti-nuclear activism, Adam Clayton Powell, Jr., Malcolm X (1958–1962)
7. The March on Washington (1963)
8. From Protest to Politics (1963–1967)
9. The Death of King and Debates Over Black Power (1968–1972)
10. “One Human Family” (1973–1987)

DVD Extras

Watch exclusive **interview outtakes** with Ernest Green, Rachele Horowitz, Walter Naegle, and Eleanor Holmes Norton.

BACKGROUND

BROTHER OUTSIDER

Background Information



Source: Estate of Bayard Rustin

About Bayard Rustin

A master strategist and tireless activist, Bayard Rustin is best remembered as the organizer of the 1963 March on Washington, one of the largest nonviolent protests ever held in the US. He brought Gandhi's protest techniques to the American civil rights movement and helped mold Martin Luther King, Jr. into an international symbol of peace and nonviolence. Despite these achievements, Rustin was silenced, threatened, arrested, beaten, imprisoned, and fired from important leadership positions, largely because he was an openly gay man in a fiercely homophobic era.

Today, the United States is still struggling with many of the issues Bayard Rustin sought to change during his long, illustrious career. His focus on civil and economic rights and his belief in peace, human rights and the dignity of all people remain as relevant today as they were in the 1950s and 60s.

Rustin's biography is particularly important for LGBT Americans, highlighting the major contributions of a gay man to ending official segregation in America. Rustin stands at the confluence of the great struggles for civil, legal, and human rights by African-Americans and lesbian and gay Americans. In a nation still torn by racial hatred and violence, bigotry against homosexuals, and extraordinary divides between rich and poor, his eloquent voice is needed today.

In February 1956, when Bayard Rustin arrived in Montgomery to assist with the nascent bus boycott, Martin Luther King, Jr. had not personally embraced nonviolence. In fact, there were guns inside King's house, and armed guards posted at his doors. Rustin persuaded boycott leaders to adopt complete nonviolence, teaching them Gandhian nonviolent direct protest.

Apart from his career as an activist, Rustin was also fun-loving, mischievous, artistic, gifted with a fine singing voice, and known as an art collector who sometimes found museum-quality pieces in New York City trash. Historian John D'Emilio calls Rustin the "lost prophet" of the civil rights movement.

Further Resources

See page 25 for a brief timeline of the African-American civil rights movement, with special attention to Bayard Rustin's many contributions.

CURRICULUM

BROTHER OUTSIDER

Curriculum Guide

How to Use this Curriculum Guide

This guide is designed to spark discussion and provide curriculum ideas to accompany a screening of **Brother Outsider: The Life of Bayard Rustin**, an award-winning documentary that chronicles the significance of “the unknown hero” of the African-American civil rights movement. The film also examines his contributions to other struggles for equality, including the modern LGBT rights movement.

The curriculum in this guide is geared toward a **Social Studies** unit on 20th-century U.S. history and social movements; however, the film and activities are also appropriate for use in English classes for study of narrative or exposition, as well as in sociology, psychology, civics, human rights, and film studies classes. The accompanying **Action Guide** is geared toward students in Gay-Straight Alliances; teachers may find this a useful classroom resource, as well.

This guide contains California **standards-based curriculum** activities, organized into four thematic blocks, as well as resources and suggestions for further study. As such, it is designed to be flexible for use in a variety of classroom environments; some teachers may follow the curriculum in its entirety, while others may select certain activities or adapt elements of the guide to supplement existing lesson plans. The guide includes:

- **Background material** to spark interest and build knowledge prior to watching the film
- **Lesson plans** to encourage active viewing, critical thinking and development of media literacy
- **Discussion questions** to provoke analysis and guide relevant conversation
- **Activities** and **projects** to connect the film to core curriculum and concepts
- **Resources** and suggestions for further study and action

The topics explored in this film may elicit some controversy. Be sure to prepare your audience in advance and review the **Approaching the Material** section of this guide for tips on facilitating discussions.

You have a right to address sexual orientation, gender identity, and gender expression in the classroom.

The **California Student Safety and Violence Prevention Act of 2000 (AB537)** protects students, faculty, and staff in California public schools from discrimination and harassment based on **actual or perceived sexual orientation and gender**. This law means that California public schools are now responsible for protecting lesbian, gay, bisexual, and transgender students (or those thought to be LGBT) from harassment and discrimination so that every student has an equal opportunity to learn in a safe and supportive environment regardless of her or his sexual orientation or gender identity.

Using this guide is an excellent way to help ensure your school is compliant with California state law!

CURRICULUM

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Approaching the Material

Addressing LGBT-related topics at school, whether in the course of classroom instruction or during a club meeting, can elicit controversy. Before screening the film, it is important that you know your rights and responsibilities as a facilitator. In California, teaching about sexual orientation and gender identity is not only protected but is mandated by legislation. See GSA Network's **Fact Sheets on AB537**¹ and **SB71**² for more information.

Facilitating Conversations on LGBT Issues

- **Agree upon ground rules for discussion as a class.** Rules may include an agreement to maintain confidentiality, refrain from using slurs or making personal attacks, and speaking one at a time.
- **Work to establish a forum for a free and respectful exchange of ideas.** Do not attempt to change anyone's point of view.
- **Be aware that although you may not have an openly LGBT student in your class,** you may have students who are not "out," are questioning their identities, are gender non-conforming, or who have LGBT family members or friends. Likewise, students may be affected by negative or hurtful comments whether or not these comments are directed specifically at them.
- **Resist the urge to put LGBT students, those perceived to be LGBT, or those with LGBT family or friends in the spotlight as "experts."** Allow people in the room to speak only for themselves and on their own terms and avoid inadvertently "outing" someone to their peers.
- **Establish as comfortable an environment as possible.** Arrange seats in a circle. Intervene when conversations become one-sided and pose questions to keep the conversation on track.
- **Be honest about what you do and don't know.** Refer to the resources section to encourage further exploration of the topic. Use phrases such as, "I don't know," "That's a good question," or "Let me do some research and get back to you on that."

Do I Need a Permission Slip to Address LGBT Topics in the Classroom?

