

A Manual for Youth Workers and Teachers

RAINBOW IN THE POCKET

*Addressing LGBT+
Topics through Art*



LEGEBITRA

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Addressing LGBT+ Topics through Art

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INTRODUCTION

The manual *Rainbow in the Pocket: Addressing LGBT+ Topics through Art* was developed as part of the strategic partnership Erasmus+ Perform2Reform.¹

The Perform2Reform project aims at raising the quality of youth work and education in gender and sexuality diversity all over Europe.

Five different organisations from five countries participate; Stichting art. 1 from the Netherlands, Accept – Lesbian, Gay, Bisexual, Trans (LGBT) Cyprus from Cyprus, Helsinki Committee for Human Rights of the Republic of Macedonia from North Macedonia, Omilos UNESCO Neon Thessalonikis from Greece and the Društvo informacijski center Legebitra from Slovenia.

The content and methodology presented in the manual are the work of three authors, and all the additional materials and illustrations were done by two artists.

Twenty-two-year-old Legebitra user and volunteer Dajana Šišić - Didi is interested in loads of things; mainly following their love for illustration. Their drawings reflect activism and the author's emotions. They are working towards a creative path to personal growth and success.

Artist, artist and trainer Filip Vurnik identifies as a demiboy, which is a trans masculine non-binary identity. They are completing their studies in Art Pedagogy at the Faculty of Education in Ljubljana. They are a trainer at Legebitra's youth camps and workshops, and since 2018 they have been a trainer at the Pride Association. They mostly express themselves through art and music, and they have been using them for LGBT+ activist purposes since 2015.

Trans masculine non-binary activist and trainer Laura Pihlar has a degree in Special and Rehabilitation Pedagogy. They have been developing and conducting youth workshops at DIC Legebitra since 2017. They have participated in national and international self-organised LGBT+ initiatives. Using a variety of approaches, they try to acquaint young curious people with activism.

Non-binary bisexual trainer and activist Katja Sešek holds a master's degree in Social Work. They have been working with non-governmental and governmental organisations and institutions since 2010. They have been a licensed national human rights trainer (Council of Europe's Compass) since 2013, and they have carried out over 400 hours of educational and experiential workshops and courses.

¹ The LGBT+ abbreviation is explained in the chapter "Glossary".

WHY THIS MANUAL

Each school experiences its share of bullying, violence, insults, prejudice and stereotypes based on the students' personal circumstances. Schools deal with the violence to the best of their competences and expertise. Experience shows that any successful dealing with and prevention of such violence primarily depends on the educators' professional qualifications and continual training.

Experience shows that teachers do not intervene often enough to prevent verbal as well as physical violence when it does not take place directly in their presence. Moreover, they are often unsure about how to react.

The study *Homofobija na naši šoli* (Homophobia at Our School, Magić, Swierszcz 2012) included 323 educators, mostly teachers from all of Slovenia's statistical regions, and 14 teachers from three different schools participated in the second part of the study (focus groups). The findings show that the teachers (N = 216) were relatively poorly informed about the different provisions regarding violence and discrimination. Sixty per cent of the respondents said that homosexuality should be part of syllabuses, at least for some school subjects.

A study on the everyday life of gays and lesbians in Slovenia (N = 445) (Švab, Kuhar 2005) revealed that in 2003 53% of the respondents reported having experienced violence in the school due to their sexual orientation. A research on the everyday life of young homosexuals reached similar conclusions (Društvo informacijski center Legebitra 2007). It showed that over a tenth of the responding homosexual students frequently faced (mostly verbal) violence in the school space that was the consequence of their sexual orientation. More than 35% of the respondents had at least one experience of violence in the school because of their sexual orientation.

In a study on the lack of legal information in the LGBT+ community and the everyday life of gays and lesbians (Kuhar, Švab 2014), 30% of the respondents stated that they were discriminated against during (primary or secondary) school because of their sexual orientation. Almost 17% of those who had experienced discrimination or harassment reported that the perpetrators were teachers. A comparison of the two studies (Švab Kuhar 2005 and Kuhar, Švab 2014) shows that in the 2014 sample violence in the

school occurred more frequently: in 2014 twice as many (44%) respondents reported having been victims of peer violence because of their sexual orientation than in 2003 (22%).

A study on the everyday life of young LGBT+ people (Društvo Parada ponosa 2017) with 751 participants revealed that 54% of them were not out to any teacher and 66% were not out to any educator. They were generally accepted by 65% of their school friends, 52% of their teachers and 48% of other educators. Here, however, we should take account of the large share of those young LGBT+ people who were not out at all – LGBT+ youngsters apply selectivity as a protective strategy when coming out. Some respondents said they felt completely unaccepted by their teachers (17%) and other school educators (18%). The space where they faced most violence and/or discrimination was the street (39%), followed by the school or university (29%).

A study of the needs of transgender persons in Slovenia (Zavod TransAkcija and Društvo Legebitra 2015) with 65 transgender and cisgender non-normative respondents demonstrated that 69% of the participants experienced discrimination in their everyday lives and/or had other negative experiences because of their gender identity. Forty-five per cent of the respondents experienced discrimination in public institutions with public services (the post office, shops), 43% in primary and/or secondary school, 39% at home, 24% at work, 10% at university and 6% at the doctor's. Thirty-nine per cent added "other", too.

The European Union Agency for Fundamental Rights (the Fundamental Rights Agency; FRA 2012) prepared a report based on the most comprehensive study done in the EU and Croatia with 93,000 LGBT+ participants (lesbian, gay, bisexual, transgender persons). The study describes their experiences of violence and discrimination based on sexual orientation and gender identity. The findings regarding education show that more than 8 out of 10 respondents under the age of 18 years in each EU member state had heard or witnessed negative comments about the school friends that were assumed to be LGBT+. Sixty-nine per cent of the respondents said they had witnessed such events in school. Sixty-seven per cent said that they had frequently or always hid the fact they were LGBT+ when in school before the age of 18.

The workshops included in this manual are the ideas and methodological work of a young group of authors who are part of the LGBT+ community in Slovenia. The topics that the workshops cover are recognised as relevant in educating about social inequalities, LGBT+ issues, privileges and positions of power.

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HETERONORMATIVITY AND CISNORMATIVITY²

Heteronormativity is one of the hegemonic discourses of the West – as an epistemological basis, as social thinking, as a matrix that defines society.

The term “heteronormativity” was developed by queer theory; it was first used by Michael Warner in *Fear of a Queer Planet: Queer Politics and Social Theory* (1993), but terms like “compulsory heterosexuality”, “heterosexism” and “heteropatriarchy” had already been part of feminist theories. The concept of heteronormativity is not limited to sexual orientation and the hegemony of heterosexuality; rather, it shifts the conceptual focus away from minority and identity politics that strive towards social assimilation (Warner 1993). The notion of heteronormativity challenges and questions the dominant structure of genders and the role of heterosexuality. This conceptual shift is the essence of queer politics, studies and theories (Warner 1993; Castro Varela et al. 2011).

According to Randi Gressgård (2011), the heteronormativity matrix includes assumptions about lifestyles; it does not only signify that we are all presumed to be heterosexual, although it is possible to understand it as describing the hegemony of heterosexuality. Heteronormativity genders our bodies as soon as we are born or even before that. It enables only two separate genders, which are presented as opposite and complementary, and it normalises those whose gender identities and gender expressions accord with the gender they were assigned at birth. This is called cisnormativity. Based on what our genitalia look like, we are given a prescribed life form and faced with social expectations regarding our behaviour and feelings. We are assigned a gender that is supposed to match our genitalia, which includes social norms and roles. As soon as we are born the dogmatism of biological determinism kicks in, squeezing us into one of the two created genders.

“Biological determinism is a set of assumptions and beliefs that body elements have an almost [...] dogmatic position which is impossible to question since it is seen as natural. Anatomy, chromosomes, genotypes, etc. are perceived as the determinants of people’s identification and behaviour – all of it within the binary gender system. Biological determinists believe that a person’s gender identity originates exclusively in the person’s body; it is the body that defines gender identity and socially appropriate gender roles.” (Koletnik 2014). Heterosexuality is always subconsciously presumed and it is a big part of heteronormativity that

is omnipresent and consequently invisible. This is exactly how heteronormativity creates social power – just as whiteness is seen as racelessness in some places. At the very moment when a person breaks a norm that norm becomes visible and made aware of. The person who breaks it is seen as a threat to those who follow (and reinforce) the norm and, consequently, to the existing social order. Breaking norms is undesired, especially if it opposes the dominant morality, if it is not profitable and fights against economic exploitation, because it casts doubt over the existing order that the norms maintain (Mencin Čeplak 2008).

Following biological determinism, heteronormativity allows for only two gender roles – male and female – that have socially constructed forms of manifestation. Socialisation serves as a way of delimiting the script of each gender role. The ubiquity of heteronormativity makes us unaware of the fact that gender roles are socially constructed, ascribed to us, that we are taught them and that they do not originate naturally in us. The belief that something is natural prevents us from questioning it. It puts us in a hopeless position where the natural is perceived as an unchangeable fact. This naturalises social constructs. The assumption about the binary gender system preserves the belief in a direct link between sex and gender, which maintains that gender is only a reflection of sex. However, sex (just like gender) is constructed in each specific society and as such (socially constructed) it seems to be limited, binary and ultimately true, pre-social (Butler 2001). Non-heterosexuality is not discredited and discriminated against because of sexual practices themselves, but because of the transgression of socially constructed and attributed gender roles and the norms of a socially defined gender.

Social workers, youth workers and teachers come across oppression and privilege in their everyday practice, which provides them with a good basis for the deconstruction of self-evident binary assumptions (including those that are not directly related to gender). Wahab et al. (2015) write that the research that actively destabilises or questions self-evident constructs offers opportunities to present the complexities of actual realities. The ubiquitous heteronormativity and cisnormativity create expectations that we are all heterosexual and cisgender. Fish (2012) writes that these assumptions have a great impact on LGBT+ individuals’ decisions about entering the system of social services.

² This chapter summarises Ivačić, Sešek 2015 and Sešek 2018.

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INTERSECTIONALITY³

The concepts of intersectionality and those advanced by third-wave feminism enable us to observe how different norms function in creating an individual's identities or queer (dis-)identities. They help us hear the individual's narrative with as many as possible of their ascribed or adopted identities regarding gender, sexuality, ethnicity, handicap, religion, nationality (the list is not complete; it is open-ended) or queer (dis-) identities. When adopting an intersectional point of view, we open up a space for people's actual, lived realities.

The concept of intersectionality originates in the USA and it was developed to highlight and question the position of middle-class white women in women's movements and

black men in anti-racist movements. The intersectionality theory describes how the identities that the subject adopts throughout life or that are ascribed to them create new platforms that make it possible for the subject to make sense of the world around them and to be positioned in society (Crenshaw 1991).

Intersectionality is an analytical concept we can apply to analyse and understand social inequalities at both micro and macro levels. The method of intersectionality should be related to power relations, in particular locations and contexts (Christensen and Jensen 2012).

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³This chapter summarises Sešek 2018.

SAFE(R) SPACES AND USING ART

It is hard to make a space safe for all participants in a workshop or activity, but we should really do our best to make it as safe as possible. As trainers we certainly bear more responsibility and social power, also in experiential workshops, but we co-create the space and workshop together with the participants. In short: the group as a whole is responsible for the creation of a safer space, and the trainer has to carry out the workshop so as to enable this to happen.

The manual in front of you – *Rainbow in the Pocket* – contains experiential workshops in which the participants are part of the action of each workshop. They do not include frontal lectures; rather, the participants contribute to how the issues are developed. The manual includes informal methods of experiential learning (for more on experiential learning, see Kolb 1984) and a variety of art tools.

Learning through art stimulates a more in-depth knowledge acquisition as well as creative thinking. It enables linking the concepts and issues that we may perceive as completely unconnected at first glance (Krofljč 2010).

Integrating art into education pays off in formal education, too. It can contribute to more effective learning and to achieving educational goals such as social values, critical thinking, research skills (Kocjančič et al. 2011: 4 and Panić 2013: 32). Integrating art into education creates a space that children and adolescents will see as challenging, interesting, encouraging and motivational (Panić 2013: 32). Art tools help us achieve the goals, because art encourages creative thinking, making it possible for children and adolescents to learn the concepts through practical demonstrations of LGBT+ topics.

It is important for any type of learning, especially experiential learning, that learners feel (relatively) safe and respected and that there is a space which is theirs.

“Generally, creating a safe space means setting up some ground rules and principles, so that people can express their thoughts without the fear of being silenced, discriminated, oppressed, and that everyone respects each other.” (IGLYO 2016: 56)

INTRODUCTION CIRCLE

To create adequate group dynamics and a safer space, it is important that each participant introduces themselves at the beginning. In addition to their name, they should also tell the pronoun, that is the grammatical gender, they want



to be addressed with (she, he, they, etc.). The name and pronoun can be accompanied with a personal gesture or another introductory activity.

THE RULES OF THE GROUP

We develop the rules of the group that should be followed together with the group. It is helpful to write the rules down and put them on a clearly visible place, because this makes it possible to refer back to them at any time during the workshop. We remind the participants to respect them and encourage the actions that help create and maintain a safer space.

Below are some examples of rules that you can recommend to your groups:

- The rule of respect for privacy/anonymity. Whatever is said in the group stays in the group. This means that we do not talk about other participants' experiences to other friends, school friends, etc. We can only talk about our own experiences.
- One person speaks at a time. This rule encourages active listening and mutual respect. When a person speaks, all other participants remain silent.
- We listen to each other actively and communicate respectfully. We are allowed to express our views but we are not allowed to be hostile or offensive towards anybody. We mainly speak from our own experiences and speak about ourselves.
- “I” sentences. When expressing our opinions, we only talk about our own opinions without generalising them to suggest society's universal rules.
- When participating in the workshop, we do our best, which means that some participants can be mostly listeners.

ASSESSING THE SITUATION IN THE GROUP

To improve group dynamics, create a safer space and chair the workshop more easily, it is recommended that you assess the situation in the group at the beginning. Ask about the participants' expectations, fears and their views on what they, as individuals, can contribute to the

workshop/process/group. This can be achieved with a variety of methods, including a general discussion as well as anonymously with notes on sheets of paper, posters, etc.

A safer space means something different to each one of us; therefore, it is important that we take enough time before each workshop to lay the foundations for a safer space.

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GLOSSARY

This is a glossary that explains some basic terms and concepts you will encounter during the workshops. At the end there are also brief guidelines on addressing people.

Let us start with the abbreviation:

Lesbians: homosexual cis- or trans women.

Gays: homosexual cis- or trans men.

Bisexual people: people who are attracted to more than one gender.

Transgender people: people who do not identify with the gender they were assigned at birth.

Queer – (see below).

Questioning: people who have not defined their gender identity or sexual orientation (yet).

Intersex people: people with physical anatomy and biological and sex characteristics (external or internal genitals, chromosomes, gonads, etc.) that make it impossible for them to be assigned either masculine or feminine gender, which is among the first steps of moulding individuals into the binary gender system that the newborn are subjected to.

Asexual people: Since all sexual orientations are found on a spectrum and individual people experience them differently, it is difficult to describe asexuality with a comprehensive definition. The most frequently used definition is the one proposed by AVEN (Asexual Visibility and Education Network): “An asexual person does not experience sexual attraction.” This definition is similar to definitions of other sexual orientations in that they describe experiences of attraction rather than behaviour. Asexual people may desire sex and enjoy it, but most of them do not. So another definition is often used: “Asexual people do not desire sex.” However, some asexuals are indifferent to sex, whereas others feel disgusted by or uncomfortable with it. The terms “asexuality” and “asexual spectrum” are frequently used as an umbrella term for all individuals who experience sexual attraction as a weak or infrequent emotion or an emotion experienced only in connection with personal closeness (demisexual and grey identities). The Slovenian asexual community is working towards a safer space for people with any of these experiences.

The + indicates that the LGBT+ community includes many other (dis-)identities, which are less generally recognised.

Bisexuality is the sexual and/or romantic attraction of the

people who are attracted by people of more than one gender, not necessarily at the same time and not necessarily in the same way or to the same degree.

Cisgender identities are gender identities where the gender identity of the individual matches the gender they were assigned at birth.

Coming out is a process during which the individual tells themselves and/or others about their sexual orientation and/or gender identity. It is a life-long process occurring on a daily basis.

Gender expression is the visible representation of the individual's gender identity. Gender expression manifests itself through clothes, make-up, hairstyle, (not) shaving hairy parts of the body, body posture, mannerisms, behaviour in public and private social environments. Gender expression may or may not match the gender roles/identities defined by the binary gender system. For instance, my gender expression can change depending on my mood on a specific day or during a period. I like wearing make-up and I identify as male, and I don't like it when people presume what my gender identity or sexual orientation are.

Gender identity is the individual's personal identity and personal experiencing of their own gender. Gender identity may match the individual's gender expression, but not necessarily.

Homophobia is defined as irrational fear, intolerance and hatred towards homosexuals – lesbians and gays – or the people who are assumed to be homosexual. Such negative emotions and beliefs are used to justify the myths, stereotypes and discrimination, which frequently leads to violence against lesbians and gays.

Identity politics encompass political activities or movements based on cultural, ethnic, sexual, racial, religious or social interests categorising a particular shared identity. Identity politics overlook intersectionality and generalise political interests onto all the individuals with a particular personal circumstance.

Intersectionality is a concept describing a set of more personal circumstances on the basis of which individuals are discriminated against or privileged. None of the circumstances should be dealt with in isolation, because all of them link up to create a specific reality.

Intersexuality is a biological/physical ambiguity regarding sex in the binary notions of male or female bodies that makes it impossible to assign a newborn baby an exclusively male or female sex. Intersex people have an atypical development of chromosomes, gonads, reproductive organs, or genitals. Degrees of intersexuality differ. An average of

1 in 200 babies is born with an intersex body. Medicine classifies atypical sex development (intersexuality) as a disorder of sex development. The infant's sex is determined by doctors with the help of medical tests. If the child has a Y chromosome and an adequate penis (at least 2.5 cm) or a penis that doctors believe can be reconstructed, the child is assigned male sex. If the child has a Y chromosome and an inadequate penis or a penis that doctors believe cannot be reconstructed, the child is assigned female sex. The genitals of the child will be surgically altered to look as similar as possible to what is socially perceived as "women's genitals". The procedure includes vaginal construction and clitoral reduction surgeries.

Non-binary is an umbrella term covering gender identities beyond the binary (male/female) gender system. It includes all the gender identities that are neither male nor female. The term can also denote an independent gender identity that requires no further clarification. Like gender-queer, non-binary gender identities include a number of gender identities beyond the binary gender system such as agender, neutrois, bigender, etc.

Pansexuality is the sexual, aesthetic, love, romantic, etc. attraction towards people regardless of their gender.

Passing is easiest to explain with an example. The term mostly refers to the transgender people who want society's recognition, primarily within the binary gender system. For instance, a person who was assigned female gender at birth self-identifies as male and, due to the person's gender expression, society perceives them as a man. We say that the person passes.

Queer is a critique of all kinds of normative sexual orientations (heteronormativity, homonormativity). Queer theory emphasises diversity and opposes the gay and lesbian movement that strives towards presenting homosexuality

as just as "normal" as heterosexuality. It also opposes identity politics, maintaining that it is impossible to define as queer – one can only live queer values. Queer rejects assimilation and normalisation, opposes the concepts of normality and is critical not only of heteronormativity but also of wars, the family, same-sex marriage and the assimilationist politics of lesbian and gay movements. In its critique, queer employs unconventional political strategies (civil disobedience, performativity, etc.) and actively participates in other social movements. It is important to highlight that queer is not a synonym for LGBT+ (although it is sometimes used in that way), but a separate (anti-)identity. The term itself is a re-appropriation of the English word "queer", which – historically – had negative, offensive connotations.

Sexual orientation is a romantic and/or emotional and/or sexual attraction for one or more genders, for the gender that is the same as yours or not.

A transgender person is a person whose gender identity is not cisgender; the gender that transgender people are assigned at birth does not match the gender identity and/or gender expression that they feel and identify with. Transgender people experience an incongruity between their own gender identity and the one they are assigned by society. Transgender people may seek hormone therapy and/or surgery to adapt their external appearance to their gender identity.

Use the pronouns(s) that the individuals use for themselves. If you are uncertain about what pronoun(s) a person uses, listen to how they refer to themselves; alternatively, ask the person what pronoun(s) they want you to use for them. Using the pronoun(s) and name(s) that they use for themselves shows respect for the person.

References:

- Društvo Kvartir. Kaj je aseksualnost? Retrieved from: <https://drustvokvartir.wordpress.com/2018/10/22/kaj-je-aseksualnost>
- Legebitra. LGBTQ Slovar. Retrieved from: <https://legebitra.si/lgbtq-slovar>
- Zavod TransAkcija. Slovar. Retrieved from: <http://transakcija.si/2017/03/13/slovar-izrazov>

HOW TO USE THIS MANUAL

The opening chapters of the manual consist of the theoretical introduction and presentation of the topics that the workshops address. Each individual has a different amount of knowledge of a topic, and it is not equally extensive or in-depth. Thus, the first part of the manual gives you the opportunity to broaden your knowledge and allow you specific theoretical insights. The chapters present an overview of relevant studies at the intersection of education, bullying, sexual orientations and gender identities. Here you will find basic theoretical outlines of heteronormativity, cisnormativity and intersectionality. Safer spaces and the use of art in working with children and adolescents when addressing LGBT+ topics are also presented, together with some recommendations and guidelines. Next is the glossary that will help you get acquainted with the terminology in the field of LGBT+. There is also a list of some potentially sensitive situations or risks that you may face when addressing LGBT+ topics or carrying out the workshops.

The entire manual was created by authors who self-identify on the LGBT+ spectrum, thus following the “Nothing about Us without Us” principle. This means that the manual is based on the currently recognised needs of LGBT+ people and it uses the LGBT+ vocabulary and approaches to empower LGBT+ people and make them more visible.

The second part of the manual contains eight workshops addressing various LGBT+ topics.

The workshops cover different concepts. The first three consider LGBT+ basics and explore the relatively narrow area of sexual orientations and gender identities. The other workshops in the manual look at LGBT+ topics through the broader social contexts that (can) (re-)create discriminatory and exclusive practices.

Each workshop includes hashtags with the topics under discussion.

