

2013 Edition: Revised and Expanded



Where All Can Safely Live

~ *Leader Guide* ~

A guide to understanding bullying in our communities,
how to talk about it, and how to prevent it.

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and how to prevent it



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Introduction

What is this curriculum for?

This anti-bullying curriculum is an introduction to what bullying is, how it functions, and why we as Christians are called to prevent it from happening in our communities. It was developed with the help of the staff at the Pacific Violence Prevention Institute, from the pioneering research on bullying by Dan Olweus, and materials created by the United States government.

This curriculum is not intended to be a comprehensive guide to stopping bullying. However, this guide provides a basic understanding of how bullying works and offers suggestions for steps in creating a congregational bullying prevention plan.

How should I use it?

Before you decide to use this program, go through the “Building Your Leadership Team” section to see if the program is right for you and your setting.

Each module takes an hour to 75 minutes to complete, including breaks, and was designed for use in congregations. It’s suitable for use in adult forums or education sessions on Sundays, or for a separately scheduled workshop series. Feel free to team up with another local congregation when you use it. Assess your own situation. This curriculum and format can be adapted for your specific needs and communities.

What are some of the features of this curriculum?

Congregational. This curriculum is designed for use in congregations or in other church-related settings.

Inter-generational. This curriculum is intended to be inter-generational. For small-group discussion, session leaders are encouraged to ask participants to form groups that include both youth and older adults—the greater diversity of age within the groups, the better. A few activities are designed to showcase possible differences in experiences of bullying for people in different age groups.

All members of congregations should be invited to participate. Be intentional in inviting youth and young adults to attend as well as family members and teachers. Bullying happens to people of all ages, but if your work will be with youth, their stories and witness are crucial to making sure their needs are being met. They are the experts on their experiences and ought to be included.

If the group with whom you'll be teaching this module is not diverse in age, you may wish to extend the invitation further: to the neighborhood, to churches with whom you have a good relationship, to a local community center, etc.

Intersectional. An important part of ReconcilingWorks' mission is to "work from the intersection of oppressions." The term intersection of oppressions refers to the complex combinations of various social and cultural categories such as class, race, age, body shape, ethnicity, gender identity, sexual orientation, and ability. These "intersections" often act together on multiple levels. For instance, a person may be defined by more than one "category," such as by race, gender, and sexual orientation, all at the same time.

While bullying against lesbian, gay, bisexual, and transgender people has taken center stage in the media in recent years, anyone who is perceived as "not like us" can and does become a target of both physical and verbal bullying. Acts of bullying and related violence cut across all communities. If we focus on only one facet of the problem, we run the risk of unintentionally making it more difficult to see the inequality and injustice perpetrated within other contexts.

When sharing stories from personal experiences, group participants should be reminded that it is important to hear each person's story, no matter what type of bullying was involved.

Discussion-based. Much of the curriculum is based on group conversations. We suggest that you try not to let the group get bigger than 25 people. If there's high interest, we recommend hosting multiple sessions.

Age appropriate. This discussion guide is suitable for those in middle school and older, but anti-violence work of all kinds should start at an earlier age. There are many programs designed to work with young children against bullying and to work for their appreciation of difference and diversity. You'll find resources for some of them in the Resource List on page 34. If you're familiar with others, please contact us so we can evaluate them and consider adding them to our resources.

We've talked about bullying: Now what?

We encourage everyone not to stop their work at the end of this guide. Instead, there are a number of ways to work against bullying in your area. Sessions three and four include ideas for further actions to take, from screening videos to advocating for training in schools. In the Resource List on page 34 you'll find a partial list of organizations, books and films that deal with bullying, discrimination, and violence prevention.

Building Your Leadership Team

This section was developed using the time-proven methods of the Pacific Violence Prevention Institute. It is absolutely necessary that you address the information in this section before launching your program.

Is this program right for your congregation or group?

We're excited that you want to find a way to address bullying as a congregation. To make this as positive an experience as possible for everyone involved, it is critical that your leadership team be prepared for the twists and turns that may occur over the course of this conversation.

CONSIDER the following questions *individually*:

- What feelings do I hold about bullying?
- Have I experienced bullying in my life? Do I belong to a group that experiences violence and oppression through bullying?
- Have I healed from and sufficiently processed my own experiences of bullying in order to provide non-anxious leadership for the group?
- What strategies will I use to recognize and put aside my own feelings and memories and maintain non-anxious leadership?
- Do I have a personal relationship with any of the participants?
- Since having any kind of personal relationship with a participant can make it hard to maintain objectivity, what strategies will I use to put aside that relationship during the program?

CONSIDER the following questions *as a team*:

- What feelings do we hold about bullying that need to be addressed?
- Have any of us experienced bullying, or do any of us belong to a community that experiences violence or oppression through bullying?
- In order to provide non-anxious leadership for the group, what strategies will we use to put our experiences aside during the program?
- What are the power differentials in our proposed audience? Are they manageable?

If you decide the power differentials are manageable, discuss as a team what strategies will help to decrease those differentials.

RECRUIT participants who believe the following:

- They care about their community.
- They want to make it better or more effective.

- They will listen and work positively with others who have different opinions, backgrounds, and beliefs in order to attain that goal.
- They will continue this process even if they don't get their own way.

Who should be on the leadership team?

At least two people are needed to run this curriculum. The first will lead sessions in the front of the room, guiding individuals through the material, leading discussion and activities. The second will be a support person responsible for gauging the emotions of participants, providing individual attention to participants, and stepping in to help the discussion leader when necessary.

When talking about a sensitive topic with which many of your participants will have personal experience, ideally your support person should be familiar with as many of the participants as possible. That way when he or she is watching for signs of trouble, he or she will notice unusual behavior—being quieter than usual or acting out in a way that distracts from the program, for example. This person can keep an eye out for those who may need personal attention, to provide a listening ear, to offer resources if necessary, and to defuse potentially difficult situations.

What do you do when personal experiences are shared?

There are different types of sharing that may occur when discussing personal experiences with bullying. They can be generalized into three categories.

1. The participant is sharing a past experience from which they have had time to heal emotionally and physically. The person can speak about it without experiencing much discomfort.
2. The participant is either still experiencing this type of violence or has not had enough time to heal from it and is seeking assistance by sharing.
3. The participant accidentally disclosed something he or she intended to keep private.

If you are the presenter: In the first type of disclosure, it is important to recognize what has been shared. You may use it as an example if it is relevant; if it is not relevant, acknowledge the disclosure positively while quickly returning to the subject at hand.

If a disclosure is troubling or disturbing to either you or the participants, call a five-minute break to relieve some of the tension and to provide time to check with the participant to make sure he or she is all right continuing with the program.

If you are the support person: Keep checking participants, both those sharing and listening. If someone looks upset, take the time to check in with the participant by asking

discreetly if they will step outside with you for a moment. If this isn't possible, you may need to call for a five-minute break in the session yourself. The presenter should be prepared for this possibility. Then, keep an eye on the participant as the presentation continues in case they need more assistance.

When checking in with participants who have shared, try to find answers to the following questions:

- **Description of the incident, including when it occurred.** If the incident is in the past and the person has processed it, you can probably make sure they are okay right now and then move on. If not, continue investigating to determine what other actions will be necessary.
- **Who perpetrated the act of violence?** If this was an act of physical, sexual or severe emotional violence perpetrated by an adult against a minor, take action. It is likely this incident must be reported to Child Protective Services. In congregational settings, you may need to notify the pastor (assuming he or she is not the alleged perpetrator)—in many cases, the pastor is considered a mandated reporter and can help recommend a course of action.
- **Is the participant in danger?** If the participant is not in danger and both target and perpetrator are minors, you cannot force the targeted individual to take action. However, if you do feel the participant is in immediate danger, you should contact the police or other authority.
- **Is the participant comfortable talking to the pastor or youth director about the incident?** If so, this person may have a closer relationship with them and be able to offer more support in the future. Encourage the participant to speak to the pastor or youth director. Consider following up with church staff if appropriate.

