MASTER'S DEGREE FINAL PROJECT

Free Love versus Sex Ed; Incorporating Peace and Feminist Theories in Reproductive Health Education

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Castellón, October, 2015

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Abstract [100 words]: Reproductive health education is often a touchy subject in the US with laws regulating its content, limit, and even its presence in secondary schools. This project focuses on including topics that have traditionally been excluded from scientific focused reproductive health courses in the US. Through diverse activities, this project discusses subjects such as intersectionality, peace education, feminist theories, and non-violent communication in order to further education starting at the classroom level and beyond. By including these topics, this project hopes to bridge a gap in current reproductive health education models and promote a positive perspective of sexual and reproductive health.

Acknowledgements

I would like to thank all of my friends for listening, being there, and helping me out throughout the whole master's program; it was amazing! Specifically, I'd like to thank the following people for their support and love throughout the whole process leading to this project.

> To my Mom, for always listening, encouraging, supporting me, and just being there. Your intelligence and humor has always inspired me to be better.

> To my Dad, for always supporting me and pushing me to continue, no matter how hard. Your strength, and diligence set a high standard for me to follow.

> To my Sister, for always allowing me a place to stay over the summer and bringing more laughter to my life in order to make me a little less serious. Without you, I would have lost many opportunities to learn about the real world uses of conflict resolution.

> Finally, to Ivan. *Nunca podría haberte imaginado cuando empecé con el máster y ahora formas una parte indispensable de mi vida. Sólo nos queda la aventura que se llama vida. T'estime molt.*

Lastly, I would like to thank Alberto Cabedo Mas for his tutorship and help throughout the whole project. Despite literally being on the other side of the world, you were a great source of advice and assistance.

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<u>List of Abbreviations</u>

BC4U Birth Control For You Initiative

LARC Long-Acting Reversible Contraceptive

MCPN Metro Community Provider Network- Clinic network in the Denver Metro Area, <http://mcpn.org/>

NVC Non-Violent or Compassionate Communication (Rosenberg, 2003: 3)

PAVE Promoting Awareness, Victim Empowerment- Student organization at the University of Wisconsin-Madison, <http://pave-uw.tumblr.com/>

STD Sexually Transmitted Disease, refers to diseases that are primarily transmitted by sex and are incurable, which is distinguishable from Sexually Transmitted Infection as stated by the following entry

STI Sexually Transmitted Infection, refers to infections that are primarily transmitted by sex and are curable with treatment

WHO World Health Organization

About the Title

Below are the most voted definitions of the following topics on Urban Dictionary, one of the online forums where people vote on topics with the most "popular" definitions voted toward the top.

Free Love The concept propagated by counter-culture rebels and hippies in the 60s and 70s where, as a protest, it was encouraged to love one another without a commitment, to be happy with oneself, and to promote peace ("Free Love", 2006).

Sex Ed A bunch of lies fundamentalists teach children that are meant to scare them into abstinence which traditionally include exaggerated condom failure rates, exaggerated STD rates amongst sexually active teenagers, and other laughable lies ("Sex Ed", 2005).

I think it is time to add more Free Love and to transform Sex Ed curriculum to be something more than encouraging fear and obedience.

1. Introduction

As I have started reflecting on my final project, I realized that from the beginning of this master's program I wanted to study reproductive health, sexual health, gender-based violence and sexual violence, but how would I like to study these topics? I have always intended to be focused primarily on health and intervention. Since I have studied public health in my undergraduate, I would like to eventually continue on the path of getting a Master's degree in Public Health as well so keeping my project focused on a public health intervention of to prevent gender-based violence, promote reproductive and sexual health education seemed like a solid starting point for my professional career. I could work in the concepts from different peace theories, feminist theories, conflict theories, cultural standards and power dynamics in order to prevent sexual violence in a peer setting, similar to the an undergraduate experience I had as a peer educator in order to prevent sexual violence on campus. Then, the idea of working on the topics of reproductive and sexual health education program occurred to me. As a health educator, I had a few opportunities to educate adolescents about reproductive health, but there was much that could be improved upon. The intense focus on fearmongering about pregnancy for girls, reinforcing negative stereotypes about sex, focusing on the adolescents, but not allowing them to form a part of their education, and the minimal discussion of healthy sexual relations or even why people would choose to have sex could all be great fodder to an improved curriculum for adolescents. I realized that I could incorporate the same theories into a useable guide to assist in reproductive health education programs in order to educate adolescents on the basics of sexual and reproductive health, specifically focusing it on a positive understanding of sex versus the negative ideas of sex that have been shown to repeatedly not work. Throughout this project, I have decided to create a program that will work in conjunction with a reproductive health program called "It Takes Two", offered by the Metropolitan Community Provider Network Clinics (MCPN Clinics). I worked as a Bilingual Diabetes Health Educator for 11 months at this clinic prior to starting my postgraduate studies, and throughout this position, I was also able to work as a Reproductive Health Educator with the Adolescent Services team which created the "It Takes Two" program. Although this manual is

meant to supplement the aforementioned program, my desire is that I may be able to continue to adapt this manual to other reproductive health courses as well.

1.1 Background

Sexual and reproductive health education in the US is fragmentary, haphazard, many times not held to any scientific scrutiny, dependent on cultural and parental norms, and finally detrimental to young people's lives. Sexual and reproductive health education in the US few uniform standards. Since education in the US is not covered by the US Constitution, it is delegated to the individual state to legislate what is covered and what isn't covered in each aspect of education with the US federal government regulating few points of the primary and secondary education system. Thus, each state has its own form of regulating its education system, often only regulating basic aspects at the state level, and allowing local School Boards[1] to determine anything that hasn't been regulated at the state level on a case by case basis. This situation means that each and every county (of which there are more than 3,000 in the US) will have a unique view of reproductive health education depending on their state laws, the way they are elected or appointed to the position in the School Board, the political ideology of the area, and the local demographics (including age, race, gender, religion, nationalities, etc.). Due to this situation, it is impossible to include all the idiosyncrasies of each school district into my project, but rather it allows me professional flexibility in this field in the US. Throughout this project, I will focus on the needs and issues that I saw in my own background with the MCPN "It Takes Two" education program, along with other formative experiences, to create and frame this project. However, due to the unique situation of reproductive health education in the US, I will hopefully be able to apply this manual to other states and counties, making small changes in order to address the laws of that school district.

Focusing specifically on Colorado, there is no law that states that reproductive and sexual education has to be taught which means that it goes down to the personal interest of the teacher to determine if he or she would like to include reproductive health education into his or her curriculum.

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[1] School Boards are educational committees that can either be appointed by the State Education Department or voted in by local elections at the county level.

This manifested itself in surprising ways throughout my position with MCPN clinic, with teachers from the biological sciences to the humanities requesting our course for different reasons (whether it was to explain anatomy, teach life lessons, to practice creative writing, etc.). However, if reproductive health education was taught, there were certain topics that must be covered, according to state law. In Colorado[2], these elements include the following: the education must be medically accurate, age appropriate, culturally appropriate and unbiased, and parents must be noticed and allowed to opt their child out of the education. In addition, the education must cover contraception; mention abstinence as a form of contraception; be inclusive to different sexual orientations; include life skills such as avoiding coercion during sex, promote healthy decision making, and family communication; and, during HIV education, include discussion of condoms and abstinence as forms of prevention for preventing the spread of HIV (Kalina, 2011; Guttmacher Institute, 2015; Sexuality Information and Education Council of the United States, 2009). These laws often created health education disparities for many youths in Colorado since many schools would elect not to educate students about these topics in order to avoid having to educate about topics that parents, school boards, or teachers don't agree with.

Many clinics and programs have attempted to fill this health disparity in the area by providing reproductive health services focused to young people. One such clinic is at the Children's Hospital in Aurora, CO, (and its recently expanded locations around Colorado). The BC4U Clinic provides free confidential testing and birth control to anyone in the surrounding area. This stands out in comparison to other clinics that will bill your insurance with their fees and the insurance, often held by parents who will have to approve of the payment, will pay the clinic. Unfortunately, despite the fact that the Affordable Care Act[3] should be required to cover this, many insurance companies are

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[2] As seen in Appendix i, many states have different restrictions and allowances for reproductive health education in the US with no two states a like.

[3] The Affordable Care Act (also known as Obamacare) is a law that changed how healthcare was administered in the US. The law requires that every American carries health insurance, that insurance companies cannot deny benefits due to medical conditions, that insurance companies must provide preventative services, and restricts how much insurance companies can charge in relation to the services they provide. Despite all of this, plans that were issued before the law was in effect are "grandfathered in" and do not need to follow these edicts. In addition, if insurance is offered with your employer, you must take that option, even if there is a better option in the Marketplace, the federally run website that allows citizens a place to contract health insurance (U.S. Department of Health and Human Services, 2015).

not in compliance, many low-income people do not work at place of employment that would offer insurance since they either A) aren't working the required 40 hours a week on purpose to deny healthcare to them or B) do not meet the 50 employee threshold, and, lastly, if medical care is offered through a federal program called Medicaid which is offered to anyone not able to pay for health insurance outside of work, in certain states, it will also still be billed to the household. This clinic avoids all of that by being completely confidential and open to any who comes under the age of 25 which is an amazing service that has decreased levels of STDs and STIs transmissions, unwanted pregnancies, and increased the level of effective contraceptive use from 19% of high school aged students (14-18) to 29% of said students during the years of 2005 to 2011 (Colorado Department of Public Health and Environment, 2014: 3). Due to this program, unplanned pregnancy rate dropped by 40% in Colorado from 2009 to 2013 while abortions also dropped by 43% in the same period (Tavernise, 2015). The success of these programs is encouraging and startling when looking at the statistics, but even more relevant when looking at the human impact. As described by the physician who heads the program at Children's Hospital in Aurora, CO,

> it's gratifying to see young women who got their first long-acting birth control three years ago and are now coming back for more. Just to watch their eyes beam and say, 'I graduated. And I'm one of the only people in my circle of friends who doesn't have a child. And now I'm managing this,' or, 'I'm in this job.' And to see that they're still dreaming big…The numbers speak so clearly…It's time to listen (Horsley, 2015).

Similarly, the Metropolitan Community Providers' Network (hereby referenced as MCPN or MCPN clinics) also attempts to meet this gap through the services it offers as a Federally Qualified Health Center which means that it primarily serves low-income residents of the areas surrounding Denver. As a part of the Federally Qualified Health Centers' System in the US, it provides services at a lower cost and providing different payment programs to best suit patients' needs, insurance level (when the insurance wasn't required to be contracted by every citizen, previous to the enactment of the Affordable Healthcare Act of 2010, but fully implemented in 2014), and payment ability. At these clinics, I was located primarily at North Aurora Family Health Services (NAFHS) clinic in Aurora, CO, a suburb of Denver, CO. Aurora is an incredibly diverse area of the Denver Metro Area, with

the following table breaking down the racial and ethnic identities. Notably, Aurora, CO, is the center of the refugee population in Colorado with many refugees coming from the Horn of Africa, Sub-Sahara Africa, and Southeast Asia.

Racial and Ethnic Group Identity (2010 Census[4])	Percentage
White (Non-Hispanic)	47.3%
Hispanic or Latino (of any race)	28.7%
African American	15.7%
Asian	4.9%
Native American	1%
Pacific Islander	0.3%
Other races indicated by taker	11.6%
Two or more races	5.2%

It is important to note that Aurora has seen much change in the last 30 years when it comes to its racial and ethnic diversity. In fact, every racial group saw statistically significant increases in their population except White (Non-Hispanic) which decreased by half, according to the "Colorado- Race and Hispanic Origin for Selected Large Cities and Other Places" published by the US Census Bureau. In addition, 27.3% of the population is under the age of 18 and 6.8% of the population is between the ages of 18 and 24. This census information is important to understand the mix of cultures, religions, nationalities, refugee statuses, language identities, and many other factors that define the patients' lives and health levels in this area. The majority of the patients at MCPN were below the federal poverty line and received multiple welfare benefits including Medicare, Medicaid, SNAP benefits, Temporary Assistance for Needy Families (TANF), Head Start benefits, Women, Child and Infant (WIC) benefits, reduced or free breakfast and lunch at public schools in the area, reduced or free medications, and many more programs with the goal of lifting these patients out of poverty. These social determinants of health are hugely impactful on the overall health of a population, and more specifically, the patients and young people of this area. Thus, they are crucial and necessary to be recognized and addressed for the means of this project.

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[4] United States Census Bureau, 2015

At the MCPN Clinic, there was a specialty clinic that focused on adolescent health called the Adolescent Services Clinic. The Adolescent Services Team would present the "It Takes Two" three day course to students in middle and high schools throughout the Denver Metro Area as a way to educate the students on reproductive and sexual health along with as a means to promote the Adolescent Services Clinic, a clinic specifically geared to teenage patients where patients could be tested for STIs and STDs along with receive free barrier methods (such as condoms and dental dams) and discounted rate for contraception.

This information helps create the foundation on which my project will be built. With these understandings of sexual and reproductive health education in the US and in the Colorado area, I will better be able to frame the project keeping these ideas in mind.

1.2 Professional and Personal Experience Related to Project

In addition to the Background knowledge about Reproductive Health Education in the US, I have many professional and personal experiences related to this project that I develop the project from. These experiences include working as a Peer Educator with PAVE Student Organization, volunteering as on the Crisis Hotline with the Blue Bench and my experience as a Reproductive Health Educator at the MCPN Clinic.

PAVE

To begin with, I belonged to a student organization called PAVE, Promoting Awareness, Victim Empowerment. This student organization was organized by a previous student survivor of sexual assault on the University of Wisconsin-Madison Campus. When she attended UW-Madison in the early 90s, she was surprised to find that there were no services available to survivors of sexual assault nor were there any educational programs aimed at preventing the spread of sexual assault on campus. This survivor decided to fund PAVE first on the University of Wisconsin-Madison campus which then was slowly spread to other campuses around the US. The goal of this organization is to advocate for the rights of student sexual assault survivors, to prevent sexual violence on campus, to educate all students on campus about sexual violence and how to become active bystanders, and to

empower students and survivors to end sexual violence. As I volunteered for this organization, I would participate in "pub crawls" where we would enter different bars and pubs in Madison to hand out condoms with affirmative consent cues written on them such as "Can I rock your world?", "Consent is sexy", and "Talking is always the first thing I do with my mouth." This informal activism was my first foray into feminism and allowed for many experiences of educating the general public about how to avoid committing sexual violence, encourage others to become active bystanders, and empower victims and survivors to understand that in no way do they hold the culpability for their own sexual assault. I also was trained as a Peer Educator in order to facilitate seminars about topics related to sexual violence, gender roles, deconstructing violent views of sex, asking for affirmative consent, and any topics suggested by the audience.

This experience greatly deepened my desire to research, study, work with, and develop further topics related to sexual and gender-based violence. Before I joined this student organization, I was interested in the topic, but not altogether motivated to be a part of a feminist movement. Out of pure ignorance, I felt that such movements were more intense than I felt about the subject and I was unsure how I would feel about approaching people to discuss sex. After the class and the outreach activities, I felt emboldened and inspired to continue to lift the veil of disregard when it came to this topic. I realized that it is crucial that we educate everyone about the ways that they could actively prevent sexual violence and promote positive sex lives, at any age level, but considering how over half of victims of sexual violence occurs before the age of 18, this intervention needs to occur before these students arrive at the college level.

The Blue Bench

As a part of my AmeriCorps program in Denver, CO, I also decided to volunteer with the Blue Bench (formerly Rape Assistance and Awareness Program) organization in Denver, CO. The Blue Bench organization is an advocacy and assistance groups to sexual violence victims and survivors in the Denver Metro Area that provides counseling and legal advice. In addition, this organization promotes community awareness about sexual violence, educational programs to the surrounding high

and middle schools, and raises funds in order to better assist victims of sexual violence. One of the most important services provided by the Blue Bench is a rape crisis hotline where volunteers answer the phone 24 hours a day, seven days a week, every day of the year, in order to provide crisis counseling, educate about sexual violence, and support any caller in whatever their concerns may be which is how I volunteered with the program. These calls typically would last 15-20 minutes during which I would offer counseling, information about other services, and occasionally request that a hospital advocate meet a victim at the hospital in order to get a SANE (Sexual Assault Nurse Exam) exam completed to collect evidence for possible prosecution of a sexual assault.

This volunteer service was immensely important to me, personally and professionally. I had been interested in researching sexual violence from a public health background before and being a part of PAVE, but as I served as a volunteer with the Blue Bench, I realized how crucial that research could be in helping the people actually affected by sexual violence and, more importantly, that the focus should be on prevention and education. As I listened to intimate and heartbreaking stories of sexual violence along with the long lasting effects that it had on the victims and survivors, I realized that this type of cultural violence allowed to be continued indefinitely due to lack of interest and marginalization of its victims needs to be recognized for what it is and needs to be stopped as swiftly as possible.

It Takes Two

At the MCPN Clinic, I worked with the Adolescent Services Team to present the "It Takes Two" curriculum once a month. The It Takes Two class would consist of two days of a PowerPoint presentation where the educators would explain concepts like male and female genitalia, the basics to a healthy relationship, the definition of consent, common STDs and STIs, basic overview of contraception, and discussion of unhealthy communication between teenagers (in cases of an abusing relationship, stalking, bullying, etc.). After these two days, the educators gave the students the opportunity to write down any questions anonymously that they may still have and on the third day, we would answer every single question that the students had. In addition to conducting these classes,

I would also research answers to the anonymous questions along with update a catalogue of questions that we kept in order to monitor common concerns and questions.