After that you will find the age group the workshop is intended for, the time needed to carry it out, the suggested number of participants and the content and execution levels of difficulty.

All the appendices listed among the materials are provided following the description of each workshop. The appendices are included so that the trainers can copy or print out the relevant materials when doing the workshop.

Each workshop specifies the purpose, which will help you when preparing for the workshop. You can return to the purpose if you are not sure about what questions to ask during the discussion or where to direct the participants' attentions.



Additionally, each workshop provides you with the preparation requirements, methodology and advice for trainers.

So, how should you approach the manual? You can do it in a number of ways; depending on the needs of your group, you can choose in terms of:

- the topic(s) the workshop focuses on,
- the age of the participants (the workshops are intended for three age groups: up to 9 years, from 10 to 14 years, over 15 years).
- the group's size,
- the level of difficulty, or
- the art technique.

When you have chosen a workshop, we recommend you read its description carefully, including the theoretical chapters it directs you to. You are invited to visualise the workshop; if possible, try it out with your colleagues or friends.

Detailed instructions for each workshop are given below.

PAY SPECIAL ATTENTION TO ...

The workshops addressing the topics that are less accepted and even undesired in society may be demanding to carry out. We all belong to a society that moulds us into social

norms through socialisation and everyday “reminders”. Therefore, a big part of carrying out any such workshop is the trainer’s willingness and ability for self-reflection. For reflection of one’s positions, prejudices, internalised mechanisms and blind spots.

Some of the risks and problems that the trainers and authors of this manual have come across have been the following:

- When conducting the workshop, **be careful not to stray from its purpose**; a number of issues may arise that are not necessarily related to the purpose of the workshop. You should also keep reminding the participants that the activity aims at presenting social systems and that they should not focus on how certain materials seem pointless or ridiculous. This focus is especially important during the discussion, where it is of crucial significance to stress that the activity has demonstrated how society treats certain people differently for no reason other than their gender identity of sexual orientation.
- It is very likely that **the workshop participants will include members of the LGBT+ community**. If you are aware before the workshop that the participants will include LGBT+ individuals, you can inform them about the purpose of the workshop, thus making it possible for them to decide whether they want to participate or not. If you do not know the group, tell them at the end that you realise there may be LGBT+ individuals among the participants. Offer them a possibility to talk to you after the workshop or provide them with the contacts of LGBT+ organisations and associations provided at the end of this manual. It is important that LGBT+ individuals are not ignored, but they should not be exposed. Be aware that workshops like the ones in this manual may be difficult for LGBT+ people, because they have to cope with these issues on a daily basis. However, they can also be a great source of strength for them.
- Given the topics it is highly likely that there will be **hate speech, insults, teasing or some other form of verbal or physical violence** in the group. You should always expose such behaviour and words, respond to them and describe them as unacceptable in front of the entire group. The chapter “Safe(r) spaces” will be particularly useful here. Responding to inappropriate behaviour will help create a safer space for everybody. You should do the same if individuals in the group come out as LGBT+ and are, subsequently, mocked or insulted. In both cases your reaction matters a great deal as you will let LGBT+ people know that your youth centre, school or classroom is a safer space for them that will not countenance violence or discrimination.

- **You, as a trainer, can self-identify as LGBT+ or be an active ally.** We certainly do not argue that only those with a specific personal circumstance should speak, raise awareness and educate about it. Raising awareness and educating about marginalised and discriminated issues is everybody’s ethical and moral obligation. But it is important, as we have already said, that we reflect on our own positions before we approach a particular topic. Self-reflection and positioning will help us avoid being patronising or taking up space with our (potentially) privileged position without taking account of the fact that different personal circumstances create different lived realities.



We have only emphasised the risks we have experienced ourselves. It is perfectly possible that none will apply to your work or that something new or different will arise.

Should you encounter any problems, feel free to contact us.

E-mail: info@legebitra.si

Phone: +386 1 430 51 44

MEET THE MAIN CHARACTERS: OTTER AND BEAVER

The manual features two main characters, Otter and Beaver. Otter is a curious young creature, willing to learn about the topics presented in the manual. He will be with you throughout the chapters, appearing at the materials for the workshops and helping you find everything you need to carry them out. Beaver has left her dam for the purposes of this manual in order to draw your attention to advice for trainers: she likes spending her time there and providing training – of course, she is an experienced youth worker.



WORKSHOPS:

LGBT+ Basics (up to 9 years)

#lgbtbasics #lesbian #gay #bisexuality #transgender

Age group:
up to 9 years

Time:
60 min

Group size:
up to 30 participants

Level of content difficulty:
1 2 3 4 5

Level of execution difficulty:
1 2 3 4 5



MATERIALS:

- Questions for discussion and evaluation
- Glossary
- Appendix 1: Colouring sheet: Bisexuality
- Appendix 2: Connecting the dots: Transgender
- Appendix 3: Connecting the numbers: A gay couple
- Appendix 4: Connecting the numbers: A lesbian couple
- Coloured pencils
- Pencils

THE PURPOSE:

- The participants learn basic LGBT+ concepts (lesbians, gays, bisexual, transgender people).
- The participants are introduced to LGBT+ topics.

PREPARATION:

- Before the workshop, read the activity instructions and procedure.
- Examine the materials.
- Read the chapters “Heteronormativity and cisnormativity” and “Glossary”.
- Put the participants into groups – the maximum number of participants in a group is four (4).
- Copy/print and cut out the materials that are provided in the Appendices section.

SUMMARY (THE PURPOSE):

In the workshop the participants learn about LGBT+ basics (lesbian, gay, bisexual, transgender people). They get acquainted with basic LGBT+ terminology and issues.

THE PROCEDURE/METHODOLOGY:

INTRODUCTION

Start by putting the participants into small groups. Each group should contain no more than four participants.

The groups take their places around the room, sitting on the floor or at the desks.

Each group is given the worksheets/appendices. Each participant receives one worksheet; the participants from each group have different worksheets.

The trainer gives instructions; each participant does the worksheet – connects the dots, numbers or colours the picture (depending on the worksheet). When they have completed their tasks, the participants talk in the groups about what they can see in their pictures.

THE MAIN PART

When finished, or after 15 minutes at the latest, each of the groups gives a presentation about:

- what their worksheets show,
- what they talked about in the group.

This is followed by a discussion with the entire group.

A HINT: If the group is too big, divide it in two and print out the discussion questions. Instruct the two groups to discuss the questions and later report to the entire class. If there are two trainers carrying out the activity, each can chair one group's discussion.

Discussion questions:

- What do the pictures on the worksheet shows?
- Can you define the word “lesbian”?
- Can you define the word “gay”?
- Can you define the word “bisexuality”?
- Can you define the word “transgender”?
- What does the abbreviation LGBT+ mean?
- What do you think is our society's attitude towards LGBT+ people?

CONCLUSION

If there is still time, give the participants opportunity to ask additional questions and make further comments.

In the last part of the activity, carry out an evaluation together with the participants.

Questions for evaluation:

- What more would you like to know about the topic?
- How did you feel during the workshop?
- What have you learnt from the workshop? What will you remember?

ADVICE FOR TRAINERS:

Before you do the activity, read carefully the first part of this manual – this will allow you to be confident during the activity.

If the participants' responses include discriminatory or hate speech, you should always warn them that this is not acceptable.

Before the workshop you should be fully aware that its purpose is not a debate on whether we agree about it or not, on whether we like it or not – its purpose is to raise awareness of LGBT+ issues and thereby combat discrimination and violence against LGBT+ people.

As trainers you should keep in mind that the participants may include someone who identifies on the LGBT+ spectrum (for more on the risks related to the workshops, see the chapter "Pay special attention to ...").

Appendices:

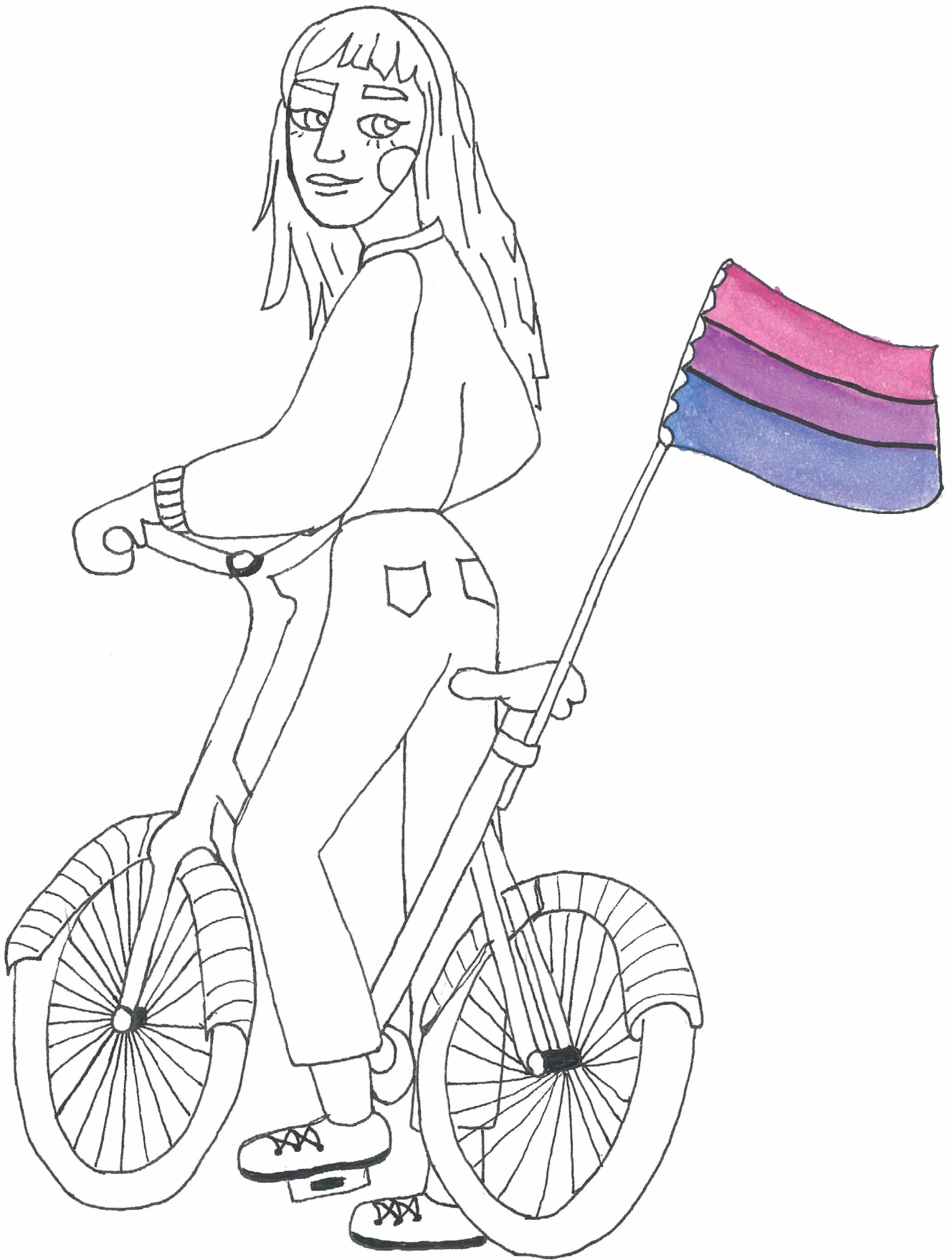
Appendix 1: Colouring sheet: Bisexuality

Appendix 2: Connecting the dots: Transgender

Appendix 3: Connecting the numbers: A gay couple

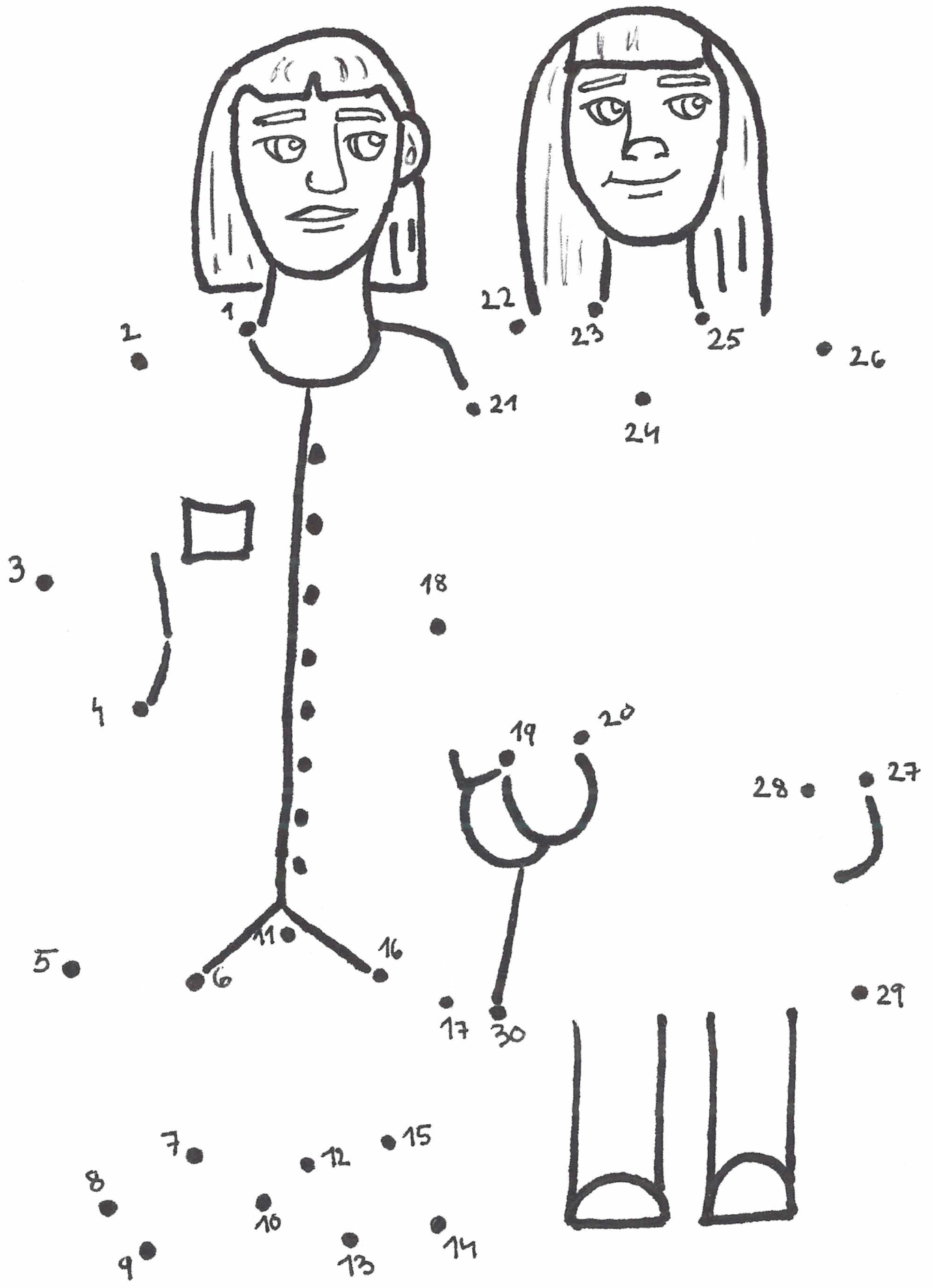
Appendix 4: Connecting the numbers: A lesbian couple











LGBT+ Basics (from 10 to 14 years)

#lgbtbasics #lesbian #gay #bisexuality #transgender

Age group:

from 10 to 14 years

Time:

60 min

Group size:

up to 30 participants

Level of content difficulty:

1 2 3 4 5

Level of execution difficulty:

1 2 3 4 5



MATERIALS:

- Questions for discussion and evaluation
- Glossary
- Appendix 1: Jigsaw: A gay couple
- Appendix 2: Jigsaw: A lesbian couple
- Appendix 3: Jigsaw: Bisexuality
- Appendix 4: Jigsaw: Transgender
- Pens
- Sellotape

THE PURPOSE:

- The participants learn basic LGBT+ concepts (lesbian, gay, bisexual, transgender people).
- The participants are introduced to LGBT+ topics.

PREPARATION:

- Before the workshop, read the activity instructions and procedure.
- Examine the materials.
- Read the chapters “Heteronormativity and cisnormativity” and “Glossary”.
- Put the participants into groups – the maximum number of participants in a group is three (3).
- Copy/print and cut out the materials that are provided in the Appendices section.

SUMMARY (THE PURPOSE):

In the workshop the participants learn about LGBT+ basics (lesbian, gay, bisexual, transgender people). They get acquainted with basic LGBT+ terminology and issues.

THE PROCEDURE/METHODOLOGY:

INTRODUCTION

Start by putting the participants into small groups. Each group should contain no more than three participants.

The groups take their places around the room, sitting on the floor or at the desks.

Each group is given its jigsaw.

The trainer gives instructions: each group should piece together the jigsaw and read/examine what it represents.

THE MAIN PART

The groups piece together their jigsaws.

When finished, or after 15 minutes at the latest, each of the groups gives a presentation about:

- what their jigsaw represents,
- what they talked about in the group regarding the image on the jigsaw.

This is followed by a discussion with the entire group.

A HINT: If the group is too big, divide it in two and print out the discussion questions. Instruct the two groups to discuss the questions and later report to the entire class. If there are two trainers carrying out the activity, each can chair one group's discussion.

Discussion questions:

- What do the jigsaw cartoons show?
- Can you define the word "lesbian"?
- Can you define the word "gay"?
- Can you define the word "bisexuality"?
- Can you define the word "transgender"?
- What does the abbreviation LGBT+ mean?
- What do you think is our society's attitude towards LGBT+ people?

CONCLUSION

If there is still time, give the participants opportunity to ask additional questions and make further comments.

In the last part of the activity, carry out an evaluation together with the participants.

Questions for evaluation:

- What more would you like to know about the topic?
- How did you feel during the workshop?
- What have you learnt from the workshop? What will you remember?

ADVICE FOR TRAINERS:

Before you do the activity, read carefully the first part of this manual – this will allow you to be confident during the activity.

If the participants' responses include discriminatory or hate speech, you should always warn them that this is not acceptable.

Before the workshop you should be fully aware that its purpose is not a debate on whether we agree about it or not, on whether we like it or not – its purpose is to raise awareness of LGBT+ issues and thereby combat discrimination and violence against LGBT+ people.

As trainers you should keep in mind that the participants may include someone who identifies on the LGBT+ spectrum (for more on the risks related to the workshops, see the chapter "Pay special attention to ...").

Appendices:

