



# FREE TO BE YOU AND ME

Toolkit for youth workers, volunteer coordinators and trainers

## IMPRINT

The authors and Service Civil International (SCI) would like to express their thanks to a number of organisations, groups and individuals for their contributions to the development of this toolkit.

For their hard work in bringing to life the conversations which made this toolkit possible: SCI Germany, SCI Austria, SCI Hellas and PVN Albania.

For their editing, facilitation, input, local knowledge and commitment to this topic: Valerie Weidinger, Thomas Schallhart, Esther Wawerda, Melina Kalfanti, Tanja Michalczyk, Sonja Barać, Kerry Hargadon, Shirin Hodzheva, Nicolai Rosier, Oltiana Rama.

For design and layout: Izabela Markova

For bringing the topic of gender to the forefront of SCI's attention, and coordinating the development of this toolkit: the Gender Blenders Working Group.

For their contributions to discussions, participants to the following seminars: "Picture Perfect? Breaking dangerous stereotypes based on Gender and Sexuality" (Nov. 2015), "Free to be you and me: Courage and tools to create peace and safety for young people of all genders and sexualities" (Sep. 2018), "Gender Utopia – who cares?" (Dec. 2018) and the Gendered Realities Study Session (Feb. 2019).

For their active involvement, we also thank: Transgender Equality Network Ireland, Fabryka Równości, Ljubljana Pride Association, Boramosa.

This toolkit has been developed with the support of the European Youth Foundation of the Council of Europe, under the project 'Gendered Realities', and UNESCO's Participation Programme. The content of this toolkit is based upon consultations that took place during SCI's International Study Session on Gender (Tirana, Albania, 12–17 February 2019), as well as discussions from three earlier activities funded by the European Union's Erasmus+ Programme. The sole responsibility for the content of this document lies with the authors. It does not necessarily reflect the official position of the Council of Europe or of UNESCO.



With the support of  
**Participation  
Programme**



SCI International operates  
with the support of the  
Europe for Citizens  
programme of the  
European Union.

Co-funded by the  
Europe for Citizens Programme  
of the European Union



Published by The Association of Service Civil International ivzw | Belgiëlei 37,  
2018 Antwerp, Belgium.

First edition: 2019.

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

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## INTRODUCTION

### Background to the Toolkit

The “Free to be you and me” toolkit has been developed by the SCI Gender Blenders working group and SCI International. It is based on the work of young people and youth workers who participated in a series of SCI international activities on the topic of gender. You are currently reading the short version. A longer version with a wider variety of methods can be found at [sci.ngo/freetobeyouandme](https://sci.ngo/freetobeyouandme).

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

### Gender and SCI

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

### The Role of this Toolkit

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

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

Interested in getting (more) involved in SCI? Contact your local branch, or the Gender Blenders working group. Both can be found here: <https://sci.ngo/>



## 1. THE TOPIC WE ARE TALKING ABOUT

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

To better understand the terms and reflect on how they refer to you. Where do you find yourself on the different aspects? Maybe the Genderbread Person or the Gender Unicorn can help you in this reflection (see workshop in tools section).



Doing Gender workshops it is very important that you understand the differences between some basic terms which in everyday discussions are often mixed up: **Sex assigned at birth** can be defined as the physical characteristics of an individual that will often lead them to being assigned as either male or female at birth. In most instances this is decided based on the external genitalia that a person possesses when they are born which are traditionally categorised as either male and female parts. A more comprehensive and scientific criteria of what defines biological sex would be one's chromosomes, genitals, gonads, hormones and secondary sex characteristics. Because all these characteristics are not always accounted for when a person's sex is assigned, sex can therefore also be regarded as a social construct. In reality approximately >2% of the global population do not possess all the characteristics that are considered traditionally male or female when they are born and are defined as intersex.

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

**Sexuality** is what a person feels and wishes to experience in order to enjoy themselves in terms of personal sexual interests, behaviours, intimacy with themselves and others as well as personal sexual fulfilment. There are as many possible combinations of these factors as there are people in the world, and it includes everything from what a

person finds arousing to other factors such as fetishes that may or may not contribute to one's overall sexual fulfilment.