This part of my service became influential to my interests as an academic researcher and on what I decided that I decided to research my Final Master's Project. This experience really gave me a bird's eye view of how reproductive health education classes are studied for, planned, and implemented. Although this course was great for students as an introduction to reproductive health and to many topics that the students will face, including topics such as what gender means, what it means to be attracted to the same sex, ask anonymous questions without fear, open up about their sex lives and reproductive concerns, despite positively enjoying the experience of working as a health educator, there were many areas of concern that led to this research project.

Foremost, there was an unnecessary amount of focus on STIs and STDs, specifically used as a tactic to scare the students into abstinence or shame for what they may have already done. Considering the most common STIs are often easier to cure than the common cold, this technique was infuriating to me because I felt we were misrepresenting the scientific facts about these infections and the students' real risk level. In addition, this focus on the STIs and STDs took time away from explaining how to actually have a conversation about whether the student and his or her partner wanted to have sex, what type of activity they were interested in, and overall consent. Indeed, most of the anonymous questions were similar to the following: "How do you know if you are ready to have sex?", "How to ask someone to have sex?", "How do you have sex?", and other such topics. As for contraception was concerned, the methods of contraception were presented with their rate of failure, *not* their rate of success. For 100 teenaged girls who don't use contraception and have sex in one year, 90 of them will be pregnant at the end of the year due to the increased fertility of that age range. That is in comparison to the 8 teenaged girls out of 100 who use a hormonal birth control pill and the less than 1 teenaged girl out of 100 who use a LARC method (Colorado Department of Public Health, 2014: 3). This heavy focus on the failure rate of contraception and the promotion of abstinence

creates a negative image of sex and again centers on the use of fear to "scare" them straight even though that has not proven to be an effective method of education at all.

All of these topics really influenced me to continue reading and researching in this field in order to create a new curriculum to promote a positive way to educate about sexual and reproductive health. Although these may be the de facto methods of education when it comes to sex and reproduction, I feel they are insufficient when educating about reproductive health. I realized that just focusing on the science of the reproductive health education is not sufficient, but rather the recognition and inclusion of the role of society, sexism, images of male and female gender bodies, masculinities/femininities, sexual violence, and many more topics is essential to a successful reproductive and sexual health education program.

1.3 Project Justification

This project is very much needed to augment reproductive and sexual health education courses, such as the "It Takes Two" program. Reproductive and sexual health education focuses almost exclusively on the reproductive cycle, contraception (and, more specifically, how it fails), abstinence and transmission of STD/STI. Even in a state like Colorado that has implemented some ways in which reproductive education is inclusive to other topics such as coercion, HIV transmission, and different sexual orientations, due to not being required education, there is still many health education disparities on who receives this information. The current model of reproductive health education fits the mold of a negative peace structure as outlined by Johan Galtung, in the sense that it is only to prevent a negative outcome (Galtung, 1969). The reproductive health education course at the moment is to prevent adolescents from getting pregnant, spreading disease, stopping yourself from being a victim of domestic violence (victim prevention primarily), and other negative outcomes. Although these are indeed still important, the positive peace concept, as discussed by Galtung (1969; 1990), is the active promotion of peaceful interventions that would perpetuate peace(s) and improve the situation at hand. This is where my project would be injecting a new perspective into reproductive and sexual health education in order to include a positive understanding(s) of sex, promoting

affirmative consent, encouraging active listening to sexual partners, recognizing how identities intersect in order to affect our lives and livelihood, and many more positive outcomes. As outlined by the World Health Organization (WHO), "Health is a state of complete physical, mental and *social* well-being and not merely the absence of disease or infirmity (Italics added for emphasis)" (World Health Organization, 1947). This project aspires to attempt to address some of the social determinants of reproductive health education by recognizing identities, whether they be sexual orientation, gender identities, or sexual identities, and to promote positive understandings of reproductive and sexual health education by promoting critical thinking, analyzing cultural topics related to sex and advocating for positive sex lives.

1.4 Project Description

This project will include a theoretical framework that focuses on peace education theories and feminist theories, along with having a focus on online communities of learning and Fourth Wave Feminism. This theoretical framework with then be followed by seven activities that will incorporate different aspects of the framework into simple yet critical activates that will be implemented by a facilitator, specifically imagining myself as the primary facilitator at the given moment. Eventually, it is hoped that the activities could be implemented with other reproductive health education programs and adapted to the needs of different organizations.

- o *Aims*: To improve overall sexual and reproductive health of students by promoting non-violent communication, critical thinking, violence prevention, positive visualization, and understanding of basic terms related to feminist theories on gender and peace theories.

- o *Direct Beneficiaries*: Students ages 14 to 19 in the Denver Metro area, "It Takes Two" program.

- o *Indirect Beneficiaries*: Parents, other educational staff at the school, and possibly other programs or organizations that would like to also use or implement parts of this project, the Denver Metro area by having more educated young people in relation to these topics, the general public. In essence, these topics have far reaching grasp for if a student plans

her pregnancies, she can complete her schooling, prepare herself physically and mentally, and many more which will have great impacts on almost every facet of her life. If a student learns to positively imagine his future, communicate with his emotions in mind, and feels he can be himself in any way, then he can chose to live a life of his choosing and recognize how to improve himself in the best way possible.

- o *Expected Results*: I expect that the students will be more empowered to recognize what their sex lives mean to them individually safely and satisfactorily. Although, at the moment, Colorado has a lower rate of STI and STD infections than currently seen in the US, with 1.9 cases per 1000 versus 4.52 cases per 1000, and the use of condoms for last sexual occurrence is close to two out of three teenagers, about on average with the US, much improvement could be made, specifically related to LGBT students and students of color, who are disproportionately more affected by new cases of HIV and other STDs/STIs (Kalina, 2011). The educational activities that I hope to include in these programs will hopefully bridge the gap between medical, clinical, "negative peace" public health perspective in order to promote societal, preventative, "positive peace" public health perspective.

1.5 Project Thesis

After completing this master's program, I realized the need for the incorporation of different theories and concepts into the education and training of sexual health educators and students. In conjunction with the "It Takes Two" program, this project intends to implement concepts from this master's theoretical program to the classroom of high school students in the Denver Metro area in order to promote positive sex lives, to address social and cultural topics related reproductive and sexual health education, and to empower students to actively engage in these topics.

2. Theoretical Framework

During this section, I will explain the main theoretical framework which influenced the concepts and ideas in my project and the creation of the educational materials. This section will also serve as a reference manual for the facilitator for the activities and be able to help prepare the facilitator for the presenting the educational activities. These following sub-sections are linked together to show that this theoretical framework builds off of each underlying concept of Peace Education, Feminist Theories and Feminism, and Communities of Learning outside the Classroom, in order to create the overall understanding of empowering students to take control over their reproductive and sexual health.

2.1 Peace Education

Peace Education is a concept that is crucial to fomenting change in the discourse of sexual and reproductive health education. Peace Education, as defined by Ian Harris, is "To provide images of peace so that when people are faced with conflict, they will choose to be peaceful" (Harris, 2012: 26). It is the educational process through which peace is promoted as the norm, extolled as the way in which we should learn to communicate, process our visions of the world, and co-exist with others. Ian Harris outlies many strategies through which peace can be promoted[5], indicating that all strategies will not be completely exclusive, but rather will require a mixture of different approaches. Specifically, in reference to peace education, Harris states that Peace Education is the strategy that explains what peace is, why peace is not achieved and how we, as educators and as learners, can achieve peace in response to a system that promotes and glorifies violence.

> Traditional education glorifies established political power which uses brute force to oppress people and legitimize its authority…Traditional education does not question forms of structural violence that condemn people to substandard levels of existence, nor does it challenge environmental exploitation…Peace education questions the structures of violence that dominate everyday life and tries to create a peaceful disposition to counteract the omnipotent values of militarism (Harris, 2012: 31).

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[5] Please see Appendix ii for table referencing to different strategies.

As peace educators, we are attempting to curtail this violence, this often all-encompassing world view that violence is the norm, with the preventative ideas of peace in order to encourage students to see peace as the first response to conflicts in their world. Although peace education can focus on peace movements and the history of peace, it can also focus on creating more peace(s) in the world we live in. Indeed, Harris discusses this idea in the following quote, saying,

> This raises a key question: Is peace education *about* peace, or is it education *for* peace? Peace education incorporates both. Peace education teaches about peace because many citizens need more knowledge about [it]…Peace education also involves educating for social justice and social change (italics in original) (Harris, 2012: 85).

Although this project focuses primarily about education *for* peace, to allow for a more peaceful educational process about reproductive and sexual health, education *about* peace is essential as well. Peace education has 10 main goals which are the following:

1. To appreciate the richness of the concept of peace
2. To address fears
3. To provide information about security
4. To understand war behavior
5. To develop intercultural understanding
6. To provide a "futures" orientation
7. To teach peace as a process
8. To promote a concept of peace accompanied by social justice
9. To stimulate a respect for life
10. To manage conflicts nonviolently (Harris, 2012: 32)

These goals help address the main topics that in traditional education are either excluded or not seen as necessary to the educational process. It is crucial to include them when discussing reproductive health education because many ideas such as developing an intercultural understanding or addressing fears are commonly the biggest concerns that students and adolescents have about reproductive and sexual health. All of these goals should be incorporated in a form of "empowerment" education. This type of education requires people to question the use of violence in human activities, employing education to develop a "peace consciousness". In this sense, the word "empower" refers to enabling people to develop their own capacities to become agents of change (Harris, 2012: 84-85). This understanding of empowering students is crucial to the following educational activities. The activities aim to do the following:

> Empowerment education imbues people with the hope to learn and to trust their own capabilities. The key to this type of education is in the *process*. Peace educators use affirmation exercise to help students trust their own competence and set up classrooms that are modeled on democratic principles, so that students may learn how to articulate their concerns in safe group settings…the teacher serves more as a kind of "midwife" helping students to give birth to their own ideas and inclinations (italics in original) (Harris, 2012: 92).

This idea of only assisting the students to give birth to their own ideas and inclinations should be encouraged throughout this project in order to allow for the students to truly become empowered to take control of their reproductive and sexual health.

This idea of empowering student to be in charge of their educational experience was built on the theories of Paulo Freire, a Brazilian educational reformer and philosopher, and his idea of "Pedagogy of the Oppressed." Throughout these theories, Freire criticized what he called the "banking system" where the students were seen as banks that could then be filled by the all-knowing teacher, with that knowledge being held and distributed only the teacher as he or she desires. Students are then awarded for their retention and recall of the knowledge, not their personal reflection and questioning of the topic. The current model of reproductive health education focuses too heavily on this concept which Freire said must be deconstructed and that tools must be given to disrupt this phenomenon. As he stated,

> How can the oppressed, as divided, unauthentic beings, participate in developing the pedagogy of their liberation? Only as they discover themselves to be 'hosts' of the oppressor can they contribute to the midwifery of their liberating pedagogy. As long as they live in the duality in which *to be* is *to be like* and *to be like* is *to be like the oppressor*, this contribution is impossible. The pedagogy of the oppressed is an instrument for their critical discovery that both they and their oppressors are manifestations of dehumanization (italics in original) (Freire, 1970: 48).

This pedagogy allows for them to confront the banking system, to liberate themselves from this system, and to learn the critical skills necessary to question the reality taught to them. This form of education will create a cycle of oppressors and the oppressed, but there is hope.

> Because it is a distortion of being more fully human, sooner or later being less human leads the oppressed to struggle against those who made them so. In order for this struggle to have meaning, the oppressed must not, in seeking to regain their humanity (which is a way to create it), become in turn oppressors of the oppressors, but rather restorers of the humanity of both (Freire, 1970: 44).

Paulo Freire stated that individuals should be empowered to be active participants in learning and education, and consequently, transforming the world and their own oppressors. This idea is crucial to my project's success, the idea of transforming each student into an agent for change. Similarly, Freire developed this pedagogy more in his book, *Education for Critical Consciousness.* In this book, Freire also indicated that the individual's ideas, feelings and behaviors should be given a space to have their effect in schooling in order to empower people as they already are (Freire, 1973: 6). I have included this aspect of empowering into my activities by making sure to include what Freire determines is necessary to educate people while also encouraging their critical analysis. Freire discusses an educational experiment he conducted in educating previously illiterate people to not only read, but also to critically think about what they are reading. As he stated,

> We wanted to offer the people the means by which they could supersede their magic or naïve perception of reality by one that was predominantly critical, so that they could assume positions appropriate to the dynamic climate of transition. This meant that we must take the people at the point of emergence and, by helping them move from naïve to critical transitivity, facilitate their intervention in the historical process. But how could this be done? The answer seem to lie: (a) in an active, *dialogical*, critical and condition-stimulating *method*; (b) in changing the *program content* of education; (c) in the use of *techniques* like thematic "breakdown" and "codification" (Freire, 1973: 83).

In a similar sense, I have attempted to include such a program that will encompass these three aspects of Freire's answer into the different activities I have created in order to present an ability to think critically in order to overcome their "magic perception of reality" as framed by Freire.

I was specifically interested in how to make these educational activities to be particularly interactive in order to allow students a chance to literally perform in a curative sense the way they could imagine the world. Augusto Boal, a dramatist and philosopher of theatre, was also influenced by Paulo Freire as he worked on the concepts that are now known as the Theatre of the Oppressed. He stated the following about how theatre can be incredibly powerful as an empowering tool.

> Theatre is a language through which human beings can engage in active dialogue on what is important to them. It allows individuals to create a safe space that they may inhabit in groups and use to explore the interactions which make up their lives. It is a lab for problem solving, for seeking options, and for practicing solutions (Augusto Boal as quoted in Rohd, 1998: xix).

In the interactive drama section for the project, the Theatre of the Oppressed movement along with the concepts from the Pedagogy of the Oppressed, directly influenced the *Hope Is Vital* creator, Michael Rohd, to create a form of interactive drama where dialogue, decision making, communication, understanding self when making decision, and analyzing critically multiple perspectives of every interaction can be promoted and used to empower and educate youths (Rohd, 1998: xvii-xviii). Michael Rohd is a playwright and professor that worked to develop a form of interactive drama in order to empower students to reflect creatively about their problems. In his training manual, Rohd summarizes his philosophy as the following:

> The act of expression is an act of connect-through it we become positive, active participants in our lives and in our communities…Theatre allows us to converse with our souls- to passionately pursue and discover ways of living with ourselves and others. We are all artists, and theatre is a language. We have no better way to work together, to learn about each other, to heal, and to grow (Rohd, 1998: xix).

The training manual became vital to my theoretical framework because it laid out concrete ways in which these activities could be used to empower students to see the reality of how reproductive and sexual health affects them while also empowering them to be a part of the process of learning. Often as I was working as a health educator previously, I felt that I had to make adolescents see how important this was to their lives and their health, but through the understanding of peace education and specifically looking at how I view education now, I realize that I must rather attempt to empower the students to do their own "seeing", their own "learning", and, rather than be the center of the process, I must be the person who can facilitate the educational process, not dictating it.

In order for peace education to work, there must be a more effective way to communicate that promotes the concepts of peace education, a form of "peace communication." For this part of my project, I turned to Marshall Rosenberg, professor and creator of Non-Violent or Compassionate Communication (NVC). Rosenberg's technique focuses on emotional understandings and active listening to the other participant's point of view, listening with one's heart. Listening to not just the words, but also to the emotion is pivotal to the concepts of active consent in sexual activity, but also,

in my opinion, to improve student-teacher relationship in order to foster respect and understanding. As Rosenberg states,

> NVC is founded on language and communication skills that strengthen our ability to remain human, even under trying conditions. It contains nothing new; all that has been integrated into NVC has been known for centuries. The intent is to remind us about what we already known- about how we humans were meant to relate to one another- and to assist us in living in a way that concretely manifests this knowledge (Rosenberg, 2003: 3).

Instead of just responding to the words, we focus our responses on the feelings that we perceive and the emotions that we have while also listening with empathy to the desires of others. We give out of compassion and empathy, and the receiver responds to this emotion. This doesn't mean it is spontaneous, but if we continue to communicate in such a way, it allows people to be free to express compassionately and honestly as well, to allow their vulnerabilities to show since they know it will be responded with compassion, not ridicule. There are four components of NVC: (1) observation, as in to recognize what is happening without judgment being the keep, (2) feeling, as in indicating how this observation makes us feel and recognition of this feeling, (3) needs, as in what do we need in order to have our needs met which leads to the last component, (4) a request, as in being able to indicate what we need to be done in order to have our needs met (Rosenberg, 2003: 6). Beyond being able to express in the NVC manner, we will also need to receive the information in the same manner. Educators and students alike should be educated to view communication with our "giraffe" ears, as Rosenberg's example included, listening with the biggest heart possible and reflecting on the emotions we sense, rather than the "wolf" ears, which respond with violence or aggressiveness toward ourselves or the other. These ideas are seen as basic, but that does not make them a less powerful educational tool when communicating. Starting with this process should be deeply encouraged for students and teacher, but going further by studying *Nonviolent Communication: A Language of Life* and providing copies for students to read at leisure can also be a powerful way for further learning.

Lastly, a crucial part to the peace education framework for my project would be futurist envisioning, specifically using Feminist and Peace educator, Ellis Boulding's philosophy. Students and teachers a like should attempt to view a more positive and inclusive future that they want to have,

not limited to a negative understanding of the future. In the chapter "Peace Culture for Today and Tomorrow", Elise Boulding discusses a workshop that she conducts where she asks participants to imagine having a peaceful world by the year 2030 and what it would take to get there. Throughout this reading, Boulding discusses responses she would receive, questions she would like the audience to reflect upon and how these visualization techniques can help us move closer to the culture of peace that we as scholars of peace promote (Boulding, 2003: 83-9). This philosophy can and should be used when it comes to reproductive health education and imagining a future where the reproductive and sexual health is not relegated to the "only scientific" approach, but rather includes many concepts of non-violent communication, intersectionality, and many more which can be scrutinized with a critical eye. With such overarching, almost abstruse ideas like 'health', 'sex', and 'gender', it is crucial as reproductive health educators, professionally and personally, to learn to define these terms in our own minds with ideas that all of us individually can fathom in order to first define and then change what we see. Is it possible to have a world without reproductive health education that does not limit or hinder individual expression? Is it possible to have a world where students are able to actively discuss without fear or concern their questions and interests in these topics? Is it possible to have a world where women will not have to suffer the burden of sexual violence and all the health complications that can include? This activity from Boulding's reading can help people formulate a new future, articulate a new dynamic and advocate a new world where all of this is possible; all of this is especially true when it concerns the topics of peace and health.

