



FREE TO BE YOU AND ME

Toolkit for youth workers, volunteer
coordinators and trainers

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This toolkit is an Open Educational Resource. Feel free to use and modify the methods in the spirit of the message and aim of the Gender Blender Working Group of SCI, but attribute (BY; SCI International) and share alike (SA).

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INTRODUCTION

Background to the Toolkit

The “Free to be you and me” toolkit has been developed by the SCI Gender Blenders working group and SCI International. It is based on the work of young people and youth workers who participated in a series of SCI international activities on the topic of gender.

Three international activities were funded by the European Union’s Erasmus+ Programme and coordinated by SCI Germany (hosted by SCI Germany and SCI Hellas) and SCI Austria, between 2015 and 2018: “Picture Perfect? Breaking dangerous stereotypes based on Gender and Sexuality”, “Free to be you and me: Courage and tools to create peace and safety for young people of all genders and sexualities” and “Gender Utopia – who cares?”. A final study session, part of a year-long SCI project, “Gendered Realities”, was hosted by PVN Albania in February 2019. Here, further inputs were collected and ideas collated. The study session, as well as the design, printing and dissemination of this toolkit was funded by EYF’s annual Work Plan and UNESCO’s Participation Programme.

Gender and SCI

SCI has been working to promote peace, non-violence, human rights, social justice and international understanding as an alternative to war since 1920. Gender inequalities arise from different treatment of people according to their gender and sexual orientation. They are expressed in economic, social, and political institutions that systematically reinforce unequal roles, rights, and opportunities. In most societies, structural inequalities result in the marginalisation and discrimination of people with non-normative gender and/or sexuality from childhood on. Connected stereotypes and prejudices influence everyday life experiences, often leading to exclusion. SCI sees this as violence and therefore seeks to deal with the issue.

The Role of this Toolkit

This toolkit aims to support non-formal education (NFE) trainers, youth workers and the coordinators of international volunteer projects/camps and exchanges to address Gender and Sexuality in their work. The content and workshops were selected to be applicable in international volunteer camps, the preparation of volunteers for such projects, Youth Exchanges, youth work in general and with other age groups.

This toolkit tries to provide comprehensive information on gender and sexuality along with step-by-step procedures and easy-to-use implementation tools to help educators engage in best practices when educating youth, and/or other groups. Definitions and concepts in this toolkit are built on the experiences and discussions of the projects’ participants. They are an outcome of the discussions had during the trainings and seminars, or otherwise sources are mentioned.

In this toolkit we will be using the term LGBTQIA+. This stands for **Lesbian, Gay, Bisexual, Transgender, Queer/Questioning, Intersex and Asexual**. The + represents individuals that do not directly identify with either of the terms listed above but do feel that they belong to the community. The community includes an infinite variety of identities. Definitions for each of the terms used in this acronym are explained in the dictionary section at the end of this document. We recognise that there is much debate over which letters should or should not be included in this acronym but we believe that as things stand this offers the best balance of inclusion and expediency. Feel free to add letters.

Interested in Getting Involved in SCI?

For everyone who is interested, there are many different ways to get involved in SCI, and experience and develop NFE activities and tools. SCI is formed of 42 local branches and cooperates in a larger network of 96 partners and contacts globally. Locally, you can get involved as an activist or volunteer in different volunteer camps or mid- and long-term volunteer services, whilst the international level of SCI offers opportunities to get involved in working groups and international project teams. For more information on how SCI works and ways to become active, the “SCI – Moving Forward” handbook offers good guidance: <https://sci.ngo/get-involved/publications>

PART I

1. BASIC TERMINOLOGY

(for more terms check the dictionary, page 82)

Sex assigned at birth can be defined as the physical characteristics of an individual that will often lead them to being assigned as either male or female at birth. In most instances this is decided based on the external genitalia that a person possesses when they are born which are traditionally categorised as either male and female parts. A more comprehensive and scientific criteria of what defines biological sex would be one's chromosomes, genitals, gonads, hormones and secondary sex characteristics. Because all these characteristics are not always accounted for when a person's sex is assigned, sex can therefore also be regarded as a social construct. In reality approximately >2% of the global population do not possess all the characteristics that are considered traditionally male or female when they are born and are defined as intersex. Also some people who are transgender undergo steps to physically change these characteristics and therefore their sex (which also includes non-binary definitions of sex) in order to ensure that their physical bodies better align with their gender. It is important to note, however, that characteristics that are perceived as traditionally male (like a penis of a transgender woman for example) have been reclaimed (by individuals and communities) and can therefore be defined as sex characteristics that can also be female, owing to their socially constructed status.

We suggest you to watch: "Trans women are not 'biologically male'",
<https://www.youtube.com/watch?v=eWVRzGMVxbM>

Gender is often conflated with sex but in reality is a separate but core component of what defines an individual and their role within society and how they identify, define and express themselves. Gender has been dealt with in the context of activism, political organising, interpersonal relationships, but also in academia. Gender studies mainly originates from the anterior academic programmes of Women's studies, which is currently developing and expanding the definition of what gender is quite rapidly. A central assumption in this field however, is based on the concept that gender is a social construct. This is generally understood to mean that gender roles and behaviours considered acceptable for a person of any given gender have no correlation to a person's biological sex, but is a result of the norms of the society in which a person lives. It is also important to note that gender is not just framed within the traditionally western and binary definitions of man/woman but also incorporates genders recognised in other societies such as hijra which exists in many South Asian societies and two spirit which exists in differing forms within Native American cultures. In a western context, non-binary gender identities that sit in between and apart from the genders of man/woman such as agender or genderfluid are also valid and increasingly recognised.

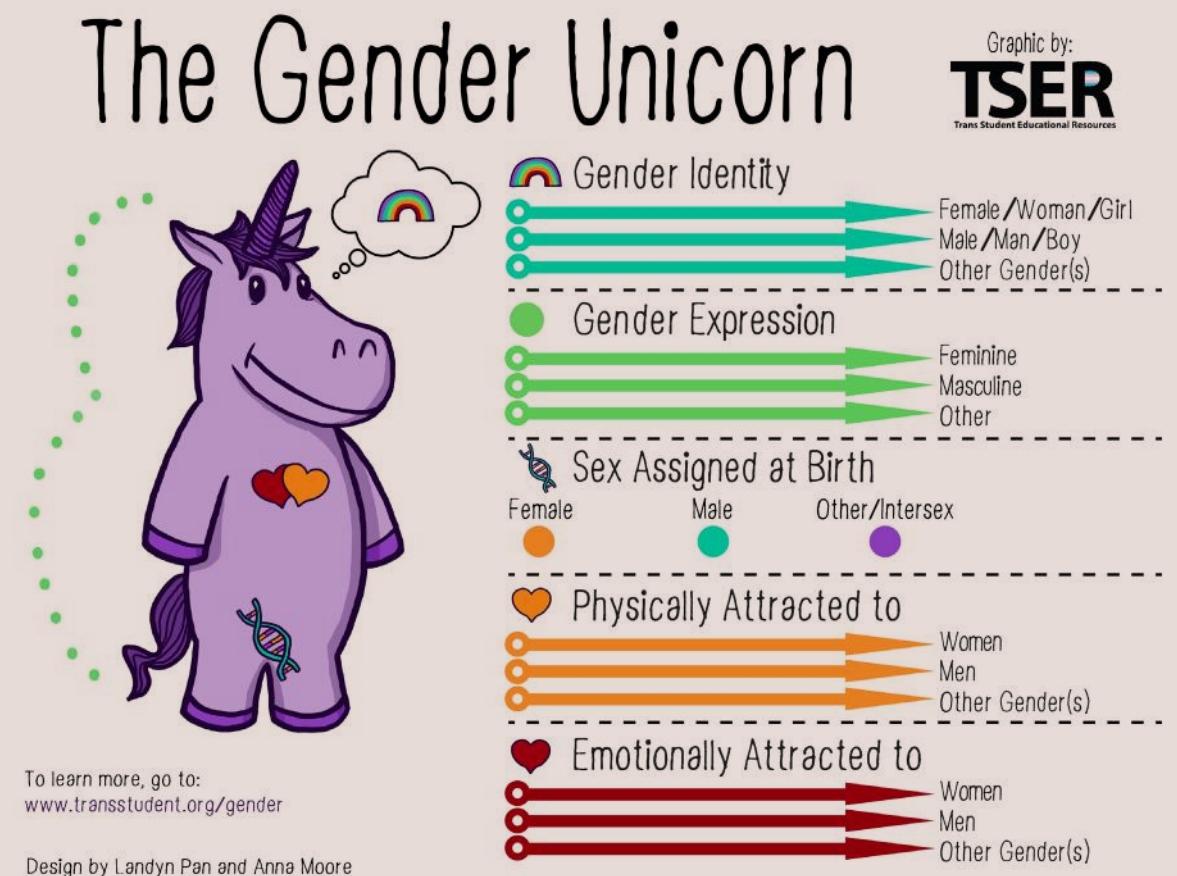
We suggest you to read the following for more information: "What is Gender? This guide is sure to deepen your analysis" by West Anderson,
<https://everydayfeminism.com/2016/05/guide-to-gender-identity/>

Sexuality is what a person feels and wishes to experience in order to enjoy themselves in terms of personal sexual interests, behaviours, intimacy with themselves and others as well as personal sexual fulfilment. There are as many possible combinations of these factors as there are people in the world, and it includes everything from what a person finds arousing to other factors such as fetishes that may or may not contribute to one's overall sexual fulfilment.

Sexual Orientation can be defined as the various elements of attraction that people may or may not possess towards other people. The labels that we put on these different orientations are determined and defined by the individual and also by the societies and cultures in which they navigate.

For more information we suggest you to read: "Sexual Orientation vs. Sexuality",
<https://campusconnect.uwp.edu/news/3419>

To better understand the terms and reflect on how they refer to you, we encourage you to have a look at the gender unicorn below. Where do you find yourself on the different aspects?



Normativity is the phenomenon of how one set of norms (social rules) determine what actions and outcomes are moral, desirable or acceptable vs. immoral, undesirable and unacceptable (Darwall Stephen, 2001). Norms can be universal on a global scale, norms can be restricted to smaller groups and they may also differ within a group depending on one's social identities (e.g. one's assigned gender). Gender roles are based on norms of what behaviours are suitable or unsuitable depending on one's assigned sex, or, what sex one is perceived as by the society one is in. Heteronormativity can be described as one universal set of norms as heterosexuality is widely considered to be desirable worldwide, and, people are assumed to be heterosexual unless they prove otherwise. Heteronormativity creates a hierarchy ("Thinking Sex: Notes for a Radical Theory of the Politics of Sexuality", Rubin G., 1992; <https://tinyurl.com/yy2advcc>) where other sexualities from the sexuality spectrum are labeled as tolerable at best and punishable at worst, which can lead to persecution and criminalisation.

Stereotype is equivalent to a preconceived and biased image of a group of people and their character with no regards to individuality ("Stereotypes", Simply Psychology 2015; <https://www.simplypsychology.org/katz-braly.html>). Stereotyping is based on prejudice and reduces a group of unique human beings into a few attributes which can be anything from simply annoying or unpleasant to structurally harmful or systemically oppressive. Stereotyping can refer to gender roles and assumptions about one's characteristics (e.g. looks, behaviour, abilities etc.) based on one's assigned sex or identified gender. Stereotyping based on "race" or "ethnicity" can play into systemic racism and discrimination if it refers to groups who are structurally disadvantaged or lack social and economic power in society ("Stereotypes and Stereotyping: A Moral Analysis", Blum L., 2004; <https://philpapers.org/archive/LAWSAS-2.pdf>). For example, the stereotype of Swedish people as shy and reserved has very different consequences as opposed to the stereotype of Black people as being less civil or aggressive. So-called "positive" stereotypes (e.g. "Japanese people are smart and diligent" or "gay people are wild and fun") can also be harmful to different degrees because it is those in power positions who define these stereotypes and assign them to people. Discussing existing stereotypes and stereotyping as a process is important to become more aware about our unavoidable biases and to find solutions on how to dismantle oppressive processes and structures. (See also: internalisation).

Civil courage is a brave act an individual or group can do in order to help or defend someone who is being treated unfairly or in a discriminating/hurtful way. Usually, it is a spontaneous act of standing up and saying (literally or figuratively) "This is not okay". Oftentimes, someone who does an act of civil courage acts initially alone, for example if someone is being insulted in the street, and no one around reacts, only the person who acts courageously is the one doing it. The aim of a civil courage act is to defend democracy, integrity and human rights. The difference between civil courage and usual solidarity is that it happens in a specific context: usually in public, where a conflict or attack aimed at a specific person or group of people is happening, and oftentimes there is an unbalance of strengths. ("Le Concept de Courage Social/ Civil", inspired and translated from <https://bit.ly/2K6b9zE>).

There are many ways to perform an act of civil courage. Usually, things happen so fast in such situations that it is not possible to think it through before we act. However, some elements are important to keep in mind as much as possible:

- Security (your own and the one of people around you) is most important: Do not put yourself in immediate physical danger, for example by intervening directly into a fist fight. If you judge that a situation might become critical, don't hesitate to call the police and/or ask for help.

- If you name and point to a specific person in your surroundings ("You, there, with the orange shirt! Call the police!"), you have more chances of getting help than if you do not ask anyone for assistance or if you shout out a general call for help. This is a phenomenon called "Diffusion of responsibility" or "Bystander effect" (see also "Bystander Effect", <https://www.psychologytoday.com/basics/bystander-effect>).

We encourage you to dare to do or say something when you can, in a careful manner, as feeling ridiculous is for sure less of a problem than the grave consequences (physical, psychological etc.) that certain acts of (implicit or explicit) violence can have on victims.

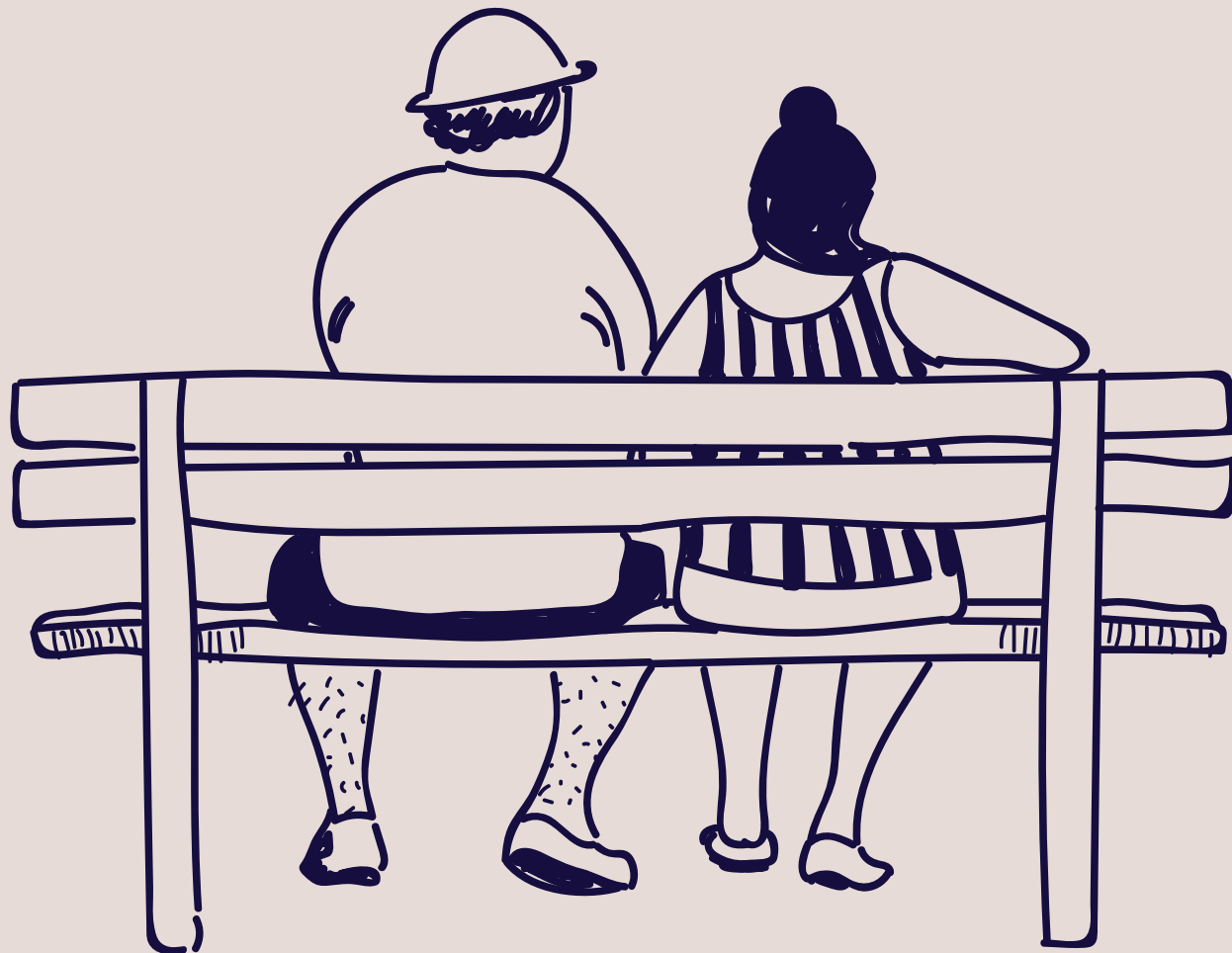
In addressing these topics in relation to peace with young people, be aware of **structural, cultural and behavioral (physical or emotional) violences** as contexts of the work you are doing and maybe also as concrete actions and behaviour you might observe and have to deal with during workshops. To avoid the latter we provide you with some recommendations below to create a safe space. Behavioral violence describes violence that occurs between two or more people directly in an interaction through physical, verbal or emotional abuse. Sexual violence is a version of such. Cultural violence on the other hand is how a culture legitimises the violence that happens towards groups with certain identities, e.g. how patriarchy can be seen as a system that culturally legitimises violence towards women. When these violences become part of the legal system or social structure of a system you can speak of structural violence. An example of such is the unequal recognition of same sex couples and parents in the legal system of many countries, as well as operations on intersex newborns to assign a male or female sex. (For more information search for Johan Galtung)

An example of violence experienced is **Pinkwashing**. This is a term often used to describe how corporations, governments and state institutions use the gloss of supporting the LGBTQIA+ community for the purposes of enhancing their own image, often to cover up aspects of themselves that are actually causing direct or indirect harm. For more information, check: "Gay Pride & Capitalism: What is Pinkwashing?", <https://www.youtube.com/watch?v=J4LP0z493oY>. In the past SCI Gender activists have also addressed a similar issue from a feminist point of view in a campaign called "I don't buy sexism" – <https://www.facebook.com/idontbuysexism/>. "Patriarchy" is a political-social system that insists that males are inherently dominating, superior to everything and everyone deemed weak, especially females, and endowed with the right to dominate and rule over the weak and to maintain that dominance through various forms of psychological terrorism and violence" – Bell Hooks. ("Challenging patriarchy in political organizing", <https://bit.ly/2q5UUXx>).

Intersectionality is an approach to explore the dynamic between co-existing social identities and how different forms of discrimination interact and strengthen each other. People can be subjects to multiple forms of oppression and discrimination because they belong to, or are perceived as belonging to, more than one marginalised group. Imagine this: an immigrant woman might experience womanhood differently compared to a local woman who does not face racism combined with the sexism. In these social intersections where multiple systems of oppression interact, they are multiplied as they empower each other and create a complex and specific system of oppression that is not the mere sum of the each oppressive structure. To have an intersectional perspective is to maintain an inclusive approach and understanding of the diversity of each person's background and experiences, and, to not generalise or homogenise social struggles. For more information we strongly suggest you to watch: TED Talk "The Urgency of Intersectionality", by Kimberle Crenshaw <https://bit.ly/2fRHITc>.

When using the toolkit we encourage you to maintain a **sexpositive approach**. Sex positivity refers to an anti-shaming view of sex and having a healthy relationship to sex. What is sex and what is healthy is up to every individual to define for themselves (e.g. how often, with whom, in what ways etc.). Having a lot of sex and having no sex are equally healthy just like having sex with only yourself or having sex with many other people. The norm of what a sexually active person looks like (e.g. young, fit and without functional variations) needs to be dismantled and questioned. Stay away from assumptions that reproduce normativity or stigma or address them when they do come up. Any sexual activity to which all included parties give their consent to is considered as healthy.

Consent refers to an agreement between individuals who are in positions to give consent and with actual power to take it back at any given time. It can be applied to all contexts but is especially important in relation to sexual activities. You may consent to somebody borrowing your bike today but perhaps not tomorrow just as you may consent to sex today but not tomorrow. Or, you may consent to one specific sexual activity but not other sexual activities. This video uses tea as an analogy explains consent to sex: “Consent – it’s simple as tea”, <https://www.youtube.com/watch?v=oQbei5JGiT8>. What the video does not bring up clearly is that the responsibility should not be placed on people to demonstrate their lack of consent, because saying No is not necessarily easy, possible or safe. Rather, the responsibility should be put on every person to make sure that they have the consent of those they engage in sexual activities with. The lack of a clear Yes means No! Assumed consent is a problem in jurisdiction dealing with rapes and sexual assaults. Many people who are facing accusation on these grounds are not convicted, partly due to the lack of definition of sexual consent. Inform yourself about the definition of consent in your country.