What else needs to be done to prepare?

As a team, run through the entire curriculum together to look for particular points that may need adjusting for your setting. If you have more than one presenter, decide who will run which part of the curriculum.

Be sure you have all the necessary materials.

Look for other local resources in your community:

- If someone has experienced serious violence, who can you ask for help?
- Are there local committees, teams or organizations committed to doing diversity training or anti-violence work you can reach out to?
- What do you know about the local schools and their policies on bullying?

What do we do after each session?

Debrief as a team and address:

- Disclosures. What needs following-up, referrals, or reporting?
- What parts of the program went well?
- What went poorly?
- What changes would help this program be more effective in the future?
- What follow-up programs are you interested in, if any?

Congratulations! You're ready to go!

Curriculum Guide

This curriculum contains four modules:

Module 1: Bullying 101– Understanding the Basics of Bullying

Module 2: Shining a Light on Bullying

Module 3: Bullying Prevention and Response

Module 4: Allies Against Bullying Action Planning

It's recommended that each module be presented in a separate session. Each module contains the following elements:



Preparing to Lead the Module

Suggestions are provided to help you prepare to lead the session.



Opening and Closing Prayer

Prayers are provided, or use one of your own choosing.



Introductions

Take the time to go over names and what brought individuals to this conversation today. Knowing participants' motivations can help you guide the discussion appropriately. If the participants change from session to session, you will want to include this element for each session. If the participants remain the same, you can skip this after the first session.



Establishing Safe Space is especially important

It is important to establish and record ground rules for safe space in the first session. You will need to review these ground rules in each session. Participants may want to add ground rules in subsequent modules.



Scriptural Grounding

Passages from the Bible provide a faithful grounding for your discussion and activities. Suggested commentary is provided.



Activities/Discussion

Each module contains appropriate activities and discussion topics.

The following materials are needed for each session:

- Note paper
- Pens or pencils
- Flip chart, or large paper and tape
- Markers
- Name tags
- Copies of handouts for all participants
- Bibles

Module 1: Bullying 101

Understanding the Basics



Preparing to Lead Module 1

This session contains a lot of information for participants to take in at once. It is helpful to have definitions of the terms bullying, verbal bullying, social bullying, physical bullying, cyberbullying, and violence pre-written in large print for display (see Box 1.3, page 14), as well as copies of Olweus' Bullying Circle diagram (Box 1.6, page 16) so participants can see as well as hear what you have to say and more easily take notes if they desire.

Giving a foundation of information to a group is not a highly interactive exercise. Wherever possible, seek extra involvement from participants, including inviting them to read the scripture passage or definitions aloud and asking for questions.

Consider your audience. Do you have younger students who might not be as familiar with words like continuum, cultural milieu, or power? Make sure you find a way to explain more clearly. For example, you might say, "A continuum shows how certain items are related, but not the same. Not everyone will measure it the same way. You could have a continuum of colors in rainbow order, or from 'cool' to 'warm,' or from dark to light." "A cultural milieu is the mix of people, traditions, and ways of interaction that shape how we live together." "One way to think about power is the ability to make things happen."

Goals

- To recognize shared definitions of, and dispel common myths about, *bullying*.
- To understand the various roles in a bullying incident.
- To be able to identify bullying behaviors.



Opening Prayer

READ aloud this opening prayer (or one of your choosing).

God, we thank you for bringing us together today to learn about bullying and how it affects a community. Please bless our studying and discussion. Let them bear fruit worthy of you. In Jesus' name we pray. Amen



Introductions

ASK participants to give their names and say a few words about what brought them to this conversation today. Knowing participants' motivations can help you better guide the discussion.



Establish Safe Space

Have the group establish together how they will handle a conversation that might involve sensitive stories. What does safe space mean? How do we live that together? What is the difference between confidentiality and privacy?

DISCUSS AND DEFINE as a large group the ideas of **safety, sensitivity, privacy,** and **respect** as they pertain to sharing stories together.

ASK the group: Are there any ground rules we want to lay down in terms of language? (See Box 1.1 for examples.)

WRITE down these ground rules where the whole group can see them. Hold onto these rules for the next modules.

EXPLAIN that at the end of every session, the group will have to return to the question about privacy and talk about what to do with information that’s been shared.

INTRODUCE your support person and explain his or her role in gauging reactions to the information provided and for debriefing with individuals as needed.

Box 1.1 Suggested Ground Rules for Safe Space

1. We agree to speak from our own experience and not to make assumptions about the experiences of others.
2. We agree to maintain privacy and not to share one another’s stories inappropriately.*
3. We agree to respect individuals and their opinions and experiences regardless of age, race, ethnicity, ability, gender identity, sexual orientation, etc. This comes across in the words we use, body language, attitudes, and the way we listen to each other. Respect also includes treating bullied individuals and those who bully as children of God.
4. We agree to participate as fully as we are able and to make room for others to participate as well.
5. We agree to communicate boundaries—physical, emotional, and spiritual—and to respect the boundaries drawn by others.

Note to Leader: Ground rules are established to protect participants from harm they might inadvertently do to one another. If you see the ground rules being broken, return to them. Go over them again, and re-establish the buy-in of the whole group.

*In a conversation that may bring up sensitive subjects and stories about great hurt, we can’t promise confidentiality wholly beforehand, as it may come into conflict with mandatory reporting laws.



Scriptural Grounding

Read aloud the text from Luke 10:25-37 (see Box 1.2)

Box 1.2 Luke 10:25-37

Just then a lawyer stood up to test Jesus. “Teacher,” he said, “what must I do to inherit eternal life?”

He said to him, “What is written in the law? What do you read there?”

He answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.”

And he said to him, “You have given the right answer; do this, and you will live.”

But wanting to justify himself, he asked Jesus, “And who is my neighbor?”

Jesus replied, “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him; and when I come back, I will repay you whatever more you spend.’ Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?”

He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.”

EXPLAIN: Jesus’ story tells us about the ways people treat one another in a system based on oppression and violence. The road between Jericho and Jerusalem was notoriously dangerous due to its winding path and many hidden locations seemingly made for ambushes. However, the physical setting doesn’t create violence of its own accord.

What was it about the society of that time that made this road so treacherous? The Jews and Samaritans of Jesus’ time typically hated one another, a mutual feeling generated from years of conflict between the two peoples. Violence on the road had come to be the norm. But even in a violent system such as this, Jesus shows us the behavior we should strive for: showing mercy, even to those with whom you do not get along.

With whom do you identify in this story? Of course, on different readings of the story, we may see ourselves in different characters, and not always the Samaritan—perhaps we identify most with the priest and the Levite, crossing to the other side. Or maybe sometimes we think of ourselves as being like the man, battered and bruised, lying on the side of the road. And sometimes, might we even feel like the robbers, responsible for the mistreatment of others?

How does this story speak to bullying? Addressing bullying requires us to look at all of the roles in which people experience bullying—from the other side of the road, from the hidden crags where the robbers lurk, and from the ditch. Later in this session, we'll talk about how those roles interact and how we're called to react to our newfound knowledge as Christians.

Obviously, the way things are for people today is much different than the context of Jews and Samaritans of the first century. We'll explore that particular world in greater depth in later sessions.



Activity: Defining Bullying

DIVIDE the group into clusters of three or four. We suggest that, wherever possible, the groups be diverse in terms of age, thus allowing for valuable inter-generational sharing.

EXPLAIN that the groups have 4 to 6 minutes to create a definition of **bullying** and a definition of **violence**.

At the end of the time, **bring the groups back together** to share the definitions they created, and share other available definitions like the ones provided in Box 1.3.

ASK How are these definitions helpful? Do they look familiar compared to how they've heard bullying discussed or depicted in the media? Are they reflected in the policies on bullying with which they're familiar?