In conclusion, it is important to remember one last concept of peace education. With this project, it is not perfection that I seek, with the traditional idea of Perpetual Peace, but rather imperfect peace. This peace that allows us to recognize the imperfections in ourselves as a way to improve and to be better than without them. In this sense, imperfect is not negative, but rather a sense of positive transformation which allows us to work toward and to transform positively the regulation of conflicts (Muñoz, 2001: 15). This idea of continual "perfecting" or improving needs to be center when conducting the educational activities and the process of learning with the students.

2.2 Feminist Theory and Feminism

Feminist theories and Feminism also play a critical role in the educational activities that I have created, and reproductive and sexual health as a whole. Many of these ideas were formed based off critical thinkers and philosophers of the last 25 years when it comes to feminist theories while others were relatively new and recent developments that I thought were imperative to include in the project.

To begin with, I felt the topic of gender and gender roles was an important place to start. Based off the theories of philosopher and gender theorist, Judith Butler. "Performative Acts and Gender Constitution: an Essay in Phenomenology and Feminist Theory" is the beginning point to this critique of what is the concept of gender identity, specifically feminist theories on identity. Through this article, Judith Butler proposes to

> draw from theatrical, anthropological, and philosophical discourses, but mainly phenomenology, to show that what is called gender identity is a performative accomplishment compelled by social sanction...As performative resides the possibility of contesting its reified status (Butler, 1988: 520).

Judith Butler's main point throughout the entirety of her article is that gender is a social construct that is not inherently tied to one's sex and thus it is malleable to a certain extent. However, this idea requires certain basis in order to understand how one's gender or any other identity, a concept that for some is inherent to themselves and unchangeable, can be a social construct and thus be transformed. It may not appear completely necessary, but realizing that the body and thus the person can be imprinted on by multiple forces outside of that person. This is important from a sense of identity because Butler argues that not only is the body a historical situation, but it is also a "manner of doing, dramatizing and *reproducing* a historical situation" (italics in original) (Butler, 1988: 521). Having this understanding of identity is crucial for trying to define a change in the current discourse of identity.

> To be female is, according to that distinction, a facticity which has no meaning, but to be a woman is to have *become* a woman, to compel the body to conform to an historical idea of 'woman,' to induce the body to become a cultural sign, to materialize oneself in obedience to an historically delimited possibility, and to do this as a sustained and repeated corporeal project (italics in original) (Butler: 1988, 522).

Butler argues that gender identity (as an inherent, biological fact) is a falsehood, created in order for us to fill a social structure and continually created by the required responses that society demands to the point where we do not realize that we have become the identity that is insisted we be instead of the one we realistically choose although this is not entirely that we are forced to follow with identities that are completely foreign to us. Butler continues to expand upon that idea by stating that

> the body becomes its gender through a series of acts which are renewed, revised, and consolidated through time…one might try to reconceive the gendered body as the legacy of sedimented acts rather than a predetermined or foreclosed structure, essence or fact, whether natural, cultural or linguistic (Butler, 1988: 523).

This means that the act of gender, as embodied agents as we are, in the sense of dramatic agents, means we will actively act out cultural significations of that gender. They may be individualized ways of "*doing* one's gender, but *that* one does it, and that one does it *in accord with* certain sanctions and proscriptions, is clearly not a fully individual matter" (italics in original) (Butler, 1988: 525). Gender is thus a script that is followed, one that we chose to follow, but we can also chose to re-write the script, understand the act differently, and challenge the way that the act has been given to us. This concept of gender roles that are imprinted on us allows all of us, gendered male and gendered female and any identity that falls in between, to question and possibly rewrite the script, within a certain degree. This idea has galvanized many aspects of this project and I feel is a central point to these activities; the goal of empowering students to question the cultural script set before them and be able to challenge the norms in order to create for themselves the script they wish to choose.

From this perspective of gender, there comes another idea that is crucial when it comes to feminist theory and thought; where we situate ourselves and our identities. Gloria Anzaldúa, a Latina American thinker and philosopher, coined the idea of the "Borderlands" in her book *Atravesando Fronteras, Crossing Borders; The New Mestiza* about where borders of identities meet and what we can learn from them. Anzaldúa states the following about these theoretical borders,

> Borders are set up to define the places that are safe and unsafe, to distinguish *us* from *them*…A borderland is a vague and undetermined place created by the emotional residue of an unnatural boundary. It is a constant state of transition. The prohibited and forbidden are its inhabitants…in short, those who cross over, pass over, or go through the confines of the "normal" (Anzaldúa, 1987: 3)

This idea of analyzing the border of philosophy, where ideas and identities intersect is crucial to the continuation of feminist theory. It is necessary to recognize this sense of the forbidden parts, the parts that do not belong, and the parts that are in a state of transition. With this subtle conflict, we, as educators and as students, can see the ways to change the dominant narrative, to questions the power structures, and to be critical of how our identity will affect the lens through which we see the world. This works for both multicultural, racial, gender, etc. identities, but also for understanding sexualities as well. As stated by Stanley in *Knowing Feminisms,*

> 'Identity' is emergent, subtly shifting and changing with the accumulation of experiences and years…some aspects of identity are seen to be critical, overriding the merely contingent, with sexuality, 'deviant' sexuality especially, the key example here…[it] is through a prevailing sense of 'not belonging' (Stanley, 1997: 174).

This prevailing sense of 'not belonging' as Stanley puts it, has been a significant barrier to reproductive and sexual health education programs for many students who find themselves in this "borderland", this area that is not discussed, not recognized, and not viewed as important. By including these ideas into the educational activities, it is hoped that students can be empowered to recognize the power in their identities and feel that they can speak out about these topics with more freedom.

How do these identities join together? Do they mesh coherently or do they contradict? In response to these ideas of identities and where they intersect in philosophy, there has been practical application of these ideas with the term "intersectionality." The concept of intersectionality was brought about from the Beijing Conference on Women in 1995 in order to address the complexity of multiple systems of oppressions have on people with different and diverse identities. Although specifically in reference to women and their discriminated status initially, it now can refer to how each person in different situations will have different forms of discrimination and systems of oppression to create a unique form of inequality. "*La interseccionalidad contribuye a diseccionar con más precisión las diferentes realidades en las que se encuentran las mujeres y por lo tanto puede*

mejorar la acción política"[6] (Expósito Molina, 2012: 205). By using intersectionality as a tool to better recognize the different realities that women, and others divergent identities, face, it becomes easier to understand the diverse systems of oppression that can make any form of education difficult for students to face, being a part of the "other" or the "borderlands." These topics are decisively important when considering health obstacles that these students may face and need to be discussed directly yet thoughtfully in reference to reproductive health education. How can one discuss access to reproductive healthcare when ignoring the barrier of poverty and access to quality education? How can an educator pretend that a course on reproductive health that doesn't focus on human sexuality and sexual orientation be truly inclusive or in any sense of the word "accurate"? Being aware of the concepts behind intersectionality and using it as a tool to analyze reproductive health education is critical to creating a positive reproductive and sexual health education experience.

Up to this point in the paper, these ideas are fairly theoretical; pertinent to a certain degree, but cold and distant in their application to real life experiences. These ideas and concepts come from the academia, or as Liz Stanley, British Philosopher, in her book *Knowing Feminisms*, from the power structure that is the "knowledge/power" which few have access to. As Stanley puts it, "The politics of location still constitute the knowledge/power borders between academia and the rest of life: 'we' experts, 'they' life." (Stanley, 1997: 173). This concept is hugely detrimental in traditional education spheres and needs to be discontinued at all cost. As a part of the Peace Education framework, I feel that this topic is a consistent problem and must be eradicated through positioning of self in the work. We must avoid the idea that, "'The people' are displaced from a speaking position once more; herein there is also a masked displacement of the women, vanishing into 'the (male) people'... 'we' speaking for 'them'" (Stanley, 1997: 180). In order to do this, I feel that Black American[7] philosopher bell hooks' philosophy of the "Oppositional Gaze" can be a critical tool for empowerment. The gaze is a

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[6] "Intersectionality contributes to dissecting with more precision the different realities in which women find themselves and thus can improve political action" (translated by Laura Reilly Rostowfske).

[7] I have included these racial identifiers for bell hooks and for Gloria Anzaldúa because they are center to the theories; these women have written from their gender and racial identities, and to not include them would be to "whiten" their philosophical discourses.

tool that can be used in any sense; to intimidate, to empower, to shun, to invite, to destroy, to grow. As educators, we must realize that our gazes just like any other action, must be owned, understood and allowed to grow organically in response to any stimuli and these gazes are not outside the realm of our mind, but rather created from our mind and from our mind the center of peace(s) begins. "There is power in looking" (hooks, 2001: 207). The look can simply be understood as a gaze, something that our eyes do naturally and without our commands. For hooks, it is not enough; it is reflecting on something more than just utilizing our visual faculties. Her philosophy is asking us to gaze with intent, to interrogate, to utilize the gaze to see beyond what is easily presented. This gaze of resistance is a crucial development that anyone who has experienced systemized oppression, be it from patriarchy, racism, colonialism, or any other issues, has learned throughout his or her life.

> Looking at films with an oppositional gaze, black women were able to critically assess the cinema's construction of white womanhood as object of phallocentric gaze and choose not to identify with either the victim or the perpetrator (hooks, 2001: 212).

bell hooks, working from the border of philosophical discussion as a black woman, brings something to the table that all of us can utilize. We must gaze within, recognize ourselves in the discourse, and deconstruct the patriarchy and systems of oppressions that have been created outside of ourselves, but are performed by ourselves every day.

We as educators and students must remember that knowledge cannot be owned, but rather we must learn and contribute to an open understanding of knowledge and experiences. We must position ourselves within the context of the knowledge and to continually recognize the how the aforementioned concepts affect our lives and lived experiences. It is often taught that there is some way to own or to make this knowledge/power structure exclusive to a specific "knower" being in universities, very similar to the banking system referred to in the Peace Education section. With feminist theories, this idea must be challenged and brought to the level of those who it affects, those who can then own it and become creators of a knowledge/wisdom concept; not bogged down by the power structure, but rather liberated from it.

> In its [feminism] journey from the outside inward, academic feminism too has developed canonical properties: from theory to Theory, from women thinking and acting to specialist feminist theoreticians. To ask the question, who owns 'theory' and thus knowledge within academic feminism, reveals a singular feature: the extent of the preoccupation with a small theoretical circle, most of the members of which are male and utterly conventional in their style and approach of what constitutes knowledge (Stanley, 1997: 182).

We must come down from the ivory towers and guarantee that we do not slip into this "knowing" power, that these theories and concepts have real life consequences, and that we are more than just theories and articles extolling the knowledge/power structure.

> What dispowers women and other Others within the academy can be the alien way in which ideas are formulated and expressed…But it can also be the contention that we are inside when really we oughtn't to be, when we just do not belong, when it is our being that is difficult, wrong. Other. 'We' make 'them' uncomfortable. But of course 'we' do not exist. 'We' are many and varied, and our names are legion. (Stanley, 1997: 200).

In incorporating all these ideas from the different theories on identities, gender roles, gazing within, recognizing the borderlands, and being viewed as the continual other in the academia, feminist theories can be limiting if not including activism, if not reaching the lived experiences of women and men affected by their ideas. With this idea in mind, I focus on incorporating aspects of the feminist movement, of feminism, into this project in order to not only write extensively of theory, but also to speak out veraciously in practice.

Feminism has always been a contentious and often misunderstood subject. Feminism is often understood as advocating for equality between men and women, but it also has many ways it has attempted this lofty goal. Although understanding feminism in waves has its detractors, specifically that it works to divide the movement and make the movement focus on internal problems in order to distract the activists from the bigger issues, it is true that certain ideas and concepts have been promoted in different time periods and moments. After the civil movements of the First Wave and the Second Wave, the Third Wave came to fruition focusing on the individual lived experiences of biological and "gendered" women throughout much of the 90s, but, as Jennifer Baumgardner put it,

> By the time Obama and Hillary were facing off in the Democratic primaries, a critical mass of younger feminists began expressing themselves…their experience of the online universe was that it was just a part of life, not something that landed in their world like an alien spaceship when they were twenty or fifty. Much like the Third Wave lived out the theories of

the Second Wave (with sometimes surprising results), the Fourth Wave enacted the concepts that Third Wave Feminists has put forth (Baumgardner, 2011: 249-250).

Fourth Wave Feminism, as outlined by Jennifer Baumgardner, is different from the previous waves due to its outreach on the internet and to its ability to captivate a young, tech savvy generation. This generation of feminists work hard to incorporate difficult to understand ideas into comics, videos, gifs, articles and many other social media platforms in order to truly create a multidimensional discussion outside of the power/knowledge institutions. This can be an incredibly powerful tool and one that shouldn't be ignored just because it takes place on the internet. Thousands of people can connect on a daily basis with these terms and learn of them in ways that were blocked only 20 years ago. Of course, this can also work to the detriment, spawning hate groups and trolling[8], but it can also be empowering for students to engage in these discourses in a platform that allows for this discussion. Due to this idea, most of the themes and topics I used relates to the online nature of the next Feminist movement, accessing the forums, discussions, memes, cartoons, videos and other material that these feminists are using to disseminate the already blossoming field of feminist theory research into forms that can then be discussed by everyone, not those who are locked out of the power/knowledge hierarchical structure.

Lastly in relation to the theoretical framework of feminist theories and feminism for my project, I include a problem that is often skirted in academic circles, but has a real impact on the reproductive and sexual lives of the students; rape culture. The idea of Rape Culture is explained by Emilie Buchwald in *Transforming A Rape Culture* as the following:

> What is a Rape Culture? It is a complex of beliefs that encourages male sexual aggression and supports violence against women. It is a society where violence is seen as sexy and sexuality as violent. In a rape culture, women perceive a continuum of threatened violence that ranges from sexual remarks to sexual touching to rape itself. A rape culture condones physical and emotional terrorism against women and presents it as the norm (Buchwald, 2005: XI).

Rape Culture is a concept that is often difficult to understand and evokes many emotions, but that does not mean the phenomenon doesn't exist. Part of these educational activities is to specifically

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[8] Trolling or being a troll on the internet refers to purposely bullying or saying derogatory terms to someone else on the internet because the internet offers a barrier between the two people.

work to end different ideas of the Rape Culture that exists in the US by promoting an affirmative consent concept and encouraging students to think critically about how sexual violence occurs, how to become active bystanders, and how to have emotional empathy with a sexual violence victim. In these small, identifiable steps, I have attempted to start dismantling a concept that will require years to work toward, but every single step helps. As stated by bell hooks, "We cannot hope to transform rape culture without committing ourselves fully to resisting and eradicating patriarchy" (hooks, 2005: 295). As educators, we need to question the ideas that patriarchy and rape culture have instilled in our brains and we need to encourage students to do the same.

In conclusion, these ideas of feminist theories and feminism are influential to having a more inclusive reproductive health education program.

2.3 Communities of Learning outside of the Classroom

The classroom has always been seen as a center of learning, but for this project, promoting another form of learning outside of the classroom is key to decentralizing the learning process away from the power/knowledge structure and empowering the students to be able to access their own areas of learning, their own Communities of Learning. Learning communities have existed as a concept in higher education for a significant period. According to Oscar Lenning and Larry Ebbers in "The Powerful Potential of Learning Communities: Improving Education for the Future", learning communities have been a powerful force of education in universities. There are many types of learning communities that can be created in a university setting which include the *primary membership* learning community where the participants are there due to a membership that they have in common (being students, faculty, students of specific majors, etc.) and the *primary form of interaction* learning community where the participants there due to a specific way of communicating, such as through linked seminars, virtual websites, and through correspondence (Lenning, 1999: 5). In addition, there are huge benefits that can be seen by students which include higher retention rate, higher satisfaction in university setting, improved quality of thinking and communicating, shared purpose, improved communication with faculty and more (Lenning, 1999: 6). I can personally attest

to the power of learning communities at the university level having been a part of one such learning community at the University of Wisconsin-Madison, the International Learning Community. This learning community was created as a part of university housing in order to house students interested in learning a foreign language (including German, Spanish, Japanese, Arabic, Italian, Russian, Portuguese, Nordic and Chinese languages), interested in meeting international students, or interested in subjects related to international relations. Although I had not taken an Arabic class before, I was placed in the Arabic house which allowed me to learn about different Arabic speaking cultures, Islam, and meet students from the Arabic speaking world, all right outside my dorm room. This learning experience was invaluable to forming my understanding of the world, motivated me to leave to study abroad during my second year (at the age of 19, a year sooner than the average student at the University of Wisconsin-Madison), and set a solid understanding for an international world view as I continued my education. However amazing these experiences were, I realized while researching this project that they could be equally fulfilling for students before they reach the university level and perhaps more empowering if these communities of learning were outside the power/knowledge structure of the university.