2. CREATING A SAFE SPACE

Creating this safe space makes the difference between living inclusion and gender sensitivity compared to tolerating diversity.

Creating a safe space, especially when it comes to trainings, seminars, volunteer camps etc. related to gender and sexuality, has to place great importance in respecting people’s gender, and being careful not to assume another’s gender based on their physical appearance or societal understandings of what a man or a woman looks like. In order to create a space in your training course or workshop where this is respected, the “Get-to-know-each-other” sessions can include a part where people are expected to state their **preferred pronouns**, which refer to the way they would want others to refer to them. Pronouns are gendered: “he/him” and “she/her” are the dominant ones, that derive from the two binary genders: male and female. In doing such an activity leave the options open to state non-binary pronouns.

Asking for a person’s **pronoun** is a way to understand that a person that you may consider to be male-presenting may identify as a female, and vice versa, but it is much more than that. Gender, according to the understandings that this toolkit is based on, is much more than a binary; it is a spectrum. Therefore, normative language fails to give space to people who don’t conform to the gender binary: non-binary people, genderqueer, genderfluid, agender etc. Many people who identify as any of those try to overcome the binarism of language by using “they/them” as their chosen pronoun. The facilitator has this great responsibility to create a safe space from the beginning of a project which already includes the way the application form and the infosheet are formulated. Inclusive language is necessary, as well as **open gender options** in case you choose to ask the gender of future participants. Once arrived additionally it is crucial to take your time to make the group agreement, make sure everyone is heard. Already reflect on the way they work together in making the agreement, e.g. the language used and whether it is inclusive or not. An idea for discussion here can be the personal reflection on where your **comfort, challenge and panic zones** lie and sharing them with each other. You can commonly create communication methods or signs that make it possible to quickly signal when a panic zone is reached and someone is not feeling comfortable, as well as establish safety nets/ structures of support. Similarly throughout the activities and even after the facilitator has the responsibility to be aware of participants’ emotions. You never know what you might trigger with your sessions! For this reasons always remember: **emotions matter!** In the debriefings and in the evaluation/ reflection sessions make sure to evaluate and debrief not just activities and content but also emotions.

Definition of safe space on a project, or during a workshop:

- space where participants feel that they will not be judged for who they are or for parts of their identity
- they are not confronted with (micro)aggressions based on a lack of knowledge or understanding
- they feel free to share their emotions and express themselves (if they want to)

Such a safe space does not just happen, it needs to be created and sustained. It is crucial to make everyone feel free to be themselves and share. The group of the project Gender Utopia wants to support you and your organisation in creating such safe spaces on all your projects. Creating this safe space makes the difference between living inclusion and gender sensitivity compared to tolerating diversity. For this reason, we created some checklists based on our experiences in that seminar and our discussions.

Checklist for preparation

- ☐ think about how you can create a safe space
- ☐ create and present guidelines about gender-inclusive language: say “that person on the left” instead of “that girl on the left”, ask people “do you have a partner?” instead of “do you have a boyfriend?”, address the group with “people” and not “guys”–
- ☐ make sure that no activity forces anyone to come out: check your activities and make sure that all the sharings are completely optional and remind people that they have the right to keep personal information to themselves; state at the beginning of activities “be aware that this could happen”
- ☐ take into account different abilities of bodies: do not assume everybody is able-bodied (consider wheelchair accessibility), consider if the activities can be done by people with different abilities (running, jumping,...)
- ☐ structure of accommodation: you need to know this in advance in order to be able to ask for things in the application form (transparency about this), e.g. about bathrooms, room sizes
- ☐ create an activity in which name-tags with pronouns are made, make sure the activity also explains the importance of pronouns

Application Form

- ☐ ask if there are needs in general that should be considered, not only about allergies, but also physical accessibility, etc.; Leave this question in the application form open so that everyone can see what they need to write there
- ☐ don't ask for gender identity in application form; if you have to, leave it an open question (no boxes to tick) and leave the option of not saying it; explain why you ask the gender
- ☐ make clear if you need the names from the documents (for registering) or the personal name of a person; state that you will not share the names on the documents, ensure confidentiality
- ☐ spaces: make sure the house has no binary spaces (put gender-neutral stickers onto the spaces if there are)
- ☐ application form: The spaces in the accomodation are not divided by gender. If you have preferences regarding this (would prefer to stay in a room with people of your own gender), please state so.
- ☐ privacy spaces: ensure that there are spaces for changing clothes and bathrooms where there is the possibility of one single person inside – if this is not a possibility, state so in the infosheet

Group agreement

At the beginning of a project, there are three main things to be discussed/ done.

- ☐ House rules
- ☐ Ice-breakers: to get to know each other and learn to have a basic trust in each other
- ☐ Group agreement: valid for trainers/ facilitators and participants

The group agreement needs to be at the beginning (as soon as possible). Before the group agreement stick to activities that are less personal, just name games etc. Techniques for the group agreement can be:

- snowball technique (first discuss in pairs, then plenary)
- guideline questions: What do I need? What makes me feel safe? When do I feel safe?

- group brainstormings – group divided to smaller groups and discuss
- silent discussion
- post-its: every individual writes it separately, facilitator categorises onto flipchart
- preparation of some smaller group agreement in the beginning (the things that are not questionable – raising hands, house rules etc), bigger group agreement (cultural based knowledge)
- preparation of suggestions from the trainers/ facilitators (such as Las Vegas rule, a kind of safe word that can be said when someone does not understand e.g. “velvet banana” etc)

Emergency person

- ☐ one person in the organisation who went through a training about gender and then this can be the emergency person who is either physically present at the project or available any time via phone
they can be contacted and asked for advice in case of homophobic/sexist/oppressive comments or actions
- ☐ if there is no emergency person physically present or in the organising team, take contact with an organisation that focuses on this, green number or personal contact; make a list of useful phone numbers in case of any kind of emergency (homo/bi/transphobia, but also other problems)
- ☐ as coordinators, realise when you can't face a problem and accept that you need help/ a back-up plan
- ☐ safe person: extra person (usually in charge of the logistics) available to provide counselling in case of intense emotions the participants want to share confidentially; can also be a link between participants and prep team, but generally they don't share anything personal
- ☐ make sure that participants can come to anyone from the prep team in case they need to
- ☐ safe box – with very clear rules
- ☐ regularly check power structures in the group; raise awareness on privileges experienced by some participants as well as problems arising on normative assumptions; take the time to lead the participants through these reflections
include gender issues in reflection groups or generally take some time for it

Carework at the seminar/ training/ volunteers camp/ exchange

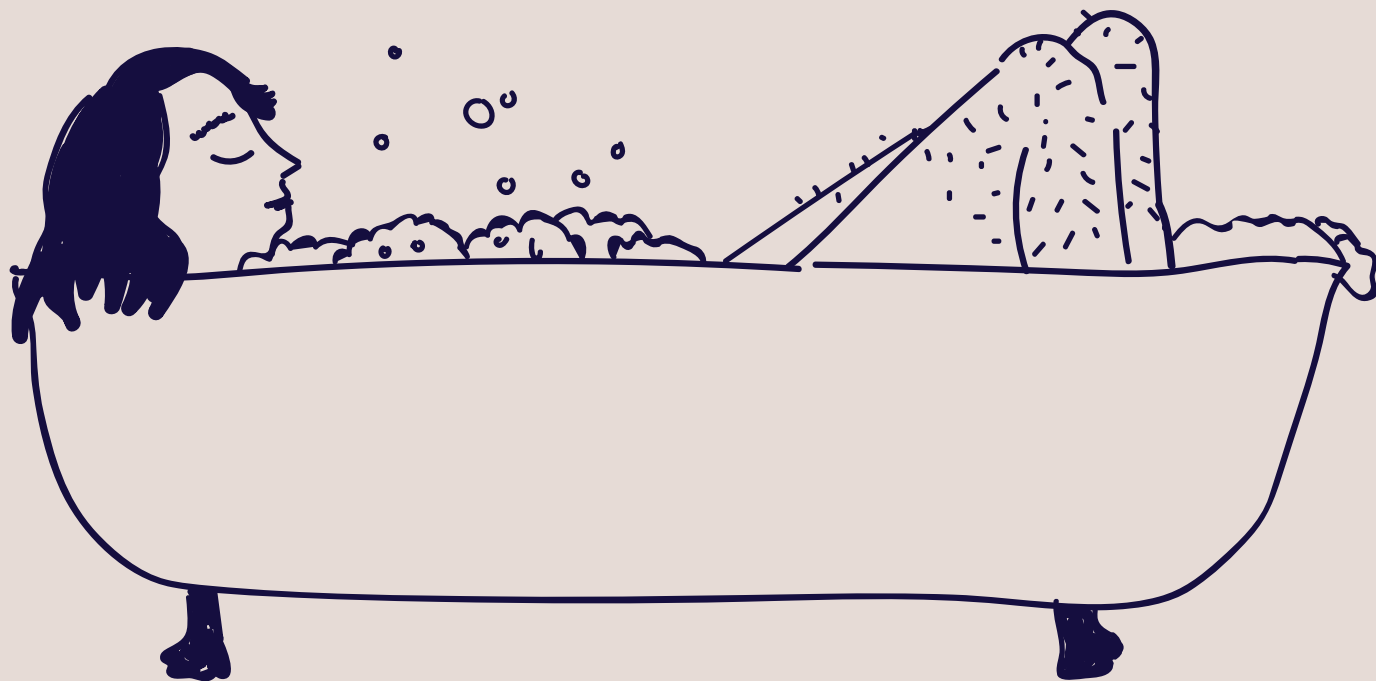
- ☐ make participants have a self-organisation of tasks not based on gender, but on willingness to do it and physical capacity; tasks are defined and participants write their names next to the tasks
- ☐ make an activity about the importance of carework: why it's necessary? why and how is it gendered?
- ☐ specify what kind of tasks there are depending on the location/ context of the projects (such as cooking, cleaning, timekeeping, taking care of each other...) and define them in detail (e.g. cleaning the table and under it):
 - so people know what is expected of them
 - assign the tasks as soon as possible to avoid diffusion of responsibility
 - make a system to keep people accountable
 - tasks have to be very clear and precise
 - include the carework in the schedule; plan in advance to make sure it is visible; if there is a hotel with their own staff, make the staff visible and make sure that the group respects the staff (offer space for the staff to voice)

Training for the coordinators

- ☐ when doing a project about gender/sexuality topics, consider doing a training for the coordinators, team leaders
- ☐ consider doing such a training also if the project does not focus on the topic itself, as not to exclude anyone in those projects either
- ☐ make sure the coordinators go through a process of self-reflection to be aware of normative concepts they might have, their own privileges etc.
- ☐ the coordinators/staff can go through the training and transmit the knowledge to the others through holding workshops with them

Physical safe space (safe room)

- ☐ in case the accommodation enables it, having a physical safe space, a safe room (a comfortable, silent room) is supportive
- ☐ in this room participants can retreat if they need to be alone, have quiet and peace
- ☐ rule for the room: ask for permission to enter if anyone is there (can be discussed in group agreement)



3. CHALLENGES TO THE SAFE SPACE

Through discussions held in study sessions, as well in research with branches, partners and volunteers, a set of common challenges to a safe space has been identified based on examples from camps and other international mobility projects. The examples are all related to gendered comments, interactions and behaviors.

These examples can be grouped in:

Task divisions:

Different tasks for “boys” and “girls” (construction activities for boys, carry heavy bags; cleaning, organising – girls); On a workcamp the building was exclusively for men and the only work allocated to women was cleaning. “Because they knew how to do it and it will be faster that way”; On a workcamp the host forbid women from carrying heavy stuff because “it can endanger your chances of having a healthy baby”; specifically “men”(or people who were perceived as men) were asked to help with moving “too heavy” things for “women”like chairs or tables

Other divisions:

We were 10 volunteers (7 cis-women and 3 cis-men) .Women were put in a big tent with mattresses and men in a small tent without mattresses. They did not have enough mattresses so the coordinator decided to do it that way without asking; Two separate bedrooms (for men and for women). A trans person came to the group too and they didn’t have a room where they felt comfortable so the coordinator put them in a separate room. This made them feel separated.

Comments/ Microaggressions based on gender and sexism:

“Are your lips real?”; “What does your husband do when you travel so much? Who cooks? That way you can not have kids.”; “But don’t you want to start a family before applying for a job? I mean you are 32 year old woman?!”; “How old are you? You could start thinking about marriage”; “You sound angry, you must be on your period.”; “Why there are no super famous sculptors, scientists, chefs that are women? Because men are better at everything.”; “You are so violent for a woman. I’m scared of you with a saw.”; “You do boxing, but you are so feminine.”; I’ve heard some jokes like „you should finish your women work” and “what do you know, you are a girl”; “How come you know so much about football since you’re a girl.”; “Are you sick?” (no make up)

Comments/ Microaggressions based on (assumed) sexuality and homo-/bi-/ and other phobias:

“Have you ever had sex with a penis?”; “homosexuals will lead to human extinction.”; (When people learn I’m Bi) – “oh, so you haven’t decided yet?”, “Yellow looks good on you, but it’s so gay.”; “You connect so well with women.. are you gay?”; “You are too feminine (referring to a man).”; “You are strong for a woman.”; “Men don’t kiss each other on the cheeks”; “Why you always talk about lgbtqia+. Are you gay?”; “But what are you really? A man or a woman?”; “I am ok with homosexuals. I even have friends that are homosexual, but I would not want to share the room with one of them.”

Intersectional comments/ Microaggressions:

“We don’t have gay men in my country. Its not a problem.”; “I am sure that it was not your own free decision to put the hijab! There is a man behind this.”; “Can I see your hair? How long is your hair?”; assuming that other people with other cultural backgrounds will have problems with people that identify as LGBTQIA+.

Judgement of others based on stereotypes and normativities:

“We need a gender balance, how can we have camp couples otherwise?”; “gender based trainings are for girls only”; “You will be the only straight person on the gender workshop.”; An older man participating in a camp with children and people treating him strangely because they assume he is pedophile if he does this project.

Gendered behavior:

Rude behaviour in discussions: interruptions, space, taking over; well intentioned people (mostly males) offering to help me carry/lift things. Often encouraged by trainers too who have asked for “a few strong men” to help; The coordinator directed the car keys to a male colleague (even though he did not drive); Situations when men have to give public speeches because of the importance of the topic.; Playing “never have I ever”, 4 hetero cis-gender boys having a blast over bringing up anal sex; “pranks” from boys to girls, some really offensive, invasive and unthoughtful; Not accepting the authority of a female camp coordinator.

Sexualised behaviour or comments:

“All Ukrainians are very hot, you know what I mean.”; One of the participants told to one of the girls that he will always remember her beautiful smile and the big boobs.; “I have a thing for Eastern European women.”; A girl and a boy leaving a room together and someone else commenting, “How is your pussy?”; “She is the easy one”; one participant drunkenly entering the room of another participants who they had already expressed interest for and making that participant feel threatened

It is important as a camp coordinator to be aware of any such things occurring in your camp, as well as creating enough trust with your participants that they will always feel free to share with you in case they feel one of the above is happening. The same applies to any coordinator of trainings, seminars, study sessions, workshops or other youth projects. These are just examples to raise awareness on what can happen in your camps and other projects. Unfortunately many of the above microaggressions and comments are not even perceived by coordinators and can be rather offensive for the people addressed.

Here are some **recommendations for reacting:**

Avoid binary divisions at any point in the project. If you observe such a division e.g. in kitchen tasks, start a reflection on it in a safe sharing space. Make sure no blame is given or perceived.

Reactions to microaggressions and comments mentioned above should vary and be specific for the situation you are dealing with.

First of all, no matter the comment you will need to have a private conversation with the person actively making them understand the reasons this behaviour can be considered not acceptable, can hurt, can offend, and the stereotypes that are underneath/reproduced. Depending on how they were made, don't blame the person for it. You can start with, “I know this comment meant nothing for you, but...”. This of course is different if they have kept making the comment even though they had been told not to, and/or if you can observe that the person actively wanted to offend or hurt.

Secondly, no matter what the situation, make sure to **also address it in private soon after the incident with the person/ people that was/ were affected by the comment**. Make sure they are feeling ok and find out if you can help them in any way.

If a comment is made with other participants present, you should also address it in the overall group, either immediately or in an evening reflection or workshop. Methods for this you find in part II of this toolkit. Maybe the glossary in part III will also help you identify what happened exactly.

If you feel like some participants keep making comments no matter how much you address it with them, you can choose to make an **addition to the group agreement**. This can be a simple specification of not making such comments or microaggressions, but it could also be introducing a new rule such as every time you hear a sexist or phobic comment say the word “green mountains” (any other word possible here, but make it neutral). By creating this rule you can give the more shy participants the chance to point out that something is making them feel uncomfortable without having to find the words and courage to express it.

No sexist or phobic comment is acceptable! When you coordinate a project, be aware that any sexist or phobic comment can trigger emotions and a feeling of unsafeness in the group. Even someone who is not directly addressed in a comment might hear them and decide not to trust neither the person that made them, nor you as a coordinator because you did not intervene or react.

In the case of sexual violence and harassment, of which we did not find any concrete examples in the assessment, but which we know do happen, **never wait to react!** If a participant touches another participant in a way that they obviously do not feel comfortable with, pressures them into any sexual action (starting with kissing), takes advantage of a someone who has been drinking too much (already starting at touching), shows another person body parts in a sexual way without being invited to, never wait! Immediately take action, point out what is not alright and make sure the violence or harassment is stopped. After this first intervention you can think how to continue working on it, but the first step has to be done.

Afterwards depending on the gravity of the incident you can consider excluding someone from a project (as a group decision if possible) or holding a workshop with the whole group to discuss the incident and reflect on it. Any action that you take has to be ok for the person that was on the receiving end of the violence or harassment. Make sure your actions never make them feel even less safe and more vulnerable. If you are at a loss how to deal with the situation call your organisation and reflect on it with them.

Reflect on your own normative assumptions and privileges before and during the project. Like the others in your camp you live in this normative and binary society. What normativities do you have in you that could influence how well you identify the challenges above? Might you even create situations like this yourself? What privileges do you have? How does that influence how you (inter)act and how you are perceived by others? In any step of the project be aware of these.



4. NON-FORMAL EDUCATION (NFE)

SCI has been working with NFE for decades and believes in the benefits for the learning process of youth and adults in using this approach. In all activities (seminars, trainings, study session etc.) leading to this toolkit this approach was used and promoted. The following methods in this toolkit, and gender education in SCI in general whether on volunteer projects, in volunteer preparation or in other contexts will follow the NFE approach.

Based on the fact that NFE is widely known in SCI and there are many toolkits within and outside of SCI explaining it well, we have chosen not to “reinvent the wheel” here, and instead refer you to these definitions from the Council of Europe Compass manual <https://www.coe.int/en/web/european-youth-foundation/definitions>, or to research videos. Within SCI NFE has been explained very well in the No More War toolkit at <https://bit.ly/2TUbMvM>.

The following tools are prepared as workshops that educators can run. The descriptions give you information on target group, materials, program, objectives etc. When you start preparing a workshop decide which tool to use or how to combine them, based on the following questions:

so people know

- What is my objective? What should be the learning outcomes for the participants?
- What is the context of the workshop? (location, space, group dynamics etc.)
- How many people will attend?
- What age are they? What are their interests?

When planning your workshop, make sure to use the SMART goals:

- Specific
- Measurable
- Achievable
- Realistic/ Relevant
- Timely



PART II

5. TOOLS – NON-FORMAL EDUCATION METHODS

5.1. GAMES: GET-TO-KNOW AND ENERGIZERS

5.1.1. Fruitsalad

Topic: Gender roles and stereotypes; Civil Courage (possibly)

Aim: Get-to-know each other; Get an idea of the understanding participants have of the topic Gender, Sexuality and Civil Courage

Target audience: Can be done in volunteer camps, seminars, trainings, camp coordinator trainings, pre-departure trainings etc. as well as in schools or with other interested groups

Group size: Minimum 8 people

Allocated time: 10 – 30 min

Method: game

Materials needed: chairs for each person in the group, minus one

Introduction: 2 min

Let's create the perfect circle in which we can all see each other. Make sure no drinks or valuables are on the floor, and you do not have anything in your hands. You as the facilitator take your chair out, let them close the hole in the circle and start standing in the middle with the explanation.

Main activity: 5 – 10 min

Explain to the participants that there will always be one person in the middle who will make a statement that refers to him- or herself in the following way: “Everyone who....” Make an example, such as “Everyone who played with dolls when they were a child.”, “Everyone who likes the series “This is us”.”, “Everyone who has been to...”. When the person in the middle says that sentence everyone in the circle who this applies to has to change place. Be fast because also the person from the middle will try to sit down so one person will again be left standing and the game repeats itself.

Let the participants know that if a topic comes up that applies to them but they don't feel comfortable sharing that with the group they can also just stay seated and skip that example.

You can let the participants start playing with basic examples, such as “Everyone who is blonde/ is wearing a black shirt.” But after 2/3 minutes tell them that their examples should be related to the topic of the seminar/ training/ workshop, such as the example with dolls that you gave in the beginning.

Let them continue playing for 5 – 10 minutes depending on how it is going.