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

There are three further concepts that you should definitely also consider and reflect on before starting to work on this topic: **Normativity** is the phenomenon of how one set of norms (social rules) determine what actions and outcomes are moral, desirable or acceptable vs. immoral, undesirable and unacceptable (Darwall Stephen, 2001). Norms can be universal on a global scale, norms can be restricted to smaller groups and they may also differ within a group depending on one's social identities (e.g. one's assigned gender). Gender roles are based on norms of what behaviours are suitable or unsuitable depending on one's assigned sex, or, what sex one is perceived as by the society one is in. Heteronormativity can be described as one universal set of norms as heterosexuality is widely considered to be desirable worldwide, and, people are assumed to be heterosexual unless they prove otherwise. ("Thinking Sex: Notes for a Radical Theory

of the Politics of Sexuality", Rubin G., 1992; <https://tinyurl.com/yy2ad-vcc>) Examples in the context of international volunteering can be an automatic division of work between genders (e.g. girls are supposed to better in cooking), or the idea that just because there are only women or only men in one camp there can't be any love stories.

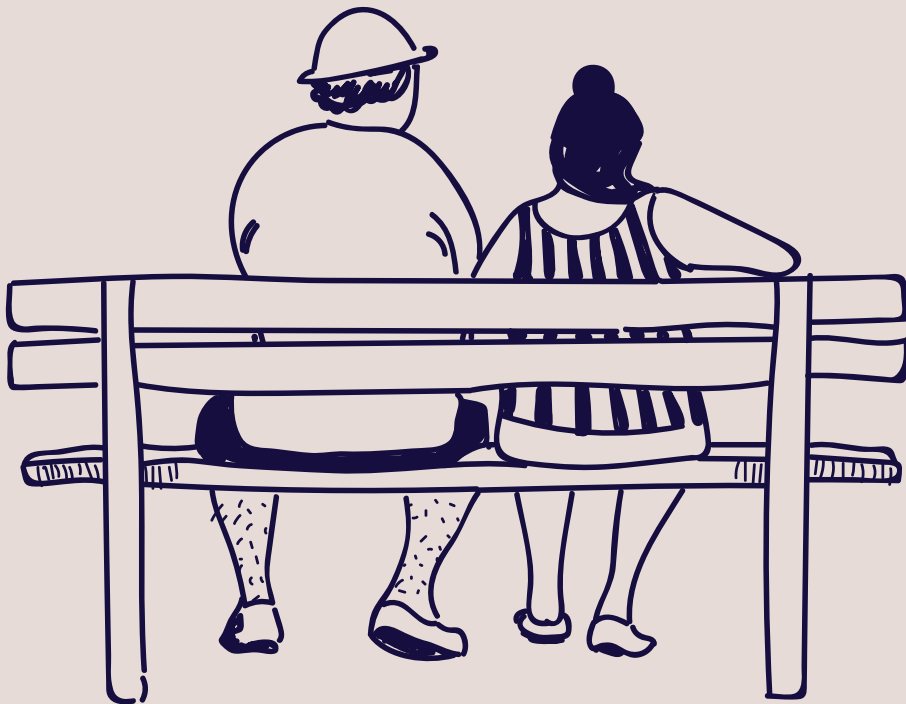
**Intersectionality** is an approach to explore the dynamic between co-existing social identities and how different forms of discrimination interact and strengthen each other. People can be subjects to multiple forms of oppression and discrimination because they belong to, or are perceived as belonging to, more than one marginalised group. Imagine this: an immigrant woman might experience womanhood differently compared to a local woman who does not face racism combined with the sexism. In these social intersections where multiple systems of oppression interact, they are multiplied as they empower each other and create a complex and specific system of oppression that is not the mere sum of the each oppressive structure. To have an intersectional perspective is to maintain an inclusive approach and understanding of the diversity of each person's background and experiences, and, to not generalise or homogenise social struggles. Especially in the context of an international volunteer exchange people are never just perceived and treated as a man or as a woman, or as an Austrian or an Italian. The stereotypes overlap

For more information we strongly suggest you to watch:  
TED Talk "The Urgency of Intersectionality", by Kimberle Crenshaw <https://bit.ly/2FRHITc>.

each other, e.g. someone might comment that Austrian women seem more emancipated, or that Italian women are more stylish, or that Italian men like to cheat.