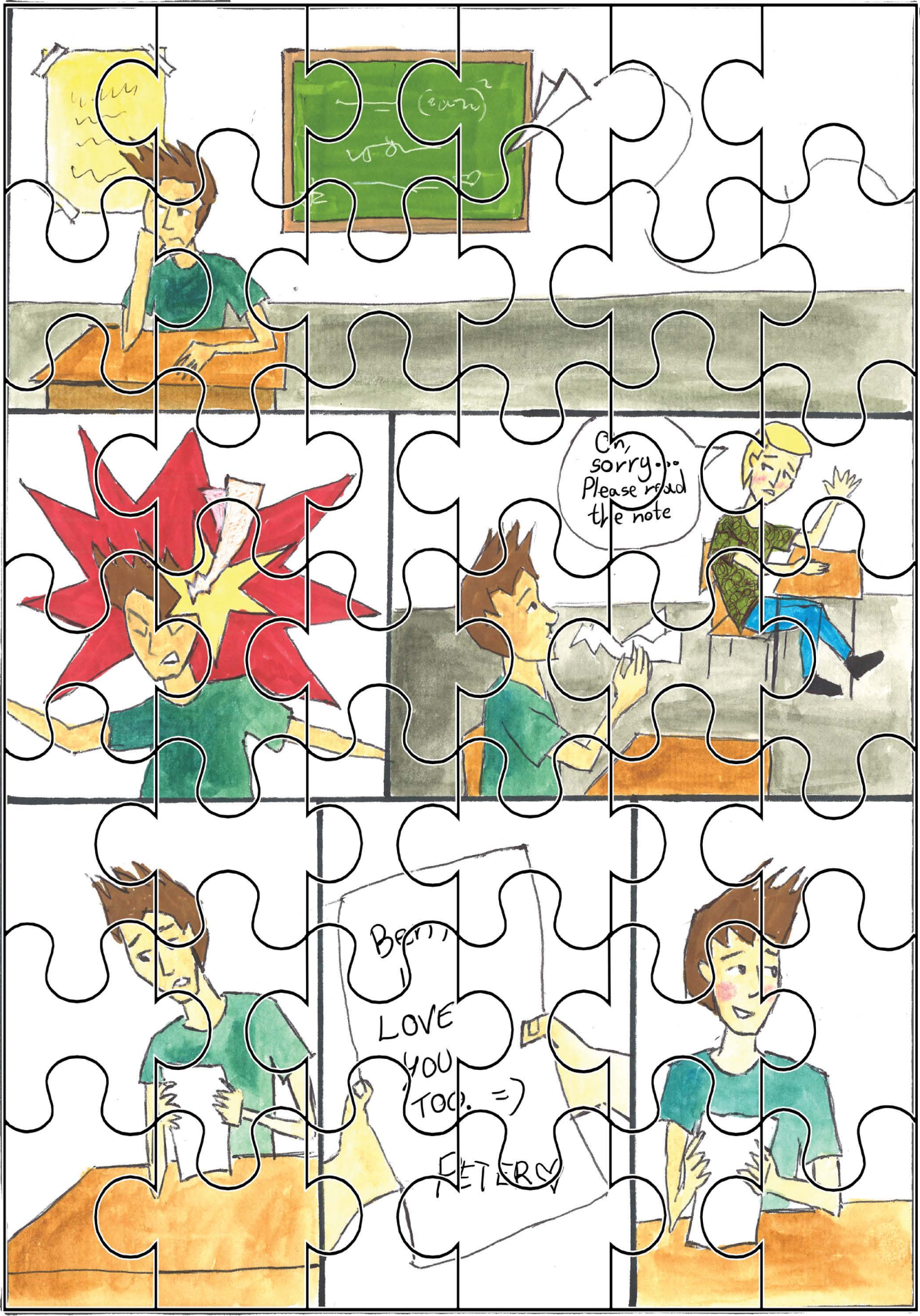
Appendix 1: Jigsaw: A gay couple

Appendix 2: Jigsaw: A lesbian couple

Appendix 3: Jigsaw: Bisexuality

Appendix 4: Jigsaw: Transgender



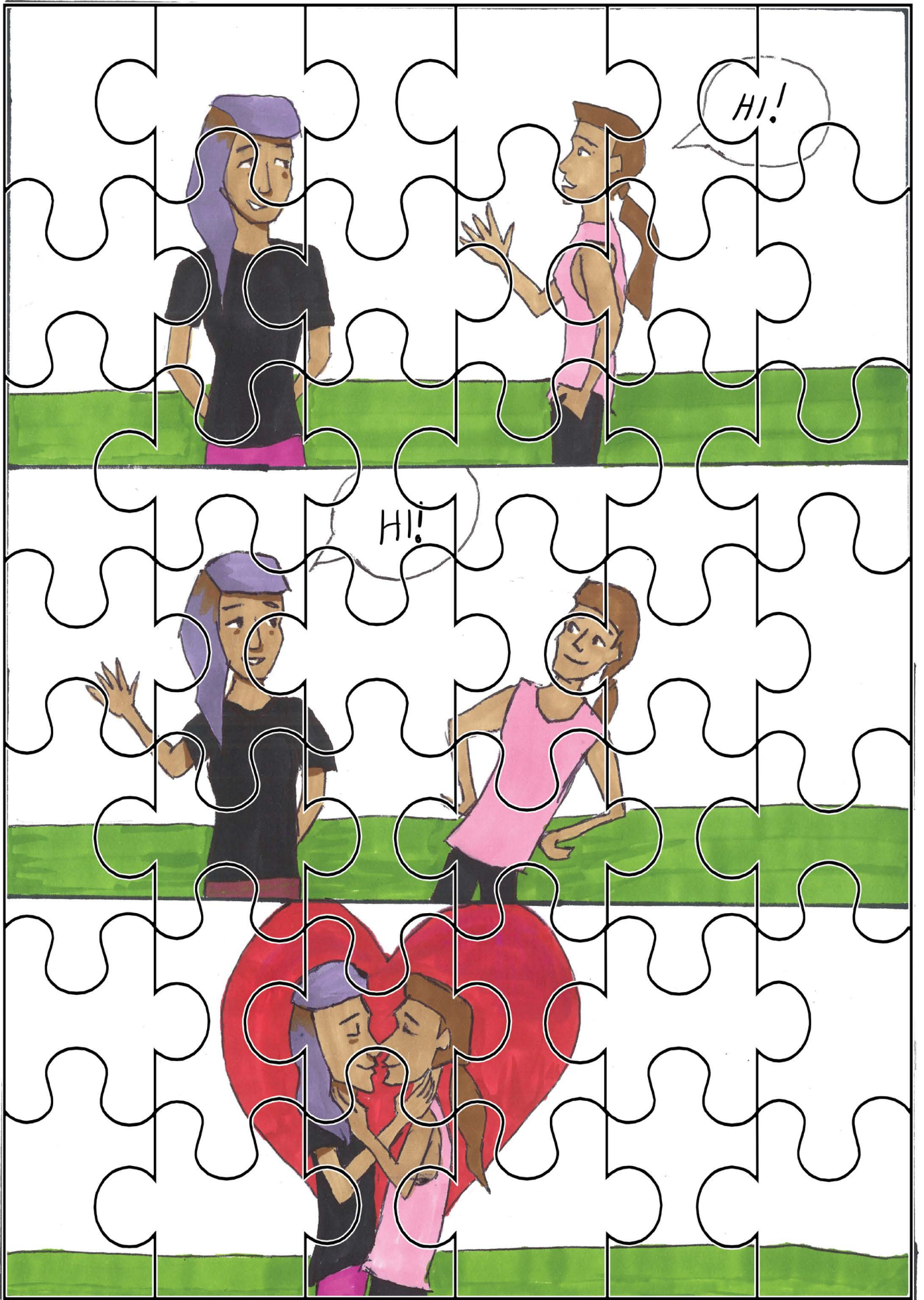


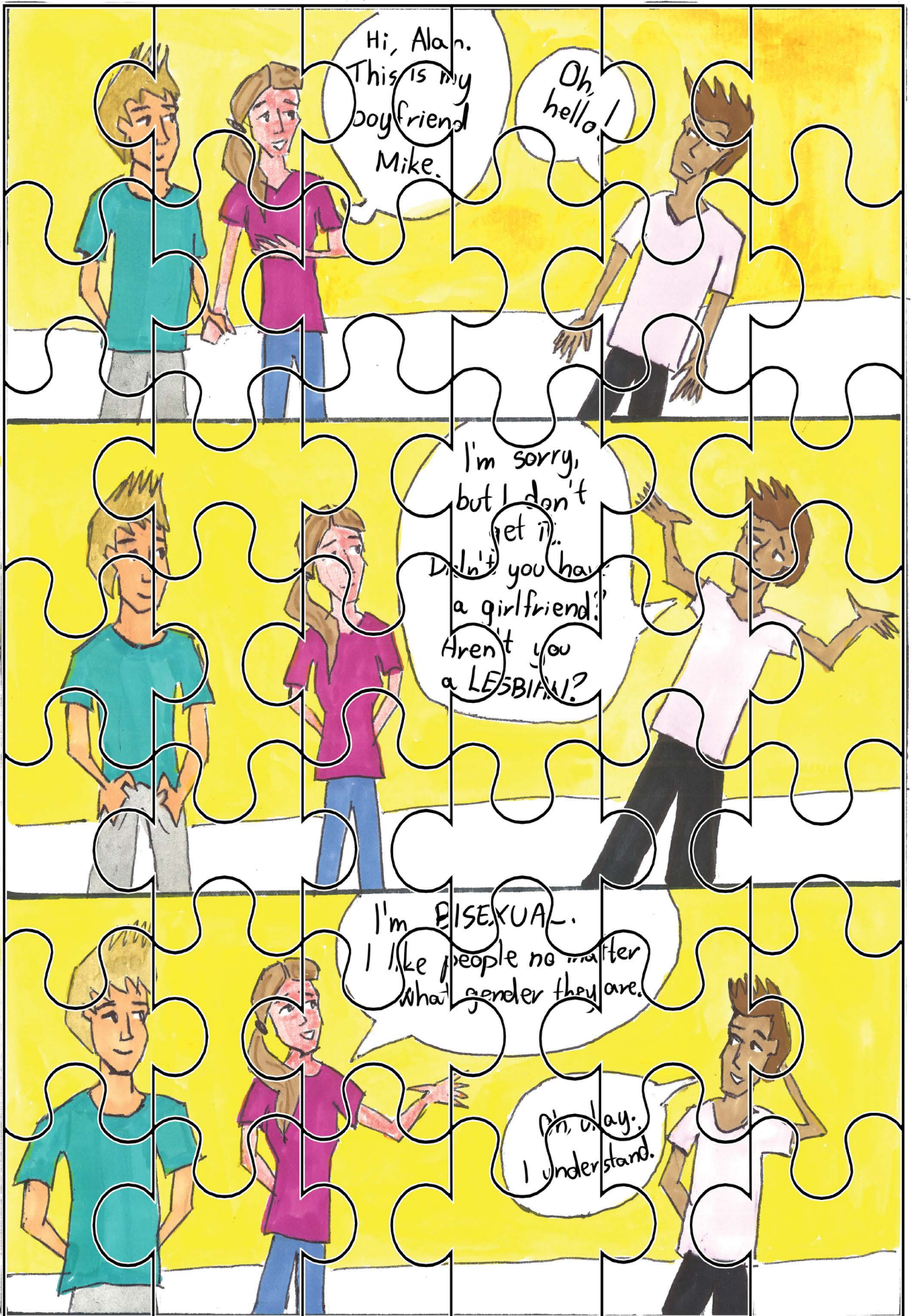
Wavy lines on a yellow sticky note.

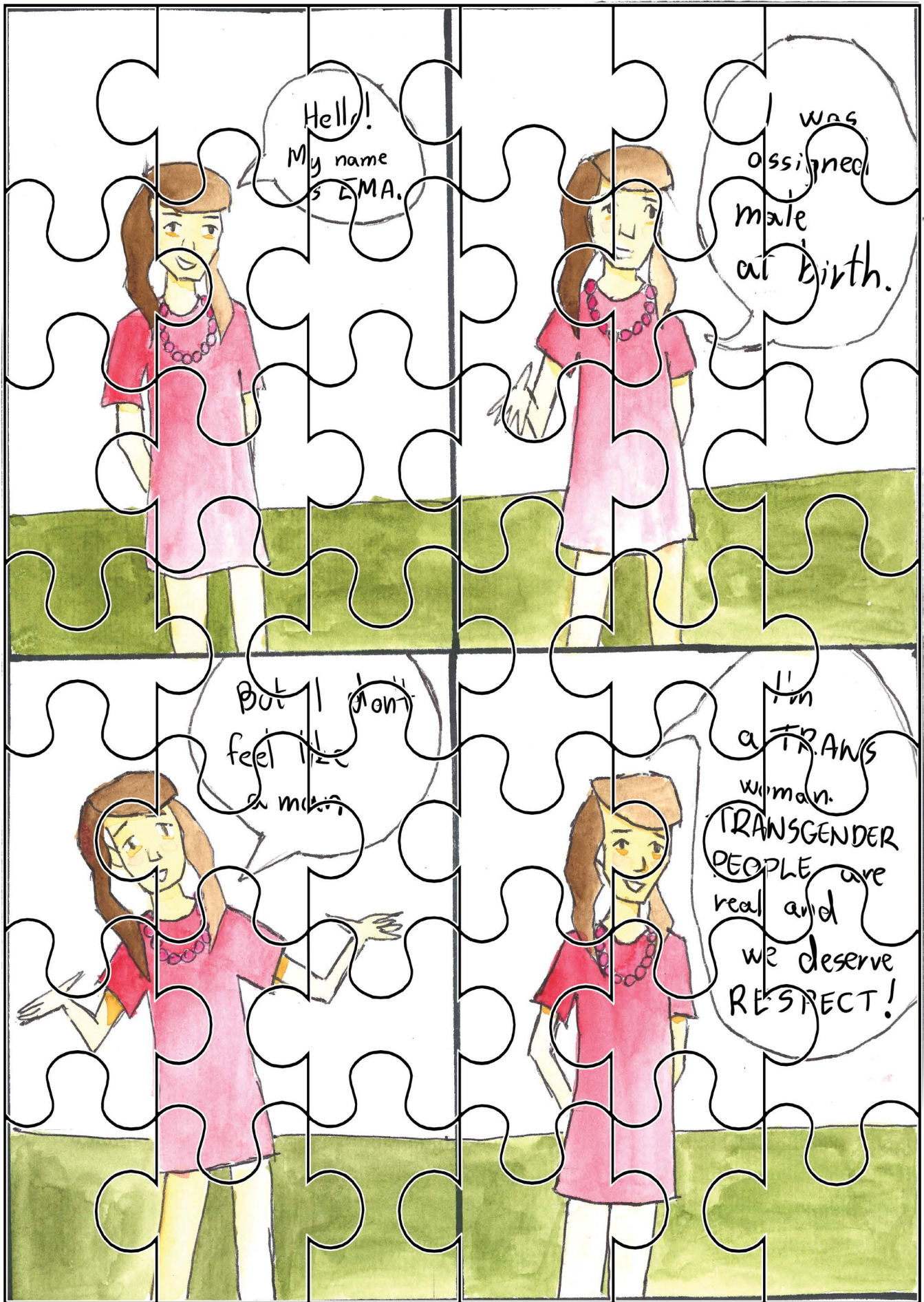
$(a+b)^2 = a^2 + 2ab + b^2$
 $\sqrt{a^2 + b^2} = c$

Oh, sorry...
Please read the note

Ben,
LOVE
YOU
TOO. =>
FOREVER







Hello!
My name
is EMA.

was
assigned
male
at birth.

But I don't
feel like
a man.

I'm
a TRANS
woman.
TRANSGENDER
PEOPLE are
real and
we deserve
RESPECT!

LGBT+ Basics (over 15 years)

#lgbtbasics #lesbian #gay #bisexuality #transgender

Age group:

over 15 years

Time:

60 min

Group size:

up to 18 participants

Level of content difficulty:

1 **2** 3 4 5

Level of execution difficulty:

1 **2** 3 4 5



MATERIALS:

- Questions for discussion and evaluation
- Glossary
- Appendix 1: Memory cards (6 sets of cards for 18 participants)

THE PURPOSE:

- The participants learn basic LGBT+ concepts (lesbian, gay, bisexual, transgender people).
- The participants are introduced to LGBT+ topics.

PREPARATION:

- Before the workshop, read the activity instructions and procedure.
- Examine the materials.
- Read the chapters “Heteronormativity and cisnormativity” and “Glossary”.
- Put the participants into groups – the maximum number of participants in a group is three (3).
- Copy/print and cut out the materials that are provided in the Appendices section (each group is given a set of memory cards; 18 participants are divided into 6 groups with 3 members).

SUMMARY (THE PURPOSE):

In the workshop the participants learn about LGBT+ basics (lesbian, gay, bisexual, transgender people). They get acquainted with basic LGBT+ terminology and issues.

THE PROCEDURE/METHODOLOGY:

INTRODUCTION

Start by putting the participants into small groups. Each group should contain no more than three participants.

The groups take their places around the room, sitting on the floor or at the desks.

Each group is given a set of memory cards.

The trainer gives instructions: each group will play a game of memory – shuffle the cards and lay them on the table, face down. In turn, each player chooses two cards and turns them face up. If the cards match, the player wins the pair, if not they are turned face down again and another player continues. Each pair consists of an expression and the definition of the expression. The backs of the cards have different colours, and the player has to turn over cards with different backs.

THE MAIN PART

The groups play a game of memory.

When finished, or after 15 minutes at the latest, each of the groups gives a presentation about:

- • the pairs that the players have won,
- • what they talked about in the group regarding the expressions and definitions on the cards.

This is followed by a discussion with the entire group.

A HINT: If the group is too big, divide it in two and print out the discussion questions. Instruct the two groups to discuss the questions and later report to the entire class. If there are two trainers carrying out the activity, each can chair one group's discussion.

Discussion questions:

- Do the participants understand the definitions on the cards? If there is something they do not understand, find an explanation together.
- What does the abbreviation LGBT+ mean?
- Can you define the word “lesbian”?
- Can you define the word “gay”?
- Can you define the word “bisexuality”?
- Can you define the word “transgender”?
- What do you think is our society's attitude towards LGBT+ people?

CONCLUSION

If there is still time, give the participants opportunity to ask additional questions and make further comments.

In the last part of the activity, carry out an evaluation together with the participants.

Questions for evaluation:

- What more would you like to know about the topic?
- How did you feel during the workshop?
- What have you learnt from the workshop? What will you remember?

ADVICE FOR TRAINERS:

Before you do the activity, read carefully the first part of this manual – this will allow you to be confident during the activity.

If the participants' responses include discriminatory or hate speech, you should always warn them that this is not acceptable.

Before the workshop you should be fully aware that its purpose is not a debate on whether we agree about it or not, on whether we like it or not – its purpose is to raise awareness of LGBT+ issues and thereby combat discrimination and violence against LGBT+ people.

As trainers you should keep in mind that the participants may include someone who identifies on the LGBT+ spectrum (for more on the risks related to the workshops, see the chapter “Pay special attention to ...”).

Appendices:

Appendix 1: Memory cards



Gender identity

Gender expression

Transgender

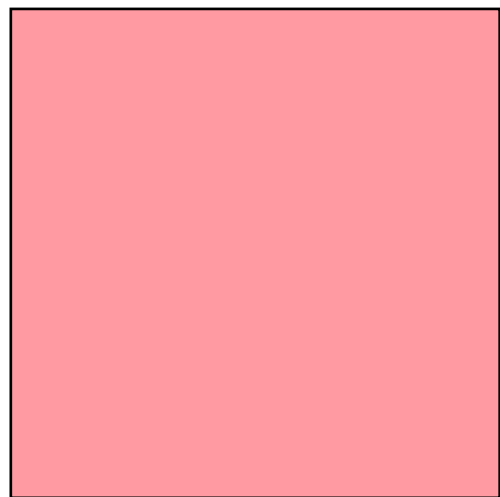
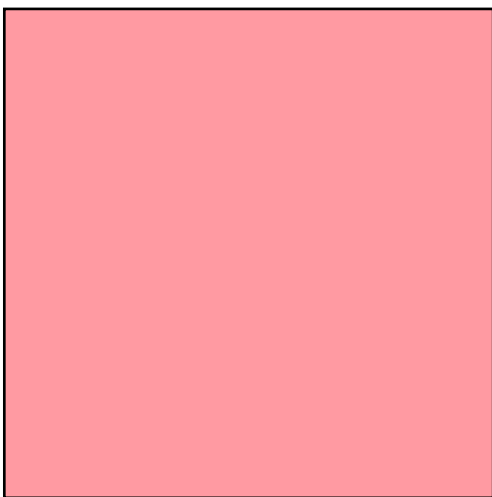
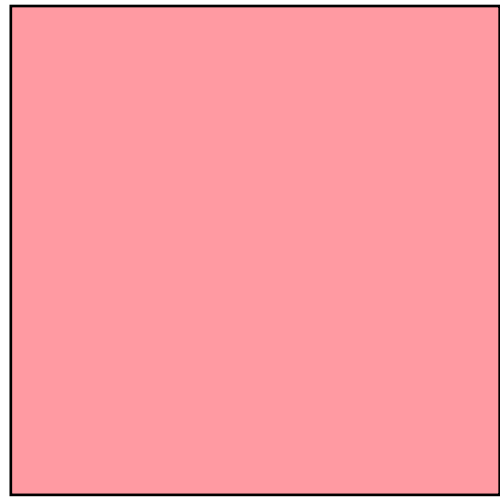
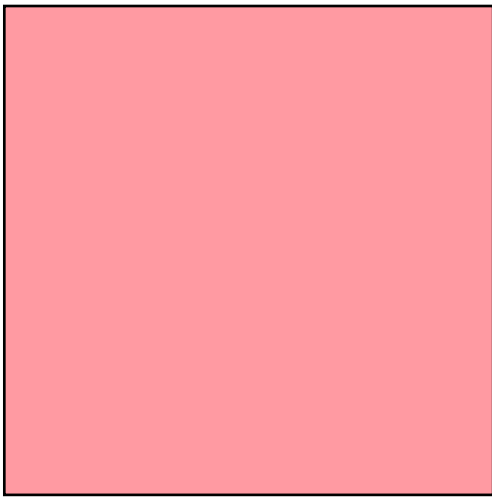
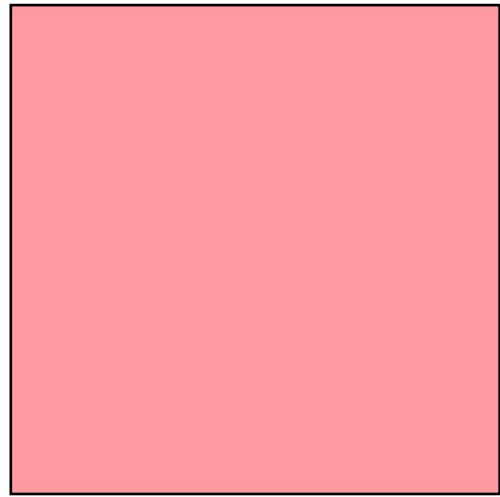
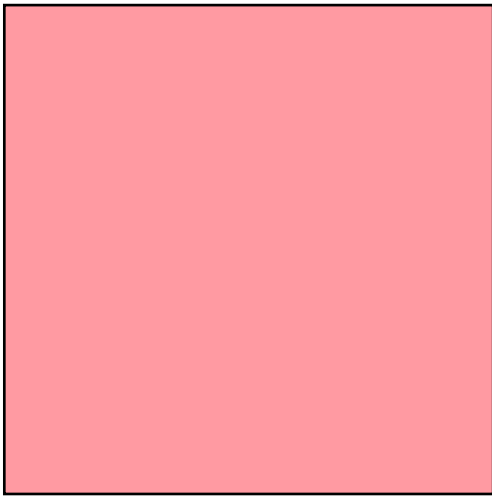
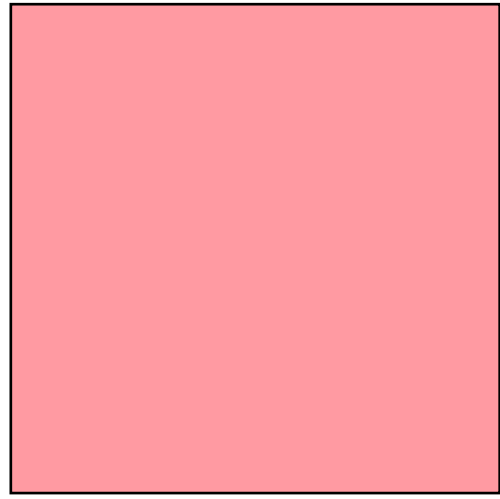
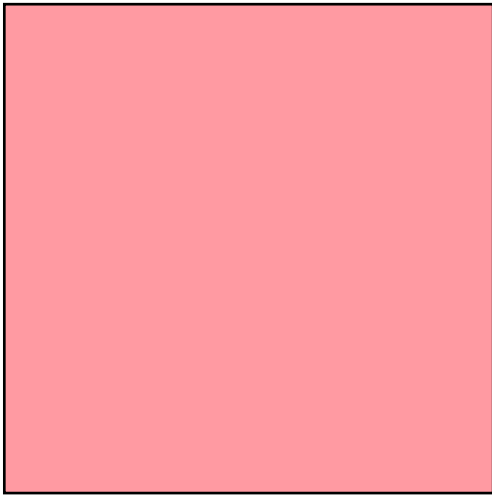
Non-binary

Queer

Cisgender

Bisexuality

Coming out



the visible representation of the individual's gender identity. It manifests itself through clothes, make-up, hairstyle, (not) shaving hairy parts of the body, body posture, mannerisms, behaviour in public and private. It may or may not match the gender roles/identities defined by the binary gender system.

the individual's personal identity and personal experiencing of their own gender. It may match the individual's gender expression, but not necessarily.

is an umbrella term covering gender identities beyond the binary (male/female) gender system. The term can also denote an independent gender identity that requires no further clarification. These gender identities include a number of gender identities beyond the binary gender system such as agender, neutrois, bigender, queergender, etc.