Debriefing: 0 – 20 min

This is a warm up activity so it does not need much debriefing (as it is often connected to a workshop after), but if you want to you can facilitate a reflection, starting with the following questions:

- How was that? Was it easy to find examples?
- Were you surprised by some of the examples?

- Why were you surprised?
- What did you observe about the reaction and who stood up for which statement?
- What did these examples represent?
- What were gender roles or stereotypes you could observe in these statements?
- For the last question you can make a collection on a flipchart to summarise the discussion. This collection can serve you later in a seminar/ training/ workshop.

5.1.2. Bingo

Topic: Civil Courage

Aim: Introducing a reflection of one’s own activism/ civil courage. This activity should be followed by an activity or a definition of civil courage Get-to-know game for participants

Target audience: Can be done in volunteer camps, seminars, trainings, camp coordinator trainings, pre-departure trainings etc. as well as in schools or with other interested groups.

Group size: At least 15 people (for less people you can make the bingo sheet smaller)

Allocated time: 15 min

Method: Quiz about participants

Materials needed: A copy of the bingo printed per participants. Pens for each participant

Note: Not all the boxes are related to civil courage, as this is just a starter for the topic, and a chance for participants to get to know each other. You can use other examples to fill the boxes. We suggest you do not become too personal though, e.g. “... has been sexually harassed”, as it would not be easy for a person to explain this multiple times during the game.

Introduction: 5 min
Ask participants whether they know the game bingo. Define with them that bingo consists of a game in which each person has to fill a certain amount of boxes or in a certain order and the first person that reaches that goal screams bingo and wins.

Main activity: 5 min
Hand out the bingo sheet to all participants, as well as a pen. Explain to them that in this case they have to find for each of the boxes one person in the room that this description applies to and fill in the name. Each name can only be used once. The person that has a name for each of the boxes wins and screams bingo.
When this happens get the whole group together and test whether all the boxes were filled correctly, by asking the people written in the boxes to verify. They can tell the stories that they refer to, give the definition etc. If it is not correct you continue until the next person wins. Then you test again.
You can choose to have a prize, but it is not necessary.

Continue directly with the activity that this game was an introduction to.

Someone who...

... has lived abroad	... has intervened in a case of sexual harassment	... has 2 or more siblings
... has stood up for someone or a group of people that was being discriminated against	... speaks 3 or more languages	... can give a definition of civil courage
... has one or more pets	... observed racist or sexist interactions on the street	... has done volunteering
... attended a demonstration	... plays an instrument	... has attended a training on self-defense

5.1.3. Story of my name

Topic: Relationship to one's own name, pronouns

Aim: Get to know; Give the possibility to participants to state clearly in which pronoun they wish used when referred to them

Target audience: Can be done in volunteer camps, seminars, trainings, camp coordinator trainings, pre-departure trainings etc. as well as in schools or with other interested groups

Allocated time: 30 – 45 min

Method: Sharing

Materials needed: Poster with questions

Introduction: 5 min
Name game

Main activity: 30 – 40 min

Put a poster on the wall with the following questions:

“Story of my name:

What experiences do you associate with your name?

Can people usually pronounce your name?

What does your name mean?

What pronoun should be used referring to you?

Can your name be translated to another language?

Do you like your name?

Do you have any nicknames?”

You can choose to remove 2/3 of the above if you wish.

Note: Often this game includes questions like “Who chose the name for you and why?”/

“Did you ever change your name?”. We recommend not to use these questions as they put some people, e.g. transgender, in the awkward position of either lying or having to explain their story and being outed at a point when they might not want to do so.

Explain to the participants that they will now share with each other the history and the everyday experiences of their names, by answering the questions on the poster. Based on the size of the group you can choose whether the sharing will take place in smaller groups of 3 or 4 or whether you share in the plenary. If there are more than 8 participants we suggest you do it in smaller groups, as otherwise it becomes very long.

If the participants shared in smaller groups make a final round in the plenary where people can share one thing about each person.

As this is a get-to-know activity no debriefing is necessary, but make sure to point out the importance of respecting and using the pronouns of people the way they want them applied and that represents them the most. The activity can be combined with a workshop about empathy and respect in a safe space, as it focuses on personal experiences and listening.

5.1.4. Portraits

Topic: Get to know each other

Target audience: can be done everywhere with groups that just met

Group size: minimum 8

Allocated time: 25 minutes

Method: drawing

Materials needed: one paper per person and pens or colours. One chair or pillow per participant.

Introduction: 5 min

Participants will sit in front of each other in pairs making a circle (half the group make a circle facing outwards, the other half make an outer circle each facing someone). Give a paper and a pen to each participant. Ask each participant to write the name of the person in front of them on top of the paper.

Main activity: 15 min

Ask all of them to draw the shape of the face of the person in front of them. After that, ask them to exchange the paper with their partner (so each participant gets their own) and the group in the outer circle moves to the right one seat.

Ask to exchange the paper again with their new partner and ask to draw the eyes. Exchange papers again. After each part will be drawn the participants give each other their papers back and the outside circle moves one to the right. The following things will be drawn:

- Nose
- Mouth
- Ears
- Hair
- Whatever you feel is missing

Debriefing: 5 min

You can use this to stick them on the wall and write their own pronouns next to the faces after the pronouns session.

5.1.5. Definition “Our Safe Space”

Topic: Safe space

Aim: Creating a common understanding of a safe space for the project; Being aware of the personal needs of others; Understanding your own needs better

Target audience: Seminar/ trainings/ volunteer camp groups on day 1 or 2 of their project

Allocated time: 45 – 60 minutes

Method: Brainstorming and sharing

Materials needed: 2 flipcharts with the questions prepared, colorful pens

Introduction: 5 min

Make sure that the group is feeling comfortable with each other and in a relaxed atmosphere.

Explain that the project you are on is only just starting, and it is important for you and all of them that during the project everyone feels safe, comfortable and that they can be themselves without any worries. For this it is important that we understand what it means for all of us to feel safe.

Divide them in two groups. If these groups are more than 5 people, divide them in 4 groups and each of the below questions can be answered by 2 groups, not just one. Let them know that in the groups they will receive a flipchart with a question and that they will have 20 minutes to answer the question as a group and as individuals. They have to write the information with colorful pens on the flipchart

Main activity: 35–40 min

In the groups the participants will work on their flipcharts for 20 minutes and take notes on the flipchart of all the things that come up.

One flipchart says: “What makes you feel unsafe?”

The other: “What do you need to feel safe?”

After this brainstorming the groups present to each other – first the one that defined the needs for a safe space, then the one of unsafe spaces. After that the second group will be asked to tell the first what to add to their poster, turning their negative collection into a positive one. The poster with “What do you need to feel safe?” will therefore contain all the needs of the whole group and will be put on the wall as a reminder for the whole project period.

Debriefing: 0–10 min

If you have already done the group agreement, make sure that it is updated with things that came up in this discussion.

Conclusion: 5 min

It is very important we all respect these personal and group needs and that when we communicate to each other when the needs are not met and someone is not feeling well. Always be aware of your own actions and the reactions to them.

5.2 BASIC TERMINOLOGY

5.2.1. The GenderBread Person

Source: <https://www.genderbread.org/>

Topic: Introduction to basic terms

Aim: Understanding of diverse terms related to gender and sexuality; Ability to explain them in a coherent and interconnected way;

Target audience: Participants with little or even no experience and understanding of gender and sexuality topics;
Trainers – volunteer camp leaders who need a basic tool to introduce these terms to their audience;
Introductory workshop, can be done in the first stages of a training, even when trust has not been built among the group, but then you have to ensure that they work in groups that know/ trust each other and know that they only have to share what they feel comfortable with.

Allocated time: 45 – 60 minutes

Method: presentation, sharing in groups

Materials needed: projector or Flipchart, printed copies of the GenderBread Person for each participant

Introduction: 5 min

Icebreaker or trust game

Main activity: 30 min

The GenderBread person is a visual tool that tries to combine different terms that are important for gender and sexuality topics, in one visual tool.

To be able to do this activity you need to go to the source page of the GenderBread person and read the explanations of the terms and aspects!

Start by distributing printed copies of the GenderBread image, and showing it either on the projector or your own drawing on a Flipchart.

Present the different categories under which the terms are being grouped: “Gender Identity”, “Gender Expression”, “Biological Sex”, “Romantic Attraction” and “Sexual Attraction”.

Invite participants to explain the terms grouped under these categories themselves. Complete what was not explained and/or make improvements on what was poorly explained.

Ask participants to go into pairs or groups of 3. They should share with each other and discuss their personal experiences, identity and expression in relation to Gender Identity, Gender Expression, Biological Sex, Sexual and Romantic Attractions. Ask them to mark themselves on the paper. Point out that they have to make a mark on each line, not just one line per category. They can choose where on the line they see themselves, and the percentages do not have to be added up.

Before you facilitate the activity reflect on where you see yourself in these lines.

Debriefing: 15 min

When coming back to the plenary facilitate a discussion with the following questions:

- How did you feel doing this?
- Was it easy/ hard? Why?

- What did you learn?
- What surprised you?

Make sure they know that it's not needed to share their personal experiences and information in the big group.

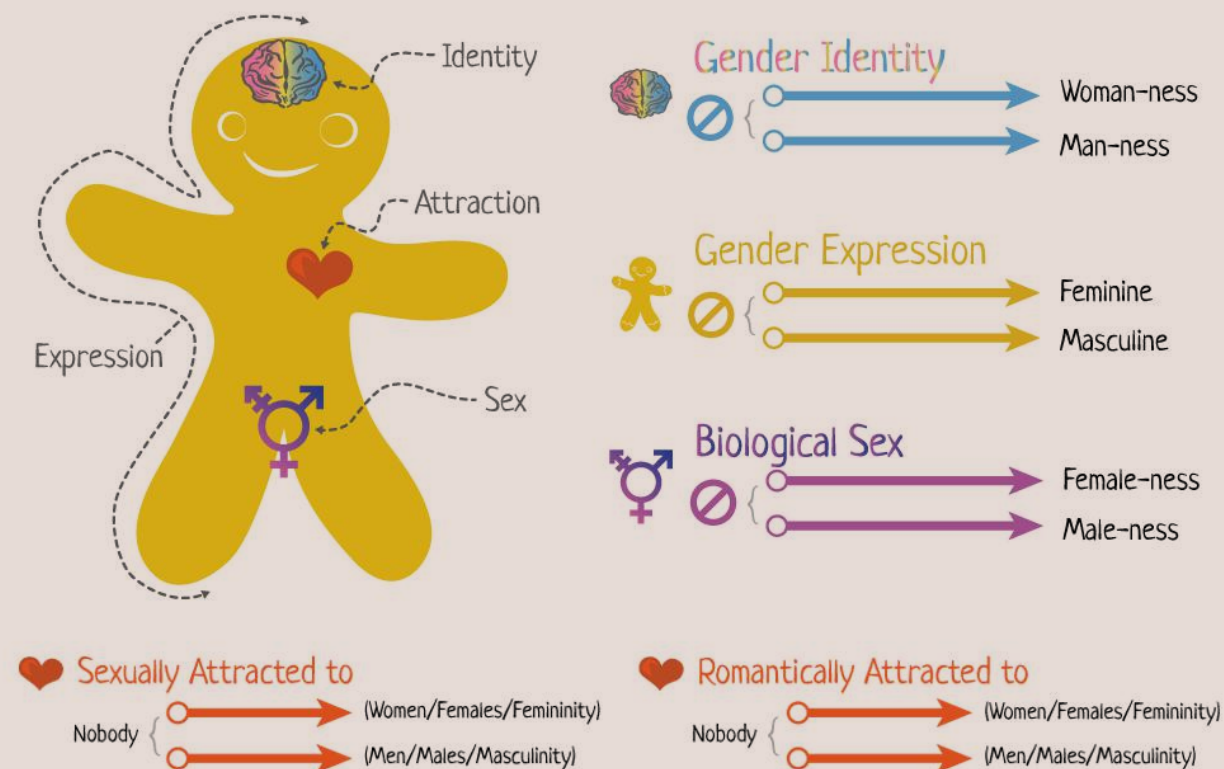
Conclusion: 5 – 10 min

Point out how important it is not to mix the terms, especially when it comes to stereotyping and stigmas. Ask them for examples.

Finally, if you wish you can have a discussion with the participants about the binarity of gender and sex in our society. This depends on the participants.

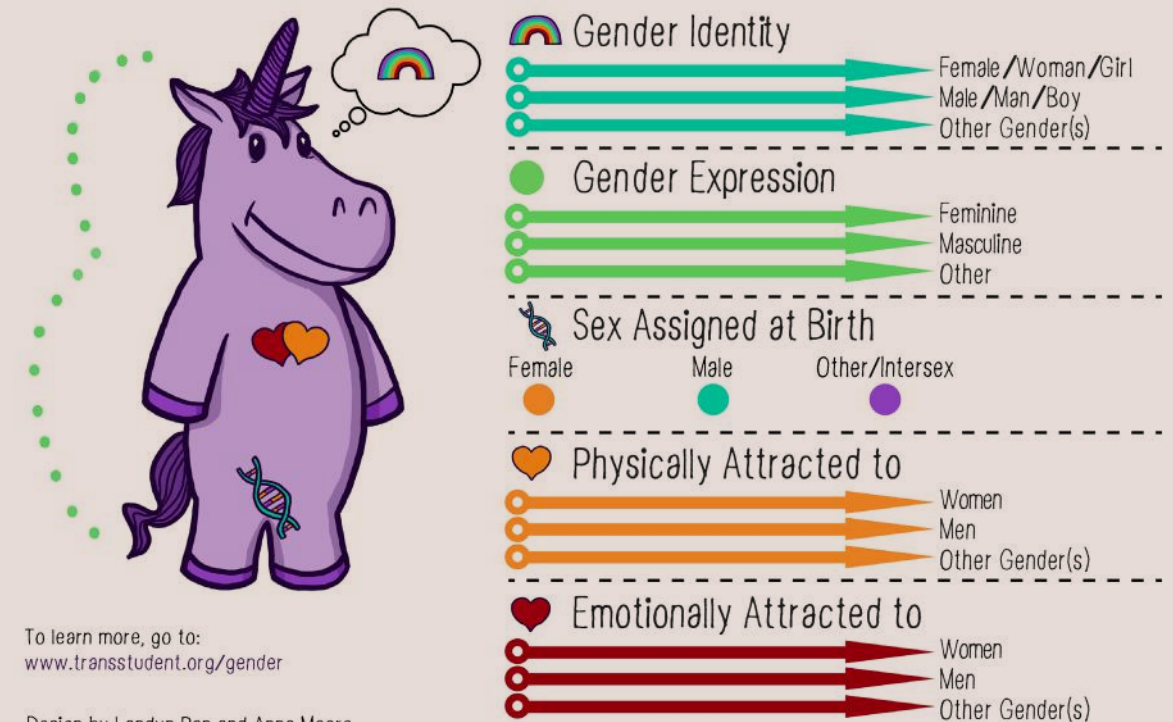
Below (and in the terminology explanations above) the Gender Unicorn is also mentioned. Depending on the knowledge and interest of your group we suggest you use this image instead to make the activity more inclusive and less binary. If you used the Genderbread person because you are working with a group of no previous knowledge and it might seem more clear to the participants, you can at least show this other version as a message that are options beyond male and female.

The Genderbread Person v3.2 by its pronounced METROsexual



The Gender Unicorn

Graphic by:
TSER
Trans Student Educational Resources



5.2.2. A gendered Activity

Source: The game functions like the famous board game "Activity"

Topic: Basic terms in gender and sex education

Aim: Introducing some terms of gender and/or sex education in an entertaining way

Target audience: Can be done in volunteer camps, seminars, trainings, camp coordinator trainings, pre-departure trainings etc. as well as in schools or with other interested groups

Group size: At least 8 people

Allocated time: Between 15 and 30 minutes

Method: Explanation of terms in words, pantomime or drawing

Materials needed: small papers with either already the terms or empty for participants to write the terms on them, a dice to decide whether pantomime, drawing or talking will be the method of explanation (1 and 2 can be drawing, 3 and 4 pantomime, 5 and 6 talking), a flipchart on the wall that all can see for drawing

Introduction: 5 – 10 min

Put the participants in groups of 3-5 people.

Explain to the participants that you will play a fun game to learn about gender/ sex.

Explain to them the 3 methods to present something:

- Drawing

- Pantomime – only with body, no sounds, decide whether you can point at things or not
- Talking – you cannot use any of the words that are on the paper

Only the team from the same group can guess the term. They have one minute per group in each round to get through as many as possible and collect the papers. The winner is the group with more papers.

You can have the papers with the terms ready.

Examples for sex education can be: threesome, condom, vibrator, fetish, intercourse, pregnancy, sex shop, consent, bukakke, gangbang, love, relationship, romance etc. (for inspiration look at sex education leaflets or think about your own sex education and what you would have liked explained, adapt it to your specific target group and the context of your workshop)

Examples for gender education can be: cisgender, gendered bathrooms, stereotypes, care work, man, woman, non-binary, phobia, polyamory etc. (have a look at the glossary in the end of this toolkit, or consider the terms that are the most fitting for your group and aims)

You can also decide not to have the terms ready and instead let the participants write down terms. In that case give them each 5 papers or more and a pen. Let them write 5 terms on the paper that are related to sex or gender education. Collect these in a hat/ pot/ plate.

Main activity: 10–15 min

Each group has 1 minute per round. One person stands up and is the one doing the explanations while the others guess. (This person needs to be changed in each round.) At the beginning of the minute give the person the dice to decide the explanation method for this round. Then let them pick up one paper with a term. When that term has been guessed let them keep it and pick a new one.

This game continues until the time is over or all the papers have been explained.

Debriefing: 5 min

If you wish you can facilitate a short discussion with the following guiding questions:

- What was new for you?
- What surprised you?
- Are there terms that you still need clarifications?
- If there were terms that were put aside because they were not understood, these can be discussed/ explained

5.2.3. Brainstorming, clustering and defining basic terms

Topic: Basic terms of gender education

Aim: Having a common basic understanding of the topics touched in gender education and that gender is related to/ that help us understand and communicate gender

Target audience:

Seminar/ training/ volunteer camp participants

This method is specifically valuable when you have a project focused on gender and the participants have various levels of previous experience with the topic

Allocated time: 70 – 90 minutes

Method: Brainstorming, Clustering, Research of definitions

Materials needed: At least 50 moderation cards, recommended 100

Introduction: 5 min

Let them know that in the coming session they will understand the size and connections of the gender topic, and that the information will come from the group themselves.

Remind them, that asking the right questions is just as important as giving input or comments. The questions help everyone to understand and share their knowledge.

Main activity:

Part 1 – Brainstorming: 20–30 min

Take the pile of moderation cards and tell them to just tell you one term connected to gender after the other. If they are not familiar with non-formal education you can write down two or three examples like patriarchy, slut-shaming or intersectionality. While they tell you these terms keep writing them down on the cards. One term per card. Put them randomly in front of you on the floor in no order yet. From time to time remind them that when someone else says a term they don't know at all its ok to ask for a quick one-sentence insight about what it is. Take your time with this and use it as a brainstorming, so whatever they say as terms is valid.

Part 2 – Clustering: 10 min

Let them as a whole project group cluster the terms in a way that makes sense to all of them. Make sure that all of the participants are involved in the discussion of how to cluster. Once the cluster is done let them sit down in a circle again and explain to you the clusters they came up with.

Part 3 – Defining: 30 – 50 min

Put the participants into equally sized groups, each responsible for one of the clusters. They will pick up the moderation card from that cluster and in 20 min **find out:**

- the definition of the 2 most complicated terms of the cluster (writing them on the card with the term), and
- the effects these concepts have on the daily lives of people.

The latter is in a broad sense and cannot be done for each individual term.

Then let them come back to the plenary and present to each other the outcomes of their work.

Conclusion: 5 min

Let them know that you will put the clusters on the wall. During the project they will be able to add terms that come up and we did not think of yet. If they still don't understand a term, tell them to let you know and you will explain it (valid for the whole project period).

REFLECTION: PERSONAL STORIES AND POWER STRUCTURES

5.3.1. Gender Self Reflection

Topic: Personal experience regarding Gender, gender roles, doing gender, gender in youth projects

Aims: raise awareness on different experiences regarding gender; reflect on how you deal with gender roles; reflect on how you act on seminars regarding gendered tasks

Target audience: Can be done in volunteer camps, seminars, trainings, camp coordinator trainings, pre-departure trainings etc. as well as in schools or with other interested groups. Group size doesn't matter.

Allocated time: 60 – 75 min

Method: self-reflection, exchange

Materials needed: printed self-reflection questionnaires, enough space for everyone to find privacy

What to be aware of: The group should know each other a bit and everybody should have at least one person they feel comfortable with sharing personal stories. The method might force people to come out to the person they talk to. The method can bring up sensitive memories, so there should be space and time for people to have time for themselves soon after.

Introduction: 5 min

The facilitator introduces the self-reflection. They explain that the participants will get together in pairs with someone they feel comfortable with. It's important to point out that the participants should keep what their partner tells them to themselves. Then the facilitator hands out the self-reflection questionnaires.

Main activity: 40 – 60 min

The participants can go anywhere they want to, in order to think of the questions and exchange their answers. They're told to come back after a certain time. (You can use all or only some questions from the questionnaire mentioned below.)