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

In this section we try to give a short introduction into some basic terminology, but this topic is too broad to summarise it here completely. For more information please check the full version of the [toolkit](#).



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

## 2. CREATING A SAFE SPACE

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

Asking for a person's **pronoun** is a way to understand that a person that you may consider to be male-presenting may identify as a female, and vice versa, but it is much more than that. Gender, according to the understandings that this toolkit is based on, is much more than a binary; it is a spectrum. Therefore, normative language fails to give space to people who don't conform to the gender binary: non-binary people, genderqueer, genderfluid, agender etc. Many people who identify as any of those try to overcome the binarism of language by using "they/them" as their chosen pronoun.

The facilitator has this great responsibility to create a safe space from the beginning of a project which already includes the way the application form and the infosheet are formulated. Inclusive language is necessary, as well as **open gender options** in case you choose to ask the gender of future participants. Once arrived additionally it is crucial to take your time to make the group agreement. Make sure everyone is heard. Already reflect on the way they work together in making the agreement, e.g. the language used and whether it is inclusive or not. An idea for discussion here can be the personal reflection on where your **comfort, challenge and panic zones** lie and sharing them with each other. You can commonly create communication methods or signs that make it possible to quickly signal when a panic zone is reached and someone is not feeling comfortable, as well as establish safety nets/ structures of support. Similarly throughout the activities and even after the facilitator has the responsibility to be aware of participants' emotions. You never know what you might trigger with your sessions! For this reasons always remember: emotions matter! In the debriefings and in the evaluation/ reflection sessions make sure to evaluate and debrief not just activities and content but also emotions.

### 3. DEFINITION OF SAFE SPACE ON A PROJECT, OR DURING A WORKSHOP:

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

Such a safe space does not just happen, it needs to be created and sustained. It is crucial to make everyone feel free to be themselves and share. For this reason, we created some checklists for different stages and parts of the seminar.

#### Checklist for preparation

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

#### Application Form

- ask if there are needs in general that should be considered, not only about allergies, but also physical accessibility, etc.; Leave this question in the application form open so that everyone can see what they

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

#### Group agreement

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

- house rules
- ice-breakers: to get to know each other and learn to have a basic trust in each other
- group agreement: valid for trainers/ facilitators and participants  
The group agreement needs to be at the beginning (as soon as possible). Before the group agreement stick to activities that are less personal, just name games etc. Techniques for the group agreement can be:
  - snowball technique (first discuss in pairs, then plenary)
  - guideline questions: What do I need? What makes me feel safe? When do I feel safe?
  - group brainstormings – group divided to smaller groups and discuss
  - silent discussion
  - post-its: every individual writes it separately, facilitator categorises onto flipchart
  - preparation of some smaller group agreement in the beginning (the things that are not questionable – raising hands, house rules etc), bigger group agreement (cultural based knowledge)
  - preparation of suggestions from the trainers/ facilitators (such as Las Vegas rule, a kind of safe word that can be said when someone does not understand e.g. “velvet banana” etc)

#### Emergency person

- one person in the organisation who went through a training about

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

#### Carework at the seminar/ training/ volunteers camp/ exchange

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

#### Training for the coordinators

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

#### Physical safe space (safe room)

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

**Consent** refers to an agreement between individuals who are in positions to give consent and with actual power to take it back at any given time. It can be applied to all contexts but is especially important in relation to sexual activities. This video uses tea as an analogy explains consent to sex: "Consent – it's simple as tea", <https://www.youtube.com/watch?v=oQbei5JGiT8>. What the video does not bring up clearly is that the responsibility should not be placed on people to demonstrate their lack of consent, because saying No is not necessarily easy, possible or safe. Rather, the responsibility should be put on every person to make sure that they have the consent of those they engage in sexual activities with. The lack of a clear Yes means No!