No. The **California Comprehensive Sexual Health and HIV/AIDS Prevention Act of 2004 (SB71)** clearly defines that there is a difference between sex education and anti-harassment or anti-bias trainings that are designed to create safe learning environments for people of all sexual orientations and gender identities. SB71 clearly states that parental notification and consent policies apply only to sexual health education, HIV/AIDS prevention education, and related assessments. The law does not permit parents to remove their student from other programs that cover gender, gender identity, and sexual orientation or family life.

For more information, see the **GSA Network's SB71 Fact Sheet**².

¹ <http://gsanetwork.org/resources/legal-resources/ab-537-fact-sheet>
² <http://gsanetwork.org/resources/legal-resources/sb-71-fact-sheet>

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What to Do if You Encounter Homophobic or Hurtful Responses

- 1. Stop the behavior. Interrupt the comment or harassment.** Do not pull a student aside unless absolutely necessary. Make sure all the students in the area hear your comments. Allow this to be a teachable moment.
- 2. Identify the harassment and broaden the response.** Make clear why this behavior is not accepted by the community: “That was a stereotype. Stereotypes are a kind of lie and they hurt people’s feelings.” “Our community does not appreciate hurtful behavior or language that puts people down. That word is a slur and can also be hurtful to others who overhear it.”
- 3. Ask for change in future behavior.** You may want to personalize the response: “Chris, please pause and think before you speak.” Or you may wish to address the whole class: “Let’s all remember to treat one another with respect.”
- 4. Redirect the class to the activity at hand.** Rather than shutting the conversation down completely, redirect the class’s attention to the goals of the lesson: “Today we’re looking at this topic in order to broaden our perspectives.”

For more tips on how to respond to anti-LGBT harassment, see the Safe Schools Coalition’s **A Teacher’s Guide To Intervening In Anti-Gay Harassment**¹ or Project 10’s **How to Handle Harassment in the Hallways in 3 Minutes or Less**!²



Source: Estate of Bayard Rustin

¹ <http://www.safeschoolscoalition.org/TeachersGuideIntervene.pdf>
² <http://www.project10.org/Resources/harassment.html>

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Curriculum Guide

A Note On Standards

The California Department of Education has not developed specific content area standards for all disciplines. This guide was written with particular content standards as a focus, but can easily be adapted to meet standards in other subject areas. Using this curriculum can help ensure your school is in alignment with CA Education Code Section 51930(b)(2): “To encourage a pupil to develop healthy attitudes concerning adolescent growth and development, body image, gender roles, sexual orientation, dating, marriage, and family.”

OTHER RECOMMENDED COURSES

English
Civics
Lifeskills
Sociology
Psychology
Film Studies
Media Literacy
Current Events/Homeroom

California Content Standards Addressed

History / Social Science, Grades 11 & 12

US History & Geography: Continuity & Change in the 20th Century

11.10 Students analyze the development of federal civil rights and voting rights.

11.10.4 Examine the roles of civil rights advocates (e.g., A. Philip Randolph, Martin Luther King, Jr., Malcolm X, Thurgood Marshall, James Farmer, Rosa Parks), including the significance of Martin Luther King, Jr.’s “Letter from Birmingham Jail” and “I Have a Dream” speech.

11.10.5 Discuss the diffusion of the civil rights movement of African Americans from the churches of the rural South and the urban North, including the resistance to racial desegregation in Little Rock and Birmingham, and how the advances influenced the agendas, strategies, and effectiveness of the quests of American Indians, Asian Americans, and Hispanic Americans for civil rights and equal opportunities.

Principles of American Democracy

12.2 Students evaluate and take and defend positions on the scope and limits of rights and obligations as democratic citizens, the relationships among them, and how they are secured.

12.6.4 Describe the means that citizens use to participate in the political process (e.g., voting, campaigning, lobbying, filing a legal challenge, demonstrating, petitioning, picketing, running for political office).

12.8 Students evaluate and take and defend positions on the influence of the media on American political life.

12.10 Students formulate questions about and defend their analyses of tensions within our constitutional democracy and the importance of maintaining a balance between the following concepts: majority rule and individual rights; liberty and equality; state and national authority in a federal system; civil disobedience and the rule of law; freedom of the press and the right to a fair trial; the relationship of religion and government.

CURRICULUM

BROTHER OUTSIDER

Classroom Curriculum: Introduction



Source: Estate of Bayard Rustin

Get Organized!

The film runs a total of 84 minutes. While it can be shown start to finish, it is also broken into chapters to facilitate viewing of particular segments. For a listing of chapters, see page 3 of this guide.

Introduction – Before Viewing the Film

Bayard Who?

In a predictive activity, students will create a timeline based on their own understanding of the civil rights movement. Provide students with a set of cards that contain major highlights of the movement as well as events from Rustin's life. Once students have discussed and decided what goes where, reveal the chronological order of these cards. As a class or in small groups, discuss why students ordered events in the way that they did.

- » See page 25 for a **timeline** of Rustin's life in the context of the civil rights movement.
- » See page 28 for **printable cards** for this activity.

For Discussion:

- Which events were you familiar with? How did you know about these events?
- Which events were new to you? Why do you think you haven't heard about these?
- Why do you think some events of civil rights movement are unknown, while others have become iconic?

Thematic Blocks

This guide is organized into four thematic blocks — you may wish to follow one theme in depth or choose to address the film from a variety of angles:

- **Nonviolent Warrior** (page 10)
- **Insiders and Outsiders** (page 13)
- **Whose History?** (page 16)
- **Making Our Voices Heard** (page 20)

CURRICULUM

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Classroom Curriculum: Nonviolent Warrior

Block One: Nonviolent Warrior

Learning Objectives / Guiding Questions:

- What were Rustin’s underlying beliefs, and where did he get these ideas?
- How did Rustin’s commitment to nonviolence help shape the civil rights movement?

Activity: Save the Last Word for Me

After watching the film, students will analyze and discuss excerpts from Bayard Rustin’s written work on nonviolence and equality in small groups of about four. See the list below for suggested texts.