Debriefing: 10 min

The group gets together in the plenary again. The facilitator asks the participants what the self-reflection was like for them and how they feel afterwards. Make sure that the participants don't overshare things from the conversations, and no one feels pushed to share if they do not wish to do so.

Conclusion: 5 min

Make sure the participants know that you will be around for some time in case someone wishes to share with you/ needs support.

Self-reflection – Gender and me

Get together with another person that you feel comfortable with. Gender diversity might be very interesting when talking about this topic.

1. Gender and Me (20 min)

Take a few minutes and answer the following questions for yourself. Then take time to talk about your answers. It is up to you how much you want to share with the other person.

- What does it mean to you to be male*, female*, nonbinary*, ...?
- Which image of being a woman or being a man accompanies you through your daily life?

- Which advantages or disadvantages do you have because of your assigned gender?
- Do you feel that you must act a certain way because of your gender?
- What happens when you don't act that way?
- What bothers you about others' behaviour regarding gender?

2. Doing Gender in daily life (20 min)

The goal is not to answer all or many questions. Pick 2 to 4 that you would like to talk about. Take a few minutes to think about each question on your own and then exchange in the small group.

- How do you talk about men* / women*? To what extent do you judge them by their looks, their success, their strength, sexual partners, their intelligence ...?
- About which topics do you talk with friends of the same gender? About which topics with friends of other genders?
- Have you ever told a person of another gender that you should or could do a task instead of them? What task was it? How did you/ did the other person react? Which tasks do you find important in the household? Which ones are rather unimportant? Which ones do you normally take over? For which tasks do you make others aware that you have done them?
- Do you think about whether you can sleep with different partners and what others think about it? Have you ever heard people judge such a situation? What was the "problem"?
- Do you sometimes feel judged because of your clothes? In which situations do you think about what to wear beforehand? Why?

3. Doing Gender in youth projects (20 min)

The goal is not to answer all or many questions. Pick 2 to 4 that you would like to talk about. Take a few minutes to think about each question on your own and then exchange in a small group.

- Which tasks do you do when you are part of a seminar? Moderating discussions, designing flipcharts, writing protocols, doing the dishes, shifting tables ...?
- How much do you talk in group discussions? Are you always able to talk when you want to?

5.3.2. I have – I haven't

Topic: Reflection, Gender in Society, Experiences

Aim: Dive into the topic; Share Experiences; Reflect on how gender influenced us and the society

Target Audience: Can be done in volunteer camps, seminars, trainings, camp coordinator trainings, pre-departure trainings etc. as well as in schools or with other interested groups

Allocated Time: 30 – 50 min

Method: Positioning and Discussion

Material needs: Tape; Room wide enough to be able to support the total of your participants standing in a line.

What to be aware of: It can trigger some personal feelings and experiences; People should not comment on the contributions of others; to have a safe-space created

beforehand could be helpful

Introduction: 5 min

On the floor there is a line marked with tape. The participants line up in a row on this line. To the left of the line is the “I have” area, to the right of the row is the “I haven’t” area. Explain that you will read out statements and they will have to position themselves. Make it clear that if someone does not feel like sharing the answer to one of the statements they can simply stay where they are and not pick a side.

Main activity: 20 – 35 min

Gradually the statements will be read out. Each person answers the question by going to the “I have” or “I haven’t” area. You can vary the intensity.

Important things to say while explaining: Lying is allowed; Don’t laugh or comment on the others person positions.

After each statement, the lineup can be viewed as a group. You can either say it’s not allowed to talk or you can talk about the statement directly voluntarily. If you allow talking, it should be really clear that laughing or commenting directly on the positions of others is not allowed.

The statements can be related to your project topic. Use at least 10 – 12 statements, but it can be more too. Here are some examples:

- I have sent a naked picture of myself through online media to attract attention.
- I have participated in sexual activities that I did not feel 100% comfortable with.
- I have been to a feminist demonstration.
- I have been to self-help group for people prone to violence.
- I have volunteered in a women’s shelter
- Add your own statement

As you can see the topics can be very different. They depend on your aims of the session and your project.

Debriefing: 5 – 10 min

After reading all statements there is a reflection time on the activity.

- What was it like to be alone on one side?
- What was it like to be on one side in a large group?
- What did you notice in particular?
- What surprised you?
- Had all questions the same meaning for your lives?
- Are there differences between the individual and societal ratings of the different positions?

Conclusion: 5 min

There are different experiences. Our society is very binary and heteronormatively organised. Summarise discussion of participants.

5.3.3. In a fictitious anti-democratic future

Topic: anti-democratic tendencies and fake news

Aim: critical consumption of news and information; reflection on active citizenship and participation

Target audience: 13–20 years old, but can also be older

Allocated time: 2 hours

Methods used: Role play, crafts and discussion

Materials needed: Flipcharts, markers, and pens in different colours per group (3 groups), room big enough to enable three groups to work undisturbed from each other.

Be aware of: It is important not to use this workshop if there is not enough time to discuss the topics and the workshop sufficiently with the participants. At best, it is made in a context of several days with other activities, enabling trust among the participants. If not, there is a risk of tensions in the group. If used e.g. in a school without sufficient follow up, there is a risk that the participants will not get a chance to progress the themes in a constructive way.

Introduction: 20 min

The workshop is organised around a fictitious event with interactive parts. After an (unspecified) icebreaker, it’s important to point out to the participants that the acting and the thoughts articulated in the workshop are not supposed to be personal but form part of the role play. It is important to clarify this beforehand and to point out that if someone does not feel comfortable, they are at any time allowed to leave the workshop.

The event is as follows: We live in a fictive democratic country and an anti-democratic party seizes power with absolute majority in Parliament in elections which took place yesterday. In connection with the disclosure of the election results, a group of the same political ideas as the winning party holds a demonstration and it’s unclear whether they are members of the party or not. The demonstration escalates into violent riots and queer people and immigrants are attacked. Two people die, five get hurt and windows in the centre of the local queer rights organisation are smashed.

Main activity: 60 min

All the participants should jointly come up with a name for the country. Following this, the participants are divided into three groups: one group is the party which seized power and created a new government in yesterday’s election, one is the editorial office of a liberal newspaper, and one is the local queer rights organisation. The groups are given one task each, to arrange within a time limit of 15 minutes:

- Editorial office: report the events in a neutral way and make a front page for your newspaper.
- Party/Government: write an official statement about the riots. Try to describe the events in a way that benefits the party.
- NGO: Write an internal mail about the events: what happened, what does it mean for queer people, how should the NGO react?
- After 15 minutes, participants are asked to shortly present their creations (ca. 5 min. each).
- Second part: each group is given a secret task in form of a note only the group will read.
- Party/Government: Use the state of chaos in the country to introduce political changes following the party’s agenda and prepare to present it in a press conference.
- Editorial office: Prepare to make a critical interview with the government. Focus on yesterday’s riots and specifically the government’s statement from part 1.
- NGO: Prepare a demonstration and make banners for this purpose.

When 15 minutes have passed, the interactive part of the workshop starts. First out is the Government. They have, on their note, been told that they will hold a press conference, in which they will present their new political measures. As we give the scene to the government group, we inform the other groups that they can interrupt if/when they find it necessary, to interview and demonstrate.

When it seems like the interactive part is exhausted, the groups get a chance to present their results without interruption from each other, if necessary.

Participants are asked to “shake off” their roles with a small exercise.

Debriefing: 30 – 40 min

Aim of the discussion is to ask participants to analyse their own behaviour in the interactive part, how they phrased their messages and used language/vocabulary, their interpretation of the task, how it felt doing it, how they use media privately and if they can relate this task to reality/own experiences. Other topics to keep in mind during the discussion are: propaganda, fake news, violence, political(/historical) landscape.

5.3.4. What is normal?

Topic: non-existence of the norm

Aim: Discussing different perspectives and attitudes

Target audience: Volunteers and Young people on trainings/ camps/ seminars etc.; Young people preparing for an international project; around 10 participants

Allocated time: 20 – 30 minutes

Method: discussion

This is a discussion on what is “normal”, on the basis of trivial questions from daily life. It may serve as an introduction to a workshop.

Materials needed: Paper, pens, seating

Introduction: 5 min

Hand out papers and pens. Explain that you will state questions and each participant will silently write down the answers.

Main activity: 5 min

The questions should not be about facts, but rather possible to answer based on opinion.

Don't give too much time, they should just write what comes to their mind first.

Examples for questions:

- How many square meters is a big apartment?
- What is the income of a person who earns a lot?
- From what age is a person no longer considered young?
- How many guests are invited to a small wedding?
- How often do you eat fish?
- How many cups of coffee do you drink on a normal day?
- How many pairs of shoes is one pair too much?
- How tall does a person have to be to be considered tall?
- What should never be missing in an average household? The 3 main things
- Add your own question

Debriefing: 5 – 15 min

Compare the answers and discuss:

- Why are they different?
- Who defines what is considered as normal as answers to these questions?
- Would the answers be different if we came from a different background?
- How do the notions of what is normal influence us?

Conclusion: 5 min

Thank the participants for their participation and remind them that just because some-

thing is considered “normal“ does not mean it is right for us, just like every person's “normal” can be different to another's.

5.3.5. The privilege race

Source: Adapted from “Take a step forward” http://www.eycb.coe.int/compass/en/chapter_2/2_38.asp

Topic: Gender, sexuality, poverty, social class, nationality – intersectional privileges

Aim: Raise awareness on privileges we have because of sex, gender, sexuality, social background, nationality etc.

Become aware of stereotypes and roles attached to a person because of such markers

Target audience: Can be done in volunteer camps, seminars, trainings, camp coordinator trainings, pre-departure trainings etc. as well as in schools or with other interested groups

Allocated time: 90 minutes

Method: role play

Materials needed: Character papers

The space has to be big enough for a line of people taking many steps in one direction

Note: Roles and statements can be adapted to the specific topic you wish to discuss and the group you are working with.

Introduction: 10 min

Let participants know that in the coming exercise they will be given a role and react according to the role. They will be silent during the exercise and are not allowed to talk to each other.

Main activity: 15 – 20 min

Hand out the role cards at random. Tell them to read the cards. If they do not understand a word, let them know they can only ask you for clarifications or your colleagues. Other participants cannot know their roles.

Roles:

- Single mother, 25, immigrant
- Single father, 35, Austria
- Transgender woman, 45, Kenya
- Transgender woman, 25, Italy
- Transgender man, 30, unemployed
- Housewife, 45, USA
- Banker, married, UK
- Gay man, university student, Berlin
- Lesbian woman, university student, Russia
- Teenager, 14, baseball talent
- Teenaged girl, 16, Ecuador
- Career woman, 45, mother
- Single man, 45, hobby hiking
- Single woman, 38, employed
- Bisexual person, refugee, in training
- Unemployed, man, 50
- Retired, no children, risk of homelessness

- Ex-porn star, 45, in a relationship
- Formerly trafficked woman, 25, unemployed
- Sex worker, immigrant, 25
- Sex worker, university degree, UK

These roles are suggestions. Feel free to adapt them to your workshop.

When you hand out the cards let participants read the cards and imagine the life of the person. To support them, let them walk around and focus on the following questions in relation to their role: How did you grow up? Where did you get your education? What was your family like? What do you look like now? What is your everyday life like now? Where do you socialise? Who do you spend most time with? What do you do in the morning, afternoon, in the evening? What sort of lifestyle do you have? How much money do you earn? What do you do in your leisure time? What does your home look like? Who do you share it with? How healthy are you? (The cards are intentionally vague and only give little information as to leave space for imagination. This imagination can be reflected on as it often gives space to raise awareness on stereotypes).

Let them line up next to each other, facing one direction (in which they can take many steps). Everybody has to start from the same point (starting line).

The narrator will start reading situations or moments, and every time that the participant feels that their character could deal with the specific situation without suffering from any kind of discrimination, they will have to move one step front.

Read out the situations one at a time. Pause for a while between each statement to allow people to step backwards or forward and to look around and to take note of their positions relative to each other.

Statements:

- You never encountered any serious financial difficulties.
- You feel your language and culture are respected where you live.
- You feel your opinion is always listened to.
- You are not afraid of being stopped by the police.
- You have a network that knows you well and supports you if you need help.
- You have never felt discriminated against because of your origin.
- You have never felt discriminated against because of your gender identity or gender.
- You have never felt discriminated against because of your sexuality.
- You have an interesting life and you are positive about your future.
- You are not afraid to be harassed by strangers.
- You are not afraid to be harassed by in a work environment.
- You can study and follow the career of your choice.
- You are not afraid to show your love for a partner in public.
- You feel free to fall in love with anyone no matter their gender or origin.
- You are not afraid for the future of your children.
- Your parents have never doubted you or your choices in life.
- You are not afraid of violence in your relationship.
- Add your own statement

These roles are suggestions. Feel free to adapt them to your workshop.

At the end of the game all the participants will be stood in different points of the room, constructing a kind of “human scale” from the most privileged to the less privileged (based in their subjective decisions).

Debriefing: 45 min

At this point every participant will have to describe their character to the others, explaining how did they feel, what situations were more difficult for them to think of and their own conclusions.

Open debate with everyone: do we agree with the “human scale” obtained? Does someone want to say something to somebody else.

Facilitate a discussion with the following leading questions:

- How did you feel? Moving forward? Standing still?
- When were you able to move? When not?
- What kind of discriminations did you face?
- What privileges did you have?
- Were you surprised by some privileges or discriminations?
- In your everyday life, do you have these privileges? Which ones? Which not?
- What does it mean to have a privilege?
- How aware are you of these privileges?

Conclusion: 15 min

Thank your participants for the participation and leave them with a short reflection on how important it is to be aware of one's own privileges.

5.3.6. The Power Flower

Source: Based on <http://tinyurl.com/y4dsooqq>

Topic: privilege, discrimination, personal experience regarding Gender, society

Aims: raise awareness on different experiences regarding privilege and discrimination; reflect on where you stand and how you feel on these topics; recognise own privileges and vulnerabilities

Target audience: Can be done in volunteer camps, seminars, trainings, camp coordinator trainings, pre-departure trainings etc. as well as in schools or with other interested groups. Group size doesn't matter.

Allocated time: 60 minutes

Method: self-reflection, exchange

Materials needed: printed power-flower sheets, enough space for everyone to find privacy

What to be aware of: The group should know each other a bit and everybody should have at least one person they feel comfortable with sharing personal stories. The method may expose vulnerabilities a person has and is sensitive about, as well as high-light privileges that may cause participants to feel guilty. Might force people to come out to the person they talk to so there should be space and time for people to have time for themselves soon after.

Introduction: 5 min

The “Power Flower” is a tool developed by Canadian social change educators when working with groups to identify who we are (and who we aren't) as individuals and as a group in relation to those who hold power in our society.

The centre of a daisy-type flower is divided into 16 segments, each representing one facet or category of our social identity. This centre is surrounded by a double set of petals, one outer, one inner. The outer petals describe the dominant or powerful identities in society. The inner petals are filled in by participants and describe the social identity of each individual. The object of the exercise is to discover how close, or how distant, each person is to the dominant identity of their current society. The more inner petals match the outer (dominant) ones, the more social power that person possesses.

Main activity:**Step 1 : 10 min**

After having introduced participants to the purpose and rationale of the power flower and having handed out the prints, working as a group, fill in the outer petals together. For instance, when completing the social dominance category, it would not be too difficult to agree that “white” should go in the outer petal. The same might go for “English” in the language category language, and “heterosexual” in the sexual orientation category.

Step 2: 30 min

Then, working individually or in pairs, have participants locate themselves in each inner petal on their own sheet. When inner and outer petals match, participants should colour in both petals, highlighting contrasting privilege and vulnerability. Let each pair compare their results with that of their neighbours, making observations as they go along.

As a guidance for the exchange, you can have the participants reflect on the following questions:

- Was it difficult for you to identify how to fill out your inner petals?
- Which of the identity categories do you count as the most important for you personally? Which do you use to identify yourself the most?
- How do you feel about the labels in your inner petals? Which experiences have you had related to these aspects of your identity?
- In what way do these experiences shape the person you are today?

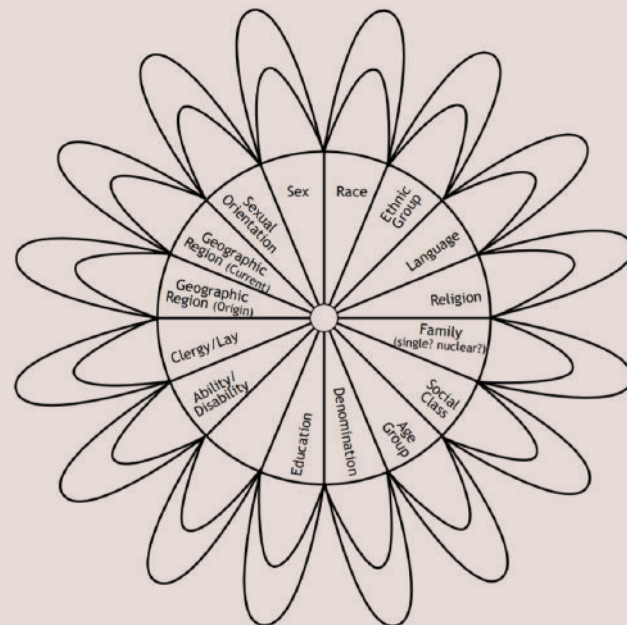
Debriefing: 15 min

When the group comes back together make a short debriefing with them, to give them the chance to voice emotions, impressions and reflections that they had. Make it clear that there is no obligation to share, because it was a private discussion.

Guiding questions can be:

- How was that?
- Did something come up in your discussion that you want to share?
- Did you realise stereotypes that you have and how they influence your behaviour? (Make clear there is no judgement because we all have something in us.)
- Did you realise how in your everyday life you and other produce gender?

The illustration below is just an example of how the Power Flower can be set up/ which identity categories it can contain:

**5.3.7. Living library**

Source: Experiences of the Living Library team in Zurich

Topic: Stereotypes, personal stories and experiences

Aim: Learn about other's life stories, challenge one's stereotypes

Target audience: Everybody who is interested

Limited group size: Not more than 5-6 listeners at the same time per “book”
(group size depends on number of “books”)

Allocated time: Depends on the number of “books” (see below); ideally in a relaxed, chatty atmosphere (e.g. an evening session)

Method: Living library

Materials needed: Tables and seating (one table per “book”), bell, labels for the “books”, possibly name tags for the “librarians”

Introduction: 15 min

Before the participants arrive brief the “books” and give them a chance to meet each other.

Welcome participants.

Explain the structure of your Living Library:

- Where are the books, their titles
- How often will you change, how will this change be announced, how much time will each group spend with the books
- How many people can join a book at the same time

Main activity: 60 – 90 min

The “books” sit at their tables spread across the room, as a listener you pick your book and listen to their story, and when the bell rings, it's time to change to the next “book”.

The “books” are free in how they tell their story: Some people prefer to make an introduction on the topic in general before telling their story, others prefer to jump right in. It's their story, let them tell it how they want to!

Listeners should be polite and considerate with their questions. The “books” are always free not to give an answer if they don't want to.

e.g. 4 rounds of 20', with 6 books, short breaks in between rounds to change tables
Duration of one round can be adjusted to the number of participants/ “books” (we recommend min. 15', max. 30')

Depending on the length of the event, a longer break in the middle is good to give the “books” time to relax (telling your story several times in a row is exhausting)

Conclusion: 10 – 15 min

Thank participants for joining.

Invite them to the next event and point them to an information table, if you have one.

Take some time to debrief with the books to see how the session went for them, if anything came up that needs to be dealt with, and how they are feeling.

Suggestions:

How to find “books”: we had some success asking organisations if there is somebody who would like to do it, but easier to convince are friends of friends

Venue: a cafe or bar, if it is quiet enough there. It's nice to offer the "books" free drinks

Make a little table at the entrance with information about SCI, a list for people who want to be informed when the next LL takes place (or even want to become a "book" themselves), a box for money donations (to cover drinks for the books, evtl expenses to print flyers)

Labels for the "books" contain the name, a short teaser, a longer title, and languages spoken. Example:

- *Jan Muster*
- *On the road*
- *Hitchhiking as a lifestyle*
- *English, Français, Italiano, Polski*

Place the labels on the table of the respective "book", and hang several.

5.3.8. Love Silhouette

Source: Heartbeat – Relationships without violence – an educational manual for schools and other youth settings– <http://tinyurl.com/y37bdfn9>

Topic: Reflection on love from a personal and social point of view

Aim: Explore and reflect on feelings about being in love, physical sensations, social norms and being able to recognise which feelings are comfortable and uncomfortable. Raise awareness on different normative aspects of love and intimate relationships.

Target Audience: Can be done in volunteer camps, seminars, trainings etc as well as in schools with youth 12+

Group size: ideally minimum 6 participants to create at least 2 groups with 3–3 people – number of participant in each group is ideally 5–6 persons.

Allocated time: 45–60 minutes

Method: brainstorming with creative self-reflective and socially critical approach

Materials needed: 2 flipcharts per group, masking tape, colored markers/pens/pencils

What to be aware of?

Try to ensure that participants are not rating each other's silhouette and opinions. There can be differences based on cultural aspects, religion, romantic and sexual experiences, make sure that those without personal experiences also have the chance to reflect on ideas they met growing up.