## 4. CHALLENGES TO THE SAFE SPACE

The safe space can be challenged in different ways:

- Gendered spaces, e.g. a room division excluding those that don't define themselves in any normative binary way
- Gendered task division, e.g. based on the assumption that female participants should not lift heavy objects just because of their gender
- Comments/ microaggressions based on gender and sexism, e.g. telling a woman it is time for her to think about having children and getting married because of her age
- Comments/ microaggressions based on (assumed) sexuality and homo-/bi-/ and other phobias, e.g. "Have you ever had sex with a penis?"
- Intersectional comments/ microaggressions, e.g. "We don't have gay men in my country. It's not a problem."
- Judgement of others based on stereotypes and normativities, e.g. "We need a gender balance, how can we have camp couples otherwise?"
- Gendered behavior, e.g. not accepting the authority of a female camp coordinator
- Sexualized behavior/ comments, e.g. "I have a thing for Eastern European women."
- Sexual violence, e.g. pushing a participant to engage in sexual activities that they are not interested in/ don't feel comfortable with (starting with touching and kissing already)
- And more

It is important as a camp coordinator to be aware of any such things occurring in your camp, as well as creating enough trust with your participants that they will always feel free to share with you in case they feel one of the above is happening. The same applies to any co-ordinator of trainings, seminars, study sessions, workshops or other youth projects.

Here are some **recommendations for reacting**:

Avoid binary divisions (such as splitting the group or tasks between 'men' and 'women') at any point in the project. If you observe such a division, e.g. in kitchen tasks, start a reflection on it in a safe sharing space. Make sure no blame is given or perceived.

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

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

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

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

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

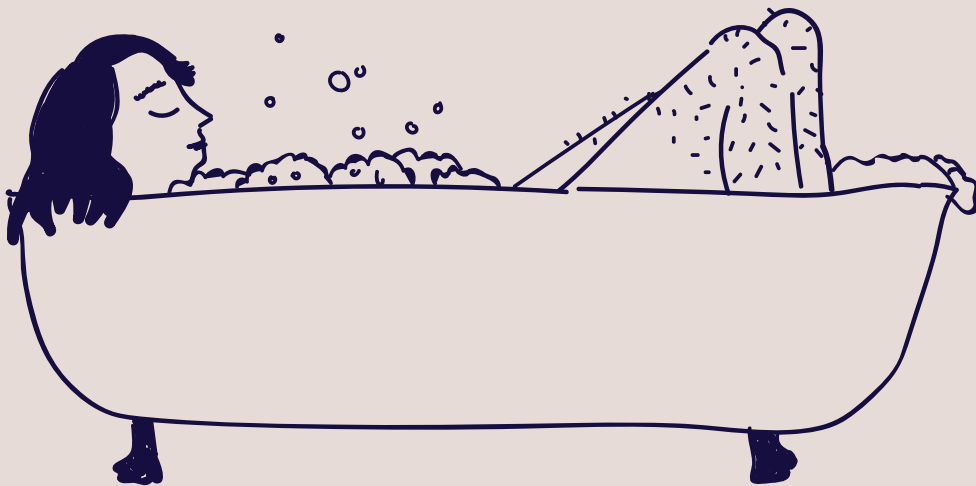
No sexist or phobic comment is acceptable! When you coordinate a project, be aware that any sexist or phobic comment can trigger emotions and a feeling of unsafeness in the group. Even someone who is not directly addressed in a comment might hear them and decide not to trust neither the person that made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

In the case of sexual violence and harassment, of which we did not find any concrete examples in the assessment, but which we know do happen, **never wait to react!** If a participant touches another participant in a way that they obviously do not feel comfortable with, pressures them into any sexual action (starting with kissing), takes advantage of a someone who has been drinking too much (already starting at touching), shows another person body parts in a sexual way without being invited to, never wait! Immediately take action,

point out what is not alright and make sure the violence or harassment is stopped. After this first intervention you can think how to continue working on it, but the first step has to be done.