ASK older participants: Has bullying changed since you were younger? Do you think of it differently now than you did then?

Box 1.3 **Definitions Related to Bullying**

Here is one definition from the US Government. Bullying involves:

Imbalance of Power: people who bully use their power to control or harm and the people being bullied may have a hard time defending themselves

Intent to Cause Harm: actions done by accident are not bullying; the person bullying has a goal to cause harm

Repetition: incidents of bullying happen to the same person over and over by the same person or group

Note to leader: When talking about the real or perceived imbalance of power, you may wish to make reference to other oppressive systems like racism, sexism, heterosexism, and ableism. These, too, are based in an imbalance of power in our society, and they can come into play in bullying scenarios. There may be differences in how these issues play out between different age groups.

The Pacific Violence Prevention Institute (PVPI) defines violence as **any act, emotional or physical, that causes pain.**

ASK the group what forms bullying can take. Ensure all four categories in Box 1.4 are included.

Box 1.4 Forms of Bullying

Bullying takes many forms, including

Verbal: name-calling, teasing

Social: spreading rumors, leaving people out on purpose, breaking up friendships

Physical: hitting, punching, shoving

Cyberbullying: using the Internet, mobile phones or other digital technologies to harm others

EXPLAIN: When we talk about different sorts of bullying, from verbal to physical, we need to remember that acts of violence are connected to one another. Calling names, shoving people, and harassing people online are all acts of violence whose effects will vary depending on their circumstances. (See Box 1.5)

Box 1.5 The Violence Continuum: How different kinds of harassment and violence are related

The violence continuum and “bullying behaviors,” models were created by the Pacific Violence Prevention Institute, and they explain it like this:

All acts of violence occur in a continuum, meaning that acts of violence that may not seem very severe (i.e. objectification, stereotyping, offensive jokes or comments), are connected to acts of violence that may seem more severe (i.e. ... intimidation, physical violence), which are connected to acts of violence that seem to be the most severe (assault, murder). These ideas hold true for all types of violence, including bullying, harassment, and related school violence.

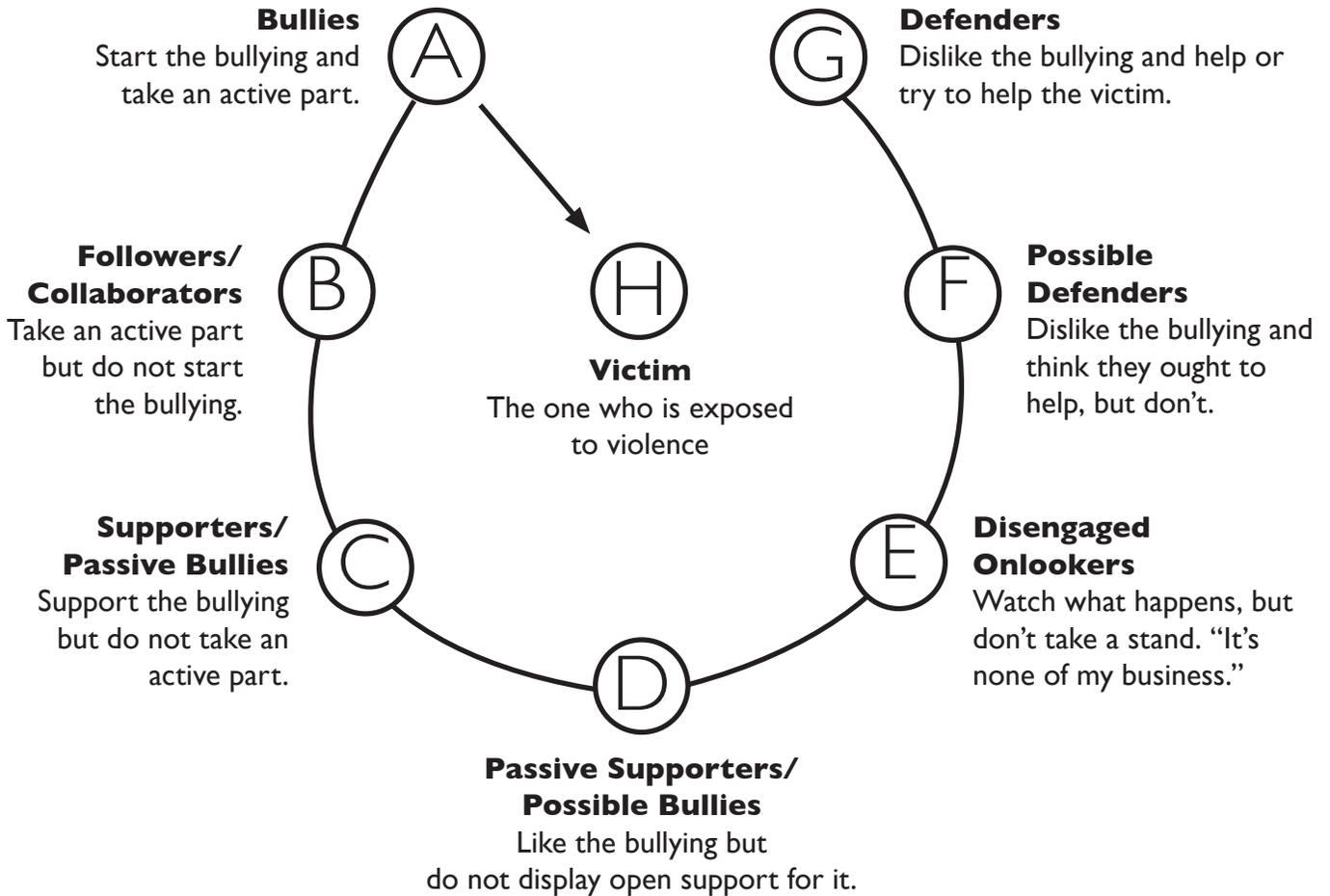
EXPLAIN: All of these acts are connected and affect people in different ways. It isn't always fair to say that one action is more severe than another because people will understand them differently. While it's much harder for anyone, especially very young people, to intervene in the most obviously extreme acts of violence, we can help prevent them by stopping the violence that appears to be less severe, like the verbal harassment seen in many acts of bullying. The less acceptable those acts are, the less acceptable those that seem more extreme will be.

For example, if a student gets away with calling someone names, he or she may progress to intimidating them physically as no consequences have been presented. The behavior was silently deemed acceptable.



Activity: Bullying Behaviors

Box 1.6 The Bullying Circle Modes of reactions/roles in an acute bullying situation



EXPLAIN: A powerful way to address bullying is to look not for bullies but for bullying behaviors. The crux of the difference is where we lay the responsibility for bullying. Instead of saying that there are some people who are bullies who are responsible for the damage done by bullying, we look at the behaviors that qualify as bullying and address them as they appear, regardless of whether or not the person performing that behavior is typically thought of as a bully.

When we're living in a system where violence such as bullying is acceptable, it is not helpful to pick out one or two individuals as the source of the problem. It simply isn't accurate. Not everyone will directly engage in bullying behavior all of the time, but many people will do so some of the time. We are all responsible together in this model. Even those who aren't participating in the bullying act are involved in the violent system around them. There is more to the system than a bully and a victim, as evidenced in Box 1.6 and Box 1.7. Even bystanders play different roles, as described in the Bullying Circle diagram.

Box 1.7 Bullying Behaviors, Roles in Bullying

A. The Bully/Bullies

Start the bullying and take an active part. (The robbers)

B. Followers/ Collaborators

Take an active part but do not start the bullying. (Maybe some robbers didn't plan to be bandits, but grabbed the opportunity when offered.)

C. Supporters/Passive Bullies

Support the bullying but do not take an active part. (Perhaps a passerby during the robbery shouted encouragement.)

D. Passive Supporters/ Possible Bullies

Like the bullying but do not display open support for it. (As he passed by, maybe the priest thought, "He didn't watch out for himself; he deserved it.")