With this idea in mind, I realized that, related to Fourth Wave Feminism, there were such communities of learning forming on many different website and social media forums such as YouTube, Reddit, Vine, and many more. As stated by John Green, writer and Vlogger entrepreneur, during a TED Conference entitled "The nerd's guide to learning everything online", these communities are forming to be able to explain topics as complex as calculus, as inspiring as literature, as intriguing as world history, and as simple as reproductive and sexual health. Specifically, John Green gave an example where one of the first virtual communities of learning, "The Show with Ze Frank", where the commentator would create videos and activities for people in his virtual community of learning would do or respond to. Examples of such activities are the following,

> So we played Ze Frank at chess collaboratively, and we beat him…We turned the Earth into a sandwich, by having one person hold a piece of bread at one point on the Earth, and on the exact opposite point of the Earth, have another person holding a piece of bread. I realize that these are silly ideas, but they are also "learny" [sic] ideas, and that was what was so exciting

to me, and if you go online, you can find communities like this all over the place (Green, 2015).

These silly games, enticing videos, comics and gifs, these are learning materials that are creative, interactive, and allow the student to encourage himself or herself to learn more. John Green, along with his brother Hank Green, created a new series called Crash Course that allows for students to listen to entertaining videos about history, human anatomy, psychology, literature, biology, government and law, and many more topics while also being able to interact with other learning on the YouTube forum, engage in advanced material such as understanding how to analyze history from different perspectives (such as gender analysis, social history, or cultural history) that is not normally discussed in secondary school educational materials, and to be able to choose freely what they as students want to learn. This is incredibly powerful and has proven to educate many students in often worst conditions than can be found in Denver, CO. For example, Sugata Mitra, physicist and educational reformer in India, decided to test a theory he had about education; he placed a computer in Tamil Nadu, India, in a very low-income area with information about molecular biology in it in English and left it for the children to use as they wish. When he returned a few months later and administered a test on molecular biology, he realized that the children answered one out of four questions correctly in English. He then left again for the same set of time, leaving behind a teacher who was instructed to encourage the students to learn. After he came back again, he distributed the test again and he discovered that the children were getting 50% of the questions correct, could explain difficult concepts of molecular biology, and had drastically increased their understanding and vocabulary of English (Rao, 2014; Mitra, 2007). These findings are incredible and they can be an incredibly empowering tool for students to learn about their reproductive and sexual health. As such, I have incorporated many such communities of learning into the educational activities in order to allow students to access this information after they have left the classroom, to interact with the topic as they see fit, and I encourage the educator to help guide the students through using these sites and information in order to analyze the knowledge learned and to see how it is applicable to one's life.

The theoretical framework for these activities include Peace Education, Feminist Theories/Feminism, and Communities of Learning outside of the classroom with the hopes to glean specific results; to empower the students to learn of their own identities and of themselves along with the ideas of the academics while encouraging them to play and learn within communities of learning both inside and outside the classroom so that they can engage in a more profound way the topics related to reproductive and sexual health.

3. Activities for Reproductive Health Education

In the following section, I have created activities that implement the theoretical framework into interactive, education exercises. These activities are formatted in worksheets, between two to three pages long that are formatted so they can be printed on one to two double sided pages in order to better facilitate copying and distribution to students. These activities are to be grouped with the MCPN Clinics program called "It Takes Two", which grouped activities into a three day learning experience of reproductive health education for the students and are based off my experiences as a Reproductive Health Educator, a PAVE Peer Educator, and as a volunteer with the Blue Bench. These previous experiences greatly influenced the ideas and concepts behind these activities, and would be a starting point of contact for myself to incorporate these activities to these programs. As such, the activities are designed to be in addition to an already designed reproductive health education program as supplementary activities to educate topics related to peace education and feminist theory. I have created these activities to be as flexible as possible in order to fit the needs of the facilitator since there are often unknown restrictions placed on facilitators that are unique to his or her situation. These activities are designed to be used as a collective set which, at times, build off the previous learned content of a specific activity. However, despite this design, each activity can also be used as individual exercises. In addition, the utility of these activities are not limited to the Denver Public Schools, but rather can also be possibly used as a part of a conference on reproductive health education, seminars at universities, as a part of local community NGOs, and any other related event. As an example, there is a conference that I attended as an AmeriCorps member called the CO9to25 Youth Summit that works to build stronger youth to adult participation in organizations, specifically focused on the topics that are most pressing to the youth in Colorado (Colorado 9to25 Youth Summit, 2015). These activities could be presented at such a conference in order to promote further distribution to other organizations and venues. It is hoped that, through these activities, reproductive and sexual health education can be promoted with a positive peace lens that can empower adolescents to take control of their sex life.

As I was developing these activities, I set the following standards as the starting point of each activity.

Objectives
To teach reproductive health using peace education theory
To inform recipients of an alternative way to present reproductive health education topics
To increase understanding of positive reproductive health practices such as consent and preventing gender-based violence
To educate about topics related to feminism and intersubjectivity in the reproductive health setting

Targeted Facilitators
Initially Myself
Teachers
Reproductive Health Educators

Targeted Recipients
Students ages 14 and above
Teacher, principals, and school aids
Interested Public (ex: parents)

Each Activity will include the following
Description
Time needed to complete activity
List of academic materials needed
Instructions
Reflection Questions for students
Advice and extra information useful for the activity

With these summarizing points, it is my goal that the reproductive health educators will be empowered to educate about reproductive health education with different bases and ideas promoted currently in order to improve the reproductive and sexual health of adolescents in the Denver metro area and, possibly, other arenas.

3.1 NONVIOLENT COMMUNICATION ACTIVITY
"Active Listening"

Time Needed: 40-50 minutes

Description: Based off Marshall B. Rosenberg's Nonviolent Communication theory, the following activity's objective is to educate about active listening and listening with empathy. This listening activity will include a period of speaking uninhibited with a partner and, conversely, listening actively to a partner, and a reflection section after the activity, first individually, then in small and big group settings. This activity is meant to promote positive listening to be modeled for the classroom, to help students feel that the classroom is a safe space to talk about their emotions and topics related to reproductive health education, and to create a "what is said here, stays here. What is learned here, leaves here" attitude.

Items Needed

Timer
Projector for questions
Open space, but still able to hear teacher
Paper and writing utensils
Soothing background music (optional)
Objects to hold for taking turns (optional)

Advice to Teacher

- *Reaffirm that this is a non-judgmental space and that we must respectfully keep to ourselves what is said here.*
- *This activity can be uncomfortable during the first trial. Recognize and reaffirm feelings of awkwardness in order to push students' to examine their emotional boundaries*
- *This activity can be shorten to just the active listening section. If possible, it may be a great tool to use weekly in order to create a more positive working space.*

Instructions

1. Explain the idea of Active Listening to the participants. Active Listening is a way of listening completely and fully to another person without planning a response or responding in any way to what they say; rather, the listener listens completely and in an engaged manner to what the speaker is saying. During Active Listening, one partner will talk without interruption for 5-10 minutes as the other partner listens intently. Then, once indicated by the teacher, the other partner will have his or her turn to be able to talk without interruption for 5-10 minutes. Afterwards we will regroup to discuss our reaction to the activity.
2. Ask students to form pairs with someone who isn't a close friend or confidant. This ensures that both are able to actively listen without reverting to established means of communication
3. After partners have been established, aske everyone to make themselves comfortable, introduce each other if necessary, and determine who will go first.
4. Once settled, turn on calming music (if available) and start timer for 5-10 minutes, depending on the needs of the classroom and indicate that it is time to begin.
   a. Once they have started, teacher can walk around, but attempt not to linger or eavesdrop on different conversations. This is a time for the students to talk freely to their peers.
5. Once one minute is left, indicate to students that the period for the first session is almost over.
6. Stop music when timer indicates the 5-10 minute period has ended. Prepare students to switch positions from listener to speaker and vice versa and start timer/music once again.
7. Once one minute is left, indicate to students that the period for the second session is almost over.
8. Rejoin together to discuss experience.

Reflection Questions:

Personal Reflection: These questions do not need to be completely answered, but rather should be used to guide your thoughts.
    1) **How did it feel to be able to speak uninterrupted *and* be listened to? Conversely, how did it feel to completely and wholly listen to someone else? Anything that surprised you?**
    2) **How did it feel to be vulnerable, open, willing to explain yourself to another? How did it feel to be trusted with personal information of another person's feelings?**
    3) **Is there anything you felt that could fall into the "learned here, leaves here" idea?**

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Small Group Reflection: Ask students to form small groups to share their ideas and answers (as long as they are comfortable doing so) for 5-10 minutes. This opportunity should hopefully allow everyone to share as she or he feels necessary.

Big Group Reflection: After personal and small group reflection, encourage people to share their overall thoughts and feelings. Repeat and reiterate basic understandings on Active Listening, but, in the end, this should be a time for students to share. Example questions to get the conversation going could be:
    1) **In relation to how it felt to openly share, how do you think his could apply to the classroom and topic of reproductive health education?**
    2) **What did you learned that was positive with this activity? The negative?**
    3) **As we go forth, what techniques learned from active listening could you apply to the reproductive health education class?**

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3.2 POSITIVE IMAGININGS OF FUTURE
"Positive Reproductive Health"

Time Needed: 30-40 minutes

Description: This activity is based off Elise Boulding's practical application of peace culture, specifically related to her workshops called "Imagining a Nonviolent World." During this activity, there will be a section to describe the concepts of positive and negative peace, and how we can envision ourselves a part of that process, specifically focused on the reproductive and sexual health. After this, the students and the teacher will work individually, small and big groups in order to imagine a positive future for this course and also for their own reproductive health. This activity is meant to promote a positive view of sexual and reproductive health while also creating a framework for the focus of the following course on reproductive health education.

Items Needed	*Advice to Teacher*
Timer	• *Reaffirm that this is a non-judgmental space and that we must respectfully keep to ourselves what is said here.*
Projector for questions	
Open space, but still able to hear teacher	
Posters for students	• *This activity can be very powerful to students to be able to imagine how the class is set up. Please allow students to voice all concerns, and encourage them to think constructively and positively on how they would like to imagine the space.*
One bigger poster for collective ideas for class	
Area to post posters after activity	
Writing utensils, paper and coloring utensils	• *Keep the posters visible throughout entire course so that students can be reminded of how they visualized a positive space to learn.*

Instructions

1. Teachers uses the information from the theoretical framework section to discuss the concepts of positive and negative peace(s). As an overview, explain that negative peace is the traditional understanding of peace as the absence of direct violence and war on a population; peace after war. Positive peace is the promotion of ideals that directly affirm peace, such as promoting active listening in order to prevent conflicts. We are very accustomed to the concept of negative peace, but positive peace can be harder to visualize which is where this activity comes in.

2. Teacher explains that during this activity, we will be envisioning our own imaginings of the future of this class and what would be a positive future we would like to imagine outside of this class in relation to sexual and reproductive health. See page 37 for example. This example is one of many ways that these ideas can be visualized, but encourage students to visualize it as they creatively would like to.

3. First, give students 5-10 minutes to quietly reflect on what would a positive sexual and reproductive health would look like using the questions on the following page and to write it down on a piece of paper.

4. After this period of reflection, ask students to form groups of 3-4 in order to decorate a poster with their ideas and concepts. Give students adequate time to come to agreement on what should be on the poster.

5. After the small group time, ask the students to present their findings. Use the big group questions on the following page to guide what will go on the summary poster that will stand as a visual cue for how the course will proceed.

Reflection Questions:

Personal Reflection: These questions do not need to be completely answered, but rather should be used to guide your thoughts.
1) **How can we focus often negative advice ("Don't have sex until you are married", "don't get a girl pregnant", "don't be stupid and get an STD") into positive affirmations that can create a more empowering experience?**
2) **How does it feel to positively talk about sexual and reproductive health? How would you like this feeling to continue throughout this course? How can you make this course more relevant to your life and your situation? Are there aspects that you would like to be included in order to complete the aforementioned question?**
3) **Is there anything you felt that could fall into the "learned here, leaves here" idea for this activity?**

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Small Group: Please work in small groups to synthesize your answers in a creative way on the poster.

Big Group Reflection: After personal and small group reflection, encourage people to share their overall thoughts and ideas about this activity. Repeat and reiterate basic understandings in order to show comprehension, but, in the end, this should be a time for students to share. Example questions to get the conversation going could be:
1) **In this activity, there is a new way of seeing the world in a positive light. Is it possible to make all of our recommendations positive in order to reflect that change?**
2) **What was empowering about this activity? Was there anything that you did not feel comfortable with?**
3) **As we go forth, how can we ensure that we follow these guidelines in order to have a successful class, as we have imagined it?**

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Imaginings of a Future for Reproductive and Sexual Health

3.3 INTERSECTIONALITY AND IDENTITIES
"Paper Toss Extra Credit"

Time Need: 15 minutes for set-up, 30-45 minutes for activity

Description: During this activity, the teacher will encourage a simple activity to demonstrate privilege and the concept of intersectionality. This concept refers to how multiple identities (and, in a sense, multiple systems of oppression such as sexism, racism, xenophobia, classism, etc.) affect us on every aspect of our lives. Throughout this activity, students should be encouraged to remember the active listening activity in order to listen with their emotions and empathy so they can be more aware of their own possible privileges or their own possible oppression in these systems. This activity is meant to promote understanding, empathy, awareness and initiative to change. In addition, this activity is meant to set foundation for how our identities affect us in all aspects of life, including reproductive and sexual health.

Items Needed	*Advice to Teacher*
Timer *Trash can* *Open space* *Organize desks in lines, as shown in image below* *Extra leftover sheets of paper with numbers on them corresponding to desks* *Projector for questions* *Writing utensils and paper*	• *Reaffirm that this is a non-judgmental space and that we must respectfully keep to ourselves what is said here.* • *This activity can be very powerful, in a positive and negative way, for students. Please allow students to voice all concerns, and recognize that this activity can be difficult for everyone to openly participate.* • *For preparation, teacher can review the following video where this activity is explained and the ideas are summarized <https://www.youtube.com/watch?v=2KlmvmuxzYE>.*

Instructions

Preparation

1. The teacher will be required to do some preparatory work in order to set desks for this activity to work. The teacher should make sure that desks are organized as show in the below image. Make sure to seat people in alphabetical order starting from desk one and onward. When setting up, put four sheets of used paper on the desk with the number indicating the desk (for example on desk one, the four pieces of paper should have "1" written on it so it is visible, desk two have "2", and so on).

Activity

1. As the students take their seat, indicate that today there will be an extra credit activity for fun. The teacher should say that it is a simple activity and everyone has equal amount of paper on their desks in order to do it. Then the teacher will get a trash can and place it in front of the classroom (as the image demonstrates) and say that for every sheet of paper you get into the trash bin, the student will receive 10 points of extra credit for their grade. Remind the students that they must stay seated at all times, but any way for the sheet of paper to get in the trash can is permitted.
    a. At this point, if there is complaining, indicate that everyone is given the same amount of space on their desk to plan and the same amount of paper to throw. Silence any student who complains of the unequal throwing distance with the aforementioned "equality of materials" logic.
2. Give students a few minutes to prepare their strategies and then start timer with 10 minutes. Remind students that this will only positively affect their grades. Give no other instructions and let students start the activity.
3. At the end of the 10 minutes, collect and note who will receive points for the activity. Ask them to stand up and explain their technique. Make sure to highlight and praise everything they did to deserve the extra credit, but do not allow their location to the trash can to be used. Encourage all students to use the same techniques, regardless of whether or not they are applicable.

Discussion

1. After this part of the activity, students who were not in the front of the class will most likely be upset and angry. At this moment, the teacher should segue into how everyone felt at each section of the activity, from sitting down, to realizing their advantage or disadvantage, to trying to succeed and to hearing the praise from the teacher about those who did succeed, regardless of being closer or further from the trash can. Teacher should indicate, at this point, that this activity is not about extra credit, but rather about privilege. The teacher should start by asking those who didn't receive credit how they felt and what they realized from the beginning. The teacher should use the following cues to promote discussion:

    a. How did the people who scored feel? Did they recognize unfair advantages or not? Did they feel they worked hard?

    b. How did the people who didn't score feel? Did they feel dejected and that the disadvantages were too hard to beat? Did they feel they worked hard as well?

    c. How did it feel to have the teacher praise those in the front of the class and indicate that everyone had "equal amount of materials"? Although it may have been true, how did it feel false or unfair?

    d. If anyone did collaborate (such as passed the paper to someone in the front), ask them why they did that and what motivated them? If they did not do so, indicate that it was a possibly and ask students why they didn't do so?

    e. If anyone came up with a novel idea (made an airplane, tried to bounce it off the wall, etc.), ask them why they thought of it? If in the front, ask them how it may never have worked if further away and ask them how being in the front allowed for their idea to work? If in the back, ask them if they thought being closer would have helped?

2. At this point, the teacher should incorporate the concepts of intersectionality into the discussion. The teacher should base the discussion off the theoretical framework section on recognizing the role different identities have on an individual person and the systems of oppression that would complicate the ability to have "equal opportunity."

   a. Note: This is not a "who has it worse?" equation. Each individual will have varying factors, situations, experiences, etc. that will affect their standing. Please encourage the students to listen with empathy to others in order to see the real impact this has on their lives along with to reflect honestly about their privileges and the oppression that may hold them back.