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

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



## 5. TOOLS- NON-FORMAL EDUCATION METHODS

### 5.1. Story of my name

*Topic:* Relationship to one's own name, pronouns

*Aim:* Get to know

Give the possibility to participants to state clearly in which pronoun they wish used when referred to them

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

*Allocated time:* 30 – 45 min

*Method:* Sharing

*Materials needed:* Poster with questions

**Introduction:** 5 min

Name game

**Main activity:** 30 – 40 min

Put a poster on the wall with the following questions:

“Story of my name:

What experiences do you associate with your name?

Can people usually pronounce your name?

What does your name mean?

What pronoun should be used referring to you?

Can your name be translated to another language?

Do you like your name?

Do you have any nicknames?”

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

*Note:* Often this game includes questions like “Who chose the name for you and why?”/ “Did you ever change your name?”. We recommend not to use these questions as they put some people, e.g. transgender, in the awkward position of either lying or having to explain their story and being outed at a point when they might not want to do so.

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

If the participants shared in smaller groups make a final round in the

plenary where people can share one things about each person.

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

### 5.2. Portraits

**Topic:** get to know each other, pronouns  
**Target audience:** can be done everywhere with groups that just met  
**Group size:** minimum 8  
**Allocated time:** 25 minutes  
**Method:** drawing  
**Materials needed:** one paper per person and pens or colours.  
 One chair or pillow per participant.

**Introduction:** 5 min  
 Participants will sit in front of each other in pairs making a circle (half the group make a circle facing outwards, the other half make an outer circle each facing someone). Give a paper and a pen to each participant. Ask each participant to write the name of the person in front of them on top of the paper.

**Main activity:** 15 min  
 Ask all of them to draw the shape of the face of the person in front of them. After that, ask them to exchange the paper with their partner (so each participant gets their own) and the group in the outer circle moves to the right one seat.

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

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

**Debriefing:** 5 min  
 You can use this to stick them on the wall and write their own pronouns next to the faces after the pronouns session.

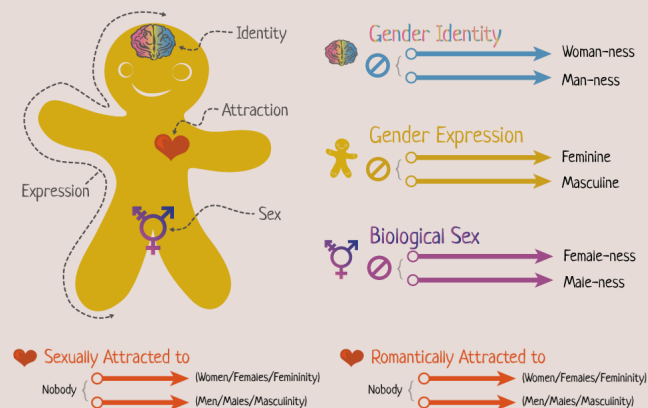
### 5.3. The GenderBread Person

**Source:** <https://www.genderbread.org/>  
**Topic:** Introduction to basic terms  
**Aim:** Understanding of diverse terms related to gender and sexuality Ability to explain them in a coherent and interconnected way  
**Target audience:** Participants with little or even no experience and understanding of gender and sexuality topics  
**Trainers –** volunteer camp leaders who need a basic tool to introduce these terms to their audience. Introductory workshop, can be done in the first stages of a training, even when trust has not been built among the group, but then you have to ensure that they work in groups that know/ trust each other and know that they only have to share what they feel comfortable with.  
**Allocated time:** 45 – 60 minutes  
**Method:** presentation, sharing in groups  
**Materials needed:** Projector or Flipchart, Printed copies of the GenderBread Person for each participant

**Introduction:** 5 min  
 Icebreaker or trust game

**Main activity:** 30 min  
 The GenderBread person is a visual tool that tries to combine different terms that are important for gender and sexuality topics, in one visual tool.  
 To be able to do this activity you need to go to the source page of the GenderBread person and read the explanations of the terms and aspects!