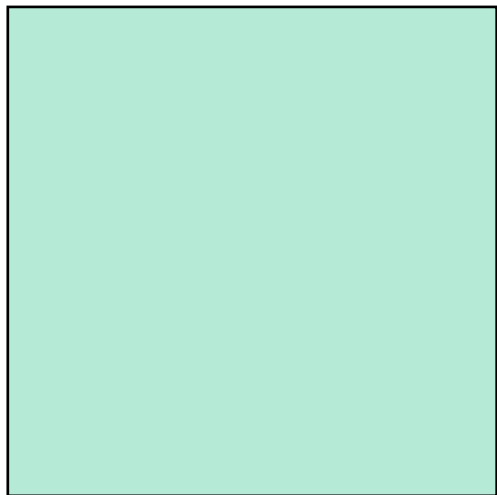
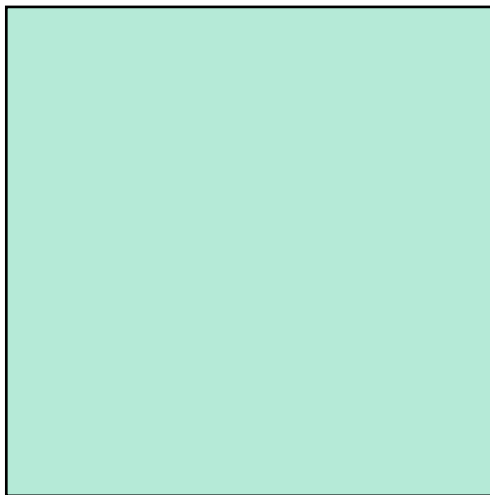
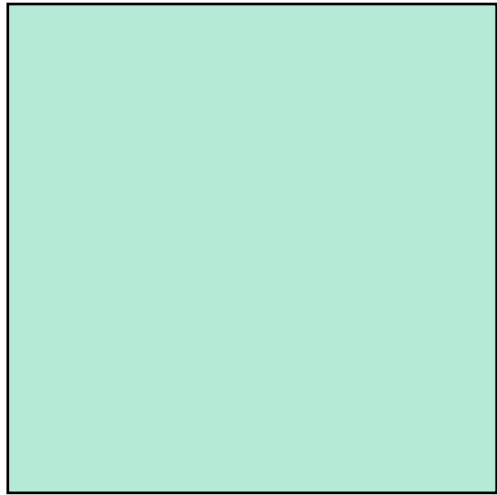
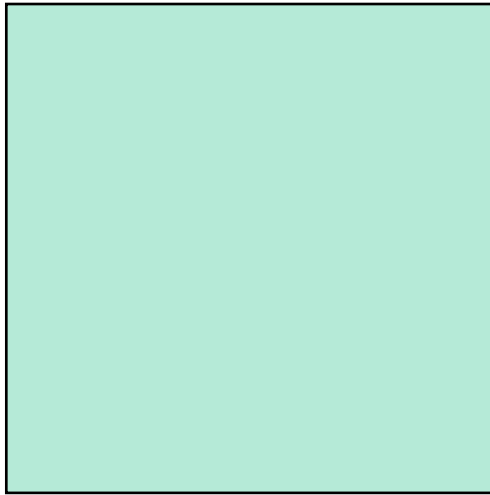
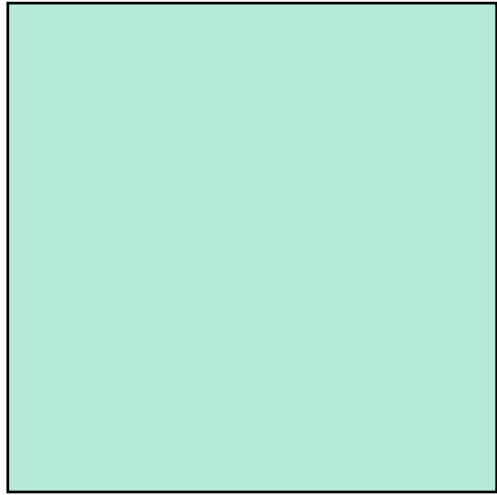
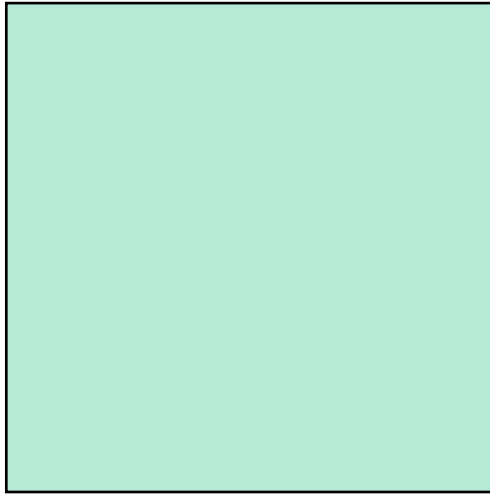
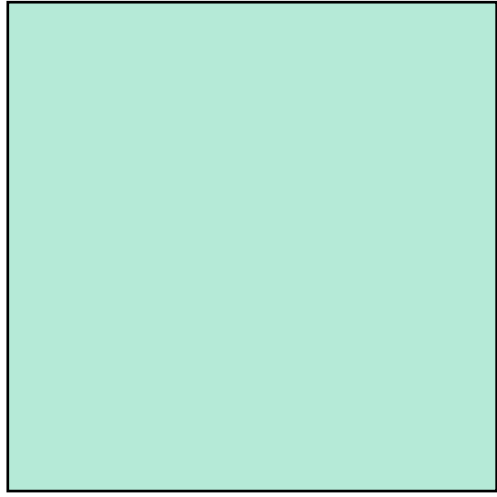
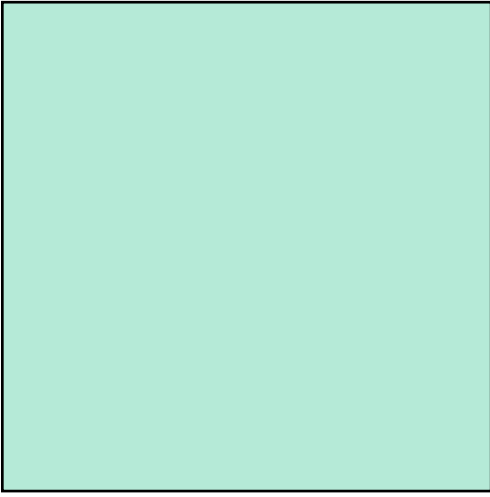
a person whose gender identity is not cisgender; the gender that the person is assigned at birth does not match the gender identity and/or gender expression that they feel and identify with. The person may seek hormone therapy and/or surgery to adapt their external appearance to their gender identity.

is a gender identity where the gender identity of the individual matches the gender they were assigned at birth.

is a critique of all kinds of normative sexual orientations (heteronormativity, homonormativity). It rejects assimilation and normalisation, opposes the concepts of normality and is critical not only of heteronormativity but also of wars, the family, same-sex marriage and the assimilationist politics of lesbian and gay movements.

is a process during which the individual tells themselves and/or others about their sexual orientation and/or gender identity. It is a life-long process occurring on a daily basis.

is the sexual and/or romantic attraction of the people who are attracted by people of more than one gender, not necessarily at the same time and not necessarily in the same way or to the same degree.



No offence

#privilege #intersectionality #(in)equality #equalopportunities #boardgame

Age group:

from 10 to 14 years

over 15 years

Time:

120 min

Group size:

up to 6 participants

(the game has six cards – the characters)

Level of content difficulty:

1 2 3 4 **5**

Level of execution difficulty:

1 2 3 **4** 5



MATERIALS:

- Questions for discussion
- Appendix 1: Character descriptions
- Appendix 2: Character cards
- Appendix 3: Gender expression cards (make two copies)
- Appendix 4: Money cards (make two copies)
- Appendix 5: Power cards (make two copies)
- Appendix 6: Money (coins) and power (stars) recording cards
- Appendix 7: The playing board
- A dice
- Any kind of counters or pieces to be moved around the board

THE PURPOSE:

- The participants learn about privilege and social systems.
- The participants question social norms and systems.
- The participants question their own social positions.
- The participants learn about the intersectionality of different normative and non-normative circumstances and become aware of how their intersections create new realities that are reflected in everyday lives.

PREPARATION:

- Read the chapters “Heteronormativity and cisnormativity”, “Glossary” and “Intersectionality”.
- Read the Advice for trainers carefully; it will explain the rules of the game in more detail. Knowing the metaphors and possible outcomes will help you during the workshop.
- Read the instructions very carefully.
- Copy/print and cut out all the appendices and prepare the board (if you can, laminate it). The

board and cards should be printed out/copied in colour.

- Cut out the gender expression, money and power cards.
- Before you do the workshop with youngsters, try

it out with your colleagues or friends. This will make it easier for you to do the actual workshop. It is very important that exactly six people play the game. If there are more than six players, they should play in pairs or groups of three and take turns when rolling the dice

SUMMARY (THE PURPOSE):

This workshop aims at presenting through a board game how social norms and systems define our positions in society and how people have very different experiences in spite of the same rules.

THE PROCEDURE/METHODOLOGY:

INTRODUCTION

In the introduction to the workshop, explain the rules of the game as clearly as possible. You will find them in the Advice for trainers.

THE MAIN PART

Tell the participants they are going to play a board game. Start by showing them the contents of the game. Put the playing board in front of them. Put the gender expression, money and power cards on the board. Show them the money and power recording cards. Also show them the character cards. After that shuffle and randomly deal them. Each participant receives one character card. Then distribute the coins (money) and stars (power). Use Appendix 1 to help you. Say to the players: "Each character gets a different amount of coins and stars." Appendix 1 gives you information on how many coins and stars each character is given at the beginning of the game. The player marks the number of coins (money) and stars (power) in their table (Appendix 6) with an X.

- When a player loses a coin or a star, they cross or blot out the X.
- When they gain a new coin or a star, they draw an X in an empty field.

It is important that you go through the visual features of the characters together with the participants. The players should show one another their characters and talk about the clothes they are wearing. Pay attention to any make-up the characters may be wearing, too. Each card has a coloured frame (pink, yellow, blue). This is important to how the game is played (see Advice for trainers, section Card colours). Appendix 1 will help you.

There is no need to explain other rules in any detail as the playing board is designed so that it gives the players instructions as they proceed through the game. The trainer's role is to guide the players through the cards and warn them that they cannot roll the dice if they have no money or no stars (for more on that, see the rules of the game).

There is a discussion after the game has finished. It is important that you start by explaining the meaning of the metaphors.

- Pink, yellow and blue colours represent the colour of the skin, with pink representing white skin.
- The stars represent power, physical and mental abilities – the more stars, the greater conformity with the norms.
- The coins (money) represent social power, with more coins meaning more money and, consequently, a higher economic status.
- The characters' appearances represent different gender expressions; they also have an influence on the characters' social and economic power.

Explain only the above points to the players after the game. Use more detailed explanations of the metaphors, which you will find in Advice for trainers, as help in chairing the discussion.

CONCLUSION

Questions for discussion:

- How did you feel when playing this board game? Give each participant a chance to express their feelings.
- How did those of you with pink cards feel, given that you had an advantage in terms of money and power from the very beginning? And the contrary: How did those of you with yellow and blue cards feel? (At this point you can make a reference to everyday life: Consider how people have different amounts of money. What does it depend on? On education, job, etc. But how do we get good education and jobs? Is it related to our families?)
- How did you feel when you earned money or lost it? (It is important that each participant is given an opportunity to express their feelings. Comment on their responses with a reference to everyday life. You can use the explanations of the metaphors provided in the Advice for trainers. For example, blue characters only rarely received any money and they had less of it. This may make their experience of gaining and losing the coins and stars entirely different from the pink characters' experiences.)
- How did you feel when the others gained and lost the coins and stars? (Offer each player a chance to respond. Pay attention to their responses, which may express different dimensions, from envy to triumph, from sympathy to satisfaction, etc.)
- Ask the participants to look at the cards they have collected during the game. Give them a couple of minutes to read them. Then ask them to choose a card they found to be unfair or that especially delighted or hurt them.

ADVICE FOR TRAINERS:

This is a game that will leave a strong impression on you. It is an unusual game. It is an educational game and it is far from being fair. It will include pleasant situations for some and unpleasant situations for others. But the rules of the game should be followed, should they not? Even if they do not always meet our expectations. The game reveals some of the unfairness that occurs in real life. Consequently, the players are faced with the challenge of dealing with the unfair rules of the game.

The contents of the game:

- 6 cards with different characters,
- coin (money) and star (power) recording cards,
- the playing board,
- gender expression cards,
- money cards,
- power cards.

The rules of the game

Take the character cards and shuffle them. Deal them randomly to the players. Appendix 1 specifies how much money (coins) and power (stars) each character receives. The player who gets the Kuko character card begins the game by rolling the dice. The game finishes when the first character has done three rounds around the playing board. To make the game as clear as possible, we provide some specific examples below.

If a player is left without coins or stars, they cannot roll the dice when it is their turn. They cannot move without coins or stars.

For example, a player has run out of stars. When it is their turn, they do not roll the dice. Thus they gain one star and they can roll the dice in the next round.



The players can decide to skip a round at any time, even two or three consecutive rounds; they get coins or stars but they stay on the same space – they do not progress, which means that other players can overtake them.

For example, if a player has only one star and the power card states that they lose two stars, they have to skip two rounds (they do not roll the dice in two consecutive rounds); they will get one star in a round, which they will immediately lose because of the rules and be left without stars again. Therefore, they have to wait for another round to gain another star.

Other features:

- The playing board has three different routes. One is for the two pink characters, providing them with shortcuts, and another one is for the two yellow characters, sending them a few spaces backwards. The two blue characters also take a separate route, which is longer. The two players with blue cards have to invest more effort in moving forwards and overcoming obstacles.
- When the player rolls the dice, they move to the appropriate space and complete the task specified by the space. There is a possibility that the task will move the player on to a different space. They follow the instructions there and finish their turn. For example, the player rolls the dice and moves the corresponding number of spaces. They land on a space with a star and they take a card. The card states that they move two further spaces. They do so and land on a space that instructs the player to move forwards or backwards. They do not do so, as their turn finished when they had completed the first task.
- When a player gets a gender expression/money/power card, they keep it. This is relevant to the discussion at the end, when the participants compare the different rules and debate their fairness and purpose.
- There are six cards in three different colours: pink (two cards), yellow (two cards) and blue (two cards). When the characters pass the starting line (i.e. when they have completed the first or second round), they collect some money in accordance with the following rules:
PINK gets 5 coins,
YELLOW gets 3 coins,
BLUE gets 1 coin.
When a pink character crosses the starting line, we say this to the player: “Congratulations, you get five coins!” If another player asks, for instance, why blue characters only get one coin, we tell them it is because they are blue. We also maintain that the rules of the game should be observed. This demonstrates the pointlessness of differences based on colour.
- The game finishes when the first character completes three rounds, that is, when they cross the starting line for the third time. The character gets additional money, depending on their colour. Look at the places of all the characters at the end of the game. The first place gets additional 6 coins and 6 stars, the second place gets additional 5 coins and 5 stars, the third place additional 4 coins and 4 stars, the fourth place additional 3 coins and 3 stars, the fifth place additional 2 coins and 2 stars, and the sixth place additional 1 coin and 1 star.
- At least six players should play the game. If there are more players, they should play in pairs, with two players taking on one character.

Note: Do not explain the meaning of the metaphors before or during the game. There will be time to consider them during the debate after the game.

METAPHORS:

Card colours

The colours represent the colour of the skin.

Non-white people still face stigma attached to the colour of the skin – racism. The colours of the cards demonstrate how people are still discriminated against based on the colour of their skin and how skin colour impacts on our positions and (equal) opportunities. Seen from another perspective, white people are privileged because of their skin colour, and they have no collective memory influencing their lives, confidence or self-image.

Personal circumstances should be adapted to each local environment.

- When referring to non-white people in Slovenia, we do not only mean black people but also the Roma. Racism is frequently justified on the grounds of nationality and, thus, immigrants (even if they have white skin) are often seen as non-white, too. Such is the case with the immigrants from the republics of former Yugoslavia in Slovenia.

Power

Stars represent power.

They represent physical power, that is, the characters' physical abilities. The metaphor addresses the norms about physicality, our bodies' "abilities". Power also represents well-being, which can be applied to problems in mental health and development. Individuals with disabilities, with mental health difficulties or other health issues are faced with a variety of (physical and/or mental) obstacles in their everyday lives.

The game also includes **power cards**. These are special cards that give characters power or take it away from them. The players have to be aware that power is important for them to make progress in the game. If they have no power, they cannot advance. Encourage the players to collect as many stars as they can, in addition to money. If a player has no stars at all, they cannot roll the dice even if they have a lot of coins.

Money

The coins are symbols for money.

They represent financial situation, social power and reputation. Some cards, e.g. the pink ones, receive more money from the start while the blue ones receive very little. The game uses metaphors to show that we are not born with the same economic status and that these differences subsequently influence our life courses and the range of opportunities we have.

If a player has no coin at all, they cannot roll the dice even if they have a lot of stars.

The **money cards** give and take away coins.

Gender expression cards

The characters on the cards are shown with different characteristics/gender expressions. The most obvious components are trousers, a dress, a beard and muscles. Refer to Appendix 1, which gives the descriptions for all the characters. A masculine appearance is socially more valued than feminine appearance. Furthermore, a masculine appearance is primarily associated with men and a feminine appearance with women. Likewise, there is a difference between how society treats women who are masculine-looking and men who are feminine-looking; the former are more easily accepted than the latter – this is precisely because a masculine appearance is perceived as neutral or desired. The game aims at showing how physical appearance can influence the individual's role in society.

The role of luck in the game

Practically as a rule, a player is bound to have more luck in rolling the dice than others; consequently, a blue or yellow character may finish the game in a high place. When you talk about the (under)privilege related to individual cards during the discussion, pay special attention to the reasons why (if at all) an underprivileged character succeeded in beating a more privileged character. Looking at it from the aspect of the game, we can say that the character was lucky. Yet – what does luck mean in real life? There are certainly underprivileged people who have succeeded in life, who have climbed the social ladder. However, it is not enough to say that they have done their best, for instance, that they have studied a lot. It is important to ask what support systems they have been able to rely on throughout their lives. Support systems can consist of the family, friends, social networks, support groups, etc. The individual may have developed resilience and with it the mechanisms that helped them overcome obstacles in life. The intersection of personal circumstances may have included enough privileged positions. Sometimes we are simply lucky. There are many explanations; it is important to take them into account and never simplify lives.

Relationships among the players

Pay attention to how the relationships are developing among the players during the game. Note who competes with whom, who encourages whom and who makes fun of whom. How the whole group responds to an individual's success or

failure. Make notes during the game and deal with your observations during the discussion. You can do this by making comparisons between your observations and real life (for the comparisons, see the relevant chapters above).

Appendices:

Appendix 1: Character descriptions

Appendix 2: Character cards

Appendix 3: Gender expression cards (make two copies)

Appendix 4: Money cards (make two copies)

Appendix 5: Power/energy cards (make two copies)

Appendix 6: Money (coins) and power (stars) recording cards

Appendix 7: The playing board

Appendix 1: Character descriptions.