When talking about violence be aware of the possible traumatic experiences participant could have – being it abuse in their own relationships or violence in their family. Try to avoid victim-blaming, normalisation of violence and instead point out the importance of right for safety and that abuse is never a personal issue.

Introduction: 5 min

Explain that the activity will be to reflect on the feeling of being in love not only on emotional but physical level and to encourage brainstorming about different ideas, expressions, proverbs related to love in society. Groups will need to prepare a love-silhouette and then present them to the other participants.

Main Activity: 20 min

Divide the group into small groups of 3–6 participants. Give each group a body sized sheet of paper or stick 2 flipchart paper together. In each group a person should lay

down on the paper and others draw the outline of the person. When the outline is finished, the group can begin to colour and fill in the silhouette.

While discussing their ideas people can write down or draw anything they would like on the topic of love and being in love, be it feelings, proverbs, expressions, stereotypes.

The following questions can help:

- How do you feel/supposed to feel when you are in love?
- Which feelings do you connect with being in love? Please try to think about personal experiences and social expectations too.
- In which parts of your body do you feel these feelings?
- Which proverbs/expressions about love are you familiar with? Are there any specific expressions about love in your own language?

After filling in the silhouettes the groups should present their work to the other groups.

Debriefing: 30 min

Ask the group to come back to the plenary and facilitate a discussion with the following questions:

- How did you feel brainstorming about the topic? Was there anything surprising?
- Did you have an argument on something?
- Do you think love is formed by society? In what sense?
- Is love gendered?
- What do you think the relations can be between love and violence?

Conclusion: 5 min

Thank the participants the reflection and discussion. You can point out how important can be to differentiate comfortable and uncomfortable feelings and find the border between our own needs, other's needs and expectations towards us.

5.4. GENDERED WORLD(S)

5.4.1. Gender Equality and Human Rights

Source: Based on <http://www.includegender.org/wp-content/uploads/2014/02/Break-TheNorm.pdf>

Topic: human rights and gender equality

Aim: Awaken participants' creativity to find new ways to advance gender equality

Target audience: Can be done in volunteer camps, seminars, trainings, camp coordinator trainings, pre-departure trainings etc. as well as in schools or with other interested groups

Allocated time: 60 min

Method: Brainstorming; Group discussion

Materials needed: Whiteboard/flipchart, whiteboard pen/marker, large papers for the groups

Introduction: 5 min

Brief presentation about human rights and gender equality to give the exercise a context, then guide participants through the exercise, and splitting the big group into smaller groups.

Main activity: 25 min

Each sub-group receives a large paper with a title previously written on it (aspects of gender equality and human rights, e.g. economic rights, reproductive rights, access to education, gender stereotypes). The groups have to imagine that in 30 years from now, there will be no inequality and no discrimination in the field that they are working on. They need to discuss amongst each other how they imagine this would look like, and write down their main ideas on the paper. In the second phase, linked to the different aspects they collected during the first phase of brainstorming (10–20 minutes) they can suggest practical, positive and concrete measures that individuals/decision-makers can take (these can be real policies they know about or imagined, creative, even seemingly impossible ones) to ensure that this imagined vision of equality will be achieved.

Debriefing: 20 min

The small groups share their ideas with the whole group and have a chance to reflect on each other's ideas

Conclusion: 10 min

Wrap-up, and if there is time, the facilitator can present a couple of sources, existing measures and further ideas.

5.4.2. Quiz on Gender Equality

Topic: gender equality, gender in society

Aims: show existing inequalities regarding gender; spread knowledge on gender related topics in society

Target audience: Can be done in volunteer camps, seminars, trainings, camp coordinator trainings, pre-departure trainings etc. as well as in schools or with other interested groups. Group size: 10 – 30 people

Allocated time: 30 min

Method: quiz

Materials needed: prepared questions on power point or on papers, either cards in three colours for every participant or prepared areas for each answer on the floor

What to be aware of: The questions deal with very serious topics and might include the mentioning of (gender-based) violence and strong inequalities. Make sure that the quiz mode doesn't treat these topics too lightly or in a 'funny' way.

Introduction: 5 min

Explain that the group is going to do a quiz about gender in society. Stress that some of the questions deal with gendered violence and strong inequalities and that the quiz mode does not mean that the topics are funny.

As a facilitator you can choose how they will answer the questions: Either they will each receive 3 papers with 1, 2, 3 which according to which of the answers they think are correct they will individually hold up, or you mark 1, 2 and 3 on the floor with big distances between them and they will always have to go to the one number that they think represents the correct answer. Explain to the participants how they will give the answers to the quiz.

Main activity: 20 min

The facilitator reads out the first questions and the possible answers. The participants either show the card in the colour of the answer or move to the area on the floor designated to this answer. Then the facilitator presents the right answer and gives a bit of extra information on it, if necessary.

Possible questions: (just examples, look up questions according to your exact topic)

- Since when are women allowed to vote in Switzerland?
 - » 1950
 - » 1971
 - » 1989
- Up to which year were homosexual acts forbidden under criminal law in Germany?
 - » 1945
 - » 1961
 - » 1969
- How large is the Gender Pay Gap in a certain country?
- How large is the Gender Care Gap in a certain country?
- How many percent of women* / the population have been victims of sexual violence?
- Since which year are women allowed to graduate from university in the United Kingdom? [1948]
- Which national parliament (lower house) has the highest percentage of female representatives? [Rwanda]
- What does two-spirited mean?
- What tradition in Albania does “sworn virgin” refer to?
- Add your own question

Debriefing: 5 min

Facilitate a short debriefing, with the following guiding questions:

- What surprised you?

Did any of the questions trigger you to research something you don't know yet?

5.4.3. On these shoulders we stand

Topic: Heroes/ heroines of the feminist, human rights and LGBTQIA+ movements

Aim: Raise awareness of all the efforts that have gone into giving us the rights we have now, learning about past activists

Target audience: Can be on a seminar/ training/ camp or in any other group

Allocated time: 70 minutes

Method: Research, discussion

Materials needed: In this activity you will let the participants work on important historical figures of the movements. You need to select these (one for 4–5 participants) and for each of them prepare 2–3 printed articles and a computer with a video already open.

Introduction: 5 min

Divide the participants into groups of 4–5. Let them choose which of the personalities they want to work on.

Main activity: 40 min

For 30 minutes let the groups work on the personality that they focused on, with the task to make notes on:

- What were the achievements of this person?
- How did these achievements influence our current life?

Then let 3–4 participants of each group choose another personality and have a look at the materials and the notes. One of each group will stay where they were and will act as a host for this group to give them information and answer questions.

Debriefing: 20 min

In the plenary lead the group in a discussion with the following guiding questions:

- What was new for you?
- What surprised you?
- What are we right now active for? What are the changes we want to create for coming generations to live in a better society?

For the last question take notes on a flipchart for everyone to see.

Conclusion: 5 min

Finish with a message to the group about how we can only be grateful to those who came before us, but there is still so much work to do and we will take it step by step.

5.4.4. Gendered spaces and normativities

Topic: normativity, gendered spaces, privileges and gender violence.

Target audience: can be done in gender seminars and trainings, but also volunteer camps or with other groups that are not very familiar with the gender topic, but take into consideration changing the questions so they can fit better in these different environments.

Group size: minimum 10–12 people.

Allocated time: 90 minutes

Method: world cafe

Materials needed: at least 4 flip charts and different rooms or a big space. Don't try to do this method alone, since you need at least 4 people that help you to write on each flipchart.

What to be aware of: this method should be used in groups already familiar with the gender topic, or the questions should be adapted for less experienced groups.

Prepare:

Before the activity: prepare 4 big flip charts with the following questions in the middle:

1. What are norms/normativity? How can norms hurt? What norms influence us?
2. What are gendered spaces? Examples? Why do they exist and how are they created?
3. How do privileges influence how we see/perceive the world? What are your privileges?
4. Gender and violence, what is the connection? Do stereotypes lead to violence? Terms, language?

For each of the tables find a host and explain to them that they will stay with one topic, take the notes on the flipchart and explain to each new group what has been discussed in the round before.

Introduction: 5 min

Divide the participants in four groups and explain to them that they will have to go in different rooms or spaces where there will work on one topic always for 10 minutes, taking notes on the flipcharts.

Main activity: 50 min

After every 10 min, each group moves to the next topic and the host of each table explains what has been discussed before. This way they can build on the previous discussion.

Debriefing: 10 min

After the main activity, come back to the plenary and ask the hosts to sum up the main ideas.

5.4.5. Gendered lessons in fairy tales

Topic: Gender stereotypes

Aim: Raise awareness on gender stereotypes that we are confronted with as children and reflect on how they influence young people

Target audience: Can be on a seminar/ training/ camp or in any other group

Allocated time: 60 – 90 minutes

Method: Analysis, rewriting stereotypes

Materials needed: flipcharts, pens, white papers

Introduction: 5 min

Let the participants know that we will have a look at the fairytales that they grew up with as children. Collect a list of these on a flipchart. Then divide the participants in groups of 4–5 people. Each of the groups will choose one fairytale to work on (not more than one group per fairytale).

Main activity:**Part 1 – analysis:** 30 – 45 min

In groups the participants will collect on a flipchart in 3 columns:

- characteristics/ adjectives to describe male characters of the story
- characteristics/ adjectives to describe female characters of the story
- characteristics/ adjectives to describe characters of the story that are either non-binary or no gender is clearly assigned to them

After 20 minutes ask them to join you in the plenary again. Let them present their conclusions. Collect on another flipchart answers to the following question:

- How do stereotypes like this influence young children in their development and views of themselves and the society around them?

Part 2 – rewriting stereotypes: 20 – 35 min

Let them go back in the same groups and working on the same fairytale. Give them a simple white paper and give them the task to rewrite the same story with the stereotypes switched around, with gender stereotypes broken.

After 15 minutes ask them to join you in the plenary again and read the stories to each other.

Conclusion: 5 min

Thank the participants for their stories.

5.4.6. The hot chair

Topic: Problem-solving in groups, Communication skills, Gender roles

Aim: Encouraging pro-activity and assertive communication in big groups while addressing common problems that occur during youth exchanges.

Target audience: Can be done in volunteer camps, seminars, trainings, camp coordinator trainings, pre-departure trainings etc.

Group size: Suitable for big groups

Allocated time: 65 – 80 minutes

Method: Group discussion and role play

Materials needed: Written descriptions of several common problems that occur during youth exchanges

Introduction: 5 min

Divide the participants into smaller groups (6–8 people) and make sure that each group has a facilitator with them as help. Each group gets a short description of a common problem which could occur during youth exchanges – gendered task division, participants not willing to cooperate, group leaders not being assertive enough, gender stereotypes, discrimination between participants etc.

Main activity: 45 min

The group chooses a person which will sit in the “hot chair”. The task of that person is trying to imagine that they are experiencing the given problem – How does it feel? What do they think about it? What could they do to solve it? etc. After that, all the members of the group (except for the person in the hot chair) talk together about the problem for around 10 minutes. It is important to try to discuss why does the problem occur, who is responsible for it, what could the group leader and other participants do about it.

Afterwards, the person in the “hot chair” sits in the middle of a circle and tries to concentrate as much as possible on their specific role and position in the given problem. While doing so, the other participants are walking in a circle around the person and asking whichever questions come to their mind about that problem and the feelings and cognitions of the person about it. It is an opportunity to fill in the gaps from their previous conversation and try to get all the information that they were missing. This way all of the participants get a better understanding of the problem and its possible solutions. The hot chair part can go on until participants feel like they have fully understood the problem.

The next step includes making a decision about a solution to the problem based on all the previous discussions and information gathered. The participants are asked to think of a short role play that they could perform in front of other groups and present their problem and the way they solved it.

Debriefing: 15 – 30 min

Each group presents their problem and solution with a short role play. After each role play, the whole project group discusses the problem and everyone is encouraged to give their vision of it and recommendations for other possible solutions.

Conclusion: 5 min

Thanking the participants for their work and pointing out the importance of communication skills in group problem-solving.

5.4.7. Challenge Theatre

Source: Based on a simple version of forum theatre

Topic: Invasion of the common public space, privilege and microaggression

Aim: To explore the problem of gender-based invasion of common space in public, and bring up possible solutions

Target audience: Participants of camp coordinator trainings

Group size: max 20 people

Method: Improvised theater with open space for intervention from all participants
Allocated time: 90 minutes

Materials needed: make small card boards (one for each group) with illustrations or written descriptions of the problematic situation

What to be aware of: check that all participants are comfortable with the scenario

Introduction: 5 min

Divide the participants in four groups and explain to them that they have to prepare a short scene (theater) based on the card. Explain the way the theatre will work: first, the scenes will be presented. Then, there will be a stop and freeze moment when the scene will freeze and there will be an opportunity for others to intervene and maybe change the flow of the act. How? With their own possible solutions to the given problematic, acted out, replacing one of the actors.

For the cards you can take the problematic situations described in “Challenges to the Safe Space” that fit your workshop best.

Main Activity: 60 min

For 25 min four group of participants should prepare an act (improvised theater) based on the instructions given on the card.

Each group will present the theater scene within 3 minutes, after which they will give the others the chance to identify what the problematic situation is that they are dealing with. Then they will start playing again and the others can ask them to stop and freeze, and give the stage to anyone to offer solutions.

Debriefing: 20 min

Discuss in the plenary with the following guiding questions:

- What did you think of the situations?
- How easy was it to find solutions?
- Were there any situations that you think could happen on your camp? Do you think you found the right solutions here?

Conclusion: 5 min

Give the participants each a printout of the Safe Space chapters of this toolkit, so they can be best prepared for their camp, already going through the checklist and being aware of challenges that could happen.

5.4.8. Agriculture, Food and Gender

Topic: How is Agriculture and Food/Nutrition gendered?

Aim: Get participants thinking about the connection between the two topics; Reflect on how gender is influencing us and our food system

Target audience: Seminar/ training/ volunteer camp participants, especially if the project has an environmental focus

Allocated time: 2 hours

Method: Positioning, Brainstorming, Silent Discussion

Materials needed: Tape, Flipcharts, Pens

What to be aware of: It can trigger some personal feelings and experiences for some; People should not comment on each others' contributions during the first method; to have a safe-space created beforehand could be helpful

Introduction: 5 min

Introduce the session in explaining why you do this session. It's important to make the participants aware that in this session we will talk about gender in a very binary way, which is not reality but as statistics and stereotypes are based on this binary system we're using the categories male* and female*.

Main activity:

Part 1 – I have/ I haven't: 30 min

This method is good to be done in smaller groups (around 10 persons). On the floor there is a line marked with tape. The participants line up in a row on this line. To the left of the line is the "I have area", to the right of the row is the "I haven't-area". Gradually the statements will be read out. Each person answers the question by going to the I have or I haven't area. You can vary the intensity.

Important things to say while explaining: Lying is allowed

After each statement, the lineup can be viewed as a group. You can either say it's not allowed to talk or you can talk about the statement directly voluntarily. If you allow to talk, it should be really clear, that it's not allowed to comment or laugh on the others positions and you should limit the number of comments (e.g. max. 3).

Statements could be:

- I think equality of gender had been reached in my country
- I've been told not to do something because a girl*/boy* is not doing things like that
- I feel I've been discriminated because of my assigned gender
- I've worn clothing that I didn't feel comfortable or healthy in, because I was expected to wear it
- I have supported a person from another gender in an activity assuming they need help, without being asked
- I have felt limited or excluded because of my assigned gender
- I have taken everyday decisions because of my assigned gender
- I was asked to do care work because of my assigned gender
- I was handed the wrong drink by the waiter / the host because of my assigned gender
- I've been told to go on a diet
- I was told the way I eat is not fitting to my assigned gender
- I've been told farm (/hard/manual) work is too hard for me
- Someone was surprised that I can cook well
- I know female* farmers
- My parents taught me how to cook and how to fix/repair things
- I've reproduced gender stereotypes

- I have heard about gender topics in agriculture/ food
- I was not always honest in the method

Part 2 – Brainstorming: 30 min

The group is divided in two groups. One is brainstorming about the question: "How is agriculture gendered?", the other one about "How is food/nutrition gendered?". After 15 minutes the group comes together to present shortly what they discussed and to talk about open questions.

Part 3 – Silent discussion: 40 min

The group has about 30–40 minutes to follow a silent discussion on prepared flipcharts. A silent discussion consists of a certain amount of flipcharts with questions, statements, information that participants through writing can comment on. They are invited to comment on the statements of their colleagues. This way a written discussion on papers is developed.

We suggest these questions, statements, information, but you can adapt them to your group/ topic/ project location:

(*Note– this method (silent discussion) can be used to explore any topic, so feel free to adapt it to your project and target group)

- Which roles do women* & men* take in agriculture? Who is the boss? Who is perceived/addressed as the boss?
- Who produces the food that gets put on the table? How does that reproduce rural society & culture?
- What is the role of care work by women in community development?
- Who is doing care work in volunteer camps?
- Women* are closer to nature – really?
- Graphs:
 - » "Percentage of male and female employment", FAO, <http://tinyurl.com/y5jabbyo>
 - » "Share of female agricultural holder", FAO, <http://tinyurl.com/y3rymd4b>
 - » "Percentage of male/female managers by area of farmland", FAO, <http://tinyurl.com/yyna4k8f>
 - » "Fleisch- und Wurstverzehr in Gramm/ Tag", Wikimedia, <http://tinyurl.com/y69qbx3q>
 - » "Victims of Natural Disasters by Age and Sex", Pino Gonzalez Riancho <http://tinyurl.com/y4kbo29b> + What other consequences do natural catastrophes have on women*?

Debriefing: 15 min

Facilitate a discussion with the following guiding questions:

- What was new to you?
- What surprised you?
- Where are open questions?
- To what do you agree/disagree?

Conclusion: 5 min

For the closing of this session it's important to remind the group of the fact that the session was based on a binary gender-system, but that the actual reality is more complex still.

5.5. VIOLENCE

5.5.1. Stand up if...

Source: Creighton, Allan/Kivel, Paul (1993): Die Gewalt stoppen, Mühlheim an der Ruhr

Topic: Common gendered experiences

Aim: Awareness of common gendered experiences; Awareness of different gendered violences experienced through others and inflicted on ourselves

Target audience: Can be done in volunteer camps, seminars, trainings, camp coordinator trainings, pre-departure trainings etc. after the whole group already know each other and a high level of trust has been achieved

Group size: minimum 8 participants

Allocated time: 40–50 min

Method: Reactions and reflection on statements related to personal experiences

Materials needed: Chair for each participant; All participants have to be able to sit in one big circle, able to see each other

Introduction: 5 min

You can start this workshop with a trust game, but the workshop can only be done if the trust is already high. Then let them know that anyone who does not feel like sharing can just sit through the activity.

Main activity: 15 – 20 min

All participants sit in a circle. You let them know that you will read out statements and if the statement applies to them they will stand up. When everyone will be seated again you read the next statement.

Do not comment on them! Do not let the participants comment! They can look around but not comment.

The following are the statements, starting with “Stand up if ...”:

- ... you have been told that it’s not ok for you to cry.
- ... if you have been physically hit for crying.
- ... if you have had the feeling of not being tough enough.
- ... if the words gay or lesbian have been used to insult you.
- ... if you have been told “Behave like a man/woman!”
- ... if you have been attacked physically.
- ... if you have tried to hide physical pain.
- ... if you have ever observed gender violence.
- ... if you have been afraid to show your affection towards a person of your own gender/sex.
- ... if you have taken drugs or alcohol to suppress feelings.
- ... if you have put on makeup or shaved parts of your body because you think it makes you more beautiful.
- ... if you have worn too tight, uncomfortable or even unhealthy clothing or shoes.
- ... if you have worried about not being pretty enough.
- ... if you have felt that you didn’t fit your gender.
- ... if you have changed your diet or trained to change your body.
- ... if you have felt less important than people of another gender.
- ... if you have acted like you didn’t know something to make the other person feel better about him or herself.
- ... if you have been scared to voice your opinion in a group or felt irrelevant because

others dominated the discussion.

... if you felt your career choices and opportunities were limited because of your gender.

... if you have been harassed verbally through being addressed inappropriately, whistled after etc.

... if you have been harassed physically through touching inappropriately.

... if you have decided not to do something because you were afraid of being raped.

... if it has been expected to take care of contraception on your own.

... if you have said “yes” to someone because you were scared even though you wanted to say “no”.

Debriefing: 15 – 20 min

Let them stand up all together and shake or brush off all the experiences they just remembered and return to the moment.

Ask the following questions in the debriefing:

- What just happened?
- Which question surprised you? About yourself? About others?
- Which questions did not surprise you?
- Did you realise something about yourself?
- Did you observe a difference between the different genders in the group?
- How were the experiences mentioned gendered?

And follow the discussion in the group if other topics come up.

Thank the participants for their sharing!

Conclusion: 5 min

Suggest them to research educational organisations in their countries and give some examples of gender sensitive youth work in your country.

5.5.2. Violence Barometer

Topic: Types of violence/ gendered violence

Aim: Reflection on and understanding of different types of violence experienced and practiced by people, in relation to their gender and sexuality

Target audience: Can be done in volunteer camps, seminars, trainings, camp coordinator trainings, pre-departure trainings etc. as well as in schools or with other interested groups

Allocated time: 50 min

Method: Barometer discussion

Materials needed: Printed copies of Statements (one statement per page, big, filling the page); Tape to create a line on the floor

Room wide enough to be able to support the total of your participants standing in a line

Introduction: 5 min

The topic of violence can be extremely triggering for your participants – make sure to give a trigger warning before, explaining that examples of violence will be discussed during the workshop.