3. After this discussion, the teacher should focus on what could have been done to improve the fairness and justness of the activity, and ask the students how that could be translated to real life.

   a. An example could be that the only instruction was that you must be sitting. How come the students didn't think to move the desks to make the following formation? What could that mean in the real world? (That although we may have some power to combat these systems of oppression, we often do not chose to do so and our inaction contributes to the inequality).
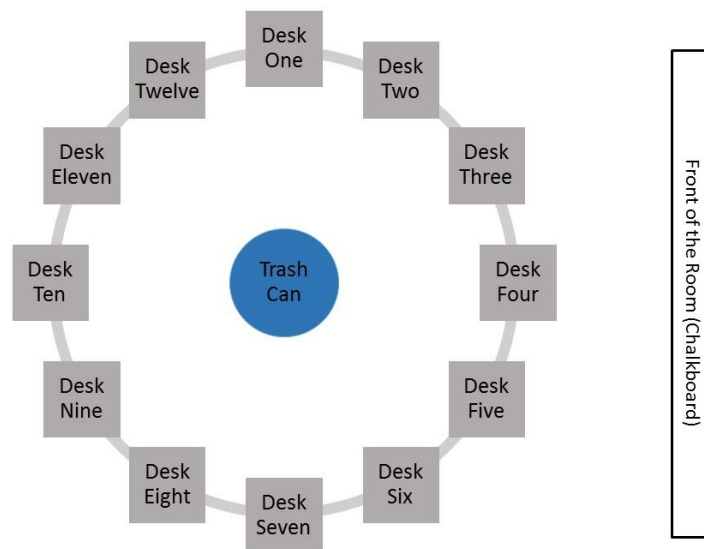
   b. What is important for those who have advantages to remember? (To make space, to invite those who are disadvantaged by these systems to be able to speak out, to represent themselves and their lives, to listen and support, to work together).

3.4 PEACE EDUCATION, CRITICAL THINKING
"Anonymous Questions"

Time Need: Two sessions needed; both sessions should be between 20-30 minutes

Description: During this activity, the concept of education as a tool of empowerment will be discussed and students will be encouraged to critically analyze anonymous questions from their peers. This activity is based off the concepts in the theoretical framework section on Peace Education and Paolo Freire's theories on the pedagogy of the oppressed. This activity works to actively prevent a "banking system" style of education and to encourage students to question their sources, answers, knowledge, and selves in order to better understand the concepts of reproductive health education.

Items Needed	*Advice to Teacher*
Writing utensils and paper *Secure box to put anonymous questions and binder* *Projector* *Computer and printer* *Space to present findings*	• *Reaffirm that this is a non-judgmental space and that we must respectfully keep to ourselves what is said here.* • *This activity requires extra preparation. Encourage students to be thinking of their own questions about reproductive and sexual health from the beginning in order to promote thinking of questions.*

Instructions
First Session
1. The teacher will use the theoretical framework section of this project to discuss the concept of peace education and the pedagogy of the oppressed so the students understand the purpose of this activity. Specific emphasis should be put on the ideas that we should never educate (or accept education) without critically analyzing from whence it came, how we acquired the knowledge, and why we need to learn it. We need to become active learners in order to combat the banking system style of education.
2. After the introduction to the topic, the teacher will demonstrate how we can promote critical thinking skills through responding to anonymous questions in this course. The teacher can then use the example on page 45 or think of his or her own question.
   a. Although many of the questions indicated in the example may be difficult to answer without more information, it is important to indicate why those questions are still important and how it should remind us of the different ways it can be answered given our own personal identities, experiences, and previous concepts.
3. After this explanation, ask the students to write down at least one question that they have on separate sheets of paper, although they could write down more if they desire.
4. The teacher will then quickly type up the questions in the example format found in appendix iv if possible (if not possible, typing the questions and distributing to students randomly will suffice). These questions will then be distributed randomly to students. Encourage students to attempt to fill in all the sections like the example before searching for an answer to the question in order to be a thorough as possible.
5. Give the students one to two days to research and answer the question. Remind students of recording sources and encourage them to use sources with a purpose; if they decide to use Urban Dictionary[9], ask them to explain why they used it and the possible negative or positive outcomes for using that source.
6. Teacher looks up any extra questions and answers example question in the second session.

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[9] Urban Dictionary is a website where users can update common slang and jargon generally used by teenagers or specific group. These definitions can then be voted on and promoted. It can be accessed at www.urbandictionary.com.

Second Session

1. Teacher reminds students of the previous session and the objective of the activity; to think analytically, to be an active part of knowledge acquisition, and to recognize self in learning process.
2. Teacher should present his or her own findings for the example question.
    a. For the question used in our example, an answer could be the following. "Virginity has no medical definition, thus it is considered a cultural concept. Virginity as a cultural concept is very complicated. Due to many factors such as social and religious background, virginity may be defined simply as not having had vaginal sex with a penis while, in other cultures, it may be defined as no sexual activity (oral, anal, vaginal sex, touching of opposite sex, kissing, etc.) until marriage. These understandings of virginity can be focused on one gender only, normally heavily dominant on women, and generally are set to be controlling of sexuality. In addition, they can be incredibly excluding to people who identify as transgender, people who do not participate in vaginal sex with a penis, and many other identities. In addition, there is no way a medical doctor could determine if any person is or isn't a virgin (including anatomical women). What is commonly known to be the "virginity" of an anatomical woman is called a hymen. The hymen is extra tissue found surrounding the opening of the vagina. This tissue is flexible and does not completely cover the vagina (if it does completely or partially cover the vagina, it is referred to as either an imperforate hymen, microperforate hymen, or septate hymen and these conditions require surgery to fix). The hymen does not need to "break" or "rip" during first sexual intercourse, but rather is flexible and can stretch or bend to accommodate any object being inserted into the vagina, e.g. tampon, finger, penis, sexual toy, etc. Sometimes the hymen can break before sexual activity due to any physical activity although it is common for hymens to be intact up until birth of first child. During first time of intercourse, only 42% of women have reported bleeding due to a ripped or torn hymen while the majority of women reported no bleeding." This example would come included with up-to-date research and sources on the topic.
3. Students should present their findings and answers. Ask students to turn in their sheets and sources afterwards to check answers. After answers have been confirmed, put answers in a resource binder so they can be consulted at will by the students.
4. Ask student in a big group setting the following questions.

Big Group Reflection:
1) What felt different for you during this learning process versus pervious learning settings you have been in before?
2) Did you feel more a part of the learning process? Why or why not?
3) What was difficult for you? What was easier for you?
4) How could you incorporate this type of learning in this course and other courses?

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3.5 UNDERSTANDING AFFIRMATIVE CONSENT
"A Cup of Tea"

Time Need: 30-35 minutes

Description: During this activity, the concept of an affirmative, positive consent will be discussed. First, there will be a video showing the concept of consent with a non-sexualized context, having a cup of tea. Then, there will be a discussion of what this term means when participating in any type of activity that is in a sexualized context. Lastly, students will be asked to come up with their own way to ask for affirmative consent and, if they chose, to share these ideas. This activity is based off concepts promoted by Fourth Wave Feminism and newly passed laws in many states requiring an affirmative consent for sex. In addition, in the Appendix viii, there is an image that can be used as a poster for the classroom that confirms these concepts and shows consent in a non-sexualized manner in order to promote how traditional concepts of sexualized consent ("No means no" means that the person is always consenting unless indicating, "she said yes once so that means all the time", or "he said yes to one act so that means yes for all acts", etc).

Items Needed	*Advice to Teacher*
Writing utensils and paper *Access to the internet* *Projector and sound system* *Computer* *Space to discuss*	• *Reaffirm that this space is what we make of it. During the asking for confirmative consent creative section, students may decide to become negative or violent in their examples. Remind them that they have the power to create the image of a positive learning experience as shown in previous activity.* • *This activity requires accessing a specific video that is available at time of writing. Although it may no longer be available, many such videos explain the same concepts of consent that can be used.*

Instructions

1. Before the activity begins, the teacher should consult the following webpage or look up a similar concept video about consent <https://www.youtube.com/watch?v=fGoWLWS4-kU>.
2. Teacher will prepare students for the video, explaining that they will be watching a short video about consent, using indirect visuals and concepts in order to explain it in a non-sexualized setting.
3. Before watching the video, the teacher should ask students to write down their ideas about how to ask for consent and what is consent. Give students 5 minutes to think and reflect on the topic. Ask students to have these ideas in front of them as they watch the short video.
4. After 5 minutes have passed, teacher will announce to the class that the video will start.
5. After showing the video, the teacher should ask the students about their initial thoughts and feelings. Allow for a group discussion for 10-15 minutes, depending on time constraints. Use the questions on the following page to guide the discussion.
   a. Note to teacher: At this point, it should be encouraged positive sex lives and consent. Although students may be confused about how to apply these concepts to their sexual lives at the moment, having a discussion about how consent isn't necessary should be discouraged and, if necessary, discussing legal issues with ignoring consent should be educated.
6. After discussion, encourage students to frame positive, affirmative consent questions that they could use in their own lives, with the examples on the following page.

Reflection Questions:

Personal Reflection: These questions do not need to be completely answered, but rather should be used to guide your thoughts.
  1) **What is consent?**
  2) **How can one get consent?**

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Big Group Reflection:
  1) **How did your previous thoughts on consent compare to the ideas shared in the video? What was similar? What was different?**
  2) **How was it like to see consent taken out of the sexualized setting? Did you sense contradictions between how we treat consent in a sexualized setting?**
  3) **Do you see why consent is needed to avoid sexual violence? Where in your life could you add more positive, affirmative consent?**

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Activity: Think of creative ways to ask for affirmative consent.
    Example: St Patrick's Day themed: May I shamrock your world?
Note: Although this is meant to be creative, please be realistic and positive, following the "Positive Imaginings of Future" activity. Focus on a positive way to promote consent and to prevent sexual violence, not contribute to it. Asking for a girl to "Do you want to do the angry pirate[10]?" will most likely not be successful and, on the contrary, promotes gender-based violence and sexual objectification.

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  2)
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  3)
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[10] Refers to when, generally, a women is giving oral sex to a man, the man ejaculate into her eye causing her to squint her eye, and then the man kicks her in the shin to make her hobble after him in anger.
http://www.urbandictionary.com/define.php?term=angry+pirate

3.6 SEXUAL VIOLENCE PREVENTION, INTERVENTION
"Interactive Drama- Gender-Based Violence"

Time Need: Two sessions needed; One preparatory session of 20 minutes and one activity session of 50-60 minutes

Description: During this activity, the activity will center on a play performed by two students with the participation of the rest of the class, focusing on gender-based violence. The following activity will include an example, but it will be up to the teacher (who will act as facilitator) and the acting students to come up with a short play that the rest of the students can participate in, based off the theories of Augusto Boal's "Theatre of the Oppressed" and the training manual *Theatre for Community, Conflict & Dialogue*[11] by Michael Rohd. Through this activity, students will be encouraged to become active bystanders to prevent gender-based violence along with creating empathy for the victim and encouraging the perpetrator to change his or her ways.

Items Needed

Writing utensils and paper
Space to perform
At least a week of time for preparation
Computer
Space to interact with the performance

Advice to Teacher

- *This activity can be extremely powerful to those who participate and learn from it. It requires much work ahead of time, but the opportunity should be offered to any students willing to participate.*
- *Reaffirm that this is a non-judgmental space and that we must respectfully keep to ourselves what is said here.*

Instructions
Preparation

1. The teacher should announce in class that an opportunity to help plan an activity is available to those who are interested. This activity will include planning characters, a scene, and some acting about a topic that would be decided by the students, but would be related to gender-based violence. For further assistance, the teacher can look into whether or not a drama group would be willing to assist in this activity.
2. Once people have agreed to assist, the teacher should ask every student to think of a situation that is related gender-based violence and write it down on a sheet of paper to hand in to the teacher. Those ideas will be used to help brain storm the scene for those who are volunteering to help.
3. During the preparatory session, the teacher will explain to the students this activity and how it will occur. For ease of explanation, an example has been included in order to help set up whatever the students want. The teacher should encourage students to read over the ideas proposed and to think of a scene that they could act out. The teacher should explain that this scene does not need to be completely thought out, but rather can be more improvised.
   a. The example: A girl and a boy are sitting on the sofa who are apparently dating. The girlfriend hears her phone go off, reads a text, laughs, and puts the phone away. The boyfriend asks who it was, but the girlfriend says that "it was just a friend." The boyfriend gets frustrates and wants to know which friend, but the girlfriend refuses. The boyfriend gets visibly angrier and starts to ask her why she doesn't trust him, why she doesn't let him know, he thought that she loved him, while becoming more threatening, either physically or verbally. The girlfriend decides to finally show him

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[11] Please consult this book for ideas for warming up and how to "activate" the space. This manual is succinct and concise on different activities that can be done to incorporate the audience as learners.

and it turns out to be a female coworker. The boyfriend doesn't apologize, and instead just says, "You know I get jealous because I love you, don't do that to me again."

   b. This example is short, should be shown gradually increasing in intensity, and is limited to how many people can be in the scene at once. The teacher should instruct students to be considerate of time and indicate that the scenes should not be longer than 5 minutes.

   c. The students should be encouraged to think in depth of their characters; give them names, imagine why they act as they do, imagine what would happen if some part of the scene is changed, etc. in order to prepare them for the in-class activity.

4. After the students have organized the activity, the teacher should ask the students to prepare the space for the scene and come prepared to class to be able to present their scene.

Activity

1. The teacher should make sure the space is open and conducive to intervene for the students who are initially a part of the audience. The acting students should also help set up the space.

2. After this, the teacher will introduce the activity as a part of interactive theatre, using the concepts from the theoretical framework. This activity requires the inclusion of every participant as they see fit, but in order to start, the class will do a short warm-up called the "Circle Dash" (Rohd, 1998: 10-11).

   a. During this warm-up, the students will stand in a circle with one in the middle. The goal is for two people to silently signal to each other to switch places. When those two students are switching places, the person in the middle tries to get to an open spot before the others do with whoever is left standing in the middle. Multiple people can switch places at the same time. The goal of this activity is to get people interacting silently, but rather innocuously.

3. After the warm-up, the teacher should announce that the students will see a scene focused on gender-based violence. After the first viewing, students should think of ways that they may be able to change the scene. Any student that proposes an idea will have to replace the actor in the scene and act out what they are suggesting.

   a. Example: After the scene, a female student X suggests that the girlfriend could be more honest and up front with her boyfriend. That student X will have to replace the girlfriend and do as she says while the audience sees if that has an effect on the boyfriend.

   b. Use the following cues to introduce discussion and create ideas. Here are some ideas given the example:
      • What could the girlfriend do differently?
      • What could the boyfriend do differently?
      • Let's say the girlfriend confides in a friend, what could the friend say to help or support the girlfriend?
      • Let's say the boyfriend confides in a friend, what could the friend say to help or support the girlfriend?
      • How does this scene relate to real life? How could we make it more realistic and how could we improve upon it?

   c. *Note to the teacher: At this point, the activity could fall into tendencies that could be considered a part of victim-blaming (change the girlfriend's behavior in order to excuse the boyfriend's behavior). While this may be allowed so the students can start, encourage the students to think of ways to prevent the behavior entirely focused on the boyfriend's behavior as well (change the scene so the boyfriend could express his emotions without violence, have a friend encourage the boyfriend to be trustworthy of his girlfriend, etc.).*

4. After this activity, the teacher should transition to discussion using the following questions.

Reflection Questions:

1. **This scene incorporated gender-based violence which drastically affects your age range[12] and that incorporated common phenomenon that all of us could encounter in our lives.**
   a. **How did it feel to be a part of the solution? How did it feel to be a part of the problem?**
   b. **Did you notice your views changing as you participated? Why do you think that is?**

_____

_____

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_____

2. **Although we will not only either be victims or perpetrators, we all can be bystanders. Bystanders are those who witness this type of violence and have the capacity to intervene, whether they choose to or not.**
   a. **How did this activity prepare you to be an active bystander?**
   b. **Did you feel more empowered to intervene or do you think you would need more training to do so?[13]**

_____

_____

_____

_____

3. **Personal Reflection after Discussion:**
   a. **How did you feel personally about this activity? Did it feel liberating to participate or did you feel intimidated to join in?**
   b. **How do you feel this activity could be adjusted to other topics, related or not related to reproductive and sexual health?**

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[12] From the *National Violence Against Women Survey*, of the women who reported that they had been raped, 54% reported being raped before the age of 17. In addition, 22.1% of women and 7.4% of men reported intimate partner violence in their lifetime (Tjaden, 2000: iii-iv).

[13] For further reference, the following TedTalk by Jackson Katz focuses on masculinities and bystander prevention <https://www.youtube.com/watch?v=KTvSfeCRxe8>.

3.7 DECONSTRUCTING BIANARIES
"Sexuality is Complicated…"

Time Need: 45-50 minutes

Description: During this activity, the students will watch a video by renowned Video Blogger (Vlogger), Hank Green, about how different sexual identities intersect. There will be a class discussion on what these topics mean and how this translate to real life, specifically the difference between terms such as gender identity, gender roles, sex, sexual orientation, sexual behavior, masculinity and femininity[14]. The goal of this activity is to show that although these terms can appear to include binaries, they are false binaries which are more often spectrums than absolute extremes, based off the section in the theoretical framework about feminist theories and concepts. Through this activity, students will be encouraged to reflect on the complexity of the topic and how it impacts them.

Items Needed

Writing utensils and paper
Access to the internet
Projector and sound system
Computer
Space to discuss

Advice to Teacher

- *This activity can be confusing and uncomfortable. It is important to reaffirm strive to learn continually and that these topics may affect some of those present deeply so they should be treated respectfully.*
- *For reference, use the glossary of terms in appendix v.*
- *Reaffirm that this is a non-judgmental space and that we must respectfully keep to ourselves what is said here.*

Instructions

1. Before the activity begins, the teacher should consult the following webpage or look up a similar concept video about human sexuality
   <https://www.youtube.com/watch?v=xXA oG8vAyzI>.
2. Teacher will prepare students for the video, explaining that they will be watching a short video about human sexuality, from vlogger Hank Green, part of the vlogbrother series.
3. Before watching the video, the teacher should ask students to write down their ideas about how the terms from the glossary on Appendix v and what they refer to. Give students 5 minutes to think and reflect on the topic. Ask students to have these ideas in front of them as they watch the short video.
4. After 5 minutes have passed, teacher will announce to the class that the video will start.
5. After showing the video, the teacher should ask the students about their initial thoughts and feelings. Allow for a group discussion for 10-15 minutes, depending on time constraints. Use the questions on the following page to guide the discussion.
   a. Note to teacher: At this point, it should be encouraged to humanize and respectfully discuss the topics. At times, these discussions can become insensitive to people who are not identified as heteronormative. Encourage students to remember the "Active Listening" and "Positive Reproductive Health" activities in order to promote a positive discussion.
6. After discussion, encourage students to situate themselves in the discussion. This can be shared, but it is not required to be shared. Remind students that, as indicated in the video, this situating of self does not need to be considered permanent, but rather can be flexible.