Card 1:

- **name:** KUKO
- **colour:** pink
- **money:** 10 coins
- **power:** 10 stars
- masculine appearance with a dress, short hair, a beard

Card 2:

- **name:** SIMI
- **colour:** pink
- **money:** 6 coins
- **power:** 8 stars
- masculine appearance with trousers, muscles

Card 3:

- **name:** TITI
- **colour:** yellow
- **money:** 9 coins
- **power:** 3 stars
- feminine appearance with a beard and trousers, painted nails

Card 4:

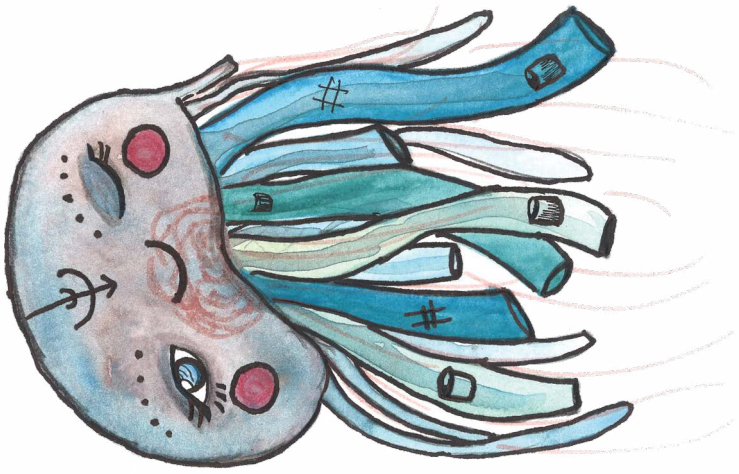
- **name:** LIDO
- **colour:** yellow
- **money:** 5 coins
- **power:** 6 stars
- masculine appearance with trousers, muscles, shoulder-length hair, make-up

Card 5:

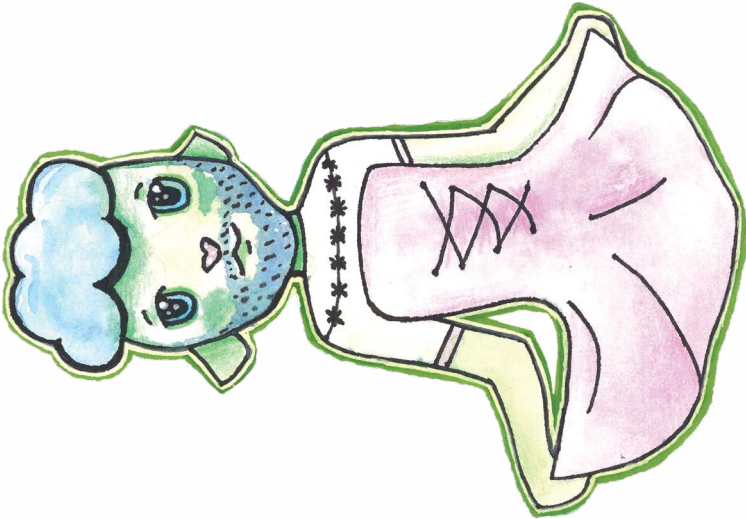
- **name:** KERI
- **colour:** blue
- **money:** 4 coins
- **power:** 3 stars
- feminine appearance with make-up and trousers

Card 6:

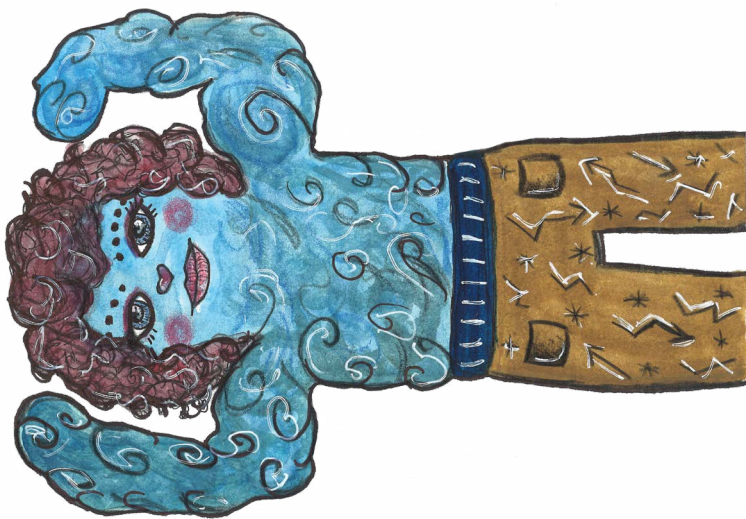
- **name:** NISE
- **colour:** blue
- **money:** 2 coins
- **power:** 4 stars
- feminine appearance with muscles, a dress



KERI



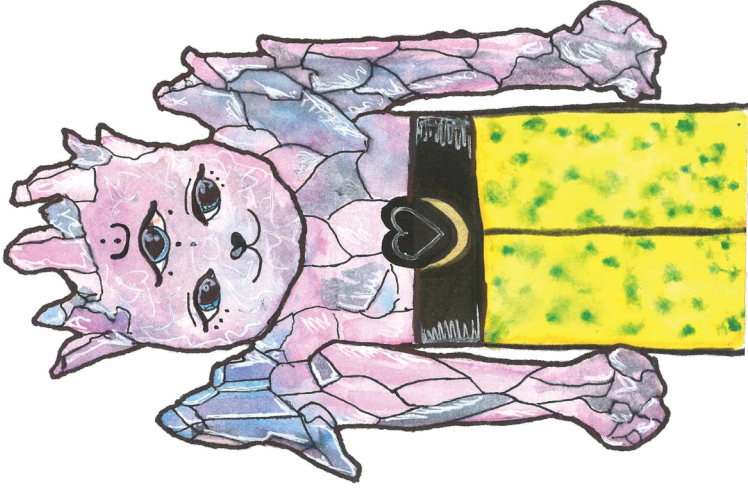
KUKO



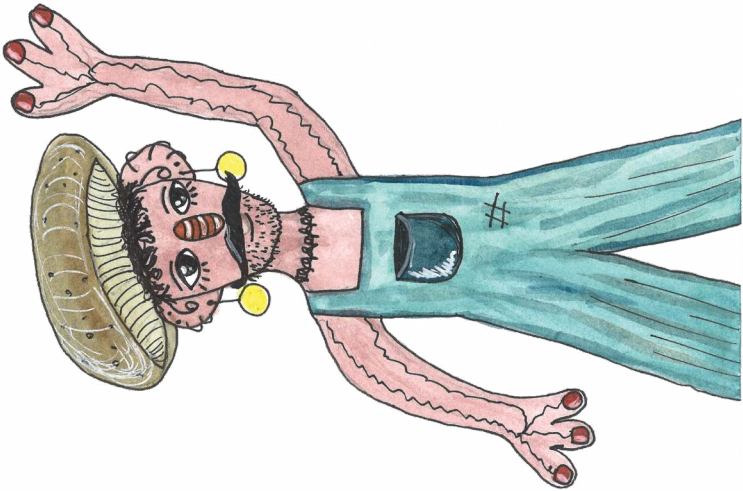
LIDO



NISE



SIMI



TITI

If you have:

- **trousers**, move 2 spaces forwards
- **a dress**, move 1 space backwards
- **muscles**, move 1 space forwards
- **a beard**, move 1 space forwards

If you have:

- **trousers**, get 2 coins
- **a dress**, lose 3 coins
- **muscles**, get 2 coins
- **a beard**, get 2 coins

If you have:

- **trousers**, get 1 coin
- **a dress**, lose 1 coin
- **muscles**, get 1 coin
- **a beard**, get 1 coin

If you have:

- **trousers**, get 1 star
- **a dress**, lose 3 coins
- **muscles**, get 3 stars
- **a beard**, get 2 stars

If you have:

- **trousers**, get 1 coin
- **a dress**, lose 1 star
- **muscles**, move 1 space forwards
- **a beard**, get 1 coin

If you have:

- **trousers**, move 2 spaces forwards
- **a dress**, move 1 space backwards
- **muscles**, move 1 space forwards
- **a beard**, move 1 space forwards

If you have:

- **trousers**, get 1 star
- **a dress**, lose 2 stars
- **muscles**, get 1 star
- **a beard**, get 1 star

If you have:

- **trousers**, move 5 spaces forwards
- **a dress**, move 3 spaces backwards
- **muscles**, get 1 star
- **a beard**, get 2 coins

If you have:

- **trousers**, get 2 stars
- **a dress**, lose 1 star
- **muscles**, get 3 stars
- **a beard**, get 1 star

If you have:

- **trousers**, get 2 coins
- **a dress**, lose 3 coins
- **muscles**, get 2 coins
- **a beard**, get 2 coins

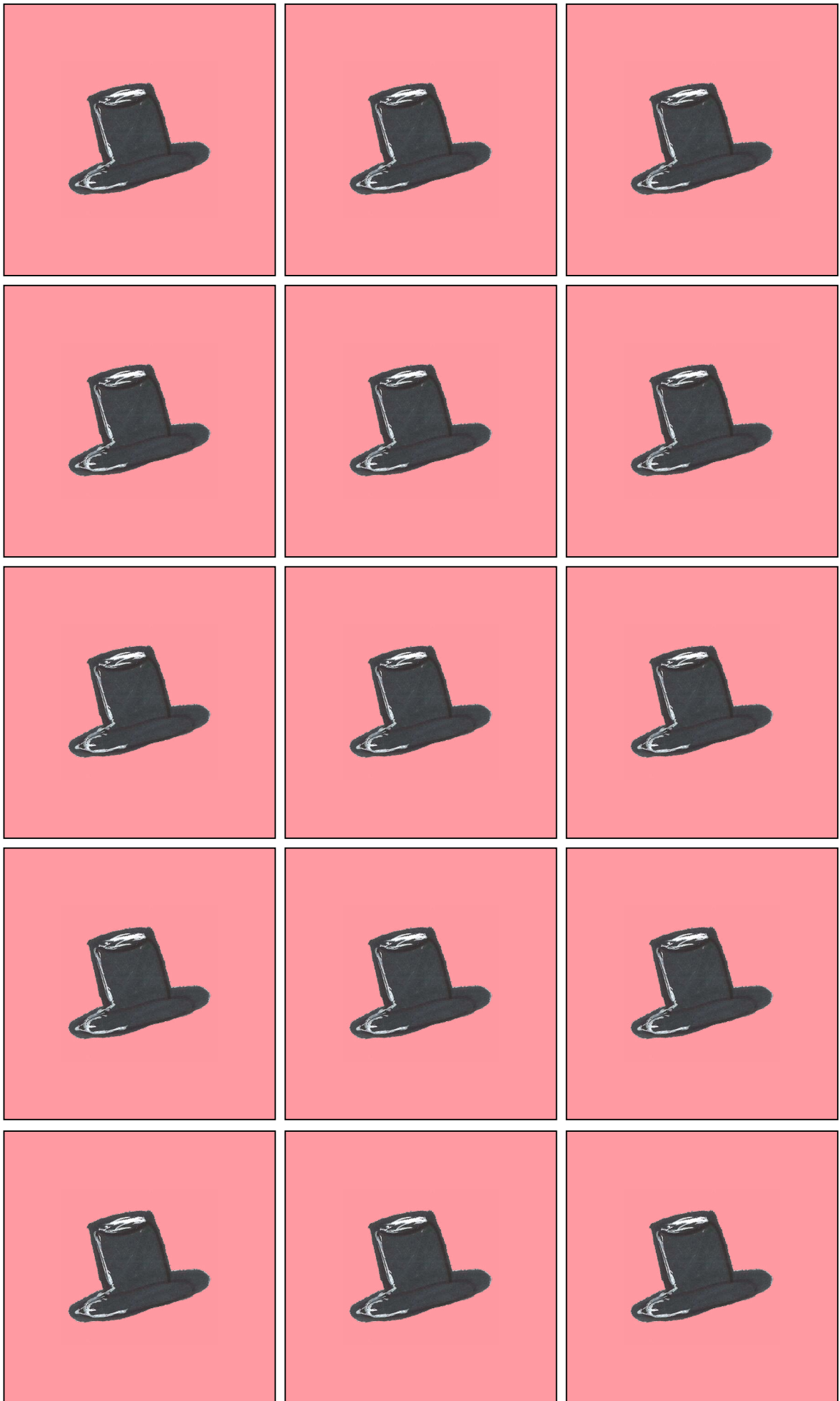
You've bought some shaving foam. You lose 2 coins.

You've bought some perfume. You pay 2 coins.

You've been arranging your hair for a long time; you lose 1 star.

You've been painting your nails. You lose 2 stars.

You've been tidying your wardrobe. You lose 1 star.



If you have 6 coins or fewer,
you lose 1 coin.

If you have at least 9 coins,
move 2 spaces forwards.

Give the player with the
most stars 1 coin.

If you have 4 coins or fewer,
move 1 space backwards.

If you have at least 7 coins,
move 1 space forwards.

Give the player with the
most coins 1 coin.

If you have 5 coins or fewer,
move 1 space backwards.

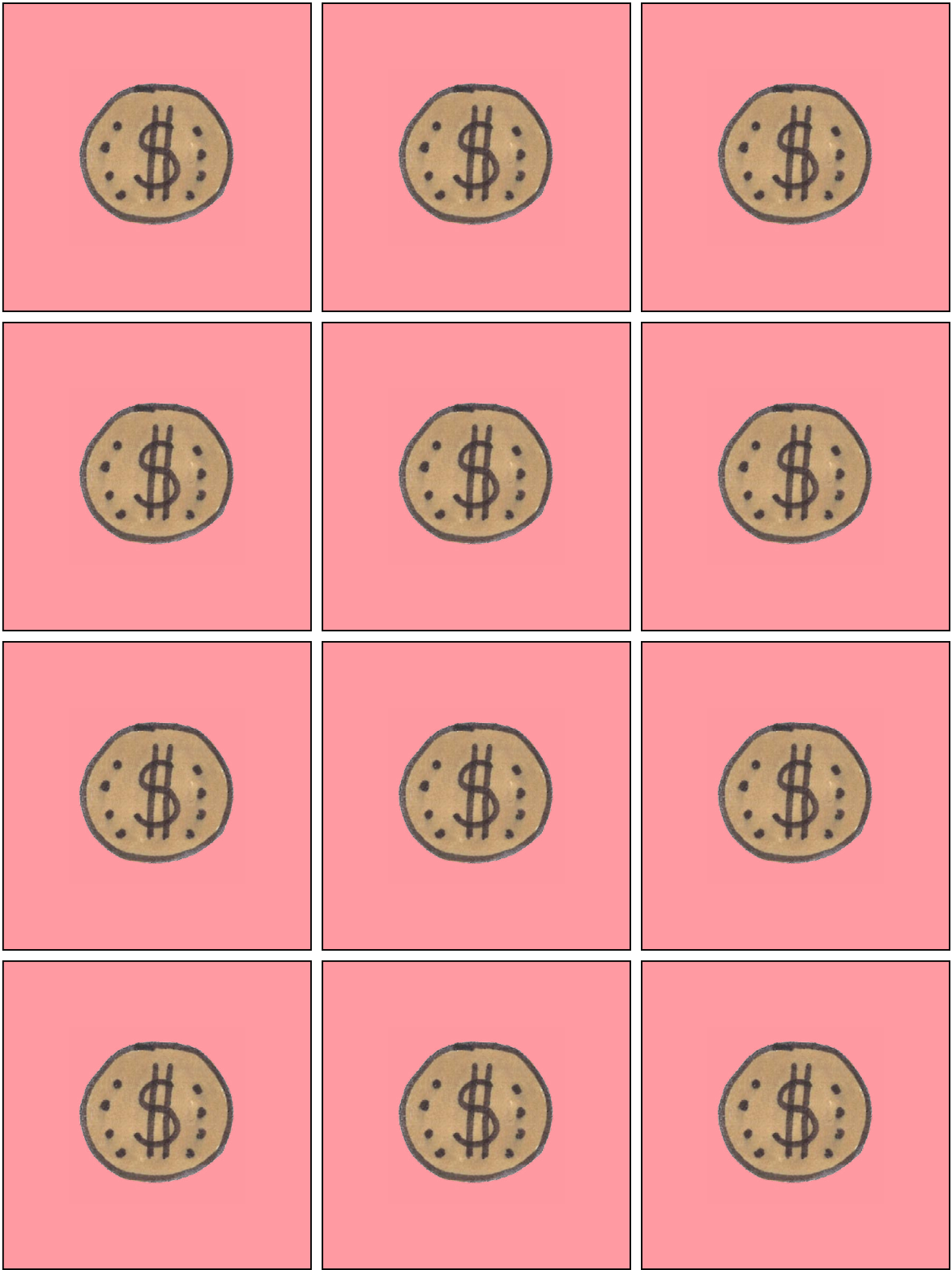
If you have 3 coins or fewer,
move 1 space backwards.

If you have 7 coins or fewer,
you lose 1 coin.

If you have 6 coins or fewer,
move 1 space backwards.

If you have at least 8 coins,
move 1 space forwards.

If you only have 1 coin,
move 2 spaces backwards.



If you only have 1 coin, move 2 spaces backwards.

If you have at least 13 coins, move 3 spaces forwards.

If you have at least 15 coins, move 3 spaces forwards.

The player with the fewest stars gives you 1 star.

Give the player with the fewest coins 1 coin.

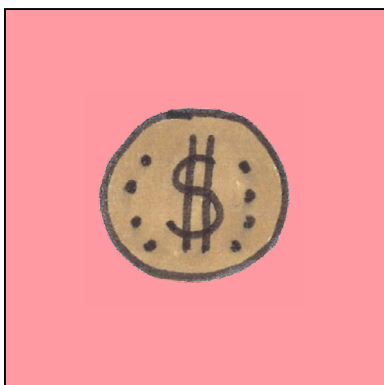
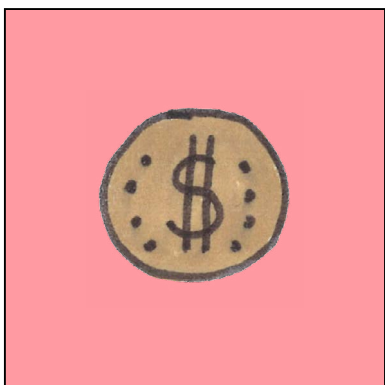
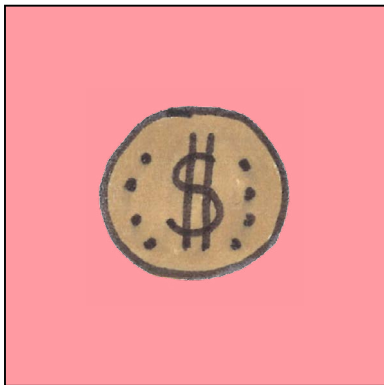
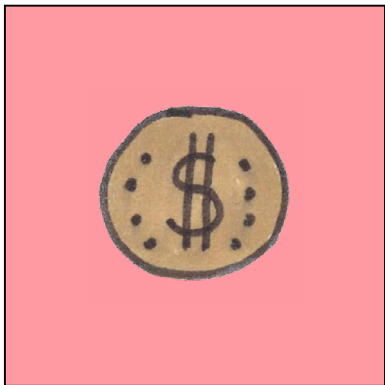
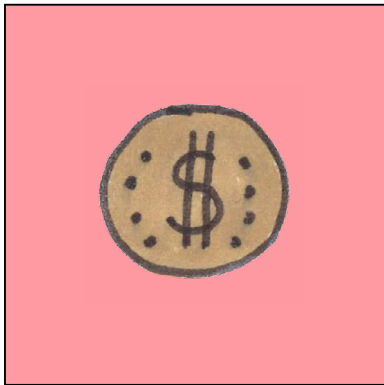
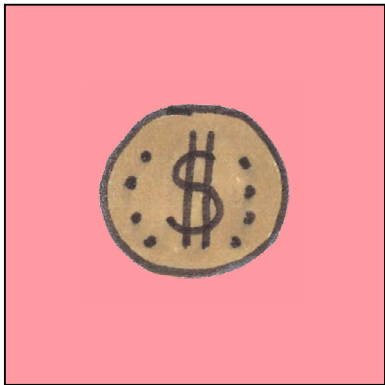
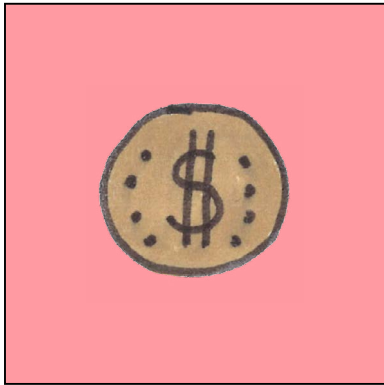
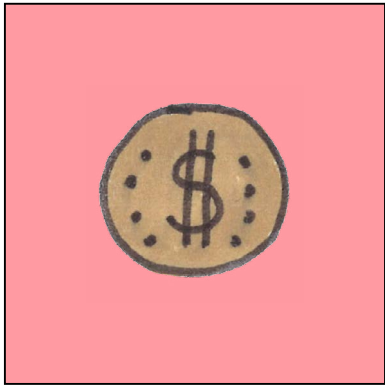
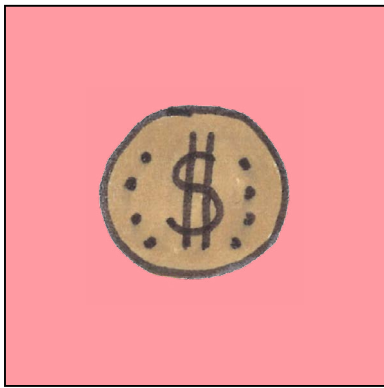
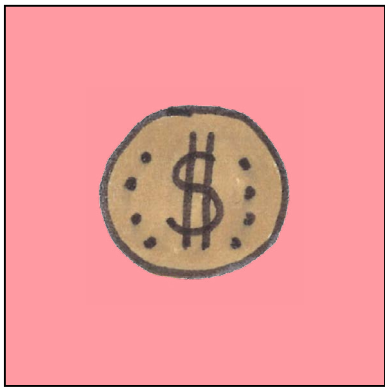
If you have at least 12 coins, move 3 spaces forwards.

If you have at least 14 coins, move 3 spaces forwards.

Give the player with the fewest coins 1 star.

Give the player with the fewest coins 1 star.

Give the player with the most stars 1 coin.



You've got to a bakery. If you have at least 8 coins, treat yourself to a piece of cake. You get 3 stars.

You've run a marathon. You're very tired, and you lose 2 stars.

You've been working all day. You lose 2 stars.

You've started volunteering. You give the player on your right 1 star.

If you have at least 7 coins, take a sauna. You get 2 stars.

If you have at least 7 coins, spend some time relaxing in a spa. You get 4 stars.

You've eaten too many sweets and you have a stomach ache. You lose 1 star.

You were doing your homework long into the night. You feel very tired, and you lose 1 star.

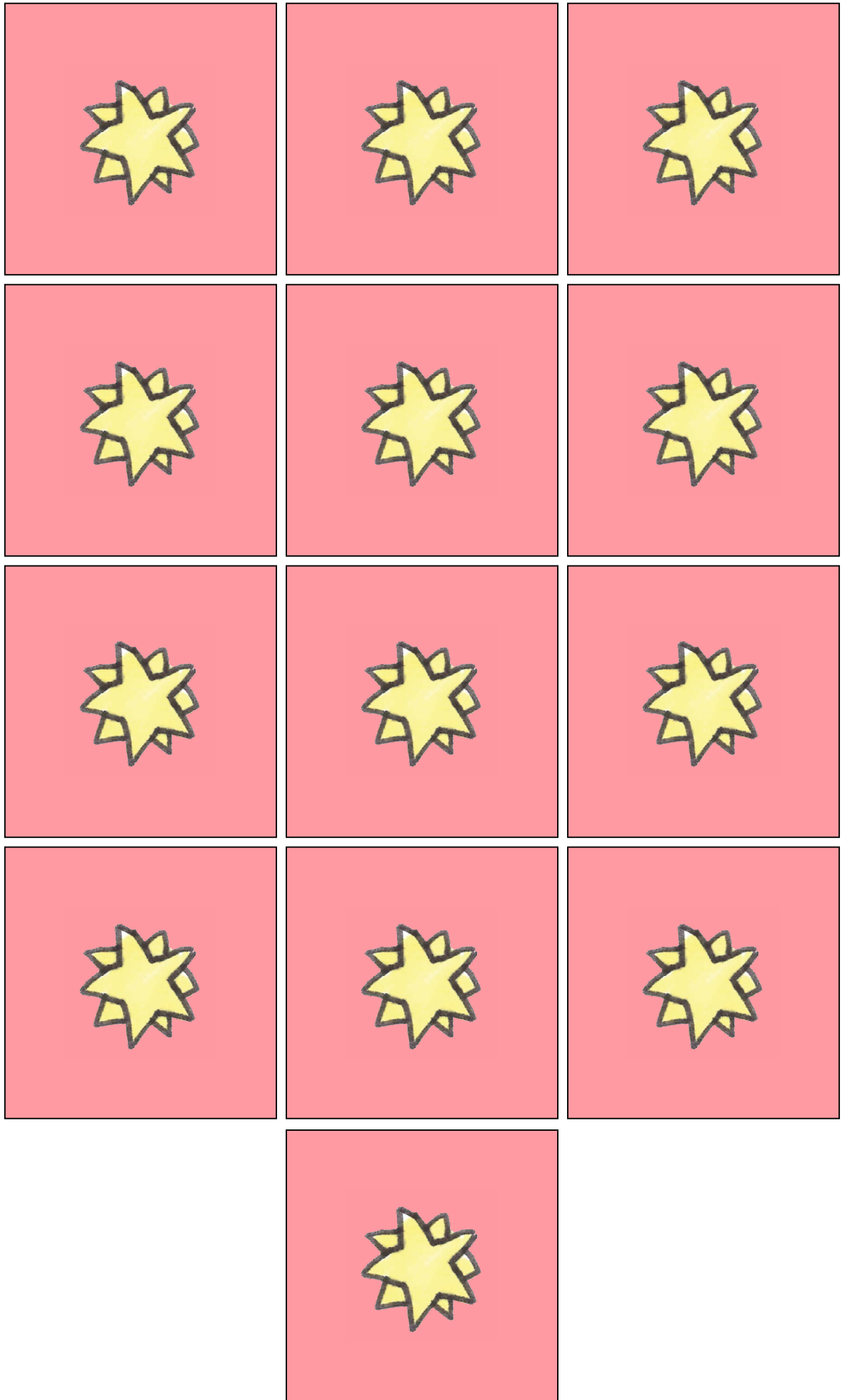
You've got to read a long book for school. Reading tires you out, and you lose 1 star.