### The Genderbread Person v3.2 by its pronounced METROsexual



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

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

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

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

#### **Debriefing:** 15 min

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

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

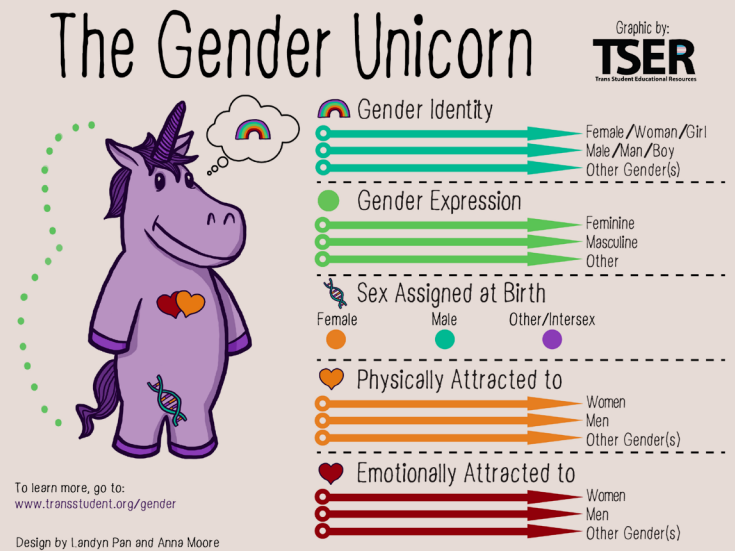
Make sure they know that it's not needed to share their personal experiences and information in the big group.

#### **Conclusion:** 5 – 10 min

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

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

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



#### 5.4. I have – I haven't

*Topic:* Reflection, Gender in Society, Experiences

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

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

*Allocated Time:* 30 – 50 min

*Method:* Positioning and Discussion

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

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

#### **Introduction:** 5 min

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

statements they can simply stay where they are and not pick a side.

**Main activity:** 20 – 35 min

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

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

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

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

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

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

**Debriefing:** 5 – 10 min

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

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

**Conclusion:** 5 min

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

## 5.5. Gendered spaces and normativities

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

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

*Group size:* minimum 10–12 people.

*Allocated time:* 90 minutes

*Method:* world cafe

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

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

*Prepare:*

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

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

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

**Introduction:** 5 min

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

**Main activity:** 50 min

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

**Debriefing:** 10 min

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

## 5.6. The Power Flower

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

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

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

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

*Allocated time:* 60 minutes

*Method:* self-reflection, exchange

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

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

**Introduction:** 5 min

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

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

**Main activity:**

**Step 1:** 10 min

After having introduced participants to the purpose and rationale of the power flower and having handed out the prints, working as a group, fill in the outer petals together. For instance, when completing the social dominance category, it would not be too difficult to agree

that "white" should go in the outer petal. The same might go for "English" in the language category language, and "heterosexual" in the sexual orientation category.

**Step 2:** 30 min

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

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

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

**Debriefing:** 15 min

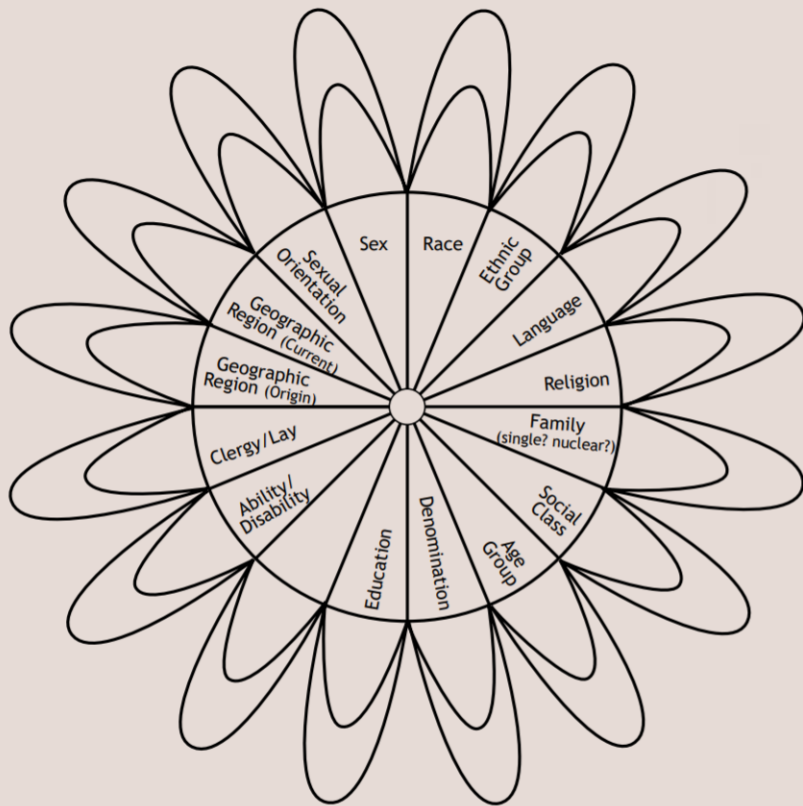
When the group comes back together make a short debriefing with them, to give them the chance to voice emotions, impressions and reflections that they had. Make it clear that there is no obligation to share, because it was a private discussion.