Each student should silently identify what s/he considers to be the most significant idea addressed in the piece, and highlight that passage. When the group is ready, a volunteer identifies the part of the document that s/he found to be most significant and reads it out loud to the group. This person (the presenter) says nothing about why s/he chose that particular passage. The group should pause for a moment to consider the passage before moving to the next step. The other three participants each have one minute to respond to the passage, saying what it makes her/him think about, what questions it raises, etc. The first participant then has three minutes to state why s/he chose that part of the document and to respond to — or build on — what s/he heard. The same pattern is followed until all members of the group have had a chance to be the presenter and to have “the last word.”

Suggested Texts:

- “Nonviolence vs. Jim Crow,” 1942
- Rustin’s Letter to the Draft Board, 1943
- “22 Days on a Chain Gang,” *New York Post*, 1949
- “Montgomery Diary,” *Liberation*, 1956
- FBI Surveillance Report on Bayard Rustin, 1957
- “From Montgomery to Stonewall” (Rustin speech, 1986)



Source: Estate of Bayard Rustin

Selecting Appropriate Texts

Some of the texts contain antiquated, hurtful, and otherwise difficult language. Teachers should use discretion in selecting texts that are most appropriate for their students and provide an appropriate disclaimer or context. Students may be encouraged to think about why certain words were used, whether it was intentional, and to what effect.

Accessing The Texts

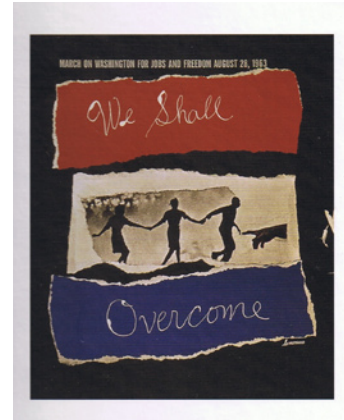
All of the texts listed at left are available as PDFs on the DVD — just put it in your computer and look for the “**Curriculum Extras**” folder to open and print these (and other) examples.

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Classroom Curriculum: Nonviolent Warrior

Discussion Questions / Journal Prompts:

- What does Rustin say about war in the letter that he sent to the draft board in 1943 (quoted at 17:45 in the film)? How does Rustin respond when he is drafted? Can you imagine choosing to go to prison for nearly three years to make a statement about something you believe in?
- Devi Prasad, an Indian disciple of Gandhi, quotes Rustin (at 27:00) as saying: “We are not there to avoid conflicts. We have to turn conflicts into *creative* conflicts.” What does Rustin mean by this? How does this view of conflict relate to Rustin’s ideas about nonviolence and social change? In what ways was Rustin inspired by Gandhi and India’s history?
- Near the end of the film (at 1:02:30), Rustin says, “We were moving from a period of protest to one of political responsibility. That is, instead of marching on the courthouse or the restaurant or the theater, we now had to march to the ballot box.” How does this reflect a change in Rustin’s thinking? What concrete changes had come about in terms of civil rights laws that motivated this change in strategy (e.g., the Civil Rights and Voting Rights Acts)? Based on evidence presented in the film, how effective were protests such as marches and boycotts in bringing about change?
- In the scene from the feature film *Boycott* (at 34:22), Rustin is seen challenging Dr. King for allowing armed guards to protect his home. Rustin tells King: “You’re the leader of a nonviolent movement, and yet you have guns in your home and these armed guards outside.” King responds, “Would you risk your family for a tactic?” Rustin answers, “Nonviolence is not a tactic... Nonviolence is an ideology... It is a movement, a way of life, a religion!” What is the difference between an ideology and a tactic? Why do you think Rustin was so strongly committed to nonviolence? In what ways was nonviolence an effective strategy for obtaining equal rights, both in the U.S. and abroad? Could you envision yourself using nonviolent tactics in response to an unjust situation? Can you imagine being confronted by violence and not fighting back?



Source: Library of Congress

BROTHER OUTSIDER

Classroom Curriculum: Nonviolent Warrior

Discussion Questions / Journal Prompts (continued):

- In discussing the demands of the March on Washington, Andrew Young says (at 59:10), “What we needed was a moderate presentation of the vision of the civil rights movement. That was orchestrated very beautifully by Bayard Rustin, and King put the icing on the cake with the ‘I Have a Dream’ speech.” What were the demands of the march? Would you characterize these demands as “moderate”? Why or why not? How did these differ from other demands of the civil rights or Black Power movements (think about the debates with Malcolm X and Stokely Carmichael shown in the film), or from Rustin’s own political beliefs? Why do you think Rustin orchestrated such a “moderate presentation”? How did this fit into his strategy for bringing about political, social, and economic change?
- In discussing the organization of the March on Washington, Ernest Green says (at 53:54), “This was done without benefit of a cellular phone. I don’t think they had faxes at that time, maybe mimeograph machines. They clearly didn’t have computers. All of this was organized on 3-by-5 cards out of Bayard’s back pocket.” Aside from changes in technology, how have social movements or politics changed since 1963? (Again, consider the victories of the movement, such the Civil Rights Act of 1964.) What tactics and tools do people use today to try to influence decision-makers or to make change in their communities? Which do you think are most effective? How would you compare the effectiveness of these tactics with those depicted in the film, such as mass marches and boycotts?



Source: Library of Congress

BROTHER OUTSIDER

Classroom Curriculum: Insiders and Outsiders



Source: Walter Naegle

Block Two: Insiders and Outsiders

Learning Objectives / Guiding Questions:

- How does one's identity shape his or her actions?
- What does it mean to be an insider? What does it mean to be an outsider?
- Why are people pressured to highlight certain aspects of their identity and to hide or downplay other parts? What effect does this have on individuals and on society?

Active Viewing and Reflection Worksheet

Students will fill out the worksheet as they view clips of the film, thinking critically about Rustin's status as an insider vs. outsider, and relating that to their own life experiences. You may want to pause throughout the film to give students a chance to think about their answers.