Start with a trust building game, in order to secure that the group will be comfortable discussing a triggering subject with each other.

Main activity: 20 min

Make a line using tape on the floor, on one end put the paper “100% violence”, on the other “0% violence”. (preparation)

Statements:

A girl is excluded from a girls’ clique because she does not wear make-up or dress like the others.

A boy is excluded from a boys’ clique because he does not like football and is rather quiet.

In conflict with a teacher a girl is told that “she is not a real girl”.

A boy that starts crying during a fight/discussion is called “girl” or “crybaby” by the others.

A boy is trans and other students in school refer to him as “it”.

After a boy comes out as gay other students in school avoid him.

Someone states that homosexuality is a sin.

Someone states that women because of their biology are not as fit for managing positions as men.

Someone wrote on the door of the bathroom, “Heidi is a whore.”

Some boys call another student a “gay pig” during the break. A teacher who is passing shakes his head and just continues walking.

A mother of a student presents herself as candidate for the parents representation, and some other parents go to the headmistress the school to say: we don’t have a problem with homosexual parents but a lesbian is not adequate to be a parent representative, so the headmistress should do something about it.

Leila wants to switch school to go to a better one. For some weeks every time she raises her hands to give an answer other students comment, “all the things you know...” or “but you are smart”.

In the school garden some boys don’t let a girl play football with them because she is a girl, even though she plays in a football team.

A boy tries to talk his girlfriend into having sex with him even though she has already said “no”.

A teacher continues touching a female student making it look coincidental. She feels uncomfortable with it.

Women in Germany earn about 20% less than men.

During a school trip there is a rape.

Hand out printed statements to the participants, and invite them to position them on the spot of the line they consider applicable, as “percentage” of violence exhibited in the case described. Explain that they are welcome to change each other’s papers’ positions, and discuss the changes between them.

Inform them that they have 20 minutes available to decide the position of each paper, and when they have reached a decision, they can let you know.

Debriefing: 20 min

Invite participants to sit in a circle and share their feelings and thoughts about this process.

Encourage them to voice what they didn’t like, what are the constraints of the method.

In case of a slow discussion, provoke them to think:

- Is violence quantifiable?
- Who can decide what is more and what is less violence?
- Are all types of violence the same?
- What is a culture of gendered violence and how is it expressed?
- Are there other examples that you think were not mentioned in the statements?

Conclusion: 5 min

Make yourself available to discuss any concerns after the exercise.

5.5.3. A rare regular day

Source: UR (educational radio) Sweden

Topic: Microaggressions: It is important to discuss microaggressions as sophisticated mechanisms that other (mark as deviant) and oppress on an individual level, and reproduce societal norms and power relations on a structural level.

Aim: To become more aware of existing norms, power structures and microaggressions that we are subjected to and subject others to.

Allocated time: 60 – 75 min

Method: film, reflection and discussion

Materials needed: TV or beamer and laptop to stream from (with appropriate cables etc.)

Introduction: 5 min

Start with only saying you will show a film about normativity/norms.

Main activity: 30 min

Watch the film: “En sällsynt vanlig dag”

<https://urskola.se/Produkter/193344-En-sallsynt-vanlig-dag#start=91&stop=997>

Give each participant a paper and pen. Give them 5 minutes to write down their emotions about the video and what they just observed.

Debriefing: 20 – 30 min

Let them share in plenary:

- What did you observe in the film?
- What happened?
- What surprised you and why?

Present to the participants:

There are societal rules that may differ from group to group or culture to culture, but, there are societal norms that stem from sturdy societal structures that are more or less universal in our global world, although they may manifest differently in different spaces.

What is normative becomes visible only when it is challenged, with or without the intention to challenge. When social norms are broken there will most likely be reactions from those who are normative (and dominate). Reactions on all different levels, low and high. Lower level: stares/turned heads/microaggressions vs. higher level: verbal abuse/physical punishment/death.

We will watch a film where microaggressions occur – but, the tables are turned – which means it becomes a lot more visible for us. Because microaggressions towards norm-breaking people are so normalised and thus usually invisible. “You are just over-sensitive” is a usual response and defensive comment when somebody speaks up about microaggressions (with or without using the term).

Microaggressions on a surface level can seem like innocent comments, curious questions, fun jokes or even nice compliments, but on a more profound level, they can be

oppressive because they play into systems of oppression as “oiling mechanisms” and uphold larger oppressive structures.

Questions for further reflection:

Are your remarks or questions about somebody necessary or may they be insensitive? e.g. “you look gay/straight” or “I would never have guessed you are trans” or “so, tell me about being in a wheelchair...”

What right does a person have to infringe upon another person’s space or/and personal life? (e.g. it is rude to randomly call a stranger “pretty” as they pass by you in any given place).

Input on resistance:

The view, that microaggressions are not real, that people are rather over-sensitive, only confirms how sophisticated our systems of oppression are and how smoothly discrimination may work. It is also common that people make comparisons that are not comparable at all to diminish discussions about microaggressions and oppression. (Also see: internalisation)

Example: there is a major difference between asking somebody where they bought their incredible shoes and asking somebody when they “realised” they were gay.

We are conditioned by our unjust society to have prejudice but remember to check yourself so that you become aware and won’t let your stereotyping affect how you treat somebody... (and what “special” questions you ask them). We are all unique individuals!

Conclusion: 5 – 10 min

Take responsibility for your own knowledge-gaps! Don’t use people as living recipe-books or free travel guides or language teachers... (unless they actually wish to be). Ask (open) questions when somebody uses microaggressions, towards you or somebody else, to question their normalised behaviour (without judgment). Oppression is both powerful and “flexible” as it takes different forms in different times: talk about “the small things” that keep the big oppressive systems running.

Respect every person’s right to share their own story in their own time and their own way.

5.5.4. Intervention microaggressions

Topic: Microaggressions

Aim: React to microaggressions in a camp; Raise awareness on microaggressions

Target audience: Camp-/seminar-/training-/ etc. participants

Allocated time: 30 minutes

Method: Presentation, reflection

Introduction: 5 min

Let the participants know that in this session it is not about blame. The session is not because it is about calling anyone out as doing something bad or wrong. It is about raising awareness about our own actions, and how we interact with others. Sometimes the way we relate to each other is unconsciously based on stereotypes and normativities we have internalised when growing up or through the society that we live in. No one is perfect in this! Also not you a facilitator.

Let them know that the session has become necessary because you have observed and/or you have been informed about microaggressions more than once. Do not give the examples from the camp as not to single out the participants. Tell them you will just have a look at what is happening in this session and hope that in the rest of the project we can all be more aware about what we say and how we say it as to have a safe space for everyone.

Main activity: 15 min

The term microaggression might not be clear. Do not try to give a definition, just show this video: “How microaggressions are like mosquito bites” <https://www.youtube.com/watch?v=hDd3bzA7450&t=15s>

Then explain to the participants two terms and give them definitions:

- stereotype
- normativity

You can take the definition from the “Basic Terminology” section of this toolkit. Visualise them by putting two papers on the floor with these definitions.

After you present them, make clear that we all grow up with stereotypes and normativities in our society and we adopt them or challenge them. Therefore, having these is not something that is unusual or a problem, but it is important to be aware of them, reflect and challenge if they do not feel correct. Ask them to give examples of normativities. If they cannot come up with an example you can suggest heterosexuality, cisgender, certain body types, belonging to a certain religion in a certain area, being blonde in some areas, having a bigger meal at lunch instead of dinner, the way we greet each other etc.

Then ask them what the connection between normativities, stereotypes and microaggressions are. Come up with examples together with them of how normativities and stereotypes lead to microaggressions. E.g. a person of colour in Germany who is German being told “Your German is so good. Where are you really from?”, or a person that is homosexual being asked “When did you realise you were homosexual? Did you ever kiss someone from another gender?”, or a woman being told “isn’t it time to have children. You are over 30 now.”

Debriefing: 5 min

Define rules for how to handle things like this during the rest of the project. E.g. point them out, create a word to say in the moment that you hear a microaggression to point it out without having to explain, assume best intentions, explain well why something is experienced as a microaggression in case it is not clear to the person saying it, if you cannot communicate about it as the coordinator for facilitation etc.

Conclusion: 5 min

Make sure to point out again that we are all not perfect and that this is a constant learning process for all of us, but we can’t learn if we are not gently informed that something we are saying is perceived as a microaggression by someone else.

5.5.5. Silent discussion

Topic: Everyday sexism

Aim: Identifying components of sexism in everyday life and underlying structures of patriarchy

Target audience: Can be done in volunteer camps, seminars, trainings, camp coordinator trainings, pre-departure trainings etc. as well as in schools or with other interested groups. At best the group already knows each other before the workshop

Allocated time: 45 – 60 min

Method: Silent discussion

Materials needed: Posters with the statements; Stickers in red, green and orange – 8 of each color for each participant (ready to handed out); A pen for each participant;

Introduction: 5 min

Let participants know that in the following activity they will have a silent discussion. This means they will see posters with actions on them and they will have to rate them by putting a sticker on each poster:

Red – I feel very offended/ uncomfortable/ harassed
Orange – I feel somewhat offended/ uncomfortable/ harassed
Green – this is ok for me

Additionally to putting these stickers ask them to argue their choice in writing next to the sticker in writing. In writing they can also answer to the arguments of others, this way starting a discussion on the papers, without talking.

Main activity: 20 – 25 min

Put the posters on the floor in a way that it is possible to walk between all of them. Our action suggestions are the following, but you can adapt them to the group/ context of your workshop:

“A kiss from a stranger”
“Someone brushes against you intentionally in a bus”
“Someone opens a door for you”
“Someone insists to carry your bags for you”
“Someone touches you on your chest, uninvited”
“A stranger tells you you are beautiful”
“Your comments on cooking are not refused as not valid”
“Your opinion in a meeting is not listened to”

Invite them to get up, walk around, read the actions and start the discussions.

Debriefing: 10 – 20 min

Ask them to sit down in a circle again, with the posters in the centre of the circle. Facilitate a discussion with starting with the following questions:

- How was that?
- Was there something that surprised you? How and why?
- Which one was the strongest one for you?
- Which one is the most harmless for you?
- Which ones are expressions of patriarchy? Are there some that are not?

You do not have to go through everything again, because they already had the discussion in the paper and that would only be a repetition.

Conclusion: 5 min

Give a definition of patriarchy and invite them to be conscious in the future about their own action and those of others, observing which action even if meant well is part of a system in which women and men have certain roles ascribed to them that are not considered as equal.

5.6. LGBTQIA+

5.6.1. A hat full of questions

Source: Based on project visit with <http://www.abqueer.de/> in November 2017

Topic: Autobiographies of members of the LGBTQIA+ community

Aim: Understanding the autobiographies of LGBTQIA+, understanding the realities of LGBTQIA+, giving the chance to participants to ask questions they have not yet had answered and maybe feel embarrassed to ask

Target audience: Can be done in volunteer camps, seminars, trainings, camp coordinator trainings, pre-departure trainings etc. as well as in schools or with other interested groups

Group size: minimum 5 participants

Allocated time: 30 – 80 min

Method: Q&A

Materials needed: Hat or box, small pieces of paper, all the same size (about 3 per participant), one pen per participant

No technology needed, unless you foresee an extra debriefing through a video or presentation

Do not try to facilitate this alone, but make sure there are two of you in case the questions become too personal and you need a break or support

Both facilitators have to be members of the LGBTQIA+ community, because the workshop allows young people get to meet members of the community and lets them ask questions. If only one person is a member of the community it can be too focused on them and stressful. If both are not members of the community the workshop stays on a theoretical level.

Introduction: 10 – 15 min

If the group does not know each other yet, play an icebreaker, e.g. fruitsalad (see below). It is useful if the icebreaker consists of asking questions to each other, as it already gets the workshop method going. Even if the group already knows each other it might be useful to play such a game as an energizer.

Introduce yourselves to the participants. Interesting components for this workshop are: name, sexuality, gender. You might wish to give other information, like where are you from, your age, studies etc.

Then explain to the participants that they have 5 minutes to think of questions to the facilitators about their lives. Make it clear to them that this is a chance to ask whatever they want, and that the questions will be read anonymously.

Hand out the papers (3 per person) and pens and put the hat in the middle of the room. After 5 minutes go around the circle and collect those papers not yet put in.

Main activity: 20 – 40 min

Take the hat between you two and always switching between the facilitators take one paper out. Read out the question and answer it as good as you can and as openly as you wish to share.

If a question becomes too personal, e.g. “How do you have sex?” and you do not wish to answer it on a personal level, feel free to use general information, such as “Lesbian couples”

If a question or a paper is rude feel free to ignore it, or to address directly why such a term or question is not considered politically correct and how members of the LGBTQIA+ community feel about it.

Debriefing: 5 – 20 min

Thank the participants for their questions and attention. Let them know you hope that things are clearer to them now. Give them the chance to openly ask questions that still came up for them.

If you wish, you can still give debriefing on a specific message that you wish to give your participants, e.g. adoption rights in European countries, or the experience of coming out. You can use video or presentation for that.

If you feel like one important aspect was not touched at all during the session, which you think your target group should learn about, feel free to give them short input, even if you did not prepare any presentation. E.g. personal pronouns and their use in volunteer camps in case of LGBTQIA+ volunteers can be interesting to explain a camp coordinator training, and might not be asked during the Q&A.

Conclusion: 3 – 5 min

Before finishing up, let the participants know where they can go for more information and support. This information varies per country and city. Also give your contact details or those of your organisation.

5.6.2. School psychologist

Source: Based on <https://pinkpractice.co.uk/> (heterosexuality questionnaire)

Topic: Heteronormativity

Aim: Questioning heteronormativity

Target audience: Can be done in volunteer camps, seminars, trainings, camp coordinator trainings, pre-departure trainings etc. as well as in schools or with other interested groups

Group size: minimum 4 participants

Even number of participants required; if the number is not even you can give one person the chance to function as an observer

Allocated time: 80 – 120 min

Method: role play

Materials needed: Chairs (same amount as participants – if you do not have chairs you can create the same situation with pillows to sit on); Printed questionnaires (one per pair); Possibly beamer and computer for debriefing;

You will need 2 facilitators for the introduction of the roles, and 2 spaces from where they cannot hear each other to make the explanation, e.g. 2 rooms where you can close the door

What to be aware of: If you have homosexual participants they might react differently or emotional to the activity. Be ready to intervene and support the person. Be aware of the reactions individuals have, and make sure that this activity does not push anyone into a coming out that they are not ready for or happy with.

Introduction: 5 – 10 min

It is recommended to play a trust game before starting and to explain very clearly that anyone who does not feel comfortable during the game is free to step out any time.

Do not explain to the participants the aim of the workshop! Just let them know that they will play a role play. They will play this in couples. Let them choose the pairs themselves based on who they feel comfortable with.

When they are in pairs let them pick 2 chairs and position them facing each other in a way that the pairs are spread out over the room and are not too close together.

Main activity: 40 – 50 min

Of each pair, one person will stay in the room, and one person will go outside to another room. Those who have just left are the students and those who are staying are the school psychologists. Do not let them know these roles before dividing and do not let them choose their roles! Just ask them to decide which one of them will go to the other room, but without the role.

The group that has left will be instructed to lay down, walk around or find any position that will help them in imagining the details of the role that they will play. The facilitator will slowly read the following description, leaving pauses between the sentences to give time for their imagination: “You are getting up in the morning. As every other 12-year old in your country your day starts early and you have to go to school. But today is different. While you are eating breakfast, packing your lunch and brushing your teeth you wonder why you are in this situation. Why your parents have arranged for you to meet the school psychologist today in the morning. Why they think this is necessary. Why they are not proud of you and whisper to each other in worried voices. Why your parents cried about you last night. Why in school everyone, even your teachers, think that you are weird. Why they even say you are disgusting. Why they don’t want to hang out with you. Why they are calling you names and laughing at you. You hope that the visit to the psychiatrist will make you understand and make you feel normal again, but you don’t know how that would be possible.”

Leaving it open what the “problem” with them might be is intentional. Do not let them know that the topic is their sexuality.

When you are ready check whether the other group is prepared and send the participants in. Tell them to sit in front of their partners.

Parallel to this in the other room the psychologists receive the following instructions: “You have been contacted by parents and teachers of one student that he/she is facing troubles with bullying and exclusion because he/she has been noted to be heterosexual. Your first appointment of the day is to address this issue with the student and help him/her to come back on the right path.”

To help them in this discussion the facilitator gives them a list of questions which they should read carefully. The session with the student shall include these questions but is not limited to them.

Choose 8–10 out of the following questions (source: heterosexuality questionnaire) for the questionnaire you provide the psychologists with:

- What do you think has caused you to be heterosexual?
- When and how did you first decide you were a heterosexual?
- Is it possible your heterosexuality stems from a neurotic fear of people of the same sex?
- Isn’t it possible your heterosexuality is just a phase you may grow out of?
- If you have never slept with a person of the same sex, how do you know you would not prefer it?
- Isn’t it possible your heterosexuality is just a phase you may grow out of?
- Isn’t it possible that all you need is a good gay lover?
- If heterosexuality is normal, why are a disproportionate number of mental patients heterosexual?

- To whom have you disclosed your heterosexual tendencies? How did they react?
- Do heterosexuals hate and/or distrust others of their own sex? Is that what makes them heterosexual?
- Who do heterosexuals place so much emphasis on sex? Why are they so promiscuous?
- If you were to have children, would you want them to be heterosexual knowing the problems they would face?
- Your heterosexuality does not offend me as long as you don't try to force it on me. Why do you feel compelled to seduce others into your sexual orientation?
- The great majority of child molesters are heterosexuals. Do you really consider it safe to expose your children to heterosexual teachers?
- How can you ever hope to become a whole person if you limit yourself to a compulsive, exclusively heterosexual lifestyle, and remain unwilling to explore and develop your homosexual potential?
- Heterosexuals are noted for assigning themselves and each other to narrowly restricted, stereotyped sex-roles. Why do you cling to such unhealthy roleplaying?
- Even with all the societal support marriage receives the divorce rate is spiraling. Why are there so few stable relationships among heterosexuals?
- How can you enjoy a full, satisfying sexual experience or deep emotional rapport with a person of the opposite sex when the differences are so vast? How can a man understand what pleases a woman, or vice-versa?
- Why do you insist on being so obvious, and making a public spectacle of your heterosexuality? Can't you just be who you are and keep it quiet?
- How could the human race survive if everyone were heterosexual like you, considering the menace of overpopulation?
- There seem to be very few happy heterosexuals. Techniques have been developed that could help you change if you really wanted to. Have you considered trying psychotherapy or even aversion therapy?
- Could you really trust a heterosexual therapist/ counsellor to be objective and unbiased? Don't you fear he/she might be inclined to influence you in the direction of his/her own preference?

When the psychologists are ready let them take a seat on the chairs they prepared with their partner. Give your co-facilitator a sign that the students can come in whenever they are ready.

While the couples play out their roles walk around, listen to the conversations, make some notes for questions you might want to discuss during the debriefing. Intervene only if you feel someone is reaching his/her personal limit and should take a break.

Debriefing: 20 – 50 min

When everyone is finished let them put all the chairs in one big circle. Before starting the debriefing stand up with all of them and let them shake off their role, becoming themselves again.

Start the debriefing with the following questions:

- What just happened?
- How did it feel (to be the psychologist/ student)?
- What was the most surprising/interesting moment for your?
- What can you observe about your own reactions?
- What do you think the message of this workshop was?
- What is considered normal and who defines that?
- How can this normativity be felt in everyday life and conversations? How can this be avoided? (e.g. are you seeing someone? Instead of, do you have a boyfriend?)

Take the time to discuss these points and other discussions that come up with them. Finish with a definition of heteronormativity. You can give it, or define it together with the participants. Possible sources: "What does heteronormativity mean? Heteronormativity in Entertainment, the Law and Religion." <https://www.thoughtco.com/what-is-heteronormativity-721266>, "The Queer Dictionary. De-mystifying the language

of LGBT+ culture. Definition of Heteronormativity." <http://queerdictionary.blogspot.com/2014/09/definition-of-heteronormativity.html>

Also the introduction of this toolkit includes an explanation.

If you still have time you can also watch the following video with the participants but be aware that the images are strong on the end. Do not show it if you do not stay around the participants later, in case there are strong reactions and make sure you have time to debrief it. "Imagine a World Where being "Gay" The Norm & Being "Straight" Would be the Minority"

<https://www.youtube.com/watch?v=CnOJgDW0gPI> (short film, 20 minutes)

Conclusion: 5 min

Let them know that if this workshop triggered something in them, you will still be around for a little while. Give them information on where to find support, and your contact.

5.6.3. Dancing the gender down!: queer scene, drag culture and how to host a safe and inclusive event

Topic: As long as social events and nightlife are part of our society, it's important to make them into as inclusive as possible, to create a safe space for all kind of gender and sexualities.

Aim: Learning how to create an inclusive event and getting to know other gender realities and performances that might not always be represented.