If you have at least 9 coins, spend some time relaxing on a massage chair. You get 1 star.

You've injured your knee in a gym. You lose 2 stars.

You didn't sleep well because of a nightmare. You lose 1 star.

You've had an argument with a friend. You don't feel okay, and you lose 1 star.



You had a birthday party at home. When friends left, the flat was a mess. You've spent a lot of time tidying it up, and you lose 1 star.

You've lost your room key. You've been looking for it all evening, and you lose 2 stars.

If you have at least 7 coins, you can go to a concert. You get 2 stars.

If you have at least 8 coins, treat yourself to dinner with a friend. You get 3 stars.

You've scored twenty points at a basketball match. You get 2 stars as a reward.

You meet a school friend on your way to school. You talk a lot and are late for school. You lose 1 star.

If you have at least 8 coins, you can buy new trousers. You get 2 stars.

If you have at least 9 coins, you can buy new shoes. You get 3 stars.

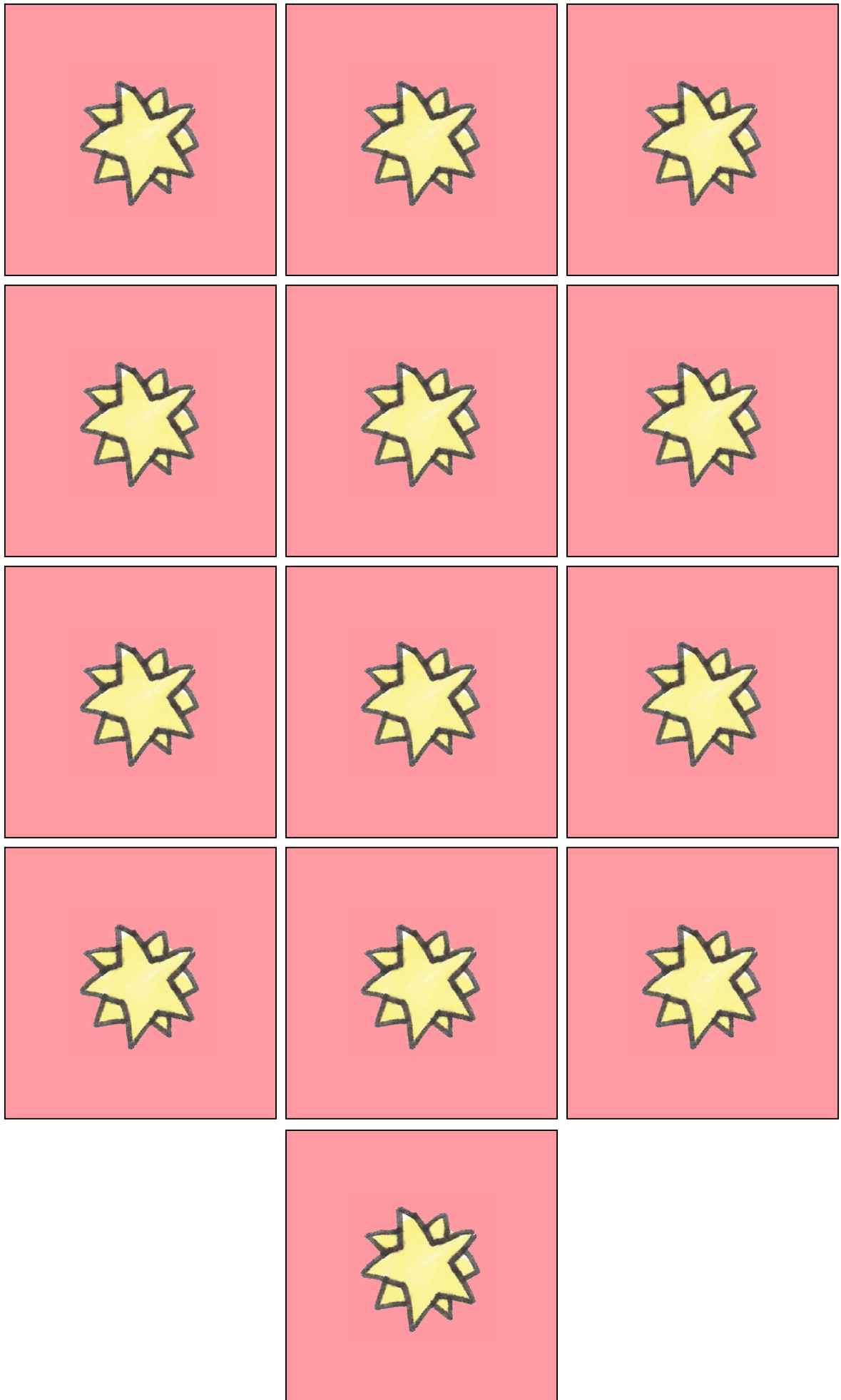
You can go skiing during your winter holiday if you have at least 8 coins. You get 2 stars.

Take a beauty nap after dinner. You get 1 star.

If you have at least 8 coins, you can go to the theatre. You get 3 stars.

If you have at least 9 coins, you can go the hairdresser's. You get 4 stars.

You've entered a theme park. If you have at least 8 coins, you can jump on a trampoline. You get 2 stars.



YOU GET
1 
↓


BLUE CARD
MOVE 3 SPACES
BACKWARDS


↓

PINK CARD
MOVE 2
SPACES
FORWARDS


↑

PINK CARD
MOVE 2
SPACES
FORWARDS

GENDER
EXPRESSION
CARDS


YELLOW CARD
MOVE 1 SPACE
BACKWARDS
←



PINK CARD
MOVE 1 SPACE
FORWARDS
↓

POWER
CARDS




BLUE CARD
MOVE 4 SPACES
BACKWARDS


↓

START
↙

PINK CARD
MOVE 4 SPACES
FORWARDS
↓


↓


→

Equal Opportunities

#privileges #equalopportunities

Age group:

from 10 to 14 years

over 15 years

Time:

60 min

Group size:

up to 18 participants

Level of content difficulty:

1 2 **3** 4 5

Level of execution difficulty:

1 2 **3** 4 5



MATERIALS:

- Waste bin
- Paper (waste paper may be used)

THE PURPOSE:

- The participants learn about (under)privilege, equal opportunities, equity and equality.
- They employ personal experience methods to reflect critically on their own positions in society.

PREPARATION:

- Before starting, read the Advice for trainers, which can be found below this workshop.
- The room should be arranged frontally (with or without desks). It is important that chairs are arranged in five rows.
- Put the waste bin in front of the first row. Also put sheets of paper on each chair/desk. Each participant should get one sheet of paper.

SUMMARY (THE PURPOSE):

This workshop aims at presenting social privileges to the participants, facing them with the significance of the privileges and making them aware of the functioning of social systems.

THE PROCEDURE/METHODOLOGY:

INTRODUCTION

The participants are invited to enter the room and take their seats, where the sheets of paper are waiting for them. Ask them to crumple up the sheets into paper balls.

Your instructions should be clear:

- There's a waste bin in front of you. We are going to have a competition: throw your crumpled paper balls into the bin from where you are sitting.
- **For the group aged from 10 to 14 years:** The person who succeeds will be exempt from writing any maths or mother tongue exams until the end of the school years.
For the group aged over 15 years: The person who succeeds will be enormously successful in society with lots of achievements in life.

THE MAIN PART

The participants try to throw their crumpled sheets of paper into the waste bin. When everybody has thrown the paper balls, the activity is complete.

After the activity is complete, there is a group discussion. If necessary, you can divide the group into two smaller groups (depending on the number of participants and your assessment of group dynamics). Inquire about the participants' feelings, views, opinions, observations.

Questions for discussion:

- How did you feel during the activity?
- Were the rules of the game the same for everybody?
- Which row had an advantage?
- How did those of you feel who were sitting in the first/second/last/etc. row of chairs?
- Did this activity remind you of any everyday situations? (Here you can ask the participants for examples. If you know the participants well and have been working with them for some time or if there is a relevant example of (under)privilege related to this group, you can address it with the group. It is of the utmost importance that the group can identify with the situations. You should prepare some examples based on the group, topics relevant to them, etc. in case the group provide no examples of their own.)
- Can you see what we wanted to demonstrate with this activity?
- What would it mean if someone from the last row was lucky enough to score? (Take luck as a symbol of support systems (family, friends, school, etc.) and stress that underprivileged people, too, can climb the social ladder and that support systems play an important role in their doing so. It should also be noted that some people simply have luck in life, which as a consequence of a number of factors.)
- Can you see what we wanted to demonstrate with this activity?
- What would it mean if someone from the last row was lucky enough to score? (Take luck as a symbol of support systems (family, friends, school, etc.) and stress that underprivileged people, too, can climb the social ladder and that support systems play an important role in their doing so. It should also be noted that some people simply have luck in life, which as a consequence of a number of factors.)

For the group aged over 15 years the following questions can be added:

- What groups in our society are seen as normative / as those with more social power?
- What do you think it means when we say that someone is privileged?

After the discussion you should clearly tell the participants what privilege is (see Advice for trainers).

CONCLUSION

Add the following question for all age groups:

- What would you do to guarantee a fairer arrangement of the chairs for everybody?

After the activity, tell the participants to rearrange the activity in order to improve it for everybody. Allow them free rein to how they achieve a fairer activity of throwing paper balls into the waste bin. Encourage team work and solidarity. If you see that the group is struggling and seems unable to find a solution in which all participants have equal opportunities, let them know that this is legitimate, too. Tell them that what really matters is thinking about how everybody could have better conditions to succeed. Also tell them that creating equal opportunities is a process and that it is sometimes impossible to bring everyone satisfaction at the first attempt.

At the end, assess the situation in the group and ask the participants about their opinions of the workshop and the issues raised, as well as what they have learnt from the workshop.

ADVICE FOR TRAINERS:

In the activity of throwing crumpled paper sheets, the rows of chairs represent people with different privileges. The first row represents the most privileged people. The people in the last row represent the most underprivileged ones.

The role of the trainer in the activity:

- Encourage the first row to score, while ignoring the participants in the last row if they complain. If someone from the last row scores, give them little attention; only congratulate them briefly or not at all.
- If the participants from the first two rows score, congratulate and praise them.
- It is also crucial that you only take the first two rows seriously whatever happens – even if the participants from these two rows protest and complain that the game is unfair. If this happens, tell them that their response is heroic. If the same protest is expressed by somebody from the last row, tell them that this is the way it is and that the rules of the game are the same for everybody.
- It is very important to insist on the rules and prizes even if some of the participants find them ridiculous or unrealistic.



This activity clearly demonstrates how our society privileges certain groups over others, while the rules are the same for everybody regardless of their gender, social class, physical abilities, sexual orientation, skin colour, etc.

Prepare for a variety of predictable reactions to the workshop. Two instances of predictable reactions:

- The participants may pick on somebody from the last row, or anybody else from the group, and make fun of them. You should address any such behaviour and insist it is unacceptable.
- The activity may be especially uncomfortable for the participants who have to sit in the last row and who are already underprivileged in real life. Continue with the experiment, but clearly state that the activity has no connection to real life during the debate. If you have prior knowledge of the group, pay special attention to this as it will help you during the debate.

Make sure the participants understand what privilege is, because the workshop is meant to give them a basic understanding of the issue. Privilege is a word that is frequently used for many different things; here, we use it to describe social privilege.

Social privilege is a set of unearned advantages originating in the individual's membership of a social group. It is available to normative social groups in the position of power (white, heterosexual, cisgender people, people with normative physical abilities, etc.). Privilege is always relational, which means that privileged social groups always have certain advantages over other social groups (e.g. men are given social advantage over women and other genders). Privilege should also be understood at the systemic level, not only at the level of the individual's personal experiences. It concerns abstract, social and dynamic processes that are hard to address. If an individual's privilege is emphasised, it does not mean we are attacking that person or saying that they have a better life because of it. We are only saying that in certain situations the privilege benefits them. Belonging to a privileged social group may foster certain mental and behavioural patterns as well as blind spots for some areas and circumstances, especially if we do not reflect on the privileges. Reflecting on our privileges enables us to avoid at least some exclusionary and discriminatory patterns that society imparts to us based on our position (e.g. a heterosexual person who does not reflect on their privileges may not be aware of different sexual orientations and practices; consequently, they may only consider partnerships and romantic relationships from a heterosexual aspect; moreover, they are not aware that the people who do not identify as heterosexual may be discriminated against simply for holding hands in the street, kissing in public, etc.). When privilege is considered from the individual level, its seemingly absolute nature vanishes. Individuals are faced with a number of privileged and underprivileged aspects that make their lives unique (read the chapter "Intersectionality").

The Museum of Illusions

#heteronormativity #cisnormativity #spaces #norms

Age group:

over 15 years

Time:

120 mins

Group size:

up to 18 participants

Level of content difficulty:

1 2 3 4 **5**

Level of execution difficulty:

1 2 3 4 **5**



MATERIALS:

- Questions for discussion
- Appendix 1: Family poster 1
- Appendix 2: Family poster 2
- Appendix 3: The John Phone advert
- Appendix 4: Statements
- Appendix 5: Rules
- Appendix 6: Couple photo 1
- Appendix 7: Couple photo 2
- Appendix 8: Couple photo 3
- Appendix 9: Family photo 1
- Appendix 10: Family photo 2
- Appendix 11: Research study 1
- Appendix 12: Research study 2
- Appendix 13: Newspaper advert 1
- Appendix 14: Newspaper advert 2
- Appendix 15: Toilet sign
- Appendix 16: The N & N shop advert
- Plasticine
- Drawing paper
- Coloured pencils, brushes, etc.
- Pens
- Base for Plasticine

THE PURPOSE:

- The participants learn about the heteronormativity and cisnormativity of spaces.
- The participants become aware of the factors that influence the enforcement and reinforcement of hetero- and cisnorms.
- The participants reflect on the norms in our society regarding gender and sexual orientation.
- The participants question the heteronormativity and cisnormativity of different physical spaces in our society.

PREPARATION:

- Before starting, read the chapters “Safe(r) spaces”, “Glossary” and “Advice for trainers”, which can be found below this workshop.
- Acquaint yourself thoroughly with the workshop and look for relevant materials in the Appendices.
- You need assistant trainers for this workshop (at least two, possibly three) who will read the statements found in Appendix 4. Their role is to be present in the group at all times and start reading the statements as specified in the description of the workshop.
- Prepare all the materials.
- Print or copy all the appendices once, except for Appendix 5: Rules, for which you need one copy per participant. Read carefully the explanations of the rules and statements (Table 2: Explanation of rules and Table 3: Explanation of statements), as they will help you during the workshop and the discussion. This workshop is very demanding; it is therefore crucial that you prepare well.
- You should also prepare the room where the workshop will take place.
- The room should have between 4 and 6 desks for groups of participants to sit at. The groups should consist of 3 or 4 participants, depending on the group size.
- The materials from the appendices should be on the desks and walls. The materials should be arranged on the desks and walls according to the table below (Table 1). Find some quiet, relaxing music that should be playing even before the participants enter the room.

Table 1: Arrangement of materials

DESKS	WALLS
Appendix 7: Couple photo 2 Appendix 8: Couple photo 3 Appendix 9: Family photo 1 Appendix 10: Family photo 2	Appendix 15: Toilet sign
Appendix 3: The John Phone advert	Appendix 16: The N & N shop advert
Appendix 11: Research study 1 Appendix 12: Research study 2	Appendix 1: Family poster 1 Appendix 2: Family poster 2
Appendix 13: Newspaper advert 1 Appendix 14: Newspaper advert 2	Appendix 6: Couple photo 1

SUMMARY (THE PURPOSE):

This workshop aims at presenting social norms to the participants, demonstrating how they can influence individuals from marginalised groups (in this case mainly LGBT+).

THE PROCEDURE/METHODOLOGY:

INTRODUCTION

Meet the participants and assistant trainers outside the room where the workshop will take place. Before you enter the room, give the participants instructions and introduce the workshop:

“Hello and welcome to a brand new space for young people. Please join us for the opening and have fun.”

Your attitude towards the participants should be as positive as possible; make them feel welcome and accepted. Continue with the following:

“There are some rules and norms in this space that you should follow.”

Give them their copies of the Rules and read them aloud.

The Rules include the following definitions: lesbian, gay, bisexual, transgender people, cisgender people, heterosexuals, so that the participants can read the explanations if they are uncertain about any of them. Do not pay attention to the participants' questions or respond to them only briefly by saying there will be sufficient time for questions later.

THE MAIN PART

When inside the room, tell the participants to have a look at all the materials on the desks and walls. Give them some time so that they can see and read the materials in front of them in silence. Give them 10 minutes for this part of the activity, but do not mention the time limit to them, so that they do not lose the impression they are taking part in unstructured and relaxed looking around.

After ten minutes it is the assistant trainers' turn. Their task is to read one of the statements in Appendix 4 every time the music fades. The music should be turned down by another assistant trainer or you (depending on the number of (assistant) trainers). The assistant trainers agree in advance who will read which statement, and some time should pass between the statements (30 seconds). The statements should be uttered loud enough so that the participants can hear them, but it is important that they are not said directly to the participants. When uttering the statements the trainers should look at the floor, each other or the wall. They should never address the participants directly, because no-one should perceive the statements as a personal attack.

When the statements are done, turn up the music and ask the participants to sit at the desks. Stay in silence. Leave the participants in their groups for five more minutes and tell them to reflect, individually, on what has just happened in the room.

The discussion follows.

- The discussion should take 60 minutes or more so that as many issues, views, observations, etc. as possible can be covered. It is really important that you encourage the participants to share as many experiences as possible with the group.

In a big group:

- Begin by checking which concepts or words were not clearly understood during the first activity and answer any questions the participants may have.

Continue with the discussion in the same groups as before.

- Offer each group a different technique to express themselves through art (Plasticine, drawing, painting, etc.). Put the material that the group has chosen on their desk. They answer the discussion questions given below with their jointly created product, that is, by using the materials provided to them. Give them enough time to make their products for each of the questions.
The participants first hold group consultations; then, they present and interpret their products.

Questions for discussion:

- What were your expectations when you learnt that a new space for young people was going to be opened?
- What did you notice in the room? What was there in the room? What did the room show?
- How did you feel when you learnt about the norms and rules of the space?
 - ↳ Choose at least two norms and discuss them with your group. Then each group will present their views. (A note for the trainers: Be sure to address and discuss each of the norms, even if the participants do not mention all of them.)
- What did you think of the materials on your desks?
 - ↳ Choose one text or one photo and discuss it in your group.
 - ↳ The presentation of the texts and photos follows.
 - ↳ Additional questions are welcome at this point: Do you think that the research studies are genuine? How do you feel when looking at the photo? If the participants express negative feelings, ask them why they think so. If anybody says that being gay or lesbian is not normal or if they express any sort of negative attitudes towards it, remind them that in this room it is the norm and perfectly normal. Here, you can make a link to hetero- and cisnormativity in everyday life.
- How did you feel when the assistant trainers started reading out the statements? (At this point you should repeat the statements.)
- 6. Do you know what we wanted to demonstrate with this room and the first part of our workshop? (If the participants have not mentioned the posters and signs on the walls yet, this is the right moment to include those in the discussion, too.)

After the discussion and the creative part of the workshop, ask the participants to look at the genuine posters around the building and discuss them. If it is possible for the participants to see the entire building, put them into small groups to do so; otherwise, look at the posters and brochures in the room and discuss them. Ask the following questions:

1. What do the posters/brochures in the room show?
2. What kind of people appear in them?
3. Who are the posters/brochures intended for?

In the end, address the presence of heteronormativity and cisnormativity in our spaces. Ask the participants the following:

- Do we notice LGBT+ people, same-sex families, couples, etc. in adverts and brochures?
- Do we learn about LGBT+ issues, families, couples, etc. at school?
- How do you think society sees transgender people, lesbians, gays, bisexual people, etc.?
- How could we improve our debates on LGBT+ issues at school, in youth centres, at home, among peers, etc.?
- What parallels could be drawn between today's workshop and our society? Were the posters and other materials exaggerated? Does our society present heteronormativity and cisnormativity in the same way?
- Why do we fail to notice that heteronormativity and cisnormativity are omnipresent in our spaces?

CONCLUSION

At the end, assess the situation in the group and ask the participants about their opinions of the workshop and the issues raised, as well as what they have learnt from the workshop.

ADVICE FOR TRAINERS::

Before the workshop, prepare for it and your role very carefully. Follow the instructions and rules of the imagined society. Reject any complaint voiced by the participants, saying this is the way things are and these are the rules of this society. Before starting, read the chapters “Safe(r) spaces” and “Glossary”. It is important that you do not direct the statements uttered during the experiment directly to any participant. You should create such an atmosphere which will make it obvious what the norms of the space are, which people are privileged and more accepted. The speakers should not address directly or establish eye contact with any of the participants. This will avoid the impression of your attacking or excluding individual participants. It is crucial that you do not give away the essence of the activity during the workshop. When the activity is finished, inquire about the participants’ feelings, discuss the activity and explain its purpose. Stick to your role until the end of the experiment, that is, until the discussion. The following two tables explain the rules and statements that occur during the workshop. It is important that you know where the rules and statements come from, so that you can explain their meaning to the participants of the Museum of Illusions workshop.