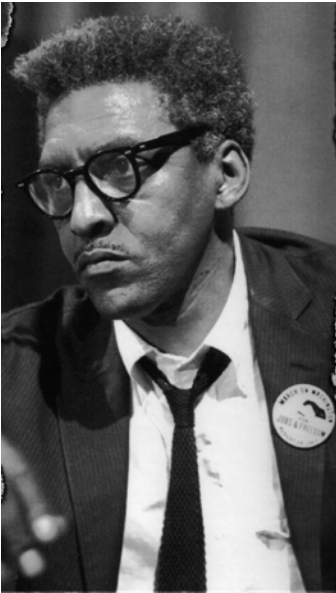
» See page 30 for a [printable worksheet](#).

After watching the film, students should extend this exploration by journaling responses to the questions below or discussing them in pairs:

- When have you (or members of your family or community) felt like an insider? When have you felt like an outsider?
- Who was with you? What was around you? Who identified you as an outsider?
- What did it feel like to cross a border from insider to outsider? Was it freeing? Frightening?
- What are the advantages and disadvantages of being an insider or an outsider, in political movements and other situations?

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Classroom Curriculum: Insiders and Outsiders



Source: Library of Congress

Sister Outsider Analysis

Students will compare the film to an excerpt from an essay in Audre Lorde's book *Sister Outsider*, considering the role of identity in both Lorde's and Rustin's work.

Explain that the film's title *Brother Outsider* is a reference to another celebrated black LGBT activist: poet Audre Lorde, who published a collection of essays called *Sister Outsider*. Model how to annotate (or "mark up") the first sentence of the excerpt – underlining significant parts, circling unfamiliar words, jotting down thoughts, etc. These notes can include observations, summaries, questions, connections to other texts or experiences, literary devices being used (i.e., metaphors), or points the student agrees or disagrees with. Students should annotate the rest of the sentences on their own, and write one sentence summarizing Lorde's message.

» See page 31 for a **printable excerpt** from *Sister Outsider*.

For Discussion:

- Describe a time when you were "encouraged to pluck out some aspect" of yourself. What did that feel like?
- Do you agree with Audre Lorde's point in this passage? Do you think Bayard Rustin would agree? Why or why not?
- What connection does Lorde see between living openly and being effective in bringing about social change? What aspects of Rustin's story relate to this point?

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Classroom Curriculum: Insiders and Outsiders



Source: Estate of Bayard Rustin

Discussion Questions / Journal Prompts

- At the beginning of the film, civil rights activist and Congresswoman Eleanor Holmes Norton describes Rustin as follows (in voiceover, at 2:28): “It is hard for me to think of a man who was more talented. A public intellectual, an organizer unequalled in his time. Why did he remain in the background? Why was he an advisor to this, that or the other great person but never himself coming forward in the full measure of his great talent?” Think about the personal characteristics that made Rustin an insider vs. an outsider. How did individuals’ beliefs and social conditions, like racism and homophobia, affect the way Rustin was treated? How did they affect his own decision-making? When were decisions that left Rustin “in the background” made based on individuals’ personal attitudes of intolerance, and when were they made out of a sense of political strategy? Does that make a difference in how we understand how he was treated (is one any better or worse)?
- How did Rustin’s status as an insider or an outsider shift over time? Did certain qualities always result in him being an outsider vs. an insider (for example, did his sexual orientation always make him an outsider?), or did these change in different situations? How might Bayard Rustin be treated differently today – by his peers, the government, and the media? Why?
- How do you think Rustin felt crossing from insider to outsider status? Is it objectively better to be an insider vs. an outsider? What are the benefits and tradeoffs?
- What other groups have been made to feel like outsiders or insiders throughout history? What are some examples from your own family’s history?

CURRICULUM

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Classroom Curriculum: Whose History?

Block Three: Whose History?

Learning Objectives / Guiding Questions:

- How do we determine what counts as “history”? Who decides how history is told? Whose voices are heard?
- How do particular perspectives of history affect our understanding of the past and present?
- What other historical moments, movements, or stories have been told without LGBT voices? How does this affect how we think about these stories?



Source: Fellowship of Reconciliation

Picturing the Civil Rights Movement

Students will consider the role of media in shaping history, considering whose versions of events are recorded, circulated, and highlighted.

Part one (before viewing the film): Students will describe what images they associate with the civil rights movement. They should begin by identifying three scenes that they can picture clearly in their minds (e.g., bus boycotts, marches, King’s “I Have a Dream” speech). Have them list 10 words to describe each scene and then sketch one of the scenes on paper. Place all of the students' images around the room on desks or on the walls, and ask students to circle the room, making note of how many of their scenes and images are the same.

For Discussion:

- How many of the drawings are the same? How many students drew Martin Luther King, Jr. at a podium? How many drew Rosa Parks on a bus? To what extent have these key moments come to represent the entire civil rights movement?
- Why do you think Dr. King is remembered as the most prominent speaker to appear at the March on Washington? Why is Rosa Parks often pictured being fingerprinted by a police officer?
- After viewing the film: What new images did you see in *Brother Outsider* that gave you a different perspective on these iconic moments in history? Did you look at any photos or images differently knowing more about who was included (or not included)?

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Classroom Curriculum: Whose History?

Part two (after watching the film): Define *perspective*: both a person's account or opinion of a situation, and her/his physical point of view (i.e., what s/he see from where s/he stands). Ask students to retrieve their drawings and on the back write down whose perspective this image is being seen from and where at the event this person was located.

Print out 3 to 5 examples of common images from the March on Washington. Below are some excellent resources:

- National Archives¹
- Life Magazine²
- Wikimedia Commons³

In small groups, ask students to discuss:

- What is happening in this image? What might be happening around the people in the frame or on the margins of this image?
- Where is the photographer situated? Whose perspective is it from?
- Whom do you recognize in the image? Whom don't you recognize?

Part three: Ask students to assume the position of someone at the March on Washington — a reporter in a news helicopter, an engineer in the sound booth, a child in the crowd, a security guard on stage, etc. Have students draw the perspective from where they are standing, and on a separate sheet of paper write a brief first-person account in which they imagine that person's opinion and experience of the March.