Target audience: Those interested into creating social events/parties/etc, e.g. during trainings, seminar, camps. Those interested into knowing more about drag culture, queer underground scene, ball rooms, etc.

Method: Movie and discussion

Allocated time: 130 – 170 minutes

Materials needed: projector and computer

Introduction: 5 min

Welcome the participants and let them know that you will together watch the movie "Paris is burning" – <https://www.youtube.com/watch?v=78TAbjx43rk>

Main activity: 110 – 125 min

Before starting the movie let participants reflect on the following questions:

What do I need for an event/ party to feel safe, comfortable and included?

What makes me feel unsafe, uncomfortable and excluded?

Let them write their answers on 2 posters/ flipcharts.

Watch the movie (71 minutes long)

Debriefing: 10 – 25 min

Take the posters created before the movie to reflect on the "ideal party". Use a different color to the one written in before to circle the things written before that came up in the movie and add new aspects.

Use yet another color to highlight the most important aspects when hosting a drag or queer event.

Conclusion: 5 min

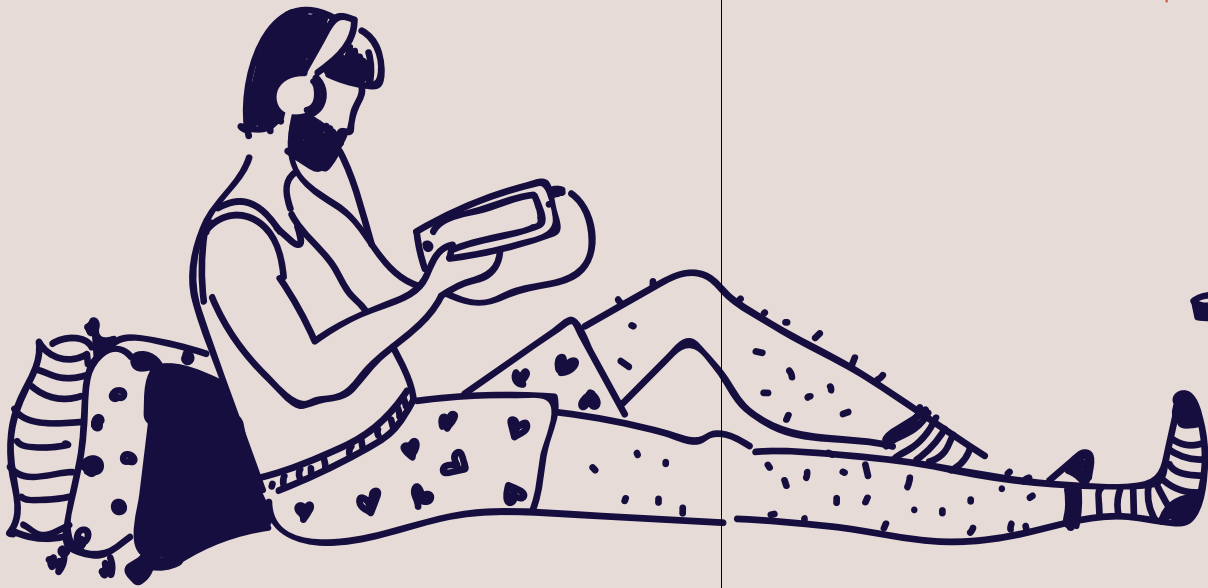
Thank the participants for their participation.

(Extra: If you are planning a concrete event make a list of things to prepare and consider based on the aspects discussed.)

PART III

6. SUGGESTED LINKS

6.1. VIDEOS



Title	Consent is as simple as tea
Link	https://www.youtube.com/watch?v=oQbei5JGiT8
Keywords	consent, harassment;
Description	Effective video that uses tea – inviting, serving, etc – as a clear example for what is consent.
Length	2.50 min
Target audience	teenagers, adults;

Title	The danger of a single story
Link	https://www.youtube.com/watch?v=D9lhs241zeg&t=594s
Keywords	oppression, individuality;
Description	TED talk about how stories are told from a simplistic point of view.
Length	19.16 min
Target audience	teenagers, adults;

Title	Gender Roles in Films
Link	https://www.youtube.com/watch?v=earEY0alyVY
Keywords	gender roles, films;
Description	this video shows how gender roles are stereotypically set in films
Length	5.26 min
Target audience	teenagers, adults;

Title	Like a girl
Link	https://www.youtube.com/watch?v=XjJQBjWYDTs
Keywords	harassmentstrength, stereotypes, stigma;
Description	the video shows how the perception of daily actions changes if done “like a girl”
Length	3.18 min
Target audience	teenagers, adults;

Title	I have lived as a man and a woman
Link	https://www.youtube.com/watch?v=lrYx7HaUIMY
Keywords	privilege, discrimination, inequality;
Description	TED talk by a transgender person about their experience in being treated both as a woman and a man
Length	15.24 min
Target audience	teenagers, adults;

Title	Transgender: A mother’s story
Link	https://www.youtube.com/watch?v=2ZiVPh12RQY
Keywords	transgender, bullying;
Description	in this TED talk a mother tells her story raising a transgender child, the difficulties, the joys and society’s reaction
Length	16.02 min
Target audience	teenagers, adults;

Title	Violence against women – it’s a men’s issue
Link	https://www.youtube.com/watch?v=KTvSfeCRxe8
Keywords	masculinity, gender violence, dominance;
Description	In this TED talk, the speaker discusses gender violence and underlines the importance of not blaming the victims but those who abuse.
Length	19.06 min
Target audience	teenagers, adults;

Title	Everyday sexism
Link	https://www.youtube.com/watch?v=LhjsRjC6B8U
Keywords	harassment, sexism, equality;
Description	In this TED talk, the founder of EverydaySexismProject discusses how sexism is visible on an everyday basis and acknowledges the importance of speaking out and not considering it as “normal”
Length	16.05 min
Target audience	teenagers, adults;

Title	India needs such a strong advertisement for sexual harassment like UK
Link	https://www.youtube.com/watch?v=kZktxIWxIVU
Keywords	public transport, sexual harassment;
Description	This spot invites women to report any kind of unwanted sexual behavior that might happen on public transport in order to stop this phenomenon.
Length	1.09 min
Target audience	teenagers, adults;

Title	Child brides
Link	https://www.youtube.com/watch?v=B0lwilnZG1E
Keywords	child marriage, cultural traditions, children’s rights;
Description	The video discusses the possibility of underage marriage granted by US law.
Length	7.13 min
Target audience	teenagers, adults;

Title	#metoo: how it’s changing the world
Link	https://www.youtube.com/watch?v=ATYK2svJ6eM
Keywords	sexism, sexual harassment, #metoo campaign;
Description	The video shows how the #metoo movement, that started on a small Hollywood scale has risen to global diffusion and is inspiring women all around the world helping them in their fight against gender issues.
Length	18.34 min
Target audience	teenagers, adults;

Title	10 hours of walking in NYC as a woman
Link	https://www.youtube.com/watch?v=b1XGPvbWn0A
Keywords	catcalling, harassment;
Description	The video follows a woman for a 10 hour walk and records the harassment she receives from strangers.
Length	1.56 min
Target audience	teenagers, adults;

Title	How microaggressions are like mosquito bites
Link	https://www.youtube.com/watch?v=hDd3bzA7450
Keywords	microaggression, abuse;
Description	This video shows how microaggressions can be harmful if instead of considering them as “stupid comments” people started acknowledging how harmful they can be
Length	1.58 min
Target audience	teenagers, adults;

Title	Pink or blue
Link	https://www.youtube.com/watch?v=65iC2l4KEXo
Keywords	colours, stereotypes;
Description	How gender roles are assigned from birth.
Length	3.08
Target audience	teenagers, adults;

Title	Born a girl in the wrong place
Link	https://www.youtube.com/watch?v=a4n0zcsdoN0
Keywords	female genital mutilation, migration, multiculturality;
Description	In this TED talk the speaker tells her personal story on genital mutilation, how it affected her life and how she started fighting FGM in Australia, where she currently lives.
Length	18.45 min
Target audience	teenagers, adults;

Title	Understanding the complexities of gender
Link	https://www.youtube.com/watch?v=NRcPXtqdKjE
Keywords	gender identity, society, nin-binarism;
Description	In this TED talk the speaker analyses how the gender differences between men and women that are set by society are not enough to describe the individuality of people, non-binarism and how gender should be considered as disconnected from biological sex.
Length	16.28
Target audience	teenagers, adults;

Title	Emma Watson interviews Reni Eddo Lodge
Link	https://www.youtube.com/watch?v=AwWCZI_OUsY&t=12s
Keywords	intersectionality, feminism;
Description	In this interview, the author of “Why I’m No Longer Talking About Race” discusses her experiences being a black woman in feminism and the importance of intersectionality.
Length	50.45 <i>*Note: the chapter about feminism is discussed from minute 15.45 to 30.35</i>
Target audience	teenagers, adults;

Title	True Trans
Link	https://www.youtube.com/watch?v=yKCIWuFB3vE&list=PLmK3amy7CGfGtIX6nn06P3e-9kAbX66opm&index=1
Keywords	transgender, punk rock;
Description	In this series of videos Laura, Jane Grace, singer of the punk rock band Against Me!, tells her story being a transgender woman, growing up and coming out in the punk rock scene.
Length	10 videos, each approx. 8 minutes
Target audience	teenagers, adults;

Title	Leading Lady Parts
Link	https://www.youtube.com/watch?v=fpDHNbjGivo
Keywords	gender roles, femininity, inequality, multiple discrimination, sexism;
Description	The video shows a scene of auditioning to a movie, for the “leading lady parts”. Different women audition, but they all face unrealistic and sexist expectations about how the character should be played.
Length	10 minutes
Target audience	teenagers, adults;

Title	Boys and girls on stereotypes
Link	https://www.youtube.com/watch?v=aTvGSstKd5Y
Keywords	stereotypes, gender roles, binarism, patriarchy;
Description	Children, all ages, discuss about what does “being a boy” or “being a girl” mean and whether they agree or not.
Length	2.50 min
Target audience	kids, teenagers, adults;

Title	Que es la diversidad sexual?
Link	https://www.youtube.com/watch?v=1QbTZYiQ6BA&feature=youtu.be
Keywords	biological sex, gender identity, gender expression, gender roles, sexuality;
Description	Educational video about diversity using hand?
Length	7.20 min
Target audience	spanish speakers – kids, teenagers, adults;

Title	Expressing Myself. My Way.
Link	https://www.youtube.com/watch?v=ITRdvGnpILU
Keywords	diversity, Gender identity, gender expression, biological sex;
Description	Cartoon bird characters sing a song about diversity presenting different characters and their different gender identities and expressions.
Length	3.36 min
Target audience	kids, teenagers, adults;

Title	How NOT to sexual harass someone
Link	https://www.youtube.com/watch?v=TMfStd3v330
Keywords	harassment, consent, humour, power;
Description	A handy and humouristic guide to what actually constitutes sexual harassment by comedian and presenter Rachel Parris from BBC Two.
Lenght	5.58 min
Target audience	teenagers, adults;

Title	Time for Love – Homophobia in 2018
Link	https://www.youtube.com/watch?v=anD9ZrMJT8
Keywords	LGBT, gay, homophobia;
Description	Taking place in Glasgow, the video shows what a gay couple might experience when walking hand-in-hand in a park. It talks about homophobia, shame and pride.
Length	4:27 min
Target audience	teenagers, adults;

Title	We should all be feminists (Chimimanda Ngozi Adichie)
Link	https://www.youtube.com/watch?v=hg3umXU_qWc
Keywords	feminism, intersectionality;
Description	TEDx talk by Chimimanda Ngozi Adichie (novelist and activist from Nigeria) explaining the necessity of feminism and expanding the inclusivity of feminism.
Length	30.15 min
Target audience	teenagers, adults;

Title	Violence against women– it’s a men’s issue
Link	https://www.youtube.com/watch?v=KTvSfeCRxe8
Keywords	gender-based violence, discrimination, masculinities;
Description	TEDx talk explaining the roots of gender-based violence, from the starting point of it being ‘men’s issue’– framing masculinities as the problem rather than focusing on women as victims
Length	19:06 min
Target audience	teenagers, adults;

Title	Everyday sexism
Link	https://www.youtube.com/watch?v=LhjsRjC6B8U
Keywords	sexism, discrimination, civil courage, shame, gender roles, microaggressions
Description	Laura Bates talking about her initiative: EveryDaySexism (collection of experiences of gender-based discrimination). She talks about the importance of vocalising microaggressions.
Length	16:05 min
Target audience	teenagers, adults;

Title	Male and female are binary, but people aren’t (Riley J. Dennis)
Link	https://www.youtube.com/watch?v=m2MEFj8q6rg
Keywords	(Non-) binaries, biological sex, diversity, transgender
Description	Riley J. Dennis questions our current model of biological sex classification
Length	18:16 min
Target audience	teenagers, adults;

Title	How to talk about trans people (Riley J. Dennis)
Link	https://www.youtube.com/watch?v=-ErLPd-7zVc
Keywords	language, transgender, pronouns, sensitivity;
Description	Riley J. Dennis (a transgender activist) explains how to talk about transgender people in the most sensitive, respectful and inclusive way
Length	9:01 min
Target audience	teenagers, adults;

Title	Avril Lavigne– Sk8er Boi (official music video)
Link	https://www.youtube.com/watch?v=Tly3n2b7V9k
Keywords	gender roles, gender norms, binaries, stereotypes;
Description	Interesting discussion starter for looking at gender stereotypes and popular binaries in media. “He was a boy, she was a girl, can I make it any more obvious?”...
Length	3:40 min
Target audience	everyone, young people especially;

Title	Benny– Little Game (Official Video)
Link	https://www.youtube.com/watch?v=WNr3x1kVVEc
Keywords	binaries, gender roles, stereotypes, binaries;
Description	Satirical music video challenging gender stereotypes in media. Questions socially accepted gender norms.
Length	3:58 min
Target audience	everyone, young people especially;

Title	Take Me to Church– Hozier
Link	https://www.youtube.com/watch?v=MYSVMgRr6pw&index=5&list=RDQMm80ZwSKI4fl
Keywords	religion, shame, homosexuality, homophobia;
Description	Popular song & music video which shows a gay couple being hunted by people in masks. Discusses ideas of shame and homophobia in the church, especially, but can be applied more generally for discussion;
Length	4:02 min
Target audience	teenagers, adults;

Title	Ciara– Like a Boy
Link	https://www.youtube.com/watch?v= HKH7Emy1SY
Keywords	gender roles, gender stereotypes;
Description	Song & music video challenging gender roles and stereotypes. Ciara asks how she would be treated if she were to act “like a boy”.
Length	3:57 min
Target audience	everyone, young people especially;

Title	Making Songs Gender Neutral!
Link	https://www.youtube.com/watch?v=6BU32Uzgflg
Keywords	gender neutral, popular culture, humour
Description	Funny video demonstrating how to make song lyrics gender neutral. Can be used to try out with a group.
Length	6:26 min
Target audience	kids, teenagers, adults;

Title	Against Me! Transgender Dysphoria Blues
Link	https://www.youtube.com/watch?v=pTkmsAJvJwQ
Keywords	transgender, transphobia;
Description	Song about difficulties of being transgender, from personal and societal perspective, especially about not passing.
Length	3:13 min
Target audience	adults (strong language)

Title	Tremenda Jauría– Esta noche
Link	https://www.youtube.com/watch?v=Cg2Zi5dR-Ls
Keywords	sexual empowerment, gender roles;
Description	Song (Spanish) about partying, dancing and choosing to go home alone, “No vuelvo a casa sola, mi bici me guía”, “No voy dormir contigo esta noche”
Length	3:59 min
Target audience	everyone, especially young people;

Title	Robin Thicke– Blurred Lines in combination with cover by Jessica Cook and Katherine Hughes
Link	https://www.youtube.com/watch?v=yyDUC1LUXSU and https://www.youtube.com/watch?v=0vTEbXq6yo4
Keywords	consent, sexualisation of women, gender problematics, misogyny;
Description	Controversial song & music video, criticised for sexualising & objectifying women and justifying non-consensual sex by calling consent a “blurred line”. Can be seen in the video and the lyrics “good girl”, “hottest b****”, “I know you want it”. There was a social media response– #NoBlurredLines. The cover is a parody showing a gender role reversal to expose the inequality.
Length	4:31 min
Target audience	teenagers, adults (some explicit language/ content);

6.2. MOVIES



Free to be you and me

Title	Girl
Link	https://www.imdb.com/title/tt8254556/
Keywords	transgender, girl, gender, identity;
Description	A young transgender girl in Belgium is struggling with her life dream, ballet dancing, as the changes in her body aren't going as fast as she wishes.
Length	1h 49min
Target audience	everyone, but maybe not small children, as there is a potentially shocking scene (violence)

Title	Pride
Link	https://www.youtube.com/watch?v=khbz4ncVY9o
Keywords	LGBT rights, history, activism;
Description	Tells the (true) story of how LGBT activists in the UK joined forces with the National Union of Mineworkers in the mid-1980s in their demands for recognition and rights.
Length	1h 59min
Target audience	teenagers, adults- with some strong language and references to pornography;

Title	Milk
Link	https://www.youtube.com/watch?v=s2kD-9QZ0s4
Keywords	LGBTQI+, politics, activism;
Description	The story of Harvey Milk, the first openly gay politician to be elected in California. Shows the gay community in California in the 1970s onwards, and the struggles of Harvey Milk on personal and political levels.
Length	2h 08min
Target audience	teenagers, adults- there is some sexual content and brief violence (some graphic);

How to Survive a Plague	
Title	https://www.youtube.com/watch?v=3eaAKnNGUPs
Link	activism, HIV/AIDS, LGBTQIA+, stigma;
Keywords	The story (documentary) of how committed activists in the US spoke up for victims of the HIV/AIDS epidemic in the early years, when the medical and political spheres were actively ignoring the health crisis which primarily affected vulnerable groups including the LGBTQIA+ community.
Description	
Length	1h 50min
Target audience	adults;

Title	XXY
Link	https://www.youtube.com/watch?v=pFTmunT0ujc
Keywords	intersex, gender identity, sexuality;
Description	The story of an intersex teenager in a small town in Uruguay. The main character battles with her own questions about her gender identity, whilst facing intervention from doctors and her family.
Length	1h 26min
Target audience	teenagers, adults (some nudity & sex, trigger warning: there is a scene showing sexual assault)

Title	Tomboy (French, with subtitles)
Link	https://www.youtube.com/watch?v=Jb-0ys-lcWE
Keywords	gender identity, transgender;
Description	A 10-year-old moves to a new neighbourhood and chooses to present as a boy, despite being assigned female at birth. It shows the story of growing up as a transgender person (this is not said, but strongly implied). It is heartwarming, funny and sad.
Length	1h 22min
Target audience	kids, teenagers, adults;

Title	Ma Vie en Rose (My Life in Pink) (French)
Link	https://www.youtube.com/watch?v=XOMOXGkAywA
Keywords	transgender, coming out, gender identity;
Description	A humorous and touching portrayal of a young trans-woman in upper-middle class Belgium. Ludovic sees herself as female, while others try to convince her that she is not. Her family employ a psychologist to ‘cure’ her. It’s the story of an individual, a family and a journey to acceptance.
Length	1h 28min
Target audience	kids, teenagers, adults(brief strong language);

Title	The Normal Heart
Link	https://www.youtube.com/watch?v=fZxR9XHS0H8
Keywords	HIV/AIDS, LGBTQIA+, sexual politics;
Description	A look at the early years of the HIV/AIDS crisis in New York (1980s). It follows stories from the gay community, activists, allies and the medical community. It frames the inaction within politics as a political conspiracy.
Length	2h 12min
Target audience	teenagers, adults (nudity, sex, strong language);

Title	Call Me by Your Name
Link	https://www.youtube.com/watch?v=Z9AYPxH5NTM
Keywords	
Description	Somewhere in the beautiful landscapes of northern Italy in the summer of 1983 the well educated 17-year old Elio meets American student Oliver. After some time of uncertainty about what one is thinking about the other, they develop a romantic relationship which will change both of their lives forever.
Length	2h 12min
Target audience	teenagers, adults (sexual content, nudity, some strong language);

Title	Major!
Link	https://www.youtube.com/watch?v=3Pnf36-MDLY
Keywords	transgender, genderqueer, activism, rights, care, intersectionality
Description	A documentary about the iconic Miss Major, a formerly incarcerated black transgender activist, vereran of the Stonewall Rebellion, former sex worker and community leader in the USA.
Length	1h 35min
Target audience	teenagers, adults (some strong language);

Title	Boys Don’t Cry
Link	https://www.youtube.com/watch?v=mYpUhVvfGeg
Keywords	transgender, gender identity, prejudice;
Description	A dramatisation of the true story of Brandon Teena, who identified and presented as male but was assigned female at birth. Brandon is living a happy life in a new town, when his past begins to catch up with him with tragic consequences.
Length	1h 58min
Target audience	Adults (violence, sexuality, language and drug use, trigger warning: violent sexual assault)

Title	Paris is Burning
Link	https://www.youtube.com/watch?v=78TAbjx43rk
Keywords	LGBTQIA+, drag, transgender, intersectionality, sex work;
Description	Documentary covering the drag scene in Harlem during the mid-late 1980s. Offers an insight into the community of talented, joyful, ambitious and also troubled people who were part of the scene (which includes outrageous and very entertaining ‘drag balls’).
Length	1h 11min
Target audience	teenagers, adults (sexual themes, discussion of the violent death of one individual);