Below, Tables 2 and 3 give explanations of the rules and statements. The explanations are only summaries of more comprehensive theoretical backgrounds. For more information, read the chapters “Why this manual” and “Heteronormativity and cisnormativity”.



Table 2: Explanation of rules

<p>Homosexuality and bisexuality are the only two normal sexual orientations. To be healthy and normal you should be gay, lesbian or bisexual.</p>	<p>Western societies presume that we are all heterosexual. Any deviation is seen, by some people, as something strange, unhealthy or abnormal. They perceive heterosexuality as the only healthy and normal sexual orientation. Our society teaches us to follow the principle of heteronormativity since childhood: anytime when families are discussed, we speak about mothers and fathers, families with parents of the same sex are only very rarely mentioned. It is already when we are children that we internalise that a family means having a mother and a father.</p> <p>This rule rejects heteronormativity as normal and primary, putting homosexuality and bisexuality first. We present them as the only “normal and healthy” sexual orientations – in the same way that our society portrays heterosexuality.</p>
<p>Transgender people are healthy, natural and normal.</p>	<p>Our society maintains the stigma that being transgender is a mental-health disorder. In many countries transgender people have to be given the diagnosis of transsexuality before they can go through the process of medical transition (i.e. hormone therapy, surgery and other treatments to ease their gender dysphoria). In some countries this is also required if they wish to change the sex indicator on their identification documents. There is also the prejudice that transgender people are not normal or against nature. Consequently, society mostly, if at all, accepts only those transgender people who are seen as cisgender and in accordance with the social norms defining what men and women should look like. Cis-normativity is generally accepted, which means that it is presumed everybody is cisgender and identifies as either a man or a woman.</p> <p>This statement rejects the prejudices and norms and emphasises that cisnormativity is reinforced through biological determinism, presenting certain bodies as healthier or more natural and normal.</p>
<p>Natural families have two fathers or two mothers.</p>	<p>The opposite of this statement, our society teaches us that families consist of a mother and a father. Single-parent families are often overlooked, too. We learn when we are still very young that a family consists of a father, a mother and children.</p> <p>This rule rejects the (hetero)normative family consisting of a mother and a father, refusing to accept it as something normal and good. We acknowledge families with same-sex parents as the normal ones.</p>
<p>Marriage is a union between two persons of the same sex. OR Marriage is a union among more persons of the same and/or different sexes.</p>	<p>In Slovenia, as well as in many other countries, all the rights originating in marriage are only enjoyed by heterosexual couples. They are seen by society as the only possible couples to get married, adopt children, use in vitro fertilisation and have other marriage-related rights. The right to same-sex marriage is often debated and put to referendums despite the fact that it is a human right that should be available to everybody, regardless of their sexual orientation. Moreover, marriage is possible only between two people, since monogamous relationships are seen as the only legitimate and serious ones</p> <p>This norm aims at making the participants aware of different types of marriages, partnerships and communities.</p>
<p>Toilets are gender neutral.</p>	<p>Public toilets are defined in a gender-binary manner (M and F), disregarding all those who self-identify outside the binary gender system. There are very few public toilets that are intended for people of all genders. Transgender and/or non-binary and/or cisgender non-normative individuals can find it very discomforting when they have to choose which toilet is safer to use. The use of gender-neutral toilets solves the problem, which makes life for these individuals much easier.</p>
<p>Cisgender and heterosexual people need help, because they are pitiable and unaware of the delusion in which they live.</p>	<p>The assumption that the people who belong to minorities are pitiable and unhappy is erroneous. Such views also result from assimilationist policies, which try to assimilate and adapt everything that is outside the norms. LGBT+ people need no pity; they need respect and rights equal to heterosexual and cisgender populations.</p>

Table 3: Explanation of statements

Straights are really horrible. They shouldn't be allowed to have kids.	It is often stated that same-sex couples should not be allowed to have children (through surrogacy or IVF). They are also denied the right to adoption, which heterosexual couples can assert. This assumption, too, originates in the naturalisation of heterosexual couples related to patriarchy, nationalism, etc.
I really don't get it why not everyone is transgender.	You can often hear cisgender people say how they cannot understand how someone could be transgender. Transgender people are often reproached with making it up that the gender which they were assigned at birth does not fit them. The assumption is related to the concept of biological determinism that prioritises the state that it labels as "natural" (this is an origin of the sex/gender assigned at birth differentiation).
If parents are a man and a woman the child will surely be messed up.	It is wrong to assume that a child brought up by parents of the same sex will lack something. Each upbringing can turn right or wrong, regardless of the parents' genders. A father and a mother and/or two fathers and/or two mothers – they can all contribute to the child's healthy development, but they can just as well harm the child's psycho-physical health for a variety of reasons. Being good, kind and human towards children has nothing to do with sexual orientation and/or gender identity.
I think it's okay if you're straight. But do leave me alone.	"I'm not against homosexuals, but they should leave me alone," is a sentence we often hear from cisgender heterosexual people. The attitude indicates that they tolerate homosexual/bisexual people, but their tolerance preserves the existing social power relations and is not based on respect or acceptance.
The other day I saw a boy and a girl holding hands. Yuck!	Expressing disgust or any kind of disapproval at two people holding hands is disrespectful. Seeing any two people holding hands and showing each other affection in that way is beautiful and desired, but most of all it is a decision for those two individuals, not for their environment. Expressing disgust at two people of the same sex holding hands is a clear sign of homophobia.
If I were straight, my parents would reject me.	A great number of LGBT+ people have experienced rejection in their families. Thus, this rule puts heterosexuals in a situation in which they can fear being rejected by their families.
Something must be wrong with her given that she's got a boyfriend.	It is often said that there is something wrong with same-sex couples. Looking for causes for homosexuality or bisexuality is disrespectful to these people. Each individual's sexual orientation is no-one else's concern.
Look, they're different. Weird.	Everybody is different. Every person is an individual defined by a variety of personal circumstances. Being gay, lesbian, bisexual or transgender is only one of the individual's personal circumstances. Labelling someone as different or weird enforces and reinforces the concept of otherness, which perceives everybody who deviates from the norm in any way as inferior, as the other.
I don't understand how a boy can fall in love with a girl. It's not possible; scientists have proved such love doesn't exist.	We do not have to understand every single thing in this world, and why someone falls in love with someone else is one such thing. It is important to highlight the stereotype that bisexual people have to face. They are often said to be incapable of deciding what gender they feel (more) attracted to. Such assumptions are mistaken. Bisexual people are not confused and they do not have to decide. They are, quite simply, bisexual. This statement also addresses the questionable justifications of the "truth" using studies whose (in)credibility is not questioned.
I feel so sorry for straights; I wouldn't want to be like them.	Expressing pity towards a minority only reinforces the existing power relations and assimilationist policies.
Heterosexuals are ill, they need therapy.	This is a stereotype that is often attached to homosexual and bisexual people. Everybody can have mental-health difficulties, regardless of their sexual orientation and/or gender identity. People with mental-health difficulties need our understanding and support, not mocking or shaming.

What happened to heterosexuals in their childhood that made them straight? It must be the outcome of terrible traumas.

Sexual orientation and/or gender identity are not the outcome of childhood traumas, which is what a common prejudice against non-heterosexual people presumes.

Heterosexuals should be imprisoned! It's against the law!

Uttering these words is disrespectful to all the homosexual, bisexual and/or transgender people who do end up in prison in the countries that criminalise homosexuality and/or being transgender. Moreover, many people are victims of violence in their everyday lives because of (non-normative) sexual orientation and/or gender identity.

- When conducting the workshop **be careful not to stray from its purpose**, because a number of issues may arise that are not necessarily related to the purpose of this workshop. You should also be careful to keep reminding the participants that the activity aims at presenting social systems and that they should not focus on how certain materials seem pointless or ridiculous. This focus is especially important during the discussion, where it is of crucial significance to stress that the activity has demonstrated how society treats certain people differently for no reason other than their gender identity or sexual orientation.
- The workshop is meant to raise cisgender and heterosexual populations' awareness of heteronormativity and cis-normativity. It is very likely that **the participants will include members of the LGBT+ community**. If you are aware before the workshop that the participants will include LGBT+ individuals, you can inform them about the purpose of the workshop, thus making it possible for them to decide whether they want to participate or not. It is possible, however, that you will not know that the participants include LGBT+ individuals. You should carry out the social experiment nonetheless, but tell the group at the end that you realise there may be LGBT+ individuals among the participants. Offer them a possibility to talk after the workshop or provide them with the contacts of the LGBT+ organisations and associations provided at the end of this manual.
- After this, some participants may express indignation or even talk directly to other individuals. **You should always respond to such behaviour and words, and describe them as unacceptable**. You may find the chapter "Safe(r) spaces" particularly useful, because your addressing inappropriate behaviour helps create a safer space for all the participants. Do the same if individuals in the group come out as LGBT+ and are, subsequently, mocked or insulted. In both cases your reaction matters a great deal as you will let LGBT+ people know that your youth centre, school or classroom is a safer space for them that will not permit violence or discrimination.

Appendices:

Appendix 1: Family poster 1

Appendix 2: Family poster 2

Appendix 3: The John Phone advert

Appendix 4: Statements

Appendix 5: Rules

Appendix 6: Couple photo 1

Appendix 7: Couple photo 2

Appendix 8: Couple photo 3

Appendix 9: Family photo 1

Appendix 10: Family photo 2

Appendix 11: Research study 1

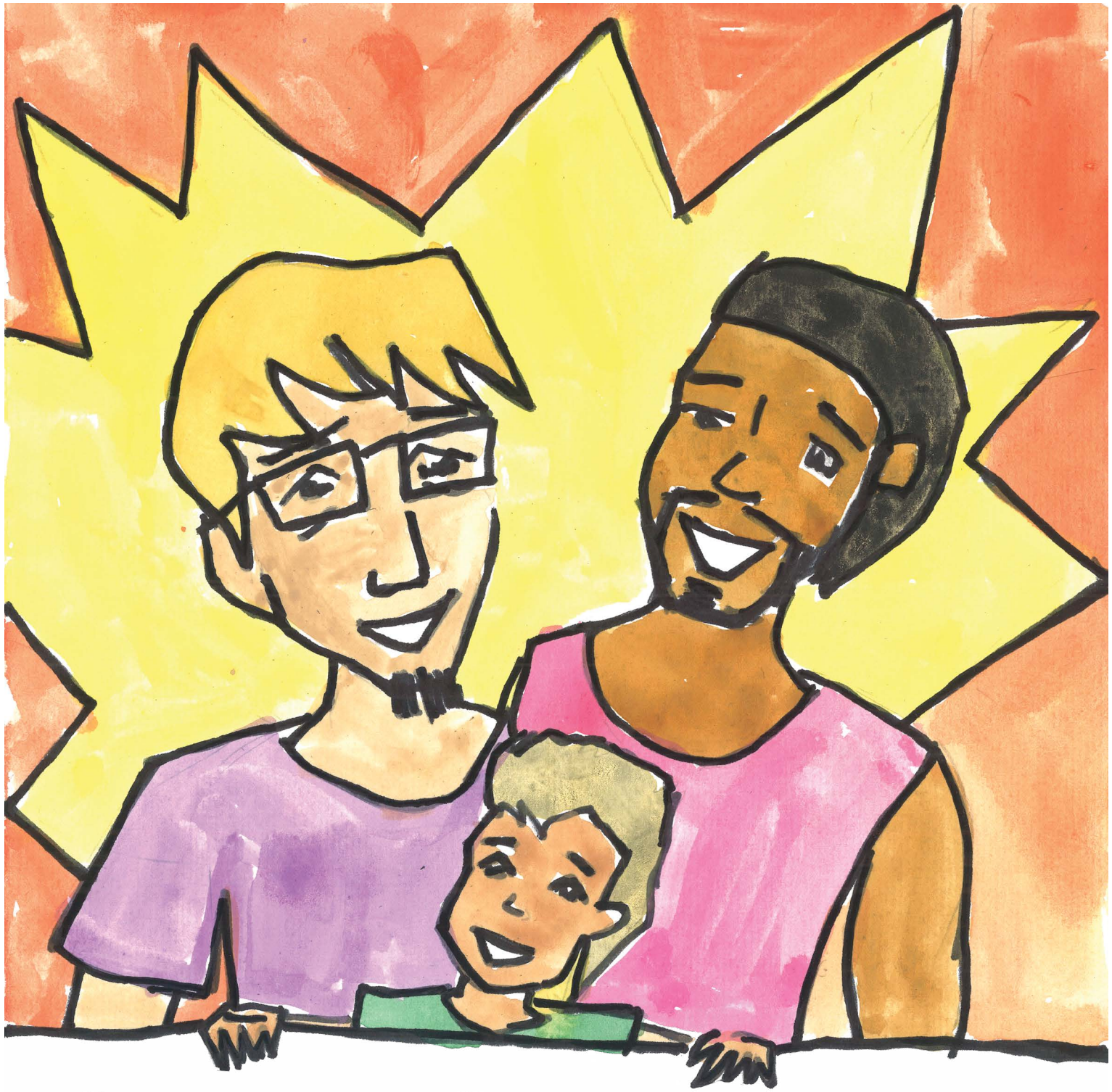
Appendix 12: Research study 2

Appendix 13: Newspaper advert 1

Appendix 14: Newspaper advert 2

Appendix 15: Toilet sign

Appendix 16: The N & N shop advert



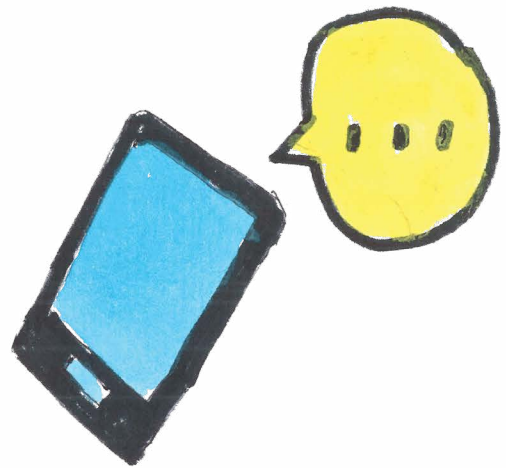
**GET YOUR 20%
FAMILY DISCOUNT
ON SWIMMING
POOL TICKETS!**





The HOPE
Insurance
For Natural Families

THE JOHN PHONE



The hotline for heterosexual
and/or cisgender individuals.

Do you have problems because
of your heterosexuality?

Are you a victim of bullying?

Write to us on john.phone@hetero.com
or call us on 043-321-760.

We're here for you!

STATEMENTS

- Straights are really horrible. They shouldn't be allowed to have kids.
- I really don't get it why not everyone is transgender.
- If parents are a man and a woman the child will surely be messed up.
- I think it's okay if you're straight. But do leave me alone.
- The other day I saw a boy and a girl holding hands. Yuck!
- If I were straight, my parents would reject me.
- Something must be wrong with her given that she's got a boyfriend.
- Look, they're different. Weird.
- I don't understand how a boy can fall in love with a girl. It's not possible; scientists have proved such love doesn't exist.
- I feel so sorry for straights; I wouldn't want to be like them.
- Heterosexuals are ill, they need therapy.
- What happened to heterosexuals in their childhood that made them straight? It must be the outcome of terrible traumas.
- Heterosexuals should be imprisoned! It's against the law!

RULES

- Homosexuality and bisexuality are the only two normal sexual orientations. To be healthy and normal you have to be gay, lesbian or bisexual.
- Transgender people are healthy, natural and normal.
- Natural families have two fathers or two mothers.
- Marriage is a union between two persons of the same gender. OR Marriage is a union among more persons of the same and/or different genders.
- Toilets are gender neutral.
- Cisgender and heterosexual people need help, because they are pitiable and unaware of the delusion in which they live.
- Cisgender and heterosexual people are pitiful, because they are a minority and mostly unhappy.

Lesbians: homosexual cis- or trans women.

Gays: homosexual cis- or trans men.

Bisexuals: people who are attracted to more than one gender.

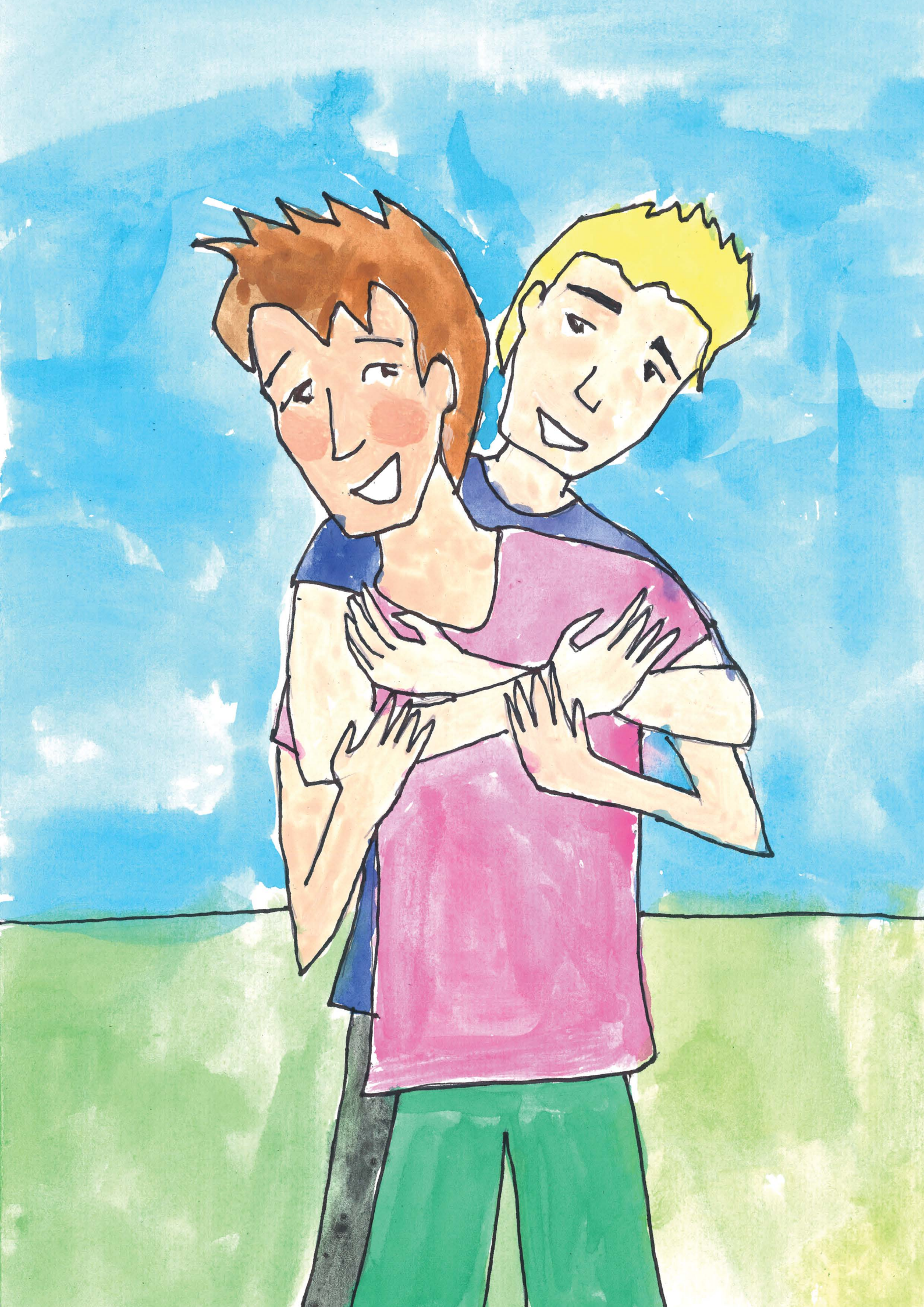
Transgender people: people who do not identify with the gender they were assigned at birth.

Cisgender people: people who identify with the gender they were assigned at birth.

Heterosexuals: (trans- or cis-) men who are attracted to (trans- or cis-) women and (trans- or cis-) women who are attracted to (trans- or cis-) men.











ABSTRACT: British researchers surveyed 756 children from heterosexual families regarding family violence. As many as 87% of the respondents reported having been victims of verbal abuse, 76% of them were victims of physical violence and 58% reported sexual abuse. The findings reveal that families with a mother and a father are inappropriate, because the parents frequently abuse their children, which is likely to be a consequence of their traumas originating in their heterosexuality.

ABSTRACT: American researchers have shown that children from families with one father and one mother have significantly more psychological difficulties in adulthood, which is related to their traumatic experiences of living in heterosexual families. The same researchers have also demonstrated that 31% of adolescents who live with a mother and a father later come out as heterosexual.

SHOCKING!

Last year the government paid a subsidy of 80,000 euros to an association that encourages heterosexuality, the sexual orientation we know is unhealthy as well as an unnatural form of expressing love. This is wasted money. The non-governmental organisation STRAIGHTY has been using the funds for its own purposes without any benefit to our society. Moreover, they are jeopardising the preservation of the traditional family made up of two mothers or two fathers.

SCANDALOUS!

The celebrity singer Joana Brava has come out as heterosexual! Although this is no surprise we can readily imagine it will have a very negative impact on her career. Her popularity has already been on the wane for some time, and we've learnt that the STRAIGHTY association has contacted her to help them promote heterosexuality.

TOILETS

FOR

ALL

GENDERS

SPECIAL
OFFER

N & N

NEW UNISEX
CLOTHES!

A NEW COLLECTION
QUEEX

N&N, your retailer for all genders

What is gender expression

#genderexpression #lgbt+ #clothes #hairstyle #makeup #expression #behaviour

Age group:

from 10 to 14 years

over 15 years

Time:

from 90 to 120 mins

Group size:

up to 10 participants

Level of content difficulty:

1 2 3 4 **5**

Level of execution difficulty:

1 2 3 **4** 5



MATERIALS:

- Instructions for drawing
- Questions for discussion
- Appendix 1: Outline of the human body
- Appendix 2: Pantomime
- Appendix 3: Pictures of people
- Appendix 4: Questions
- Coloured pencils
- A small ball or a ball of wool

THE PURPOSE:

- The participants learn the term gender expression.
- The participants reflect on the diversity of gender expressions.