For Discussion:

- What would Bayard Rustin have seen from where he was standing during the March? How would it feel to be on stage with A. Philip Randolph, Martin Luther King, Jr., Mahalia Jackson, and the other speakers and performers, as opposed to in the crowd watching them?
- Why do you think Rustin and Randolph held the march in Washington as opposed to in another city? How do images of Washington figure in the way the March is remembered?

¹ <http://www.archive.org/details/gov.archives.arc.49737>

² <http://www.life.com/image/52259555/in-gallery/23101>

³ http://commons.wikimedia.org/wiki/Category:March_on_Washington_for_Jobs_and_Freedom

Accessing the Stills

All of the stills are available on the DVD — just put it in your computer and look for the “**Curriculum Extras**” folder to view and print these images.

Extension Activity

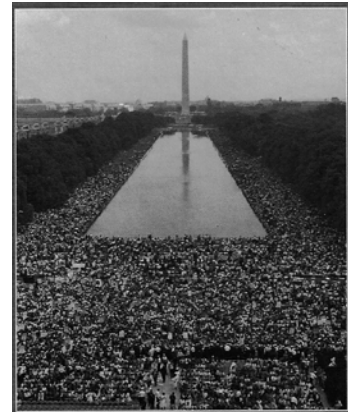
Assign students to research lesser-known figures of the African-American civil rights movement. They should include information about the individual's role or activities within the movement and what made her/him an insider or an outsider in the movement. Figures to research include **Ella Baker, Fannie Lou Hamer, Medgar Evers, John Lewis, and Melba Pattillo Beals.**

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Classroom Curriculum: Whose History?

Discussion Questions / Journal Prompts:

- Historians have called Rustin the “invisible man” and the “unknown hero” of the civil rights movement. Do you agree with these descriptions? Why do you think Rustin has been hidden from history? Do you see him as a hero? If so, what makes him heroic to you?
- How does knowing about Bayard Rustin’s contributions – as well as about the way he was treated – affect our understanding of the civil rights movement? How does it deepen our understanding of the roles of Dr. King and Mrs. Parks?
- As seen in excerpts from Rustin’s FBI file that are presented in the film (and in the collection of documents on the DVD-Rom), Rustin — like many activists in the 20th century — was under regular surveillance by the FBI for his political activities. In what ways did Rustin’s various identities – black, gay, Quaker, pacifist, labor organizer, former member of the Young Communist League – affect the way he was labeled and treated by the government? By the media? How does an awareness of the FBI’s surveillance of Rustin shape our understanding of the civil rights movement?
- In the film, Senator Strom Thurmond speaks out against Rustin in an attempt to undermine the legitimacy of the civil rights movement as a whole and to derail the March on Washington in particular. Referring to a *Los Angeles Times* article about Rustin, Thurmond told his fellow senators: “The article states that he was convicted in 1953 in Pasadena, California, of a morals charge. The words ‘morals charge’ are true, but this is a clear-cut case of toning down the charge. The conviction was sex perversion!” Did Thurmond’s attack on Rustin succeed in derailing the March? Do you think Thurmond’s characterization of Rustin as a “sexual pervert” (which was later echoed by the FBI) reflects the view that most people — including participants in the civil rights movement — had of homosexuality at the time? How have medical, psychological, or religious opinions shaped people’s views about sexuality? Did Rustin’s relative openness about being gay make him more of a target than if he had



Source: National Archives

LGBT History in Context

For more background information on the treatment of LGBT people and LGBT movements in the twentieth century, check out ***Visionaries & Victories: Early Leaders in the LGBT Movement***, also available from Youth In Motion.

BROTHER OUTSIDER

Classroom Curriculum: Whose History?

remained closeted?

Discussion Questions / Journal Prompts (continued):

- At the very end of the film (at 1:21:21), Rustin says: “Twenty-five, thirty years ago, the barometer of human rights in the United States were black people. That is no longer true. The barometer for judging the character of people in regard to human rights is now those who consider themselves gay, homosexual, lesbian.” Rustin made this statement shortly before his death in 1987; do you think it holds true today? What group or groups do you see as “the barometer of human rights” today? In what ways are members of the LGBT community still fighting for full equal rights? How do you think history will remember the current struggle for LGBT rights?
- After speaking about the “barometer of human rights,” Rustin goes on to say: “We are all one. And if we don’t know it, we will learn it the hard way.” What do you think this statement means? As you reflect on Rustin’s life and work, can you point to actions he took and decisions he made that support his belief that all people are connected? Discuss.



Source: Corbis-Bettman

BROTHER OUTSIDER

Classroom Curriculum: Making Our Voices Heard



Source: Estate of Bayard Rustin

From Spirituals to Freedom Songs

You may wish to remind students that a number of the songs associated with the civil rights movement were actually written during slavery or other time periods and were given new life and meaning in the mid-twentieth century.

Accessing Rustin's Songs

All of the songs listed at right are available as MP3 files on the DVD — just put it in your computer and look for the “**Curriculum Extras**” folder to listen to these examples, provided by the Rustin Estate.

Block Four: Making Our Voices Heard

Learning Objectives / Guiding Questions:

- How do communities amplify their voices? How can music and other media be a vehicle for change?
- What is the historical significance of Freedom Songs and other forms of protest music?

The Songs of Bayard Rustin

Students will consider the role of music (and the arts more broadly) within social and political movements. Students should choose a protest song performed by Bayard Rustin and compare/contrast it to a contemporary song that expresses a message (or to a protest song from another era).

» See page 32 for a [printable worksheet](#).