Title	BPM (Beats Per Minute)
Link	https://www.youtube.com/watch?v=UVAw7JfTqBU
Keywords	HIV/AIDS, activism, LGBTQIA+;
Description	A story of love and activism. Based in Paris, members of the advocacy group ACT UP Paris demand a response from the medical/ political spheres to respond to the AIDS epidemic.
Length	2h 23min
Target audience	teenagers, adults (nudity, strong language);

Title	Erik und Erika (German language)
Link	https://www.youtube.com/watch?v=j4lXATX0YHo&t=6s
Keywords	intersex, gender roles, sport;
Description	Based on the true story of Erik/ Erika Schinegger, an Austrian (female) ski champion, who was later found to be intersex. It tells the story of Erik's personal journey to happiness and acceptance, intertwined with the public scandal and interference of individuals from the world of sport.
Length	1h 29min
Target audience	adults (some scenes of violence/ graphic medical procedures, allusions to sexual violence)

Title	Una Mujer Fantástica (A Fantastic Woman) (Spanish language)
Link	https://www.youtube.com/watch?v=PJHex4ZitgA
Keywords	transgender, LGBTQIA+, rights;
Description	A transgender woman in Chile is confronted with her lack of rights and recognition when her partner, an older man, falls ill. She is forced to confront society and judgement as she fights for recognition of her love.
Length	1h 44min
Target audience	teenagers, adults (mild sex and nudity, mild violence);

Title	Tangerine
Link	https://www.youtube.com/watch?v=fUxRxgtYtOM
Keywords	sex work, LGBTQIA+, transgender;
Description	Shot on an iPhone, Tangerine tells the story of a transgender sex worker on Christmas Eve in Hollywood searching for her boyfriend and pimp who she discovers has been cheating on her. It is a comedy-drama, a story told without glamorisation and with much humour.
Length	1h 28min
Target audience	adults (strong sexual content, nudity, very strong language, drug use)

Title	Secret Diary of a Call Girl (series)
Keywords	Sex work
Description	Series based on the popular diary of the anonymous sex worker known only as Belle de Jour. Offers a humorous and female- & sex worker-centred narrative. An alternative outlook on sex work, showing female- & sex worker-empowerment. Has been criticised by some feminists for objectifying women.
Length	Series (2007-2011)
Target audience	adults (sex scenes, strong language);

Title	Nanette
Link	https://www.youtube.com/watch?v=5aE29fiatQ0
Keywords	LGBTQIA+, gender roles, sexuality, homophobia;
Description	Hannah Gadsby is a stand-up comedian. Nanette is her final comedy set, explaining why she is giving up comedy. It is a comical yet poignant retelling of her life as a queer female comedian, and a social commentary on LGBTQIA+ issues and gender in society.
Length	1h 9min
Target audience	teenagers, adults (strong language);

Title	Import Export (German, Russian, Slovak languages- subtitled)
Link	https://www.youtube.com/watch?v=hiICAfhfhjE
Keywords	gender roles, gender stereotypes, sex work, cultural stereotypes, intersectionality;
Description	A woman from Ukraine moves to Austria in search of a better life, whilst a man from Austria migrates East for the same reason. This is the story of their journeys through physical and cultural spaces, and highlights how each one's gender impacts their similar, yet reversed, journey.
Length	2h 21min
Target audience	adults (sex, nudity, strong language);

Title	Kiki
Link	https://www.youtube.com/watch?v=QHhs7GY5ft0
Keywords	LGBTQIA+, drag, queer, pride, people of colour;
Description	A documentary about the drag scene in New York today. It is considered an unofficial sequel to Paris is Burning- offering an insight in how drag and ball culture has evolved, and also into the lives of young LGBTQIA+ people of colour 30 years on from the original film.
Length	1h 34min
Target audience	teenagers, adults (some strong language, sexual themes);

6.3. BOOKS AND ARTICLES

Title	Doing gender
Author	candace West, Don H. Zimmerman
Keywords	gender identity
Description	In this article, the authors discuss the importance of changing the conceptualisation of gender set by society.
Target audience	adults, teenagers;

Title	Goodnight stories for Rebel Girls
Author	Elena Favilli, Francesca Cavallo
Keywords	women in history, girls;
Description	This book for children features many important women of history as an example for little girls, reminding them that women can accomplish as much as men.
Target audience	kids, teenagers, adults;

Title	Gender Identity 101: The Definitive Guide To Discussing Gender
Author	West Anderson
Link	https://thebodyisnotanapology.com/magazine/gender-identity-101-the-definitive-guide-to-discussing-gender-in-the-21st-centu/
Keywords	gender, binarism, power, sexuality;
Description	In this article, the author gives an overview on gender, that he considers as a social construct, all its components and how it maintains power structures.
Target audience	teenagers, adults;

Title	We should all be feminists
Link	Chimamanda Ngozi Adichie
Keywords	essay, personal reflection;
Description	Adapted from her TEDx talk, Chimimanda discusses her ideas on feminism for the 21st century. She argues for an inclusive feminism which looks beyond Western realities.
Target audience	teenagers, adults;

Title	Bad Feminist
Author	Roxane Gay
Keywords	personal reflection, feminism;
Description	A personal journey of the author, on her growth as a woman of colour and also as a feminist. Coincides with a critique on the journey of feminism itself.
Target audience	teenagers, adults;

Title	Hunger: A Memoir of (My) Body
Author	Roxane Gay
Keywords	body image, self-care;
Description	The author explores her own relationship with her body and with food, and her journey to self-love. Acts as a reflection of many shared anxieties and how these are often gendered.
Target audience	teenagers, adults;

Title	The ABC of LGBT+
Author	Ashley Mardell
Keywords	LGBTQIA+, allies;
Description	An introduction to LGBTQIA+ issues, vocabulary and identities written by a prominent YouTuber.
Target audience	adults;

Title	Gender Trouble
Author	Judith Butler
Keywords	queer theory, gender performance, feminism (third-wave), social construction, heteronormativity;
Description	Judith Butler is a prominent third-wave feminist and queer theorist. She introduces the idea of ‘gender performativity’- the concept that gender is something we enact based on social constructions of gender. It is also a critique of heteronormativity.
Target audience	adults;

7. Dictionary ¹

Abrosexual

individual that has a flux/ fluctuant and/or rapidly changing sexuality that fluctuates between different sexualities

Abuse

any action that intentionally harms or injures another person, it can be physical or psychological

Advocate

(noun) person who actively works to end intolerance, educate others, and support social equity for a marginalised group
(verb) to actively support/plea in favor of a particular cause, the action of working to end intolerance, educate others, etc

Ageism

prejudice or discrimination against a particular age-group and especially the elderly

Agender

denoting or relating to a person who does not identify themselves as having a particular gender

Ally

typically straight- or cis-identified person who supports, and respects for members of the LGBTQIA+ community

Androgynous

individual that has neither specifically feminine or masculine traits and/or expression, or the combination of both

Aromantic

individual who does not experience romantic attraction. A person who is aromantic does not have to be asexual

Asexual

designation for people who lack feelings of sexual attraction and/or sexual desire. A person who is asexual does not have to be aromantic. It can be used as an umbrella term for demi- and greysexual

Bigender

person who fluctuates between traditionally female and male gender-based behavior and identities, identifying with both genders (and sometimes a third gender)

Biphobia

range of negative attitudes (e.g., fear, anger, intolerance, resentment, denial, or discomfort) that one may have/ express towards bisexual individuals. Biphobia can come from and be seen within the queer community as well as straight society. It can take the form of denial that bisexuality is a genuine sexual orientation, or of negative stereotypes about people who are bisexual (such as the beliefs that they are promiscuous or dishonest)

Bisexual

person emotionally, physically, and/or sexually attracted to men/men-identified people and women/women-identified people. Other individuals may use this to indicate an attraction to individuals who identify outside of the gender binary as well and may use bisexual as a way to indicate an interest in more than one gender or sex. This attraction does not have to be equally split or indicate a level of interest that is the same across the genders or sexes an individual may be attracted to

Body-positivity

acceptance and appreciation of all human body types. It is rooted in the belief that all human beings should have a positive body image, and be accepting of their own bodies as well as the bodies of others

Butch

person who identifies as masculine, whether it be physically, mentally or emotionally. It is sometimes used as a derogatory term for lesbians, but is also be claimed as an affirmative identity label

Chauvinism

belief that men are superior to women

Civil courage

brave behavior that intends to enforce ethical norms without considering one's own social costs (potential risk)

Cisgender

when one's gender identity matches the gender assignment given at birth. This is used to describe anyone who is not transgender. "Cis" is latin for "on this side of"

Cissexism

institutionalised assumption that everyone is cisgender and/or that being cisgender is inherently superior to and preferable to any other gender identity or expression

Consent

permission for something to happen or agreement to do something that is proposed or done by another. It has not to be necessarily verbal

Coming out

developmental process in which a person acknowledges, accepts, and appreciates his or her sexual orientation, gender identity, or sex identity. Coming out is a lifelong process, starting with coming out to oneself and then to others

Cross-dressing

act of wearing items of clothing and other accoutrements commonly associated with the opposite sex within a particular society. It has been often assumed that the connotation is directly correlated with behaviors of transgender identity or sexual, fetishist, and homosexual

behavior, but the term itself does not imply any motives and is not synonymous to one's gender identity or sexuality. Cross-dressers were previously referred to as transvestites, although this term is largely considered obsolete and pejorative nowadays

Demisexual

individual who does not experience sexual attraction unless they have formed a strong emotional connection with another individual, often within a romantic relationship

Depathologisation

of trans identities, means that being trans should no longer be viewed or characterised as psychologically abnormal. The WHO has recently depathologised trans people in their latest iteration of the ICD moving it from the mental health chapter to sexual health. however it is still listed as a mental disorder in the diagnostic and statistical manual (DSM-5) which is used by psychiatrists globally.

Drag

person who dresses and acts in a way to caricature stereotypically a certain gender, normally by performing exaggerated gender roles, for the purpose of entertainment

- a. **Drag Queen** – man/man-identified person who dresses as or impersonates a woman for performative purposes
- b. **Drag King** – woman/woman-identified person who dresses as or impersonates a man for performative purposes
- c. **Drag Bio** – woman/woman-identified person (Bio Queen) or a man/man-identified person (Bio King) who dresses and performs the role of its own gender for performative purposes

*** Originally, DRAG was used as an acronym for "Dressed Resembling A Girl". The term is said to date back to Shakespearean times when male theatrical actors would play female roles.*

Dyke

term referring to a masculine presenting lesbian. While often used derogatorily, it can be adopted affirmatively by many lesbians (and not necessarily masculine ones) as a positive self-identity term

Exotification

to aestheticise or sexualise difference, racial or otherwise, for sexual or nonsexual purposes

Fag(got)

derogatory term referring to a gay person, or someone perceived as queer. Occasionally used as a self-identifying affirming term by some gay men, at times in the shortened form 'fag'

Feminine

attributes, behaviors, and roles generally associated with the social constructed conception of girls and women within a particular society

Feminism

range of political movements, ideologies, and social movements that share a common goal: to define, establish, and achieve political, economic, personal, and social equality of all genders and identities

Femmephobia

hatred of all people who are perceived as femme, feminine, effeminate, and/or twink regardless of their gender. A direct result of femmephobia is the oppression of anybody whose gender presentation is in any way classified as being on the female-end of the gender binary due to their fashion sense, behaviour, or mannerisms

Gay

term mainly used to describe men/men-identified people who are attracted to men/men-identified people. However, it is also commonly used when referring to all individuals who are primarily emotionally, physically, and/or sexually attracted to members of the same sex and/or gender

Gender

traditionally refers to the social and cultural construct of being a man or a woman. Gender exists independently of sex, and an individual's gender does not always correspond with the sex assigned at birth

Gender assigned at birth

designation of male, female or otherwise that new-born children are typically given based on their sex characteristics

Gender binary (gender binarism)

classification of sex and gender into two distinct, opposite and disconnected forms of masculine and feminine

Gender confirmation (or reassignment/realignment)

many trans people undergo medical procedures, including hormone replacement and surgery, to align their bodies to their gender. This has several names, but is most often called gender confirmation or gender reassignment. It is also sometimes referred to as sex reassignment, though this term is falling out of use

Gender dysphoria

deep discontent or anxiety someone can feel when they experience incongruence between their gender identity and their bodies or social role

Gender expression

manner in which we present ourselves to the world through clothes, voice, haircut, or mannerisms. Gender expression is considered as a spectrum, with most people falling on either male or female

Gender fluid

gender fluid is a gender identity best described as a dynamic mix of male and female. A person who is gender fluid may always feel like a mix of the two traditional genders, but may feel more man some days, and more woman other days

Gender identity

internal perception of one's gender (can be male, female, or otherwise). It may not correspond to the one assigned at birth. Gender identity is considered as a spectrum, with most people falling on either male or female

Gender neutrality (gender-neutralism, gender neutrality movement)

describes the idea that policies, language, and other social institutions should avoid distinguishing roles according to people's sex or gender, in order to avoid discrimination arising from the impression that there are social roles for which one gender is more suited than another

Gender non-binary

term for people whose gender is outside the gender binarism. This can include people who are neither male nor female, somewhere in between, both or otherwise. It is an umbrella term covering many different identities

Gender non conforming

someone whose gender presentation does not align in a predicted fashion with gender-based expectations

Gender role

socially constructed and culturally specific behaviors and appearance expectations imposed on men and women. Stereotypical and social-constructed gender roles for boys/men and girls/women are often seen to be regressive and harmful when imposed on young people

Heterosexism

institutionalised assumption that everyone is heterosexual and/or that heterosexuality is inherently superior to and preferable to any other sexual orientation

Heterosexual

person primarily emotionally, physically, and/or sexually attracted to members of the opposite sex and/or gender. Also known as straight

Homosexual

person primarily emotionally, physically, and/or sexually attracted to members of the same sex and/or gender

Homophobia

umbrella term for a range of negative attitudes (e.g., fear, anger, intolerance, resentment, erasure, or discomfort) that one may have towards members of LGBTQIA+ community. The term can also connote a fear, disgust, or dislike of being perceived as LGBTQIA+

Intersectionality

interconnected nature of social categorisations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or disadvantage

Intersexuality

general term used for a variety of conditions in which a person is born with a reproductive or sexual anatomy that doesn't seem to fit the typical definitions of female or male. Intersex people were previously referred to as hermaphrodites, but nowadays such terms have fallen out of favor, as it's considered to be misleading, stigmatizing, and scientifically specious

Lesbian

term used to describe women/women-identified people attracted emotionally, physically, and/or sexually to other women/women-identified people

LGBTQIA+

acronym in which each letter can stand for multiple things: Lesbian, Gay/Genderqueer/Gender fluid, Bisexual/Bigender, Trans*(as an umbrella term)/Transgender, Queer/Questioning, Intersex, Asexual/Aromantic/Agender/Abrosexual and the + is meant to represent those not fitting into these. Currently it's the most inclusive term for those in this community, and it also serves as a symbol of their movement for equal rights.

Masculine

attributes, behaviors, and roles generally associated with the social constructed conception of boys and men within a particular society

Microaggressions

brief and commonplace daily verbal, behavioural, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative prejudicial slights and insults toward any marginalised group

Misogyny

hatred of, contempt for, or prejudice against women and/or girls. Misogyny is manifest in numerous ways, including social exclusion, sex discrimination, hostility, androcentrism, patriarchy, male privilege, belittling of women, violence against women, and sexual objectification

Monogamous relationship

form of relationship in which an individual has only one sexual, romantic and/or affective partner at any one time

Non-monogamous relationships

umbrella term for every practice or philosophy of intimate relationship that does not strictly hew to the standards of monogamy, particularly that of having only one person with whom to exchange sex, love, and/or affection at any one time

a. Group marriage – several people forming a single familial unit, with each considered to be married to one another

b. Poly families – similar to group marriage, but the members may not consider themselves married to all other members

c. Polyfidelity – participants of this kind of relationship have multiple partners but restrict sexual activity to within a certain group

d. Open relationship (incl. open marriage) – one or both members of a committed (or married) couple have the express freedom to become sexually active with others

e. Polyamory – participants have or may have more than one affective relationship

f. Polygamy – one person in a relationship that is married to multiple partners

i. Polyandry – women having multiple husbands

ii. Polygyny – men having multiple wives

g. Relationship anarchy – practice of forming relationships of all types (sexual, romantic, platonic, familial) which are not bound by societal norms or rules but rather focus on what the people involved mutually agree on

Norm

standard for evaluating or making judgments about behaviors or outcomes

Normativity

phenomenon in human societies of designating some actions or outcomes as good, desirable or permissible and others as bad, undesirable or impermissible according to a certain norm

a. Heteronormativity – belief that heterosexuality is the norm or default sexual orientation and that sexual and marital relations should only fit between people of opposite sex. It assumes that that people fall into distinct and complementary genders –male and female– with natural roles in life. A “heteronormative” view therefore involves alignment of biological sex, sexuality, gender identity and gender roles. Heteronormativity is often linked to heterosexism and homophobia

b. Cisnormativity – assumption that all individuals are cisgender, and that they should present “cisgendered” identities and expressions. A “cisnormative” view therefore involves alignment of biological sex, gender identity and gender expression. The heteronormativity definition comprises cisnormativity, while being cisnormative doesn't necessarily mean being heteronormative, as sexuality remains apart of the definition

Pansexual

individual who experiences sexual, romantic or emotional attraction towards people regardless of their sex or gender identity. Pansexual people assert that gender and sex are not determining factors in their romantic or sexual attraction to others.

Patriarchy

general structure or social system of gender-based hierarchy in which males hold primary power and pre-dominate in roles of political leadership, moral authority, social privilege and control of property

Pink washing

variety of marketing and political strategies aimed at promoting products, countries, people or entities through an appeal to gay-friendliness, in order to be perceived as progressive, modern and tolerant

Queer

(a) umbrella term for sexual and gender minorities who don't identify as cisgender and/or cisnormative

(b) umbrella term used for those not fitting cultural or traditionally structured norms around sexuality and/or gender identity and expression. Queer can be a label claimed by a person who feels that they personally don't fit into dominant norms, due to their own gender identity and/or expression, sexual practices, relationship style, etc

(c) umbrella term to refer to all LGBTQIA+ people. Nowadays it is used as a political statement, which advocates breaking binary thinking and seeing both sexual orientation and gender identity as potential ly fluid

Questioning

person who questions their sexual orientation or gender identity and does not necessarily identify as something

Sex

set of multiple biological attributes of a person's body associated with characterisations of male, female or otherwise. This includes genitalia, chromosomes, hormone levels and other physiological factors. Sex is considered as a spectrum, with most people falling on either male or female

Sex-positivity

term used to describe the nonjudgmental attitudes, openness, freedom, and liberation about sexuality and sexual expression

Sexual attraction

affinity for someone that evokes the want to engage in physical intimate behavior (e.g., kissing, touching, intercourse), experienced in varying degrees (from little-to-non, to intense)

Sexual orientation

type of sexual, romantic, emotional/spiritual attraction one feels for others, often but not only labeled based on the gender relationship between the person and the people they are attracted to (often mistakenly referred to as sexual preference)

Sexual preference

types of sexual intercourse, stimulation, and gratification one likes to receive and participate in

Spectrum (gender/sexuality spectrum)

diagram used to describe gender identity, gender expression or sexuality that is more inclusive than the gender/sexuality scale. As opposed to having only two endpoints, male and female, and then some gray area in the middle, the spectrum is represented as as a sort of circle split into thirds by three arrows. One arrow, labeled x, represents “male”. The second represents “female”, labeled as y. The third, labeled as z, represents the neutral, androgynous or bi/pansexual. Through this, the spectrum allows for those with non-binary identities or sexualities to be recognised

Transgender (trans*)

umbrella term for people whose gender identity and/or expression is different to the gender assigned at birth. This includes trans men, trans women and non-binary. It is used to describe anyone who is not cisgender. Transgender should be used as an adjective (e.g. “a transgender person”)

Transition

process which many trans people go through to change some or all of the following: social presentation, gender role, legal documents and/or bodies to better reflect their identities. This can involve changing names, attaining gender recognition, adjusting their gender expression, and undergoing medical interventions. Not all trans people transition, and transition is a personal process which means very different things to different people

Transmisogyny

intersection of transphobia and misogyny

Transphobia

analogous to homophobia, this is the hatred or prejudice against trans people. This can take many forms, including violence, bullying, social rejection and discrimination by institutions

Transsexual

medical and legal term typically used to describe a trans man or woman who transitions medically, legally and socially. It is used by some trans people to describe themselves, though is falling out of common use. It should not be used to describe a trans person unless at their request

¹ The definitions in this chapter are based on mainly these sources:

Transgender Europe – <https://tgeu.org/glossary/>

Sail NI – Supporting Trans Youth, Guidance for supporting trans & non-binary young people in formal and non-formal education – <https://sailni.com/education>

ALGBTICAL – Association of Lesbian, Gay Bisexual & Transgender Issues in Counseling of Alabama
<https://www.algbtical.org/2A%20GLOSSARY.htm>

An discussions on the trainings and seminars based on the previous knowledge of participants.