E. Disengaged Onlookers

Watch what happens; "it's none of my business." (Maybe someone passed on the road during the robbery but chose not to get involved.)

F. Possible Defenders

Dislike the bullying and think they ought to help, but don't.

(The Levite maybe wanted to help, but felt unable because of purity laws.)

G. Defenders of the Victim

Dislike the bullying and help or try to help the victim. (The Samaritan eventually helps, but is not there to intervene. Maybe if he and some friends had been there at the time?)

H. The Victim

The one who is exposed to violence.

From: Dan Olweus, "Peer Harassment: A Critical Analysis and Some Important Issues," in Peer Harassment in School: The Plight of the Vulnerable and Victimized, ed. Jaana Juvonen and Sandra Graham (2001), 3-20.

DISTRIBUTE copies of the Bullying Circle diagram (Appendix D or project on a large screen, or draw on a large sheet of paper) to the group and have a volunteer read the roles out loud. Lay out letters A-H in the Bullying Circle on the floor. Use Box 1.7 for reference. Assign at least one person to stand at each point.

EXPLAIN that these roles are only applicable in a particular bullying event, not at all times; no one is always a bully, or a bystander, or a defender.

As a large group, explore these roles in a hypothetical situation. Rather than ask for an example from someone's experience, we'll use one everyone is familiar with: The Good Samaritan story. Use Box 1.7 for reference.

DISCUSS: We can take another look at the Good Samaritan story. This story provides us a model of an act of violence and types of responses to it. We can identify at least some of the points on the curve—the victim, and the instigators of the violent act. What would be tweaked or added to fill other roles? What is missing?

Note to Leader: Feel free to be imaginative. Jesus doesn't say, but what if others were present on the road at that time? Do you think the priest, Levite, or Samaritan could see the violence down the road? What might have gone through their heads when they saw the victim? Perhaps the robbers were still lying in wait—there could be great danger associated with helping the victim!

Remind participants not to get too caught up in minor details of the story. The key element is the fluidity of participation in bullying behaviors—sometimes we react positively, sometimes negatively, and sometimes we simply avoid it as much as possible.

EXPLAIN: We can see how complex bullying is. I hope this session has been helpful in sparking thoughts and ideas about bullying in our community. If you're interested in pursuing this further, we have a list of resources that can further inform our knowledge on this subject and make change in our community.



Review the Safe Space guidelines

1. Did anyone share a story they would like to be kept private?
2. Were there any stories that need to be addressed by parents, teachers, or other authorities?



Closing Prayer

READ aloud this closing prayer (or one of your choosing):

Creator, you made us in your image and sent your child to teach us how to live as you desire. Bless us as we learn to stop crossing to the other side of the road when our neighbor is facing violence. Inspire us to learn to intervene and to create a culture where violence is unacceptable. In Jesus' name we pray. Amen

Module 2: Shining a Light on Bullying



Preparing to Lead Module 2

It may be helpful to have the foundational materials from Module 1 (i.e. definitions of bullying, and violence, see Box 1.3) pre-written in large print for display as well as copies of the Bullying Circle diagram so participants can see as well as hear what you have to say and more easily take notes if they desire.

This session works best when people of all ages can speak together about their experiences and how they've differed, and when they know that they can be taken seriously by both their peers and those of different generations.

For the generational group discussion, you will need to write the questions on a flip chart in advance and/or have copies of Appendix C to distribute.

This session requires a map of your church building for the activity on page 22. You may draw the map or acquire it from your church office. Most buildings have them purposed as a fire exit plan. Include such rooms as the fellowship hall, youth room, bathrooms, hallways, offices, sanctuary, sacristy, narthex, Sunday school rooms, and church library. A sample map is provided for your reference in Appendix B.

For a school map, you may include bathrooms, hallways, gyms, locker rooms, auditorium, classrooms for each subject, guidance office, main office, library, nurse's office, computer lab, lockers in hallways, sports fields, parking lots, and buses.

Additional Materials needed: red and green "dot" stickers or marking pens for the activity on page 22.

Goals

- To listen to one another's stories about bullying; to recognize what about bullying has changed and what has remained the same.
- To locate bullying hotspots in the community and to determine what makes them dangerous and other locations safe.



Opening Prayer

READ aloud this opening prayer (or one of your choosing):

God, we thank you for bringing us together today to learn from one another about how bullying has affected our own lives. Teach us patience as we receive wisdom from one another about our unique experiences. In Jesus' name we pray. Amen



Introductions

If participants have changed since the first session, go through introductions again.



Establish Safe Space

Review the ground rules your group established in the previous module. Ask if any additional rules would be helpful.



Scriptural Grounding

READ aloud the text from Matthew 5:14-16. (See Box 2.1)

Box 2.1 Matthew 5:14-16

You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify [God] in heaven.

EXPLAIN: Part of the work of countering an invisible phenomenon is to shed light on it. We don't need special equipment; we don't need to be in positions of special power or authority. Jesus tells us that we—we are the light of the world. It is up to us.

Indeed, it is a wonderful gift to be light, but it also implies a responsibility to not hide our light. We are called to shine before others. We have been given the opportunity to share our knowledge and stories of bullying with the community, and through these means, we can expose the acts of violence we see in our everyday lives.

In acknowledging that we are the light of the world, we will begin a process of transformation and reconciliation together, as we help spread the light of Christ—the light of peace, justice, and healing—in our communities.



Review: Definitions of bullying, violence, and roles

ASK who remembers the key points in defining bullying, the forms of bullying, and the definition of violence. There is no need to take up too much time here if the group still remembers this well.

ASK why it is useful to talk about bullying behavior instead of bullies.

EXPLAIN: What’s important about looking at bullying behaviors instead of the bullies themselves has to do with identifying responsibility for bullying. Instead of saying that there are some people who are bullies and some who are not, we instead look at what somebody does and then ask ourselves how that behavior is hurtful.

When we’re living in a world where violence happens every day, it is not helpful to pick out one or two individuals as the source of the problem. It simply isn’t accurate. Not everyone will engage in bullying behavior all of the time, but most people will do so some of the time. Focusing on behaviors rather than individual people helps us remember that we are all responsible and that we are called to work together to end the behavior.

NAME the roles from the Bullying Circle (Module 1, Box 1.6 and 1.7) and ask for brief descriptions of how each role acts in a bullying situation.



Small Group Discussion: Talking About Your Own Experiences

INVITE the group to break into generational groups and/or congregational groups if multiple congregations are represented in your group. These may vary but consider having Youth, Young Adults, Adults, and Elders—whatever breakdown will make sense for your group. Write the questions on a flip chart for each group to see, or use the handouts included in Appendix A.

EXPLAIN that you will ask a question for them to discuss for a few minutes, then the groups will report back to share with the others with a designated reporter.

ASK:

- When have you seen physical bullying at your church?
- How was it addressed by the staff or other leaders? Who, if anyone, acted as “light” in that situation?

ASK:

- When have you heard verbal bullying at your church?
- How was it addressed by the staff or other leaders? Who, if anyone, acted as “light” in that situation?

ASK:

- When have you noticed social bullying at your church in the form of exclusion, shunning, leaving people out?
- How was it addressed by the staff or other leaders? Who, if anyone, acted as “light” in that situation?

ASK:

- What policies are in place at your church about bullying, if any?
- How are these policies enforced? How do they “shine a light”?

Note to leader: We recommend that church groups focus on congregational contexts. However, this activity can be repeated focusing on school or other community contexts. If you are modifying questions to discuss a school context, explain to members of generations no longer in school that we'd like them to talk about their own personal experiences in school, not only those of their kids or as teachers.