Freedom Songs and Spirituals Sung by Bayard Rustin

- “Go Tell It On The Mountain”
- “Go Down Moses”
- “Nobody Knows the Trouble I’ve Seen”
- “No More Auction Block”
- “You Don’t Have to Ride Jim Crow”
- “Oh Freedom”
- “Sit Down, Sit Down!”
- “Scandalize My Name”

BROTHER OUTSIDER

Classroom Curriculum: Making Our Voices Heard

From Freedom Songs to Hip Hop

Students will generate a timeline that maps the progression of music as a tool against enslavement, violence, and injustice. At each milestone, students should research what type of music was being used, how it served the community, what messages were conveyed, and the level of impact on politics or culture. Research can be conducted individually or in small groups – one student or group may research one particular time period to form an overall class timeline, or each may research their own complete timeline. Time periods and genres to consider include:

- **Slavery Era:** Spirituals, Work Songs
- **Jim Crow / Harlem Renaissance:** Blues, Jazz, Ragtime, Gospel, Rock 'n Roll
- **Civil Rights Movement:** Freedom Songs
- **Post-Civil Rights Era:** Funk, Disco, Pop, early Rap, Doo-wop, Soul
- **Modern Day:** R&B, Hip Hop

Extension Activity

Students compose their own protest song. They should include an explanation of what they are protesting, who their audience is, and the impact they anticipate. If students are uncomfortable or unfamiliar with writing their own songs, they can change the lyrics to a popular song.

Suggested resources:

- PBS' African American World Timeline¹
- African-American Sacred Music from the Florida Folklife Collection²
- Songs For Teaching³
- Carnegie Hall presents *Honor! A History of African American Music*⁴
- PBS' *Eyes on the Prize, Music in the Civil Rights Movement*⁵
- NPR's *Songs of the Civil Rights Movement*⁶
- "We The Peeps," Teresa Wiltz, *Washington Post*, June 25, 2002⁷
- Sweet Honey in the Rock⁸

1 http://www.pbs.org/wnet/aaworld/timeline/modern_01.html

2 http://www.floridamemory.com/Collections/folklife/folklife_cd3.cfm

3 <http://www.songsforteaching.com/africanamericanhistory.htm>

4 <http://www.carnegiehall.com/honor/history/index.aspx>

5 http://www.pbs.org/wgbh/amex/eyesontheprize/reflect/r03_music.html

6 <http://www.npr.org/templates/story/story.php?storyId=99315652>

7 <http://www.washingtonpost.com/ac2/wp-dyn/A38575-2002Jun24?language=printer>

8 <http://www.sweethoney.com/arewe/index.php>

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Classroom Curriculum: Making Our Voices Heard



Source: Library of Congress

Discussion Questions / Journal Prompts:

- What makes a song political? In what ways do musical styles associated with the African-American community express protest? How were different musical styles influenced by religion, politics, or other cultural markers? How has music, in turn, shaped politics or culture? Were some styles more effective at sparking change than others?
- What are other traditions of political music? Are you familiar with examples from other ethnic groups or other minorities, or from outside the U.S.? If possible, bring in examples to share with classmates.
- How would you classify Bayard Rustin's music? Which musical traditions did he draw from? What impact did his singing have on his activism? Would you say Rustin's music was political? Why or why not?
- How did the filmmakers use Rustin's voice in the film? What does his singing convey in the context of the documentary?
- How do art forms or creative endeavors contribute to social movements or political change? What examples (other than music) can be seen in the film? What examples can you think of beyond the ones depicted in the film? (Examples include creative writing; graphic design, photography, and other visual arts; theater, dance, and performance, etc.)

BROTHER OUTSIDER

Resources

Brother Outsider Resources

Brother Outsider official website: Includes additional background material, curriculum resources, and more. www.rustin.org

PBS' POV website: Includes additional curriculum resources, interviews with LGBT activists, and more. www.pbs.org/pov/brotheroutsider/

Organizations & Web Resources

The Bayard Rustin Papers: A repository of Rustin's papers. www.lib.unc.edu/cdd/crs/socsci/afro/print/leaders.html#brp

Equality Forum: Produces web-based resources for GLBT History Month in October, featuring a famous LGBT icon each day. www.equalityforum.org

GLBT Historical Society: Collects, preserves, and exhibits materials related to history, arts, and culture of LGBT and other sexual minority communities, identities, and practices. www.glbthistory.org

The King Center: A museum, library, archive, and "living memorial" to Dr. King's legacy and teachings. www.thekingcenter.com

Lesbian Herstory Archives: Home to the world's largest collection of materials by and about lesbians and their communities. www.lesbianherstoryarchives.org

Martin Luther King, Jr. Research and Education Institute: A research center and home to the King Papers Project. <http://mlk-kpp01.stanford.edu/>

ONE National Gay & Lesbian Archives: Houses the world's largest research library on LGBT heritage and concerns. www.onearchives.org

Transgender History: A timeline of major events and important individuals in transgender history. www.transgenderzone.com/features/timeline.htm

Books

Bayard Rustin and the Civil Rights Movement. Daniel Levine. New Brunswick, New Jersey: Rutgers University Press, 2000.

Bayard Rustin: Behind the Scenes of the Civil Rights Movement. James Haskins. New York: Hyperion Books for Children, 1997.

Bayard Rustin: Troubles I've Seen. Jervis Anderson. New York: Harper Collins Publishers, 1997.

Lost Prophet: The Life and Times of Bayard Rustin. John D'Emilio. New York: The Free Press, 2003.

Sister Outsider: Essays and Speeches. Audre Lorde. Trumansburg, NY: Crossing Press, 1984.

We Are One: The Story of Bayard Rustin. Larry Dane Brimmer. Honesdale, PA: Calkins Creek Books, 2007.

Films

Bullied: A Student, A School and a Case That Made History. Teaching Tolerance, 2010.

Brother to Brother. Rodney Evans. Wolfe, 2004.

Hope Along The Wind: The Life of Harry Hay. Eric Slade. Frameline, 2001.

No Secret Anymore: The Times of Del Martin & Phyllis Lyon. JEB (Joan E. Biren). Frameline, 2003.

Out of the Past: The Struggle for Gay and Lesbian Rights in America. Jeff Dupre. GLSEN, 1997.

Screaming Queens: The Riot at Compton's Cafeteria. Victor Silverman & Susan Stryker. Frameline, 2005.

The Times of Harvey Milk. Rob Epstein. New Yorker Video, 1984.

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Resources

Resources for Teachers

The following national and statewide organizations can offer resources to teachers, students, or GSAs who may face resistance or harassment in their schools for teaching about LGBT subjects.