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[14] See Appendix v for definition and examples of each term.

Reflection Questions:

Personal Reflection: These questions do not need to be completely answered, but rather should be used to guide your thoughts.

3) **What is your definition of the gender identity, gender roles, sexual orientation, sexual behavior, and masculinity and femininity?**

Big Group Reflection:

4) **How did your previous thoughts on these terms compare to the ideas shared in the video? What was similar? What was different?**

5) **These terms often have cultural significance attached to them with many assumptions based off some aspects (example: If you have the sex of woman, you are considered to be automatically gendered woman, considered to have high femininity and heterosexual). However, as shown in the video, these terms are not always related and in fact can be intersected very differently depending on the person. How does that make you feel? How can you relate to these topics and how may they be difficult to relate to?**

Activity: Situate self in the activity. Please attempt to dissect how you fit into this activity, considering your own sex, gender identity, gender role, etc. This does not need to be written down or shared, although it can be if you feel comfortable. This is only to start understanding how these ideas affect you and how you are also involved in these concepts, even if your sex corresponds with your gender (also known as cisgender).

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4. Evaluation

For the evaluation, I decided to create a formal survey, with a questionnaire, in order to compile a baseline for the information learned throughout the course versus information previously known, using options outlined in *Monitoring & Evaluation* issued by the World Bank. The goal of this questionnaire is to improve the educational activities according to the needs of the direct recipients while also providing feedback to the facilitator about what he or she should improve in the activities. At the given moment, since these activities would first and foremost be presented by myself, I would be the person who analyzes and adapts the activities. However, as these activities are hopefully taken and used by other facilitators, they could be the facilitators that could analyze the survey in order to better improve the activities to their needs. In the beginning, this survey should be given to both the students and the facilitators in order to evaluate areas of improvements from different sides of the conversation. In the survey, I have included the following form of questions:

- *Demographics*: I have included questions focused on age, sex, racial identity, etc. of the participants. This is relevant information in order to evaluate how these activities are received by different groups and any additional needs or issues that are being overlooked. I have included these topics for a very specific reason; they form part of what is understood to be social determinants of health. Social determinants of health refer to the surrounding area of a person or population that affect their level of health. For example, "race", although a creation of social order in order to discriminate against others, is an important social determinant of health because although it is "imaginary" (in the sense that it doesn't have a biological, scientific basis), its effects when it comes to racism are NOT imaginary, with serious health concerns and problems attributed only to race[15]. Although it is not as well studied with other social identities, it is important to include them in order to gain anecdotal evidence for further research.

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[15] This phenomenon occurs both in the US and internationally, as seen with African American health studies and Maori health studies (Harris, 2006; Williams, 2006).

- *Quantitative Indicators:* I have included questions that are answerable on a scale of one to ten in order to evaluate interest in the activities and overall perceptions of the activities. These measures are specifically going to be used in order to analyze rapidly the overall indicators of success.

- *Qualitative Indicators:* I have included open-ended questions that are answerable in the words of the participants in order to evaluate knowledge learned and to record authentic response of participants. These measures are specifically going to be used in order to update the activities in order to improve their effectiveness and success.

This survey will be used incorporating the participatory method so that the people involved in the discussion can also be a part of the creation and constant changing of the program to meet their needs (The World Bank, 2004: 16). In addition, the first page of this survey should be distributed both before *and* after the completion of the activities. In this way, the results can be evaluated taking into consideration how the understandings have improved after the course. These understandings of consent, non-violent communication, intersectionality, and being empowered to take control of their sex lives will be performance indicator questions in order to evaluate knowledge achieved through these activities (The World Bank, 2004: 6). In addition, this questionnaire should be given out stating that the demographics section is optional, but that students can include their name if they would like to be contacted for whatever reason. When I worked with the "It Takes Two" curriculum, it happened on more than one occasion that students would include their name and a way to contact them with further questions and concerns that they had. Thinking of those occasions, I have included a section for that, but it should not be seen as obligatory. With the use of this questionnaire, I (or any other facilitator who may use this project) hope to be able to adapt these activities to the results that the questionnaire may indicate and to be able to evaluate my performance, analyzing the average rating I receive quantitatively and analyzing the responses qualitatively, in order to meet the changing demands of sexual and reproductive health.

4.1 EVALUATION SHEET

The following questions on demographics will be used only to evaluate the activities from the perspective of different life experiences. They are optional.

Race: **Age:**
Sex: **Sexual Orientation:**
Do you consider yourself transgender?
Have you had sexual activity before?

On a scale of 1-10, with 1 being the lowest level of satisfaction and 10 being the highest level of satisfaction, how satisfied are you the following, in regards to the activities?

Interest	1	2	3	4	5	6	7	8	9	10
Educational Quality	1	2	3	4	5	6	7	8	9	10
Maturity	1	2	3	4	5	6	7	8	9	10
Realistic (in reference to student life)	1	2	3	4	5	6	7	8	9	10
Appropriate time length	1	2	3	4	5	6	7	8	9	10
Overall Experience	1	2	3	4	5	6	7	8	9	10

These questions are to evaluate knowledge acquired during the activities?

What, in your words, does non-violent communication mean?

_____

_____

What, in your words, does consent mean?

_____

_____

What, in your words, does intersectionality mean?

_____

_____

Do you feel more empowered to take control of your sex life? Why or why not?

_____

_____

_____

Please score the activities on a scale of 1-10, with 1 showing high level of dissatisfaction and 10 showing high level of satisfaction.

"Active Listening"	1	2	3	4	5	6	7	8	9	10
"Positive Reproductive Health"	1	2	3	4	5	6	7	8	9	10
"Paper Toss Extra Credit"	1	2	3	4	5	6	7	8	9	10
"Anonymous Questions"	1	2	3	4	5	6	7	8	9	10
"A Cup of Tea"	1	2	3	4	5	6	7	8	9	10
"Interactive Drama-Gender-Based Violence"	1	2	3	4	5	6	7	8	9	10
"Deconstructing Binaries"	1	2	3	4	5	6	7	8	9	10

The following questions are to evaluate qualitatively your satisfaction with the activities.

Which activity did you enjoy the most? Why?

Which activity did you enjoy the least? Why and how do you feel it could be improved?

What would you like to see added to these activities?

What do you feel is the most pressing issue for teenagers and their reproductive and sexual health?

If you would like to be contacted for any reason, please include your name and contact information below along with your question or concern.

5. Conclusion

In conclusion, this project has endeavored to educate students about more than just condoms and abstinence. Throughout the activities and the theoretical framework, I have incorporated the theories surrounding feminism, peace education, non-violent communication, and communities of learning into activities that empower young people to take control of their sex lives. Through these activities, the students can learn and interact with ideas such as active listening, positive imaginings of the future, intersectionality, critical thinking, affirmative consent, sexual violence intervention, and deconstructing binaries when it comes to sexuated identities. By incorporating these ideas into the "It Takes Two" curriculum, this project helps to supplement a reproductive health education course and further promote positive understandings of sex and empowers students to take an active stance in their sex lives.

5.1 Project Limitations

My project is not without limitations. To begin with, the project is not supposed to easily replicable in all environments. It is heavily based on my experiences in Colorado and, to a lesser extent, Wisconsin. Although it may be easier to adapt to the US, it may be more difficult to adapt for different cultures around the world. I do not see this per se as a limitation since the cultural diversity on this topic as seen around the world is immense and I would prefer to be a part of what is locally created and promoted. Despite this particular limitation, I do hope that the main topics and ideas can be recreated by people from different cultures, religions, regions, areas, etc. that best suits their needs and concerns. Another limitation for this project is the time constraints that are normally imposed on sexual and reproductive health education programs. Generally, these courses are adapted to fit into a bigger course such as Biology or Health Sciences with perhaps one seminar or a few hours in total being dedicated specifically to reproductive health education. This could mean that my project will not be implemented to its fullest, but rather only used on an activity by activity basis. Although this is a limitation to my expected results, my project has attempted to control for this limitation by making the activities separate from the other. Lastly, this project is limited in its scope to certain topics

specifically to be aware of space and time constrains. This is a stepping stone for my professional career and academic interest in reproductive public health. There is much more information, research topics, focuses, and investigations that could create entire theses and fields of study about this topic. I have included the most relevant to this master's program and to this particular field of study, but more can always be researched and studied.

5.2 Continued Research

After beginning my research to this topic, I was overwhelmed by the many ideas I had and the concepts that I encountered. These ideas have inspired me in my desire to continue forward in reproductive health education and have propelled me into fields and topics I never imagined. Unfortunately, not all of these topics could be covered by my project and I see them as opportunities in the future to promote further research for my project. I realized that the following topics are also pressing issues that are rarely covered in reproductive and sexual health education programs:

- *Destigmatizing periods and menstruation*: Despite the fact that women will spend a quarter of their reproductive lives shedding the excess tissue of their uterine wall, this topic is barely talked about in reproductive health education programs and often only mentioned as part of "hygiene", as in making sure to stay "clean."

- *Different cultural understandings of masculinity and femininity*: Although I have discussed the ideas of femininity and masculinity in the Deconstructing Binaries activity, there could be more in depth discussion of this topic, what it means for different cultures around the world, and how to reimagine different understandings of these words.

- *Contraception, control and the female body:* How come the most effective contraceptives (IUD, Depo Provera shots, Implanon) are the least controlling yet the least effective contraceptives (birth control pills, Nuva Ring, condom) are the most controlling *and* the most well-known? How come the discussion of how a contraceptive device "feels" is only a discussion point for male participants in sexual activity, but the discussion how female

participants "feel" after taking their contraception is not? How contraception is prescribed, why, and how it effects the female body is a great starting point for further research.

- o *Further Discussion on the Traditional Reproductive Health Education Curriculum*: Serious discussion needs to occur on how effective traditional reproductive health education really is at preventing STIs/STDs, pregnancies, and overall levels of health. Completing a meta-analysis of the effectiveness of reproductive health education programs could be a starting point as well to further research.

5.3 Future Endeavors

As I continue throughout my professional and academic life, I hope to take the theories and concepts of the International Master in Peace, Conflict, and Development Studies with me. As I prepare myself for working in this world as a transdisciplinary peace worker, I hope to embody the quote made by the founder of the master's program, Vicent Martínez Guzmán, who stated,

> "Surely, he or she who reads these topics from his or her own experience of Peace Research will find nuances, alternatives, omissions or excesses in the thematic approaches: superb! This critical analysis in and of itself is a sign that through the experiences, knowledge or cultures of others, we can address and practice interdisciplinarity and interculturality. The more we dare to get inside the crevices of single thought, the more possibilities we have to fragment and shatter it in order to offer, in its stead, our alternatives, which are rooted in diversity" (Martínez Guzmán, 2005: 78).

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GENERAL REQUIREMENTS: SEX AND HIV EDUCATION

STATE	SEX EDUCATION* MANDATED	HIV EDUCATION MANDATED	WHEN PROVIDED, SEX OR HIV EDUCATION MUST:				PARENTAL ROLE		
			Be Medically Accurate	Be Age Appropriate	Be Culturally Appropriate and Unbiased	Cannot Promote Religion	Notice	Consent	Opt-Out
Alabama		X		X					X
Arizona				X			HIV	Sex	HIV
Arkansas									
California		X	X	X	X	X	X		X
Colorado			X	X	X		X		X
Connecticut		X							X
Delaware	X	X							
Dist. of Columbia	X	X		X			X		X
Florida				X					X
Georgia	X	X					X		X
Hawaii			X	X					
Idaho									X
Illinois†		X	X	X					X
Indiana		X							
Iowa	X	X	X	X	X		X		X
Kentucky	X	X							
Louisiana				X		X	X		X
Maine	X	X	X	X					X
Maryland	X	X							X
Massachusetts							X		X
Michigan		X	X‡	X			X		X
Minnesota	X	X							X
Mississippi Ω	X			X			X		X
Missouri		X		X			X		X
Montana	X	X							
Nevada	X	X		X			X	X	
New Hampshire		X							X
New Jersey	X	X	X	X	X		X		X
New Mexico	X	X							X
New York		X		HIV					HIV
North Carolina	X	X	X	X					
North Dakota	X								
Ohio	X	X							X
Oklahoma		X					X		X
Oregon	X	X	X	X	X		X		X
Pennsylvania		X		HIV			X		HIV
Rhode Island	X	X	X	X	X				X
South Carolina	X	X		X			X		X
Tennessee	X^Ψ	X		HIV					X
Texas				X			X		X
Utah ξ	X	X	X		X		X	X	
Vermont	X	X		X					X
Virginia				X			X		X
Washington		X	X	X	X		X		X
West Virginia	X	X					X		X
Wisconsin		X					X		X
TOTAL	22+DC	33+DC	13	26+DC	8	2	22+DC	3	35+DC

* Sex education typically includes discussion of STIs.

† Sex education is not mandatory, but health education is required and it includes medically accurate information on abstinence.

‡ Sex education "shall not be medically inaccurate."

Ω Localities may include topics such as contraception or STIs only with permission from the State Department of Education.

Ψ Sex education is required if the pregnancy rate for 15-17 teen women is at least 19.5 or higher.

ξ State also prohibits teachers from responding to students' spontaneous questions in ways that conflict with the law's requirements.

Figure 1 Summary of States' Education (Guttmacher Institute, 2015: 3)

CONTENT REQUIREMENTS FOR SEX* AND HIV EDUCATION

STATE	WHEN PROVIDED, SEX EDUCATION MUST								WHEN PROVIDED, HIV EDUCATION MUST	
	Include Information on:					Include Life Skills for:			Include Information on:	
	Contra-ception	Abstinence	Importance of Sex Only Within Marriage	Sexual Orientation	Negative Outcomes of Teen Sex	Avoiding Coercion	Healthy Decision-making	Family Communication	Condoms	Abstinence
Alabama	X	Stress	X	Negative	X	X			X	Stress
Arizona		Stress		ϙ	X	X				Stress
Arkansas		Stress	X			X				Stress
California	X	Cover		Inclusive			X	X	X	Cover
Colorado	X	Cover		Inclusive		X	X	X	X	Cover
Delaware	X	Stress		Inclusive		X	X		X	Stress
Dist. of Columbia	X					X				
Florida		Stress	X		X					Stress
Georgia		Stress	X		X					Cover
Hawaii	X	Cover							X	Stress
Illinois	X	Stress	X		X	X			X	Stress
Indiana		Stress	X							Stress
Iowa				Inclusive						
Kentucky		Cover			X		X			Cover
Louisiana		Stress	X							Stress
Maine	X	Stress					X	X	X	Stress
Maryland	X	Cover				X	X		X	Cover
Michigan		Stress	X		X	X	X			Stress
Minnesota		Cover					X			Cover
Mississippi^Ω	‡	Stress	X		X	X				Stress
Missouri		Stress	X		X	X	X			Stress
Montana		Cover								Cover
New Hampshire										Cover
New Jersey	X	Stress		Inclusive			X		X	Stress
New Mexico	X	Cover		Inclusive		X	X	X	X	Stress
New York									X	Stress
North Carolina	X	Stress	X			X	X	X	X	Stress
North Dakota		Cover								
Ohio		Stress	X		X					Stress
Oklahoma		Stress		ϙ					X	Cover
Oregon	X	Stress		Inclusive		X	X	X	X	Stress
Pennsylvania										Stress
Rhode Island	X	Stress		Inclusive		X	X		X	Stress
South Carolina	X	Stress	X	Negative						Stress
Tennessee		Stress	X		X	X	X	X		Abstinence
Texas		Stress	X	Negative	X	X	X		X	Stress
Utah^ξ		Stress	X	Negative		X	X	X		Stress
Vermont	X	Cover				X	X	X	X	Cover
Virginia	X	Cover	X			X		X	X	Cover
Washington	X	Stress		Inclusive			X	X	X	Stress
West Virginia	X	Cover	X		X	X	X		X	Cover
Wisconsin		Stress	X							Stress
TOTAL	18+DC		19	12	13	20+DC	20	11	20	

* Sex education typically includes discussion of STIs.

ϙ If HIV education is taught in Arizona it cannot "promote" a "homosexual lifestyle" or portray homosexuality in a positive manner. Mandated HIV education in Oklahoma teaches that among other behaviors that "homosexual activity" is considered to be "responsible for contact with the AIDS virus."

Ω Localities may include topics such as contraception or STIs only with permission from the State Department of Education.

ξ State also prohibits teachers from responding to students' spontaneous questions in ways that conflict with the law's requirements.