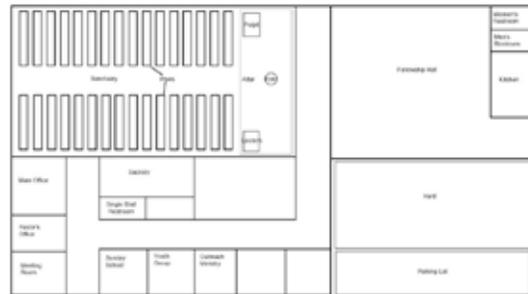
Activity: Drawing a Map of Bullying

Stay in the previous small groups.

DRAW a map of your church. This activity works best when you ask the group for input about what rooms and spaces to include as you draw the map. (A sample Church map is included in Appendix B.)

HAND out red and green stickers or markers.

EXPLAIN: We're going to map our churches based on safety. Take your red stickers and place them in the location at your church where you feel (or felt) most at risk of bullying and other acts of violence including physical, social, verbal, and cyberbullying.



After this is finished, invite participants to place their green stickers where they feel safest from bullying and other acts of violence. Invite the small groups to reconvene as a whole group.

ASK each small group to present their map to the whole group. "What made those places you marked on the map seem either safe or dangerous?" (Answers might include presence of specific students or teachers, lack or presence of supervision, ability to move freely.)



Discussion: Positive Intervention Techniques

USE the following questions to guide discussion of the map as necessary:

- Have you ever (seen someone who) intervened or responded to bullying behavior in your church?
- What did that look like? (Did it work? Just that time? Did it affect the overall environment?)
- Who was it that intervened?
- How have you or your peers been taught to respond to bullying? (Does it work? Just that time? Does it affect the overall environment?)

LIST on flip chart the positive techniques mentioned by participants. Having and enforcing bullying policies is one example of a positive intervention technique. See Box 2.2 for additional intervention techniques that you can be added to the list.

ASK: Are there any differences between how the youth answered these questions and how older adults answered? If so, why do you suppose there are such differences?

Box 2.2 Positive Intervention Techniques

For Adults

- In non-dangerous situations, get physically between the bully and victim.
- Call the behavior by name: “Using that slur is bullying and is against our policy.”
- Gently encourage bystanders to intervene next time: “Next time this happens, if you aren’t sure what to do get an adult to help or tell the person to stop.”
- Impose immediate consequences that are logical and connected to offense, such as taking away a social opportunity.

For Youth

- Say something if you feel safe, but don’t bully back.
- If you weren’t able to intervene, show your support to the victim in other ways.
- Encourage others to report bullying and report it yourself.
- Don’t laugh or join in with bullying—that only shows support for it!
- Tell an adult who has power to impose consequences.

from StopBullying.gov



Review the Safe Space guidelines

1. Did anyone share a story they would like to be kept private?
2. Were there any stories that need to be addressed by parents, teachers, or other authorities?



Closing Prayer

READ aloud this closing prayer, or one of your choosing.

Christ, you live among us and call us to be lights to the world, as you have been and continue to be for us. Strengthen the courage we showed today in speaking about bullying in our lives. Help us to use the light we created here to illuminate the violence of bullying that remains hidden around us, and guide us in building your peaceful, life-affirming kingdom. In your holy name we pray. Amen

Module 3: Bullying Prevention and Response



Preparing to Lead Module 3

It may be helpful to have the positive intervention techniques from Module 2 pre-written in large print display so participants can see as well as hear what you have to say and more easily take notes if they desire. It may also be helpful to have on hand the materials from Module 1 that you reviewed in Module 2 in case reviewing these foundational materials would be helpful as well.

Be prepared for possible frustration around trying to imagine how to respond to bullying. If members of the group express feelings that they don't know how to intervene appropriately, use that feeling as a springboard to suggest inviting another educator to help the whole group with this in the future.

Goals

- To practice healthy responses to bullying scenarios.
- To identify possible motivations behind bullying behaviors.
- To list potential systemic responses to bullying.



Opening Prayer

Read aloud this opening prayer (or one of your choosing):

Good and gracious God, we thank you for gathering us here safely to study ways to respond to the violence we encounter in our daily lives. Inspire us with the love of your child, Jesus Christ, to react in ways that give life to others. In your holy name we pray.
Amen



Introductions

If participants have changed since the last session, go through introductions again.



Establish Safe Space

Review the ground rules your group established in the previous module. Ask if any additional rules would be helpful.



Scriptural Grounding

Note: We recommend that the leader read the article, “Beyond Just War and Pacifism: Jesus’ Nonviolent Way,” by Walter Wink. It provides the full cultural context for this passage, reads it as a form of non-violent resistance, and is available online at www.cres.org/star/_wink.htm. The following paragraphs are paraphrased from Wink’s scholarship.

EXPLAIN: Our scripture passage for this module contains words that sound rather harsh in our ears. Particularly those among us who have experienced violence may hear these words as compelling us to be re-victimized. After we hear this scripture, we will spend some time exploring a more life-affirming way of understanding Jesus’ words here. Pay special attention to your own emotions as we listen to this passage from Matthew’s gospel.

Read aloud the text from Matthew 5:38-42. (See Box 3.1)

Box 3.1 Matthew 5:38-42

“You have heard that it was said, ‘Eye for eye, and tooth for tooth.’ But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. And if anyone wants to sue you and take your shirt, hand over your coat as well. If anyone forces you to go one mile, go with them two miles. Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

“You have heard that it was said, ‘Love your neighbor and hate your enemy.’ But I tell you, love your enemies and pray for those who persecute you, that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.”

EXPLAIN: In Jesus’ time, as in ours, the dominant systems recreate violence and oppression toward certain groups. How do we get to the point of needing to intervene against great, noticeable acts of violence? How do we respond to them in a culture that doesn’t always have good examples of standing up to mistreatment? Jesus’ model is to reinforce the humanity of the oppressed.

Turning the other cheek references the fact that striking a peer with the left hand on the right cheek was an extreme insult, a humiliation. To turn the other cheek is to say, “Your insult didn’t take effect. Try again, but this time, treat me as your equal instead of your inferior.” Handing over all your clothing until you had none left shamed the one looking upon your nakedness. Furthermore, walking around naked would draw questions and lead to the exposure of the one suing you as a person causing enormous indebtedness in a neighbor, an act the community would find shameful.

To go the second mile (instead of the legally required one) returns the freedom of choice back to the one the soldier drew into service, throwing the soldier off guard. The soldier needs to figure out if this person is trying to be kind, or wishes to provoke him, or if his act could get the soldier in trouble. He may be forced to beg for the return of his pack—unheard of!

These actions throw the status quo off balance because they assert the dignity of the oppressed in the face of their oppressors.

DISCUSS: To overturn a culture of bullying, we need to create a culture that acknowledges the full humanity of every person without resorting to fighting violence with yet more violence. We have just heard a radical interpretation of a passage that at face value seems to advocate giving in to violence. In light of what we've just heard, how can this passage be used in breaking cycles of violence in your daily life?



Review: Positive Intervention Techniques

ASK who remembers the positive intervention techniques from Module 2. What makes some spaces safer than others? There is no need to take up too much time here if the group still remembers this well. It may also be helpful to review the material from Module 1.



Large Group Discussion: Bullying as a System

ASK:

- What supports bullying?
- What does a bully get out of it, or why does it happen at all?

Ensure all the three aspects of “Bullying as a System” in Box 3.2 are included.

Box 3.2 Bullying as a System

There are several factors that perpetuate bullying as a cycle of violence.

1. Some are **unaware** that their behavior is problematic especially when there are no social consequences for the bullying behaviors and no policy enforcement at school.
2. We **socially reward** bullying behavior when we appear to condone it by not responding at all, by laughing, by participating, and/or by siding with the bully when interventions are made or attempted. Merely being indiscriminately mean and aggressive is not enough to get these social benefits; however, bullying behaviors performed in a context that implies that “bullying is ok” do reap those rewards. Those who bully often have a bigger network of friends who will reinforce the bullying behavior.
3. Lashing out in response to a previous painful experience is a common way victims of bullying express bullying behavior themselves. This idea fits together with the idea of a **bully-victim**, who is both bullied by others and bullies others him- or herself.