American Civil Liberties Union (ACLU): Works in the courts, legislatures, and communities to defend and preserve the individual rights and liberties guaranteed to all people in the US by the Constitution. www.aclu.org

Gay, Lesbian, Straight Education Network (GLSEN): Comprised of LGBT and allied individuals who wish to put an end to discrimination, harassment, and bullying based on sexual orientation and gender identity/expression in K-12 schools in the United States. www.glsen.org

Lambda Legal: Oldest national organization pursuing high-impact litigation, education, and advocacy on behalf of LGBT people and people with HIV. www.lambdalegal.org

National Center for Lesbian Rights (NCLR): A non-profit, public interest law firm that litigates precedent-setting cases, advocates for equitable public policies affecting the LGBT community, provides free legal assistance, and conducts community education. www.nclrights.org

Safe Schools Coalition: An international public-private partnership in support of LGBT youth that is working to help schools become safe places where every family can belong, where every educator can teach, and where every child can learn. www.safeschoolscoalition.org

Transgender Law Center: California's first statewide transgender legal organization, specializing in individualized legal information, transgender rights and advocacy materials, and transformative public-policy work. www.transgenderlawcenter.org

Recommended Books & Films for LGBT & Ally Youth

Check out GSA Network's website¹ for additional books and films of interest to LGBT youth and their allies, teachers, and parents.

LGBT Alphabet Soup?

Check out previous Youth In Motion curriculum guides for definitions and **vocabulary** to share with your students!

Additional Support from GSA Network

GSA Network staff members are also available to work with student activists and teachers who face harassment, intimidation, or other opposition to an LGBT-inclusive curriculum or the work of GSA clubs.

Contact your **Regional Program Coordinator**² for additional information and support.

¹ <http://www.gsanetwork.org/resources>

² <http://gsanetwork.org/about-us/staff>

BROTHER OUTSIDER

Timeline: Rustin's Work in the Civil Rights Movement

- March 17, 1912** Bayard Taylor Rustin is born in West Chester, PA.
- Circa 1929** Rustin, while still a high school student, is arrested at a segregated lunch counter in his home town of West Chester, PA.
- Spring 1942** Rustin boards a bus in Nashville and sits down in the front. When he refuses to move, four policemen drag him out of the bus and beat him. Rustin ends up in the stationhouse discussing pacifism and the philosophy of nonviolence with the assistant district attorney, Benjamin West. He is allowed to leave without being charged or arrested.
- March 1944** Rustin, a Quaker and conscientious objector, refuses to register for the draft. After being found guilty of violating the Selective Service Act, Rustin is sentenced to three years in federal prison and serves 26 months.
- April 1947** Rustin participates in the Journey of Reconciliation — a two-week pilgrimage through Virginia, North Carolina, Tennessee, and Kentucky — in which 16 activists (8 black, 8 white) employ nonviolent direct action methods to test the 1946 Supreme Court decision in *Morgan v. Virginia*, which ruled that segregation is unconstitutional on interstate buses. The riders face the most violent reaction in Chapel Hill, NC, when an angry mob confronts the bus.
- May 20, 1947** Chapel Hill Judge Henry Whitfield finds Rustin and his comrades from the Journey of Reconciliation guilty of violating the state's Jim Crow bus statute. They are sentenced to perform hard labor on a chain gang, to be served in 1949. The African Americans are sentenced to 30 days; the Whites are sentenced to 90 days.
- July 26, 1948** President Truman issues Executive Order 9981, which outlaws segregation in the U.S. military.
- Fall 1948** Rustin visits India to attend a world pacifist conference and to deepen his understanding of Gandhi's techniques of nonviolent protest.
- August 1949** *The New York Post* publishes a five-part series of articles by Rustin, titled "Twenty-Two Days on a Chain Gang," depicting the horrors of the penal system. Rustin's articles cause such furor that they eventually lead to the elimination of prison chain gangs in North Carolina.

BROTHER OUTSIDER

Timeline: Rustin's Work in the Civil Rights Movement

**May 17,
1954**

In *Brown v. Board of Education*, the U.S. Supreme Court unanimously strikes down the “separate-but-equal” doctrine, declaring racial segregation in schools to be unconstitutional. Approximately one year later, the Court adds that desegregation of schools must happen “with all deliberate speed.”

**December 1,
1955**

Rosa Parks, a highly respected member of the black community in Montgomery, AL, is arrested for her refusal to move to the back of a segregated bus. Within days, leaders of the Montgomery Improvement Association (MIA) launch their historic boycott of all the city's buses. As the boycott continues, Rustin travels to Montgomery and becomes a mentor and adviser to Rev. Martin Luther King, Jr., who is leading the boycott.

1956

FBI Director J. Edgar Hoover creates the COINTELPRO program, formed to monitor and disrupt the Communist Party but which expanded to follow the Black Panther Party; Martin Luther King, Jr.'s Southern Christian Leadership Conference (SCLC); and early homophile groups including the Mattachine Society.

**February 1,
1960**

Four black college students begin a four-day sit-in at a Woolworth's lunch counter in Greensboro, NC, protesting the store's refusal to serve Blacks. Their action inspires six months of sit-ins in Greensboro, as well as other sit-ins and nonviolent actions across the South.

**June 28,
1960**

Rustin resigns from the SCLC after Congressman Adam Clayton Powell, Jr. threatens to spread a false rumor that Rustin is involved in a sexual affair with Martin Luther King, Jr. Powell's threat was intended to derail a protest that Rustin, King, and labor leader A. Philip Randolph were planning for the 1960 Democratic Convention; the protest was called off.

**May 5,
1961**

The first group of Freedom Riders leaves Washington, DC, with the goal of testing the 1960 Supreme Court decision in *Boynton v. Virginia*, which ruled that the interstate bus system must be desegregated. The riders — seven black and six white — are met with violence and arrested in many locations. The Freedom Rides were inspired by the 1947 Journey of Reconciliation, led by Bayard Rustin and George Houser.