Figure 2 Summary of States' Education Continued (Guttmacher Institute, 2015: 4)

Appendix ii Peace Strategies (Harris, 2012: 16)

	ASSUMPTIONS ABOUT HUMAN NATURE	TACTICS	PROBLEMS WITH STRATEGY
Peace Through Strength	Humans are violent. World is competitive.	Arms, balance of power, force, deterrence.	Cost, danger, retribution.
Peace Through Justice	Human beings have basic needs	Organize to meet needs; remove institutions not responsive to human needs; preserve rights.	Contradictory claims lead to controversy and violence.
Peace Through Transformation (Pacifism)	Human beings are capable of love that can overcome feelings of hatred.	Transform individual behavior and beliefs, withdraw allegiance to violent institutions.	No broad following; creates vulnerability
Peace Through Politics (Institution building)	Humans are rational; conflicts can be managed without violence by appealing to common interest.	Create institutions, laws, treaties, etc. to negotiate conflicts.	Private agendas block solutions; disagreements cause conflicts.
Peace Through Sustainability	Humans are both spiritually and materially connected to all others and to the natural world; there can be enough material and emotional-spiritual security for all.	Work toward nonviolence in all relationships, with the human and natural world; education is both holistic and bio-centric.	Technological progress depends partly upon the destruction of the environment; short-term economic gains often obscure long-term goals of sustainability.
Peace Education	Human beings capable of changing violent behaviors and beliefs.	Teach alternatives to violence; explain consequences of violence.	Long-term solution difficult to evaluate.

Appendix iii

"To His Coy Mistress" by Andrew Marvell

Had we but world enough and time,
This coyness, lady, were no crime.
We would sit down, and think which way
To walk, and pass our long love's day.
Thou by the Indian Ganges' side
Shouldst rubies find; I by the tide
Of Humber would complain. I would
Love you ten years before the flood,
And you should, if you please, refuse
Till the conversion of the Jews.
My vegetable love should grow
Vaster than empires and more slow;
An hundred years should go to praise
Thine eyes, and on thy forehead gaze;
Two hundred to adore each breast,
But thirty thousand to the rest;
An age at least to every part,
And the last age should show your heart.
For, lady, you deserve this state,
Nor would I love at lower rate.
    But at my back I always hear
Time's wingèd chariot hurrying near;
And yonder all before us lie
Deserts of vast eternity.
Thy beauty shall no more be found;
Nor, in thy marble vault, shall sound
My echoing song; then worms shall try
That long-preserved virginity,
And your quaint honour turn to dust,
And into ashes all my lust;
The grave's a fine and private place,
But none, I think, do there embrace.
    Now therefore, while the youthful hue
Sits on thy skin like morning dew,
And while thy willing soul transpires
At every pore with instant fires,

Now let us sport us while we may,
And now, like amorous birds of prey,
Rather at once our time devour
Than languish in his slow-chapped power.
Let us roll all our strength and all
Our sweetness up into one ball,
And tear our pleasures with rough strife
Through the iron gates of life:
Thus, though we cannot make our sun
Stand still, yet we will make him run.

Appendix iv

PEACE EDUCATION- "Anonymous Questions" Answer Sheet

Instructions: After receiving the anonymous question, please fill in the following sections. For each question word, please fill in as many questions you can think of related to the question you were given. After filling in that section, use the following page to research your answer and prepare your presentation.

Anonymous Question:

1) **Who:**

2) **What:**

3) **When:**

4) **Where:**

5) **Why:**

6) **How:**

After research, answer to Anonymous Question. Use this space to plan presentation and explanation of the sources that you used.

Sources Used:

Appendix v

DECONSTRUCTING BIANARIES- "Sexuality is Complicated…" Glossary of Terms

Since the following terms can be very complicated to understand, especially given how they have been misused in the past, the glossary can help to understand what these terms mean with examples. It is important to recognize that these terms are always in flux and can change depending on what individuals who identify with them desire. It is important to recognize and change the words, grammatical standards, etc. to address the desires of what that group of individuals prefer to be called.

Note to reader: Theses ideas and terms can be very confusing and are heavily dominant on the culture that you come from or identify with. It is important to analyze your emotions, feelings, understandings, and previous knowledge on the subject in order to discuss non-violently these topics for further learning. Also, please reinforce the understanding that all of these identities are normal.

Sex In the context of identities, sex refers to the chromosomal genotype of an individual, commonly known as XX for female and XY for male, although there are different medical conditions and genetic dispositions that can make this term a bit more complex. A genotype is the genes that an individual has where a phenotype is the way those genes present themselves on that individual such that although an individual's genotype is XXY[16], for example, the phenotype presented will typically be male.

> Example: Sex is referred to what is between one's legs, referring to the genitalia, but not between one's ears, referring to the gender identity that an individual assumes.

Gender (or Gender Identity) This terms refers to the cultural construct of what is determined to be a male or a female (or a third gender)[17] by any specific culture. Currently, the predominant gender identities in Western culture are male gender and female gender which will traditionally be assigned to the person of this sex. However, gender should not be considered to be an inherent biological fact, but rather an identity that can be assumed.[18]

> Example: Gender identity is how an individual feels about themselves and how they identify as a human being, gendered male, gendered female, no-gender or a third gender. As such, the gender is what the individual assumes and prefers. For this reason, pronouns should always be addressed to the gender assumed (female pronouns for female gender, male pronouns for male gender, etc.), not the biological sex.
>
> ***Transgender*** Related to gender identity, transgender refers to when an individual identifies with a gender that does not correspond with his or her biological sex. In this case, a transgender female would be a biological male who has assumed the female gender and a transgender male would be a biological female who has assumed the male gender.
>
> ***Cisgender*** Related to gender identity, cisgender refers to when an individual identifies with the gender that corresponds with his or her biological sex. In this case, a cisgender female would be also biologically female and a cisgender male would be also a biologically male.

---

[16] This condition is known a Klinfelter Syndrome and although most individuals with this syndrome will present as males, there will be a small group considered as Intersex (with both male and female genitalia) and female.

[17] Multiple cultures have had different concepts of gender that include different gender roles. These gender identities are hard to discuss in English given the grammatical rules surrounding pronouns with only male and female genders.

[18] This also can be debatable depending on the ideas and beliefs of different cultures. Currently, this is more commonly accepted in the US discourse of the topic, but discussion of different cultures should be encouraged, as long as the communication stays non-violent.

Gender Roles This term refers to the cultural ideas and concepts that define what a specific gender identity should act, do, or be like. These roles are constructed continually by cultural norms, social constructs, and stereotypes.

> Example: "Jimmy cries so much, he really needs to man up. Jenny is such a tomboy, she'll never be able to date a nice guy because she is too manly." These examples show different stereotypes on what it means to be part of the female gender or male gender.

> *Masculinity (including masculine, adj.)* This refers to the ideas, concepts, cultural norms, social constructs, and stereotypes of being part of the male gender.

> *Femininity (including feminine, adj.)* This refers to the ideas, concepts, cultural norms, social constructs, and stereotypes of being part of the female gender.

Sexual Orientation[19] This term refers to the sexual attraction that an individual feels to certain sexes and genders. It is a cultural concept that also can be dictated by different cultures' ideas of whether or not a gender identity is inherently, biologically related to sex.

> *Heterosexual (also known as straight)* When an individual is sexually attracted to individuals of the opposite gender identity or sex. Example: Individual gendered male is attracted to female gender; Individual gendered female attracted to male gender; cis gender female is attracted to both cis and transgender male; etc.

> *Bisexual (also known as bi)* When an individual is sexually attracted to individuals of all gender identities or sex. Example: Individual gendered male is attracted to male gender and female gender; Individual gendered female is attracted to male gender and female gender; cis gender male is attracted to both cis and transgender males and females.

> *Homosexual*[20] When an individual is sexually attracted to individuals of the same gender identities or sex. Example: Individual gendered male is attracted to male gender; individual gendered female is attracted to female gender; individual gendered female is attracted to both cis and transgender female; etc.

Sexual Behavior This term refers to the way in which an individual decides to perform their sexual orientation. This can refer to partaking in sexual activity or refraining from sexual activity. Refraining from sexual activity can be known as (a) *Abstinent* if the individual is refraining from sexual activity for a period of time (such as waiting for marriage), (b) *Celibate* if the individual is refraining from sexual activity indefinitely or for a specific reason (such as following a religious order that requires an individual not to have sexual activity), or (c) *Asexual* if the individual is refraining from sexual activity because he or she feels no specific need to participate in sexual activity.

> Example: A gendered male who identifies as bisexual may decide to only have sexual activity with individuals of the opposite gender or sex, for whatever reasons. A gendered female who identifies as lesbian may decide to only have sexual activity with individuals of the same gender or sex. A gendered male who identifies as gay may decide to only have sexual activity with individuals of the opposite gender or sex.

---

[19] This concept is heavily dependent on understanding sex as only binary, male or female, and as gender a biologically inherent part of biological sex. Depending on cultural differences, these understandings of sexual orientation could change significantly.

[20] Homosexual is considered an antiquated term in the US that some individuals of the LGBTQA (Lesbian, Gay, Bisexual, Transgender, Questioning, Asexual) movement find offensive. Often Lesbian is preferred for gendered female attracted to the same gender or sex and Gay is preferred for gendered male attracted to the same gender or sex.

Appendix vi

Different clips, videos, and articles that can be useful to watch for preparation for sexual and reproductive health education classes. These websites are included to familiarize the facilitator with up-to-date information easily found through Google search. Although these may not be academic in content, they are very important to understand what different social media ideas and concepts that may be relevant to what the participants have seen or heard about the topic.

- " Sex Education" *Last Week Tonight with John Oliver*

  https://www.youtube.com/watch?v=L0jQz6jqQS0

- "Want the Best Sex of Your Life? Just Ask!" by Jamie Utt

  http://everydayfeminism.com/2012/12/want-the-best-sex-of-your-life-just-ask/

- "The nerd's guide to learning everything online" by John Green

  http://www.ted.com/talks/john_green_the_nerd_s_guide_to_learning_everything_online#t-2952

- "Violence Against Women: it's men's issue" by Jackson Katz

  https://www.youtube.com/watch?v=KTvSfeCRxe8

- *Nonviolent Communication: A Language of Life* by Marshall Rosenberg

- *Peace Education* by Ian Harris and Mary Lee Morrison

- Everyday Feminism online magazine and website

  http://everydayfeminism.com/

Appendix vii

The following appendixes are designed to be used in a classroom in order to promote further discussion and reading of the topics. It is hoped that these visuals can be used to decorate the room for students' perusal of the subject matter.
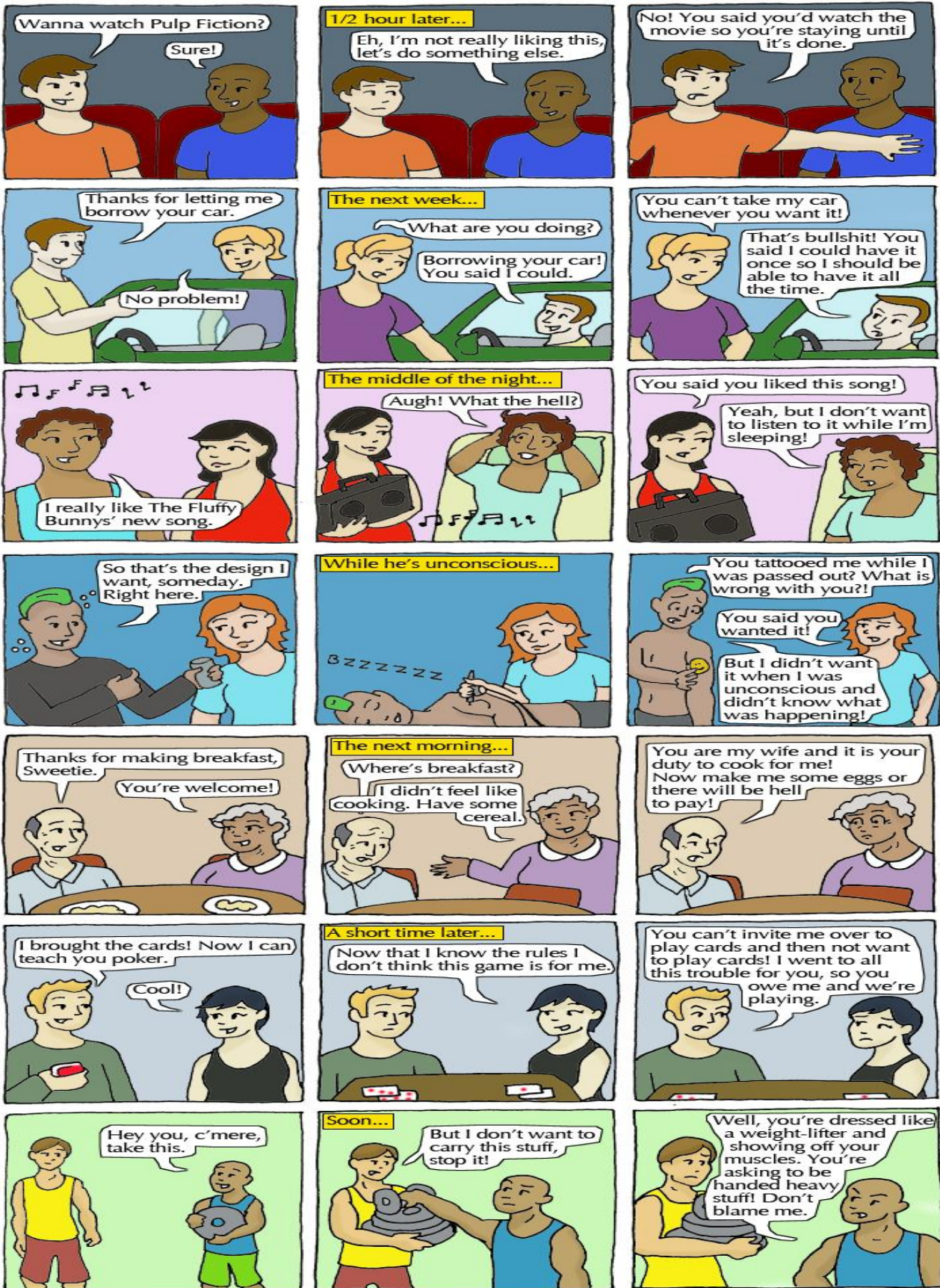
Words are Windows (Or They're Walls)

I feel so sentenced by your words
I feel so judged and sent away
Before I go I got to know
Is that what you mean to say?
Before I rise to my defense,
Before I speak in hurt or fear,
Before I build that wall of words,
Tell me, did I really hear?
Words are windows, or they're walls,
They sentence us, or set us free.
When I speak and when I hear,
Let the love light shine through me.
There are things I need to say,
Things that mean so much to me,
If my words don't make me clear,
Will you help me to be free?
If I seemed to put you down,
If you felt I didn't care,
Try to listen through my words
To the feelings that we share.

By: Ruth Bebermeyer (Rosenberg, 2013: xviii)

What if we treated all consent like society treats sexual consent?

an **everyday feminism** comic
Visit us at: everydayfeminism.com

However, if that person has no or little power, they are being sexually objectified (basically, made like an object instead of a person).

This power is often the power of consent, which means that the person is entering into the sexual situation willingly, and if they no longer want to be in the situation, they can leave with no consequences. However, there are a lot of factors to consent and power.


Let's start here. If someone puts on "sexy" clothing and goes out in public or takes a selfie and shares it, they have the power because they chose themselves to put on the clothes.
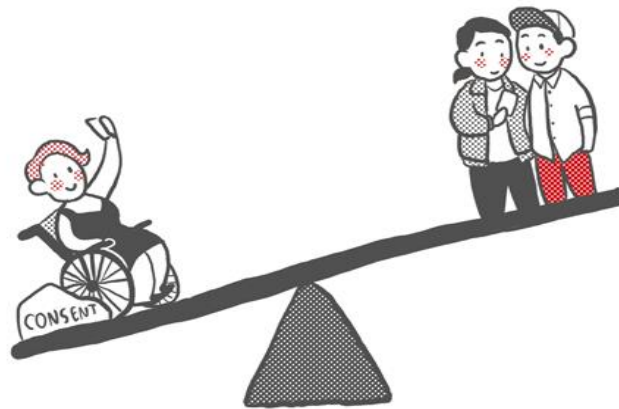

However, this can be complicated by beauty standards and respectability politics, which can compel someone to wear sexy clothing because they believe that they won't be beautiful (a standard of worth for people read as female) otherwise, or compel them not to wear sexy clothing because they are shamed if they do.