EXPLAIN: Bullying is a system. Bullying is tied to a culture that endorses violence. Knowing that we are grounded in Christ who urges us to turn the other cheek, we become effective allies against bullying when we refuse to resort to violence ourselves. As allies against bullying, we start by interrupting the cycle.



Small Group Discussion: Interrupting Bullying as a System

EXPLAIN: To prevent bullying from happening, we need to be able to intervene appropriately when bullying behavior occurs and support an atmosphere in which bullying behavior does not occur.

Earlier in this session, we talked about actions that go against the status quo in society by showing the world the humanity of the oppressed—i.e. turning the other cheek to force the next strike to acknowledge your full humanity. “Turning the other cheek” had a particular meaning in Biblical times. Remember, you might not be able to completely fix a situation, but you can **notice** what is happening, show **support** after the incident, or **intervene** during it. Let’s now discuss scenarios from our own times and context.

DIVIDE into small groups. We suggest that, wherever possible, the groups be diverse in terms of age, thus allowing for valuable inter-generational sharing.

Provide examples of situations of bullying. Many groups will benefit from being able to create their own examples that fit with the situations they have experienced. If such is the case for your participants, be sure that each group addresses a different context: online, at church, within a youth-group setting, in class, in hallways, bathrooms, locker room etc.

If you think the group will benefit from hypothetical situations, feel free to write your own or to use the ideas we’ve provided (Appendix C). Ideas might include:

1. A parishioner approaches you at church with a serious accusation about the pastor which you know to be false.
2. On Sunday morning, you see a visitor enter the sanctuary and move to take a seat in a pew. Although there is clearly room available, the parishioners sitting on the end of the pew bury their heads in their bulletins and refuse to let the newcomer in.
3. In the hallway, a youth calls out a homophobic or racist slur and makes a threatening gesture at another youth, who looks uncomfortable and unhappy while some laugh and others remain silent. It’s the third time the youth has done that this week.
4. A paid political TV ad uses issues of socio-economic status, race, or sexual orientation in ways that demonize opponents.
5. In the locker room after gym, a student goes out of his/her way to shove someone into a locker, only to apologize sarcastically afterward.
6. While visiting a church member’s webpage, you notice several anonymous comments insulting her personal appearance and telling her to “stop trying” because no one likes her.

Give the small groups time to discuss each example that you provide, asking the following:

- Remembering the social rewards for bullying we discussed earlier, what motivations for bullying behaviors do you see working in the particular instance of bullying here?
- How can you undercut that motivation with your response as a congregation member, minister, student, faculty member, community member, parent, staff, or administrators?

EXPLAIN that they might not be able to completely fix a situation, but they can notice what is happening, show support after the incident, or intervene during it.

GATHER the groups back together and offer time to debrief. Have groups share their examples, the motivations they saw and helpful ways they reacted. Invite all participants to share their thoughts about the scenarios, including possible motivations and their own experiences.

ASK:

- What kind of behavior and attitudes could have prevented such acts from happening?
- How can our systematic (rather than incidental) responses not only stop the violence or harassment in progress but prevent it in the future?

Here are some ideas to include:

- People with the knowledge that bullying is unacceptable have a reason to intervene.
- Greater knowledge of the diversity of communities and how people of all races, abilities, gender identities and sexual orientations have done great things (obtained through inclusive curricula) can decrease bias-related violence.
- Training ministers, youth workers, teachers, and other leaders on anti-bullying strategies gives them tools to respond and gives others the knowledge that leaders will respond.
- Writing and/or enforcing an anti-bullying policy—or implementing a policy where one has not existed—could help.
- Ensuring accountability in churches and schools to maintain a non-violent culture, perhaps through the Parent-Teacher organization, bullying task force, or other committee.
- Working with a local anti-violence organization to find ways to establish a culture of non-violence.



Review the Safe Space guidelines.

1. Did anyone share a story they would like to be kept private?
2. Were there any stories that need to be addressed by parents, teachers, or other authorities?



Closing Prayer

READ aloud this closing prayer (or one of your choosing):

Reconciling God, we entrust our works and learnings to you. Fill us with your Spirit of peace as we journey together in creating nonviolent communities. Renew us for the work ahead. In your holy name we pray. Amen

Module 4: Allies Against Bullying

Action Planning



Preparing to Lead Module 4

You will begin this session with a comprehensive review of the previous modules. From Module 1 you will need the definitions of bullying and violence, the forms of bullying, the Bullying Circle diagram, and the difference between focusing on bullies versus focusing on bullying behaviors. From Module 2 you will need, the positive intervention techniques and what makes some spaces safer or riskier than others. From Module 3 you will need the factors that perpetuate bullying as a cycle of violence.

Hopefully, your group will come up with many ideas about how to continue their work against bullying. Take notes on all of their ideas. Even if you decide not to use them immediately, you may want them in the future—and you'll definitely want to remember who was interested in which ones.

At the end of this session, the group should have at least one action item (with a specified deadline) with particular members assigned to the relevant tasks. Be sure that someone has been selected to follow up with the group. Perhaps you as the leader will be the natural choice.

- Develop a concrete action step and accountability plan to continue anti-bullying work in the community.



Opening Prayer

Read aloud this opening prayer (or one of your choosing):

Holy Spirit, be with us this day as we decide how to move forward together in our work for justice in schools, congregations and all the places people gather. Fill our hands with your love so that we may deliver the good news of freedom from oppression into our world. In your holy name we pray. Amen



Introductions

If participants have changed since the first session, go through introductions again.



Establish Safe Space

Review the ground rules your group established in the previous module. Ask if any additional rules would be helpful.



Scriptural Grounding

Read aloud the text from Luke 10:25-37 (see Box 4.1).

Box 4.1 Luke 10:25-37

Just then a lawyer stood up to test Jesus. “Teacher,” he said, “what must I do to inherit eternal life?”

He said to him, “What is written in the law? What do you read there?”

He answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.”

And he said to him, “You have given the right answer; do this, and you will live.”

But wanting to justify himself, he asked Jesus, “And who is my neighbor?”

Jesus replied, “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him; and when I come back, I will repay you whatever more you spend.’ Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?”

He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.”

EXPLAIN: In previous sessions we have discussed what encourages the violence so common in our culture, how that violence manifests, and ways to intervene when violence erupts before us. Jesus tells us of the violence caused by robbers and thieves to passersby on the road to Jericho and of the way the Samaritan responded with mercy. However, our emphasis now needs to be on Jesus’ instruction “Go and do likewise.”

How can we act as allies? How can we not only pick up those hurting on the side of the road, but also create a safe path for travelers in the first place? **The conversation can no longer be only educational or theoretical; it needs to be concrete and practical.** What can this group of people in this congregation do to build a supportive culture instead of a bullying one?



Review of Previous Modules

Review the previous modules. From Module 1 you will need the definitions of **bullying** and **violence**, the **forms of bullying**, the **Bullying Circle** diagram, and the difference between focusing on **bullies** versus focusing on **bullying behaviors**. From Module 2 you will need, the positive intervention techniques and what makes some spaces safer or riskier than others. From Module 3 you will need the factors that perpetuate bullying as a cycle of violence.

Invite participants to share stories from their lives that brought this curriculum to mind. How have they grown and changed in their understanding of bullying and ways to prevent and intervene?



Small Group Discussion: What Can We Do About Bullying?

EXPLAIN: Now that we know more about bullying, let us look more concretely at how we can help. How can our congregations combat bullying in our own community, whether in the church building, neighborhoods, or schools? What resources, people, connections, and skills does the congregation have to offer? We will begin exploring these questions in small groups.

DIVIDE attendees into at least two groups. One group will focus on Box 4.2. The other group will discuss Box 4.3.