PREPARATION:

- Before the workshop, go through the materials, read the activity instructions and procedure.
- Read the chapters “Heteronormativity and cisnormativity”, “Safe(r) spaces” and “Glossary”.
- Examine the materials.
- Copy/print and cut out the materials that are provided in the Appendices section.
 - ↳ Print out Appendix 1 onto two large size (A3) sheets. If you cannot enlarge the drawing, draw it by hand.
 - ↳ Cut Appendix 2 to get ten separate cards.

SUMMARY (THE PURPOSE):

In the workshop the participants learn about gender expression with the help of a story, drawing and discussion. They use pictures of people wearing different clothes.

THE PROCEDURE/METHODOLOGY:

INTRODUCTION

Each participant needs their own space (if possible, they should sit at desks). They should not look at what other participants are doing. Hand out one copy of Appendix 1 to each participant. Begin giving them the instructions. Speak slowly and pause so that the participants have enough time to think.

The instructions:

Think up an imaginary person. This person is your friend. What do they look like? Do they look like you? Do they wear similar clothes to yours? Think about it very carefully. What do they look like? What's their hairstyle? Do they dye their hair? Is their hair straight, curly, do they have it in a ponytail? Imagine something that you like.

Look at the outline of the human body on your handout. It's the outline of your friend's body. Listen very carefully to my instructions, because you are going to draw your friend now. Take your time.

(When giving the following instructions, take account of how the participants are proceeding with their drawings. Give them sufficient time.)

- We'll start with legs. Are their legs hairy? If they are, draw the hairs. If not, don't draw anything.
- What shoes are they wearing? Draw them. Are they wearing socks?
- What clothes is your friend wearing? Perhaps a dress, a skirt or trousers? It's your choice. Are they wearing a T-shirt, a sweater, a hoody? Think about it carefully and then draw it.
- What's their hairstyle? Do they have long or short hair? Something in between perhaps? Are they without hair? What's the colour of their hair?
- Are they wearing glasses? Make-up?
- Do they have a moustache and a beard?
- Are their nails painted?
- Are they wearing a fashion accessory? For instance, a watch, a handbag, bracelets, earrings, etc.?
- Look very carefully at your drawing – is there something else you want your friend to have?
- Find a name for your friend. It's important you think of a special name. No-one else you know can have the same name.

By asking the participants to think of a unique name you prevent them from insulting someone they may know.

Give the participants some extra time to have a look at their end product. Ask them to fold the sheet so that others cannot see their drawing. Ask them to divide themselves into two groups with the method of counting (groups A and B). The method of counting is an easy way of dividing people into groups where the participants stand in a line and the first one says 1 and the second one says 2, the third one 1 and the fourth one 2, etc. When they are all counted, the participants with number 1 form group A, and the participants with number 2 form group B. Each group is given the sheet on which you had drawn or printed the body outline before the workshop started. Tell the participants they are going to draw a person together, as a group. Each person adds their element to the drawing. For instance, someone will draw the same hairstyle in the joint drawing as they did on their own, etc. Ask them to decide on who goes first, second, etc., but they should

not agree in advance who will draw which part, as you will tell them as they go. When the drawing order is settled, ask the person who will go first to raise their hand. When giving them instructions, be careful to give them enough time to draw.

These are the instructions:

- The first person draws the hairstyle.
- The second person draws the shoes.
- The third person draws the hairs on the legs (if they want to).
- The fourth person draws the clothes (a dress, a skirt, trousers, a T-shirt, etc.).
- The fifth person draws the fashion accessories, a beard and/or a moustache (if they want to), painted nails, make-up, etc.
- The first person from group A tells the name of their friend. This is the name that the person in group B's drawing will have. The first person from group B tells the name of their friend – this is the name of group A's person.

Both groups look at their drawings. The questions you ask at this point are as follows:

- What are your first impressions when looking at the drawings?
- What do you particularly like?

Explain to the participants that people have different gender expressions. Look at the drawings and tell the participants that gender expression is indicated by clothes, make-up, hairstyle, (not) shaving hairy body parts, jewellery, etc. Put the words down on both the drawings while doing so. The participants should do the same with their individual drawings.

Our gender expression does not consist of only our clothes, but also our gesticulation, facial expression, body language and behaviour (how we behave in society). Put these words (gesticulation, facial expression, body language and behaviour) down on the drawings, too. It is important to stress that gender expression can match our gender identity and the norms that society ascribes to women and men. It means that a girl does dress in the way that is thought to be socially acceptable for girls, but this is not necessary. Girls can also wear clothes that are thought to be socially acceptable for boys, and this is perfectly okay. The opposite is also true: boys can express themselves with clothes, make-up and hairstyle just as they wish. It is important you have positive attitudes towards this as only thus will you be able to transmit them to the participants. Clothes, make-up and fashion accessories have no gender!

It should also be emphasised that based on gender expression we should never jump to conclusions about any of the following: the person's sexual orientation, gender identity or pronouns they use.

WARM-UP ACTIVITY

Continue with the following activity:

Each participant takes a card that they are not allowed to show to anybody (Appendix 2).

These are the instructions: *»Walk around the room and use your gestures to mime what you is written on your card. Make no sound. Look at the others and try to find your pair, because each of you has someone in this room with the same word on the card as you. When you find each other, stand at the wall.»* Wait for the participants to finish the task. When finished, each pair uses pantomime to show their word while the others guess what the word they are showing is.

THE MAIN PART

After the warm-up activity, ask the participants to sit in a circle together with their pair. Put the pictures of people (Appendix 3) in the centre of the circle. Give the participants about two minutes to look at the pictures carefully. Then take all the pictures, shuffle them and distribute them randomly among the pairs of participants. Each pair receives one picture. Tell them that each pair should find a place in the room where they can think about the questions (Appendix 4). Give them pens so that they can write down their thoughts. After about 10–15 minutes invite the participants back to the circle. Each pair presents their picture, together with the answers. It is important to let them know that there are no right

or wrong answers. They are simply their reflections on stereotypes about what is assumed to be masculine or feminine.

Questions for discussion:

- What is our image of a stereotypically feminine person and a stereotypically masculine person?
- What does our society define as masculine and feminine behaviour? Do we all follow these norms?
- Is a feminine person necessarily a woman? Is a stereotypically masculine person necessarily a man?
- Imagine that these are your friends (point to the pictures the participants drew as a group at the beginning of the workshops). What would you do if someone behaved rudely towards them and insulted them because of their gender expression? What would you like your friends to do if someone was making fun of you?

The notions of what feminine- and masculine-looking persons should look like are dictated by social norms that we begin to internalise as children. It is important to be aware of them and avoid jumping to conclusions about the gender identity and sexual orientation of a person based on their appearance or behaviour. Every person has a right to expressing themselves with clothes, mannerisms, (not) shaving hairy parts of the body, hairstyle, make-up, etc. in any way they like and find comfortable. We all have the responsibility to respect everybody's gender expressions whatever it is.

You can adapt the words and phrases in the instructions and discussion questions to suit the group's knowledge and understanding. What is important is that you follow the issues the questions and/or instructions raise.

CONCLUSION

Sit (or stand) in a circle, the trainers together with the participants. Take a small ball or a ball of wool and ask the participants to think for themselves about what they have learnt in this workshop. If you want, you can start and then pass the ball to someone else. Everybody should have their turn. After that the workshop is completed.

ADVICE FOR TRAINERS:

This is a very demanding workshop, so it is really essential that you have a good knowledge of the issue of gender expression. This topic is often accompanied with hate speech. It is of the utmost importance that you respond to it appropriately. When working with participants who are younger than 15 years, make absolutely sure that you explain clearly and concretely what the term gender expression means. Give different examples from everyday life, but never use the participants' (school) friends as examples, because this could provoke feelings of unease or contempt. It is better to start with yourself. You will establish authenticity if you are honest about your own experiences.

It is recommended that you do the workshop "What is gender expression" before you do the workshop "My gender expression", because to do the latter it is important that the participants are familiar with the issues covered in the former. Moreover, the participants bond during the first workshop, which allows for a safer expression of personal feelings regarding their own gender expressions in the second workshop.

Appendices:

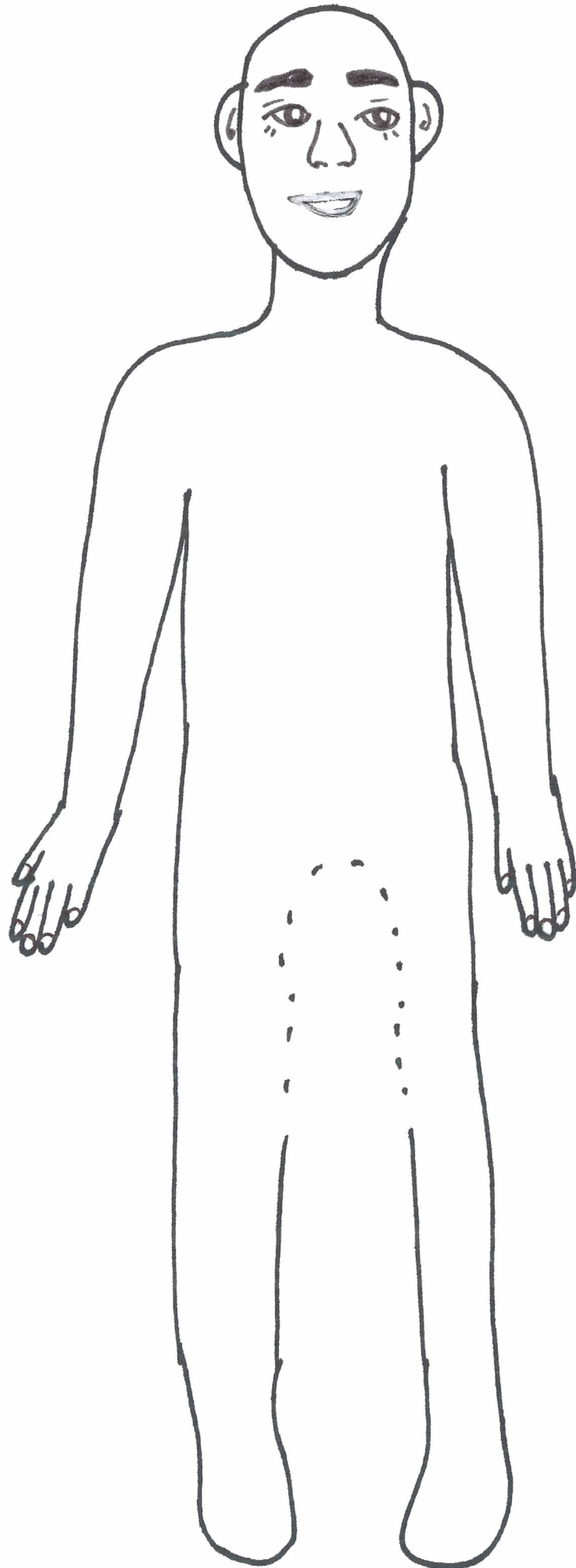
Appendix 1: Outline of the human body

Appendix 2: Pantomime

Appendix 3: Pictures of people

Appendix 4: Questions





Pantomime

Cut out the words and put them face down.

TROUSERS	TROUSERS
SHAVING LEGS	SHAVING LEGS
A SKIRT	A SKIRT
HAIRSTYLE	HAIRSTYLE
MAKE-UP	MAKE-UP











Questions

1. Talk about your first impressions of the person in the picture. Write down a thought or a word.

2. Give the person a nickname: _____.

- Why have you chosen this nickname?

3. What do you think of the clothes, hairstyle, posture and style of the person in the picture?

My gender expression

#genderexpression #lgbt+ #mygenderexpression

Age group:

from 10 to 14 years

over 15 years

Time:

from 90 to 120 mins

Group size:

up to 10 participants

Level of content difficulty:

1 2 3 4 **5**

Level of execution difficulty:

1 2 3 4 **5**



MATERIALS:

- Different objects that you can bring from home or work. It is important that they are as diverse as possible. For a group of ten participants, at least 20–25 objects are recommended. For instance, sunglasses, a dice, a soft toy, a notebook, a plant, a pen, a pencil case, a cap, earphones, a glass, a candle, keys, a shampoo, a computer mouse, a

lip gloss, a coloured pencil, a box, etc. Leave the choice of the objects to your imagination.

- Felt-tip pens, coloured pencils, Plasticine, etc. (You should provide the participants with as many different materials as possible.)
- Clean sheets of paper (at least 10).

THE PURPOSE:

- The participants reflect on their gender expression.
- The participants strengthen the awareness of their gender expression.
- The participants empower themselves as they get the opportunity to reflect on their gender expression.

PREPARATION:

- It is recommended that you do the workshop “What is gender expression” before doing this one. It is really important that the participants are familiar with the term gender expression.
- Read the chapters “Heteronormativity and cisnormativity”, “Safe(r) spaces” and “Glossary”.
- If possible, you should participate in the discussion and share your experiences. It is important that you reflect on your gender expression before the workshop.
- Prepare all the materials.

SUMMARY (THE PURPOSE):

The participants reflect on their gender expression and link it to social norms. They explore their feelings and desires about gender expression. They make subjective assessments of how satisfied they are with their gender expression and how much they adapt it to social norms.

THE PROCEDURE/METHODOLOGY:

INTRODUCTION

Sit in a circle, together with the participants. If you have done the workshop “What is gender expression” with the same group before, revise what gender expression means together with the group.

If you have not done the workshop “What is gender expression” with the same group, ask the participants to share their ideas about what the term means. Help them understand the definition and its meaning through a debate.

To create a safer space, it is important for the group to follow certain rules:

- The rule of respect for privacy/anonymity: whatever is said in the group stays in the group. This means that we do not talk about other participants’ experiences to other friends, school friends, etc. We can only talk about our own experiences.
- We listen to each other actively and communicate respectfully. We are allowed to express our views but we are not allowed to be hostile or offensive towards anybody. We mainly speak from our own experiences and speak about ourselves.
- “I” sentences: when expressing our opinions, we only talk about our own opinions without generalising them to suggest society’s universal rules.
- Sharing experiences is voluntary. It means that no-one is obliged to contribute in any way that they find uncomfortable.

Ask the participants if they want to add any other rule. When you are done, move on to the main part of the workshop.

It is good to write the rules on a piece of paper and put them on a wall or leave them in the room during the workshop.

THE MAIN PART

Put all the objects you have brought to the workshop in the centre of the circle and give the participants one minute to have a look at them. Then ask them to take one object each. You do the same, because it is important that you cooperate in the workshop with the participants. **Ask them to think about the object they are holding. They should describe the appearance of the object in their thoughts and think about why they have chosen it.** Give them about five minutes for this. This is followed by their explanations. Ask the participants to present their objects to the group. Anybody can start. If nobody wants to start, you can start, which will serve as an icebreaker and give the participants courage. Share your thoughts and wait for the participants to share theirs. You should not force the participants to share their thoughts aloud. If the group have been silent for some time, ask the ones who have not yet spoken if they wish to share their thoughts. If they do not wish to do so, you should tell them that nothing is wrong with it and that it means a lot that they are participating in the workshop. Being here, thinking about themselves and listening to others means that they are doing a lot for their personal growth.

Continue with the following questions:

- **»How does your object remind you of your gender expression? Think about your gender expression. What is it like? How do you see it? Are you happy with it? Be creative.«** If the participants find any instructions hard to understand, give them examples.

Here is an example of how to associate an object with gender expression:

- The object: cactus. Cactus spines remind me of the hairs on my legs. For me, the hairs on my legs are important, because to me they mean masculinity. My gender expression is masculine, which is what I want others to see, too.

Give the participants enough time to consider the links between the object they have chosen and their gender expression. At this point there should be a debate. To hold it you can make use of the following questions:

- Are you happy with your gender expression?
- Do you ever want to put on feminine/masculine clothes, but you are afraid that society wouldn't accept it? (You can ask the same questions about make-up, hairstyle, etc.)
- Have you ever had problems in public because of your gender expression?

It is important to give the participants enough space to talk about their experiences, issues. Welcome their stories with understanding and respect.

- How strongly do social norms influence you when you're buying clothes?

You can adapt the words and phrases in the instructions and discussion questions to suit the group's knowledge and understanding. What is important is that you follow the issues the questions and/or instructions raise.

CONCLUSION

Each participant receives a blank sheet of paper. Offer them felt-tip pens, coloured pencils, collage paper, glue, scissors, Plasticine, etc. You should provide the participants with as many different materials as possible, but you can leave out some of the ones listed here or add others. Ask the participants to draw/make themselves as they see (and like) themselves or as they would like to look. Give them what is left of the time for this activity. They should do it without talking, but you can play them some music.

NOTE: The participants work on their own. Do not make any comments, do not ask them to talk about their work, do not expose them. If a participant wishes to present their product, by all means give them the opportunity to do so, but never value their products.

ADVICE FOR TRAINERS:

Adjust your questions to the age of the group. If the participants are younger than 15 years, be careful to make questions concrete with everyday examples. The workshop is meant for all young people, but it is especially aimed at transgender and/or cisgender non-normative individuals. This population may find the topics covered in the workshop especially sensitive and taxing. Offer them support after the workshop.



CONCLUSIONS

This manual explores different LGBT+ issues and provides various tools to acquire and broaden knowledge. It is intended for youth workers, teachers and young workshop participants. Different topics are covered to help you do the workshops more easily and explain the terminology that is used in the workshops. The chapters are a good source of information, but we realise you will want to learn more about some of the issues than this manual can offer. Therefore, there is a list of relevant Slovenian- and English-language literature below. It will be useful if you want to continue reading up on the issues.

Additional literature in the Slovenian language:

- Koletnik, A., Grm, A. Gramc, M. 2016. *Vsi spoli so resnični*. Retrieved from: <http://transakcija.si/wp-content/uploads/2016/05/Vsi-spoli-so-resnicni.pdf> and from: https://legebitra.si/wp-content/uploads/2016/05/brosura_trans_04-TISK.pdf
- Plahutnik Baloh, B. 2015. *Kako razumeti svojega otroka: brošura za starše lezbijk in gejev*. Retrieved from: https://legebitra.si/wp-content/uploads/2016/01/brosura_03_spread.pdf
- Kopinič, A. 2018. *Smernice za vzpostavljanje pozitivnega delovnega okolja za transpolne osebe*. Retrieved from: https://legebitra.si/wp-content/uploads/2019/01/Obla%C4%8Dnik_ca_pdf2.pdf
- Koletnik, A., Grm, A., Gračanin, E. 2016. *Pravno priznanje spola v Sloveniji: Smernice za uresničevanje spoštovanja človekovih pravic transpolnih in cispolno nenormativnih oseb*. Retrieved from: <https://legebitra.si/wp-content/uploads/2016/05/Pravno-priznanje-spola-v-Sloveniji-FIN.pdf>
- Magič, J. 2012. *Homofobija na naši šoli: Poročilo o izkušnjah srednješolskih učiteljev in učiteljic s homofobijo v šolskem prostoru v Sloveniji*. Retrieved from: https://legebitra.si/wp-content/uploads/2016/11/Homofobija-na-na%C5%A1i-%C5%A1oli_slo_final.pdf
- Koletnik, A. Grm, E. A. 2017. *Priročnik za medijsko poročanje o transpolnosti*. Retrieved from: <http://transakcija.si/medijski-prirocnik/>

Additional literature in the English language:

- Manousaki, A. 2016. *Active rainbow booklet: From personal roots to local actions*. Retrieved from: https://www.salto-youth.net/downloads/toolbox_tool_download-file-1482/Active%20Rainbow%20Booklet-From%20Personal%20Roots%20to%20Local%20Actions_2016.pdf
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- 2018. *Equality in the classroom: Equality bodies and gender equality in education*. Retrieved from: http://www.equineteurope.org/IMG/pdf/equality_in_the_classroom_-_web.pdf
- Dankmeijer, P. 2017. *How LGBTIQ activists can develop a high impact education strategy*. Retrieved from: https://www.gale.info/doc/gale-products/GALE_COMMITTEE_GUIDE.pdf
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- Irwin-Gorwan, S. 2016. *Being LGBT in school*. Retrieved from: <https://www.education.ie/en/Publications/Education-Reports/Being-LGBT-in-School.pdf>
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- IGLYO, OII Europe, EEA. 2018. *Supporting your intersex child*. Retrieved from: <http://www.iglyo.com/wp-content/uploads/2018/10/Supporting-Your-Intersex-Child.pdf>
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loads/2015/09/Inter-Toolkit.pdf

- IGLYO. 2014. *Intersectionality toolkit*. Retrieved from: <https://www.iglyo.com/wp-content/up->

Below you can find a list of LGBT+ organisations in Slovenia with their contact details:

NAME	WEBSITE	E-MAIL	PHONE	SOCIAL MEDIA
Društvo Legebitra	www.legebitra.si	info@legebitra.si	T: 01 430 51 44	FB: www.facebook.com/Legebitra INSTAGRAM: @diclegebitra
Društvo Parada ponosa	www.ljubljana.pride.org	info@ljubljanapride.org	/	FB: www.facebook.com/LjubljanaPride INSTAGRAM: @ljubljanapride
Društvo DIH	www.dih.si	info@dih.si	T: 01 590 264 27	FB: www.facebook.com/drustvodih INSTAGRAM: @drustvodih
Zavod TransAkcija	www.transakcija.si	info@transakcija.si	/	FB: www.facebook.com/transakcija INSTAGRAM: @transakcija
Društvo Kwartir	www.drustvokvartir.wordpress.com	drustvokvartir@gmail.com	/	FB: www.facebook.com/drustvokvartir INSTAGRAM: @drustvokvartir
Društvo ŠKUC, Sekcija LL	www.skuc.org	sekcijaskuc@mail.ljudmila.org	T: 01 432 73 06	FB: www.facebook.com/Sekcija-SKUC-LL-898596363539749/ INSTAGRAM: @skuc_drustvo

Društvo ŠKUC, Sekcija Magnus	www.skuc.org	magnus@skuc.org	/	FB: www.facebook.com/skuc.magnus INSTAGRAM: @skuc_drustvo
Društvo ŠKUC, Kulturni center Q; Klub Monokel, Klub Tiffany	www.skuc.org	skuc@skuc.org	/	FB: www.facebook.com/klubtiffany www.facebook.com/klubmonokel INSTAGRAM: @klubtiffany @klubmonokel

If you have any queries about anything addressed in this manual, please contact the Društvo informacijski center Legebitra.

Thank you for choosing our manual to address LGBT+ topics. We hope it has been helpful and that it has inspired you for further work in the field.

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