On the flip side, even a person who is "modestly" dressed can be objectified if the "looking" person makes a non-sexual situation sexual without the "looked at" person's consent.
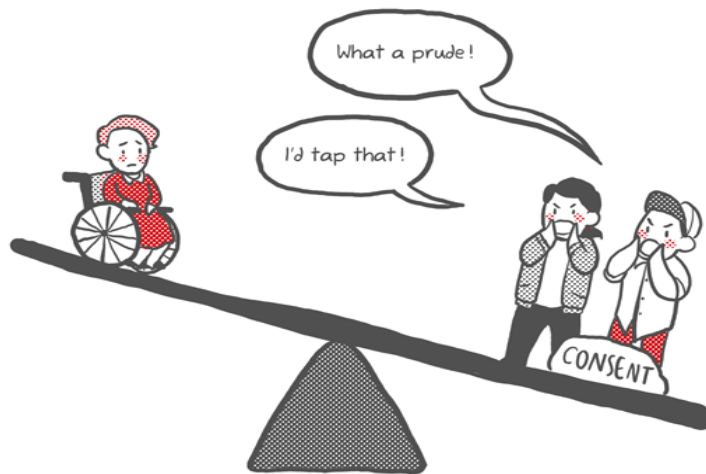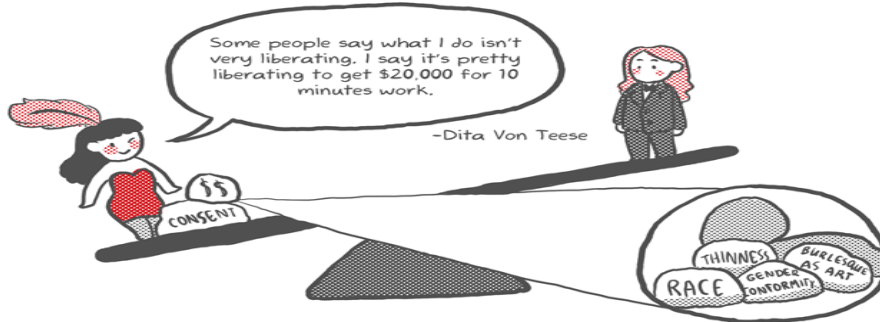

There are also people who aren't capable of giving consent. Statutory rape laws are centered around the idea that minors aren't yet developed enough to give informed consent, regardless of the situation.
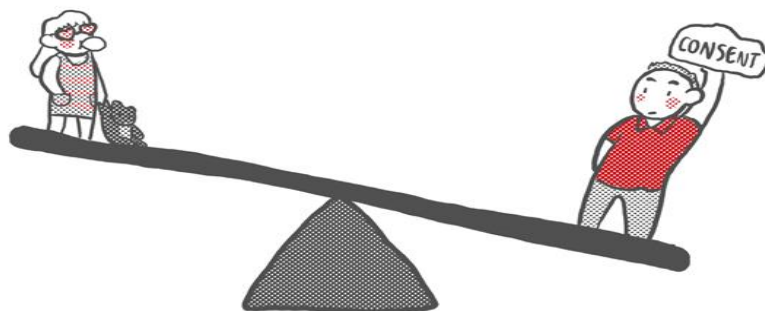
It's important to remember that fictional characters are not capable of giving consent either. Arguments that the character is empowered are hinged on the idea that they would consent if they were real. But ultimately, the power all stays with the creators, as the character's desires can only be speculated upon. It is the responsibility of the creator to portray active consent as if the character were flesh and blood.
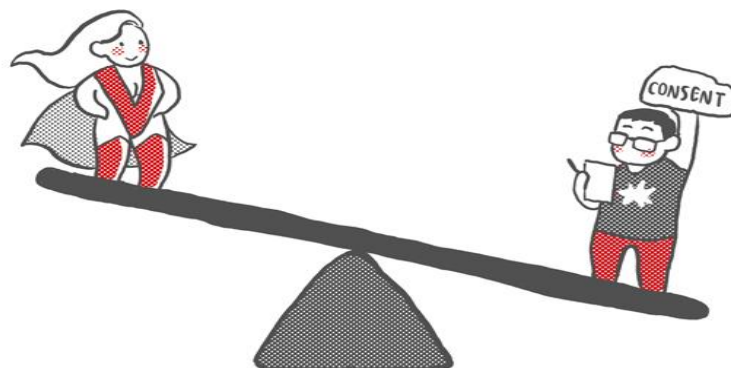
With commercial sex, things get even more complicated. For some, providing sex commercially is very empowering. Because it can be so lucrative, some commercial sex providers might not feel obligated to accept every new or potential client. But many providers don't have the option to be so discriminating, because those who experience the most benefits and earn the most money are usually the most privileged, as well.

Some people say what I do isn't very liberating. I say it's pretty liberating to get $20,000 for 10 minutes work.

–Dita Von Teese

CONSENT

THINNESS
RACE
GENDER CONFORMITY
BURLESQUE AS ART

Many of those who enter the sex industry as a provider may not be entirely doing so because they want to. There are a number of factors, including poverty level, race, and assigned sex. Providers of commercial sex often face enormous discrimination and criminalization, which also puts power in the hands of others besides the providers themselves.
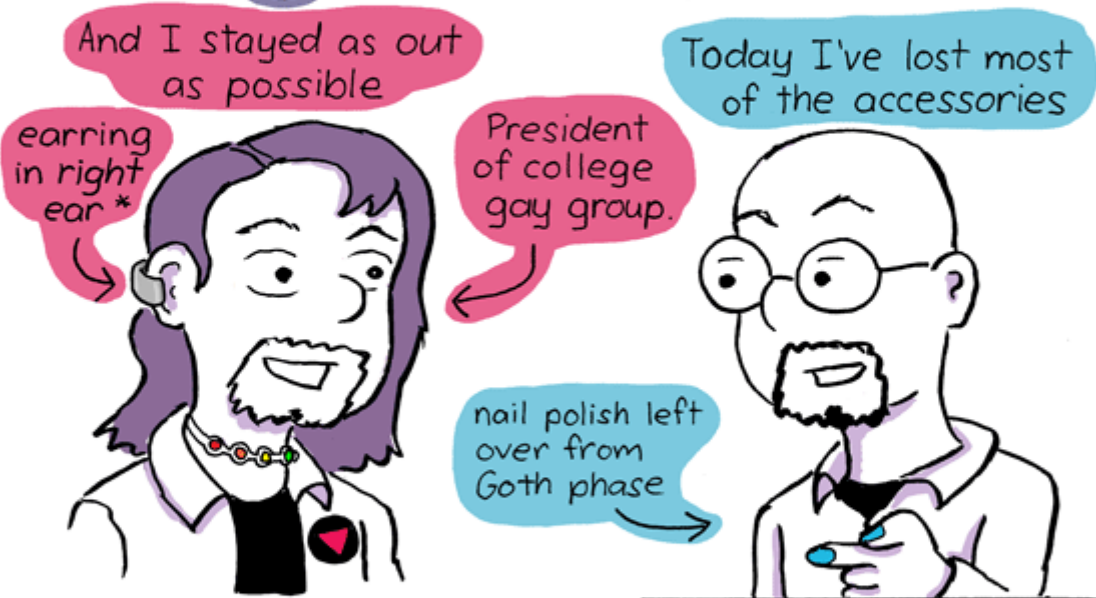
Many people believe trans women choose to engage in the sex trade rather than get a real job. That belief is misguided because sex work is work, and it's often the only work available to marginalized women. Though we act as individuals, we can't remove ourselves from the framework of society. Systemic oppression creates circumstances that push many women to choose sex work as a means of survival, and I was one of those women, choosing survival.

–Janet Mock

POVERTY
EMPLOYMENT DISCRIMINATION
CONSENT
FETISHIZATION
CRIMINALIZATION

So before you say...

Empowerment!

Objectification!

Ask yourself this question:

Who has the power?

written and drawn by Ronnie Ritchie

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But lately, my credentials have come under question.

Sorry, pal, but technically...

Gimme!

Noooo! It's *mine*!

Because I've dated transgender guys (Three of my last four relationships have been with transmen) *

I... may have a thing for short guys.
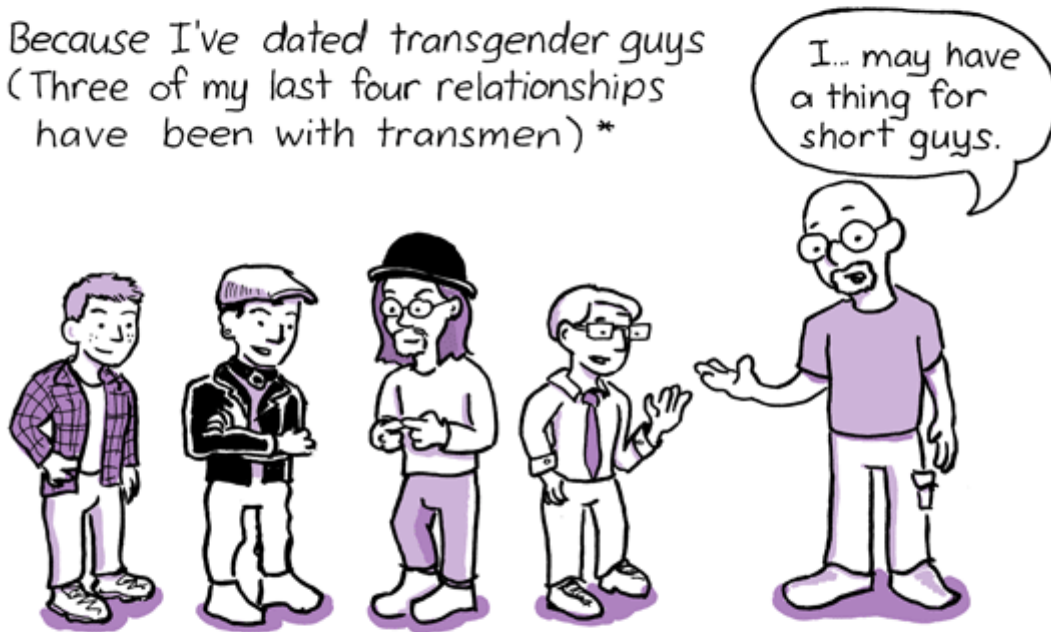
*Men who were assigned 'female' at birth, felt that didn't fit, and transitioned to 'male.'

So do you prefer trans guys now?

No, it's just... I know a lot of trans people, and... I kind of like short guys, so...

That sounds defensive, doesn't it? Fine.

Yes, I like trans men!
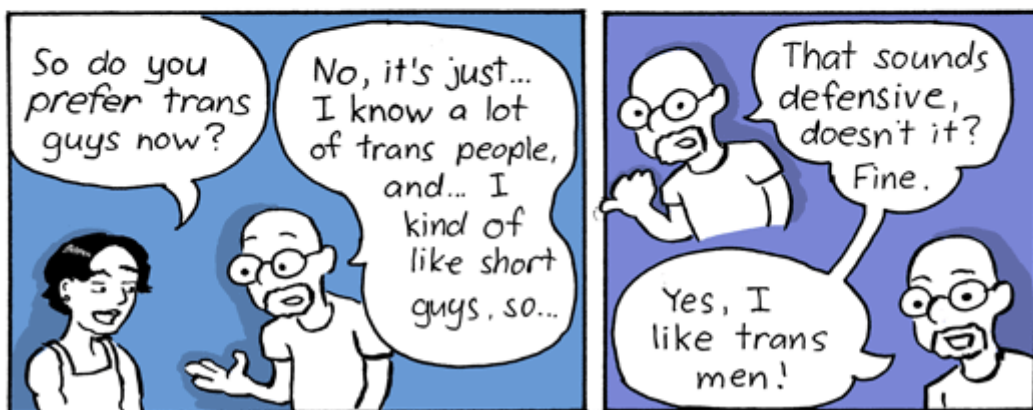
My libido has its own criteria for when it responds.

Bill, have you met Jake?

Hey.

Hey.

Pre-testosterone

Six months later:

Bill, do you remember Jake?

Hey there!

Post-testosterone

Hey!
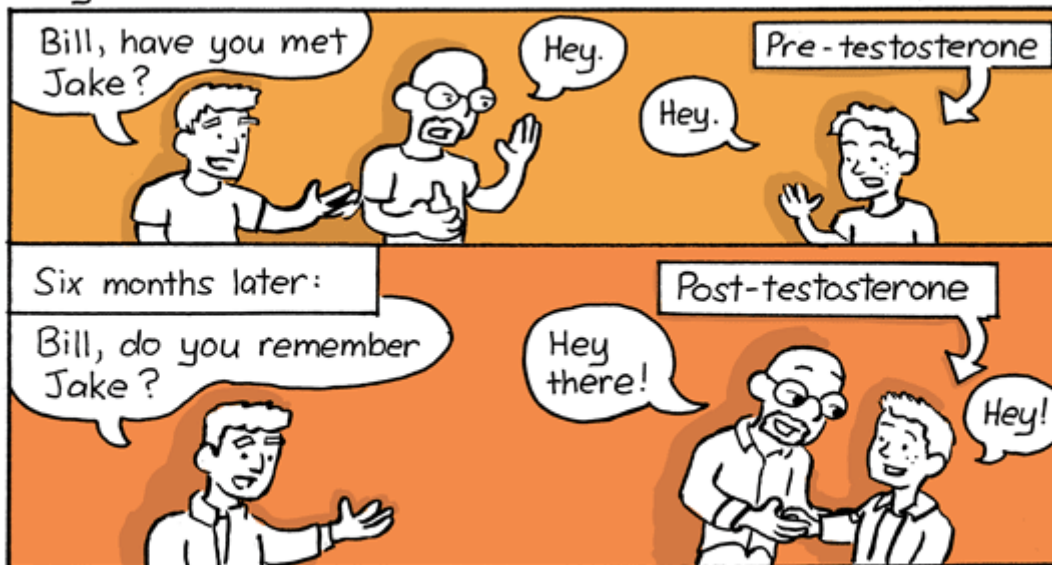
A lot of trans men are butcher than I am.

woman's hat w/sparkly snowflake

velvet scarf

woman's coat

nail polish
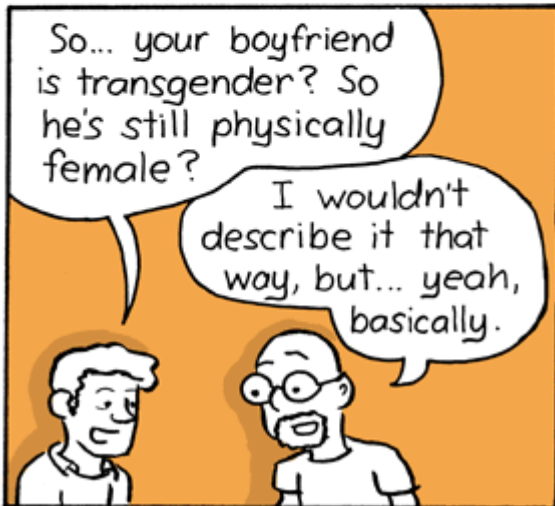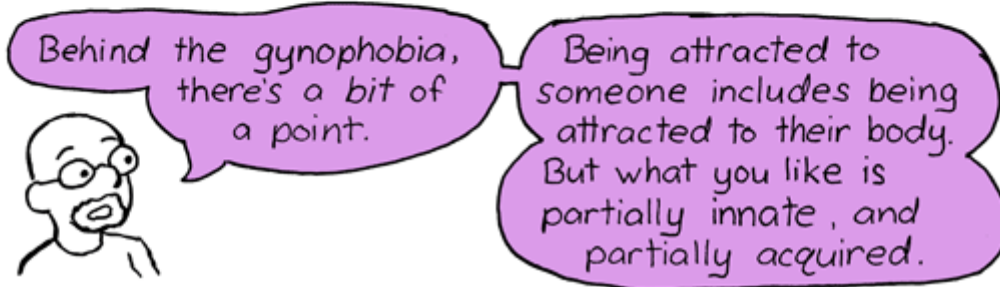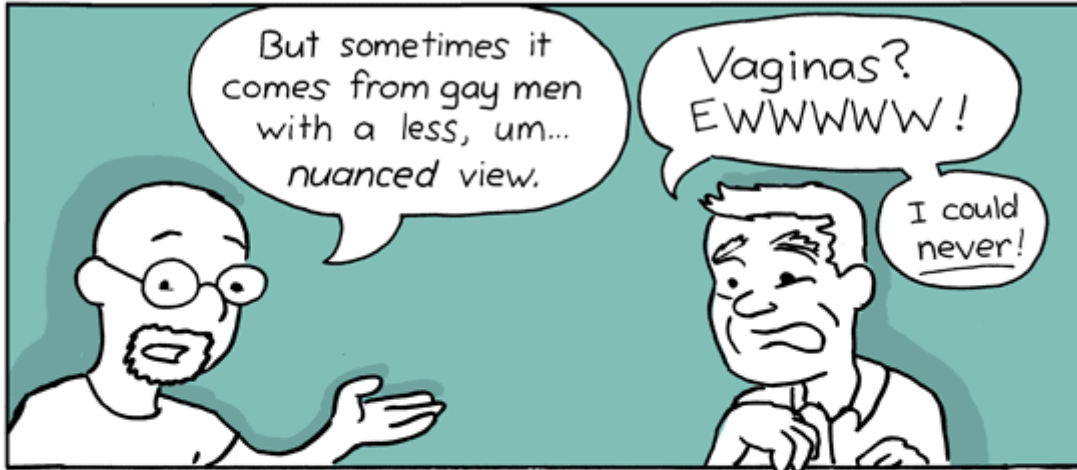
baseball hat

motorcycle jacket

leather collar

flannel
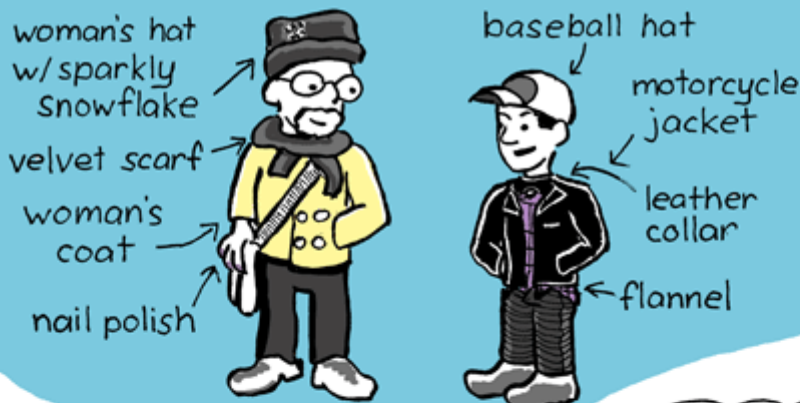
But being with them causes some people to question my orientation. This can be a simple mis-gendering mistake:

(or possibly my own paranoia.)

Aw!

Ugh, I hope no-one thinks we're a straight couple.

85

But sometimes it comes from gay men with a less, um... *nuanced* view.

Vaginas? EWWWWW!

I could never!

Behind the gynophobia, there's a bit of a point.

Being attracted to someone includes being attracted to their body. But what you like is partially innate, and partially acquired.

There have been some awkward moments.

Um... you're going to have to tell me what to do here

Because I have no idea.

And I was a little squicked at first.

But *he* really liked it. And I really liked *him*.

So I got over it.

Gotcha! No gay man can handle vagina!

This one did.

I couldn't for a girl, but for my hot boyfriend? Sure.

Also, why are you so obsessed with my boyfriend's junk?

This last part of the scene may or may not be allowed in the school so discretion should be used.