Box 4.2 Within Our Congregation

How can we establish a non-bullying, life-affirming space in our congregation?

Note: All congregations are in different places regarding health of the community; this will be very individual and situation dependent.

Discussion points may include:

- Do we call out bullying where we see it, in youth or adults?
- Have youth ministers and Sunday school teachers learned about bullying? Have the youth themselves?
- Do we need continuing education beyond what we've done here? What would this look like?
- Movie screenings, attending workshops and conferences, meeting with a local anti-violence organization
- Would a small group lead us in more work on this?

Box 4.3 Beyond Our Congregation

Are there other places this congregation can work to stop bullying?

Discussion points may include:

- Congregations, schools, camps where we have connections
- What can we do there?
- Raise funds for education; spread knowledge by providing materials or hosting events; set a good example as volunteers, neighbors and siblings in Christ; help train youth workers; establish or enforce policies;
- Partner with other organizations working against bullying

BRING the groups back together.

ASK each small group to share their thoughts with everyone. Members of other groups should add thoughts on that topic, as well. Make a list, whether on paper, chalkboard or whiteboard, that the whole group can see.

Note: It's fairly easy to come up with ideas for things to do, but to be successful in making change, we have to begin and we need accountability for our chosen actions.

ASK: Where is our energy? What action steps should we choose to start off?

Be sure your action plan includes names and deadlines for each step, exchange of necessary contact information, and schedule a follow-up meeting if necessary!



Closing Prayer

READ aloud this closing prayer (or one of your choosing):

Gracious God, each day you provide us with sustenance for our bodies and our spirits. Through the scriptures we hear you call us to lives spent on the roadside showing mercy as well as removing the yokes of oppression. May our labors make the road we travel together a little safer each day. In your holy name we pray. Amen

Resource List

“Where Hands Will Reach”

www.ReconcilingWorks.org

A booklet of devotions, personal stories, and theological reflections on the problem of bullying and what some have done to help. ELCA pastors, theologians, and others offer an ongoing testimony for the need to “activate and organize the passion of God’s people for justice to transform the life of the church and society.” Great for book clubs, bible study groups, or as a companion resource for the Where All Can Safely Live anti-bullying curriculum. Produced by ReconcilingWorks.

The Pacific Violence Prevention Institute

www.pvpi.org

PVPI’s creates safer and more effective communities by helping them prevent and respond to acts of violence. PVPI holds workshops in schools, congregations and other communities on violence prevention and intervention of all kinds, from bullying to domestic violence.

“Stop Bullying” Department of Health and Human Services

www.stopbullying.gov

U.S. Government site on bullying; provides educational materials and recommended actions about bullying in U.S. schools.

“Bullying: The congregation’s responsibility”

elca.org/Our-Faith-In-Action/Life-Transitions/Youth-Issues/Bullying.aspx

From the Evangelical Lutheran Church in America (ELCA) website.

Family Equality Council www.familyequality.org

Contains resources on a proposed federal amendment to the Safe Schools Act to include bullying regulations.

AMAZE

www.amazeworks.org

Creates safe and respectful communities through the Families All Matter Book Project.

Bullied (film)

www.tolerance.org/bullied

The story of Jamie Nabozny who endured bullying through his school years and went to court as an adult to fight for change.

“Beyond Just War and Pacifism: Jesus’ Nonviolent Way” (article)

www.cres.org/star/_wink.htm

Theologian Walter Wink provides cultural context and analysis of Matthew 5:38-42.

ADAPT

www.adapt.org

A national grass-roots community organization working for disability rights.

Gay-Straight Alliance Network: “How to Start a GSA”

www.gwanetwork.org/get-involved/start-gsa

Guidance for starting a Gay-Straight Alliance or similar club in schools in order to support and advocate for people of all sexual orientations and gender identities.

California Safe Schools Coalition: “Get the Facts.”

casafeschools.org/getfacts.html

Resources on transgender and gender variant issues, including creating safe space and educating others.

GLSEN: “A Safe Space in Every School”

<https://safespace.glsen.org/campaign.cfm>

Resources for creating safe space in schools; especially helpful for educators looking to show their support in the classroom.

Out in the Silence (film)

wpsu.org/outinthesilence

Citizens of a conservative rural town address bullying and anti-LGBT sentiment in their community.

Crossroads

www.crossroadsantiracism.org

Organizes and trains to dismantle institutional racism.

National Association of Black and White Men Together

www.nabwmt.org

A gay, multiracial, multicultural organization fostering supportive environments to overcome racial and cultural barriers and realize the goal of human equality.

Teaching for Change

www.teachingforchange.org

Working to make schools centers of justice; provides resources for parents and teachers.

What Do You Say to “That’s So Gay”?

www.welcomingschools.org/pages/what-do-you-say-to-thats-so-gay

A resource empowering teachers to end negative uses of “That’s so gay!”

White Like Me (book)

Tim Wise’s classic book on how racial privilege affects the everyday lives of whites in America.

Notes

Allies Against Bullying: Leader's Evaluation Form

After you led all four modules, please rate this curriculum using a scale of 1 to 5, with 1 being least helpful and 5 being most helpful.

1. Introduction, Building Your Leadership Team, Curriculum Guide

1 2 3 4 5

Comments:

2. Module 1: Safe Space

1 2 3 4 5

Comments:

3. Module 1: Scriptural Grounding

1 2 3 4 5

Comments:

4. Module 1: Activities and Discussion

1 2 3 4 5

Comments:

5. Module 2: Discussion and Activity

1 2 3 4 5

Comments:

6. Module 3: Scriptural Grounding

1 2 3 4 5

Comments:

7. Module 3: Discussion

1 2 3 4 5

Comments:

8. Module 4

1 2 3 4 5

Comments:

9. Resource List

1 2 3 4 5

Comments:

10. Appendixes

1 2 3 4 5

Comments:

11. What aspect of the guide did you find most helpful/least helpful?

12. What other information do you want to know about bullying?

13. What concrete action steps does your congregation plan to take to address bullying?

14. What other resources should we consider adding to our list?

15. Were there unresolved issues or questions for you?

Please return completed Evaluation Form to:

**ReconcilingWorks
1669 Arcade St.
Saint Paul, MN 55106**

Name (optional): _____

Fax: 651-665-0863

Small Group Discussion: Module 2

Talking About Your Own Experiences

When have you seen physical bullying at your church?

How was it addressed by the staff or other leaders? If so, how?

Who, if anyone, acted as “light” in that situation?

When have you seen verbal bullying at your church?

How was it addressed by the staff or other leaders? If so, how?

Who, if anyone, acted as “light” in that situation?

When have you seen social bullying at your church in the form of exclusion, shunning, leaving people out?

How was it addressed by the staff or other leaders? If so, how?

Who, if anyone, acted as “light” in that situation?