**August 28,
1963**

The March on Washington for Jobs and Freedom draws more than a quarter million people to the nation's capital; it is the largest protest of the civil rights movement and the largest protest to that date in U.S. history. The March was initiated by A. Philip Randolph, who with Bayard Rustin had planned a similar march for 1941. Rustin serves as the primary mobilizer and organizer for the March, at which Dr. King delivers his famous “I Have a Dream” speech.

BROTHER OUTSIDER

Timeline: Rustin's Work in the Civil Rights Movement

- July 2, 1964** President Lyndon Johnson signs the landmark Civil Rights Act of 1964 into law, prohibiting racial discrimination in employment, schools, housing, and public facilities.
- August 6, 1965** President Johnson signs the Voting Rights Act of 1965 into law, outlawing discriminatory voting practices and mandating equality in the voting process. The law specifically targets so-called "literacy tests" and other practices intended to prevent African Americans from voting, and gives the federal government rights to assess certain states' voting procedures.
- April 4, 1968** Dr. Martin Luther King, Jr. is assassinated in Memphis, TN, by James Earl Ray.
- August 20, 1970** Huey P. Newton, Black Panther leader, publishes a pro-gay-liberation editorial, "A Letter from Huey Newton to the Revolutionary Brothers and Sisters about the Women's Liberation and Gay Liberations Movements," in the Black Panther Party newspaper.
- 1977** Rustin meets Walter Naegle, a photographer and archivist, who becomes his life partner until Rustin's death in 1987. During this period, Rustin becomes more outspoken about LGBT issues: he testifies numerous times in favor of a gay-rights bill in New York state and gives speeches around the country in which he notes the connections between the movements for African-American civil rights and LGBT rights.
- February 1980** Rustin, as vice chairman of the International Rescue Committee, goes on a mission to Southeast Asia. With Liv Ullman, Elie Wiesel, and Joan Baez, Rustin organizes a March for Survival to aid refugees in Cambodia.
- August 24, 1987** Rustin dies of cardiac arrest at age 75 following complications related to a ruptured appendix.

BROTHER OUTSIDER

Bayard Who? Timeline Activity



Bayard Rustin participates in the Journey of Reconciliation, a two-week pilgrimage in which 16 activists employ nonviolent direct action methods to test a Supreme Court decision that ruled segregation is unconstitutional on interstate buses.

While still a high school student, Bayard Rustin is arrested at a segregated lunch counter in his home town of West Chester, PA.

Rosa Parks, a highly respected member of the black community in Montgomery, AL, is arrested for her refusal to move to the back of a segregated bus.

In *Brown v. Board of Education*, the U.S. Supreme Court rules against the “separate-but-equal” doctrine and declares school segregation to be unconstitutional.

BROTHER OUTSIDER

Bayard Who? Timeline Activity



The March on Washington for Jobs and Freedom draws more than a quarter million people to Washington DC. At the March, Dr. King delivers his famous “I Have a Dream” speech. Bayard Rustin serves as the primary mobilizer and organizer for the March.

The first group of Freedom Riders leaves Washington, DC, with the goal of testing a Supreme Court ruling to desegregate the interstate bus system.

President Johnson signs the Voting Rights Act into law, outlawing discriminatory voting practices and mandating equality in the voting process.

President Johnson signs the landmark Civil Rights Act into law, prohibiting racial discrimination in employment, schools, housing, and public facilities.

BROTHER OUTSIDER

Insider / Outsider worksheet

Name: _____

Date: _____

1. List three examples of Bayard Rustin being treated as an outsider or as an insider. Note who was treating him this way, why they treated him this way, and what the consequences were.

Insider or Outsider	Who	Why	Consequences

2. Track the number of times Rustin shifts from being an insider to an outsider:

BROTHER OUTSIDER

Sister Outsider worksheet

As a Black lesbian feminist comfortable with the many different ingredients of my identity, and a woman committed to racial and sexual freedom from oppression, I find I am constantly being encouraged to pluck out some one aspect of myself and present this as the meaningful whole, eclipsing or denying the other parts of self. But this is a destructive and fragmented way to live. My fullest concentration of energy is available to me only when I integrate all the parts of who I am, openly, allowing power from particular sources of my living to flow back and forth freely through all my different selves, without the restrictions of externally imposed definition. Only then can I bring myself and my energies as a whole to the service of those struggles which I embrace as part of my living.

Audre Lorde, "Age, Race, Class and Sex: Women Redefining Difference." **Sister Outsider: Essays and Speeches**. Trumansburg, NY: Crossing Press, 1984. 120-121.

BROTHER OUTSIDER

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Danielle Askini
Yuri Cartier
Jackie Downing
Joey Fernandez
t. aaron hans
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Daniel Solis
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About Youth In Motion

Youth In Motion is an exciting partnership between Frameline and Gay-Straight Alliance Network that offers free LGBT themed movies to student clubs and teachers in middle and high schools throughout California. Our goal is to give student activists and teachers new tools to educate their peers about lesbian, gay, bisexual, and transgender history and culture (and have fun doing it!). And we believe that an inclusive curriculum is one step to creating truly safe and welcoming schools.

About Frameline

Founded in 1977, Frameline is the nation's only nonprofit organization solely dedicated to the funding, exhibition, distribution, and promotion of LGBT media arts. Frameline's integrated programs provide critical support for emerging LGBT filmmakers, reach hundreds of thousands with a collection of more than 250 films distributed nationally, and create an international stage for the world's best queer cinema through the annual San Francisco International LGBT Film Festival and additional year-round screenings and cinematic events. For more information, visit www.frameline.org.

About GSA Network

Founded in 1998 in California, Gay-Straight Alliance Network is a youth leadership organization that empowers youth activists to fight homophobia and transphobia in schools through Gay-Straight Alliance (GSA) clubs. In ten years, GSA Network has brought GSA clubs to 50% of public high schools in California, impacting more than 1.1 million students. Through a decade of impact, GSA Network has supported more than 30,000 GSA members and intensively trained more than 8,000 LGBT and straight ally youth as leaders who stand up for equality, organize other students, advocate for non-discrimination policies, and create safer schools for all. For more information, visit www.gsanetwork.org.