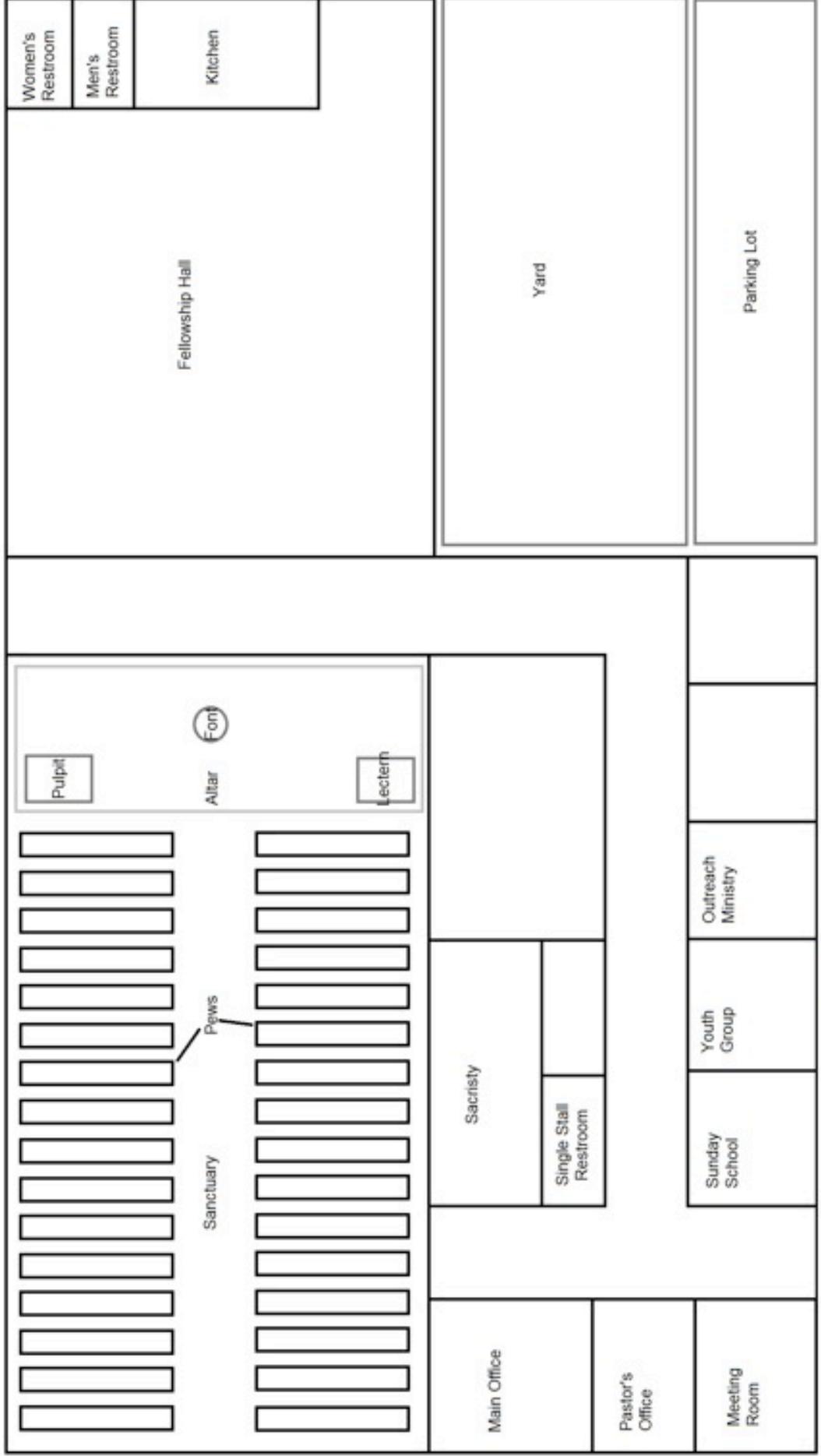
What policies are in place at your church about bullying, if any?

How are these policies enforced?

How do they “shine a light”?

Sample Church Map: Module 2

Fill in blank rooms as applicable for your congregation



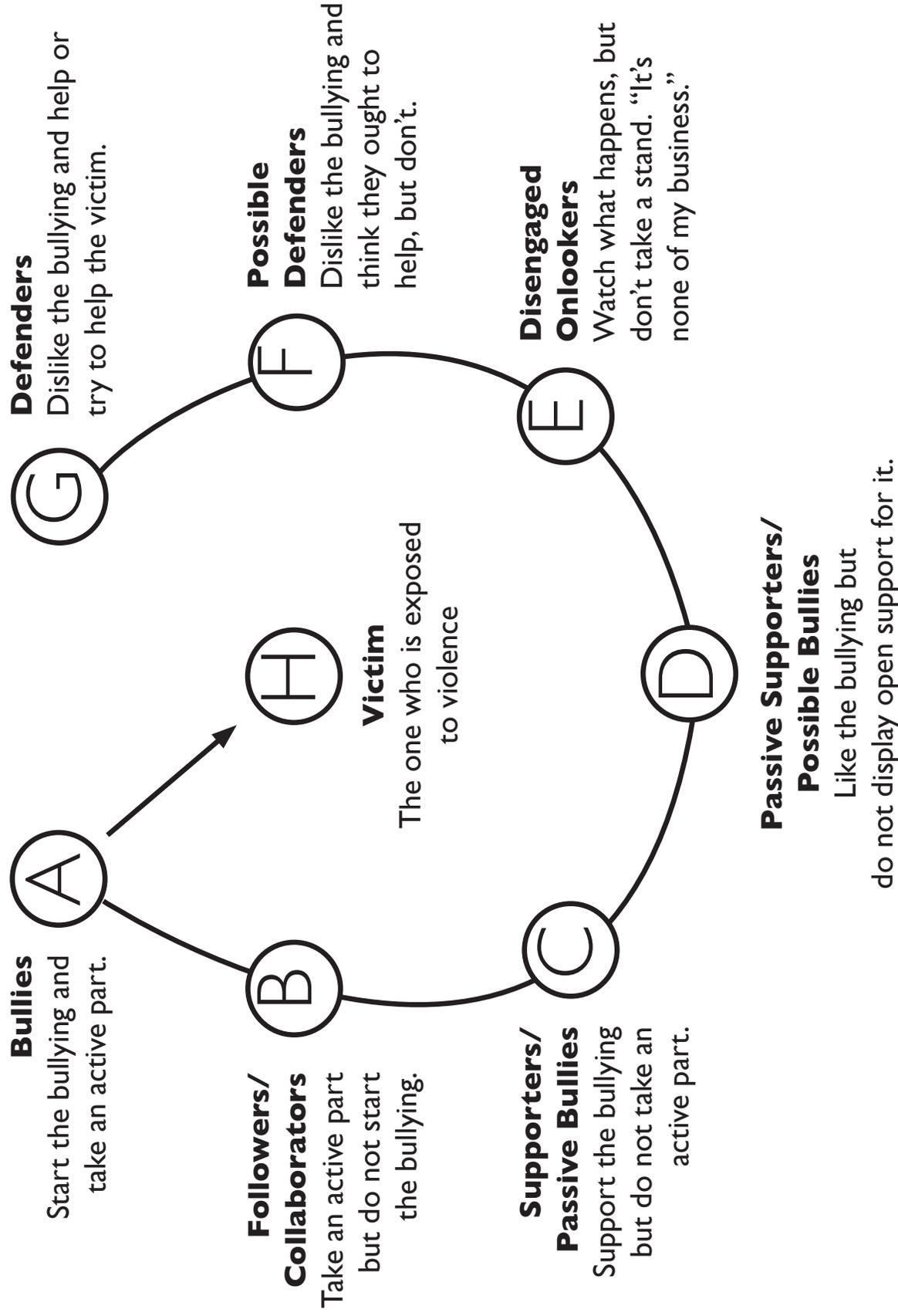
Small Group Discussion: Module 3

Interrupting Bullying as a System

- 1.** A parishioner approaches you at church with a serious accusation about the pastor which you know to be false.
- 2.** On Sunday morning, you see a visitor enter the sanctuary and move to take a seat in a pew. Although there is clearly room available, the parishioners sitting on the end of the pew bury their heads in their bulletins and refuse to let the newcomer in.
- 3.** In the hallway, a youth calls out a homophobic or racist slur and makes a threatening gesture at another youth, who looks uncomfortable and unhappy while some laugh and others remain silent. It's the third time the youth has done that this week.
- 4.** A paid political TV ad uses issues of socio-economic status, race, or sexual orientation in ways that demonize opponents.
- 5.** In the locker room after gym, a student goes out of his/her way to shove someone into a locker, only to apologize sarcastically afterward.
- 6.** While visiting a church member's webpage, you notice several anonymous comments insulting her personal appearance and telling her to "stop trying" because no one likes her.

The Bullying Circle

Modes of reactions/roles in an acute bullying situation



Notes