Guiding questions can be:

How was that?

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

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



### 5.7. Violence Barometer

*Topic:* Types of violence/ gendered violence

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

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

*Allocated time:* 50 min

*Method:* Barometer discussion

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

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

#### **Introduction:** 5 min

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

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

#### **Main activity:** 20 min

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

#### **Statements:**

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

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

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

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

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

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

Someone states that homosexuality is a sin.

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

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

Some boys call another student a “gay pig” during the break.

A teacher who is passing shakes his head and just continues walking.

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

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

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

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

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

Women in Germany earn about 20% less than men.

During a school trip there is a rape.

Hand out printed statements to the participants, and invite them to position them on the spot of the line they consider applicable, as “percentage” of violence exhibited in the case described. Explain

that they are welcome to change each other's papers' positions, and discuss the changes between them. Inform them that they have 20 minutes available to decide the position of each paper, and when they have reached a decision, they can let you know.

**Debriefing:** 20 min

Invite participants to sit in a circle and share their feelings and thoughts about this process. Encourage them to voice what they didn't like, what are the constraints of the method.

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

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

**Conclusion:** 5 min

Make yourself available to discuss any concerns after the exercise.

### 5.8 Intervention microaggressions

*Topic:* Microaggressions

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

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

*Allocated time:* 30 minutes

*Method:* Presentation, reflection

**Introduction:** 5 min

Let the participants know that in this session it is not about blame. The session is not because it is about calling anyone out as doing something bad or wrong. It is about raising awareness about our own actions, and how we interact with others. Sometimes the way we relate to each other is unconsciously based on stereotypes and normativities we have internalised.

No one is perfect in this! Also not you as a facilitator.

Let them know that the session has become necessary because you have observed and/ or you have been informed about microaggressions more than once. Do not give the examples from the camp as not to single out the participants. Tell them you will just have a look

at what is happening in this session and hope that in the rest of the project we can all be more aware about what we say and how we say it as to have a safe space for everyone.

**Main activity:** 15 min

The term microaggression might not be clear. Do not try to give a definition, just show this video: "How microaggressions are like mosquito bites" <https://www.youtube.com/watch?v=hDd3bzA7450&t=15s> Then explain to the participants two terms and give them definitions:

- stereotype (google it, and choose a definition)
- normativity (see "The topic we are talking about")

Visualise them by putting two papers on the floor with these definitions.

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

Then ask them what the connection between normativities, stereotypes and microaggressions are. Come up with examples together with them of how normativities and stereotypes lead to microaggressions. E.g. a person of colour in Germany who is German being told "Your German is so good. Where are you really from?", or a person that is homosexual being asked "When did you realise you were homosexual? Did you ever kiss someone from another gender?"

**Debriefing:** 5 min

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

**Conclusion:** 5 min

Make sure to point out again that we are all not perfect and that this is a constant learning process for all of us.



### 5.9 School psychologist

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

Topic: Heteronormativity

Aim: Questioning heteronormativity

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

Group size: minimum 4 participants

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

Allocated time: 80 – 120 min

Method: role play

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

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

*What to be aware of:* If you have homosexual participants they might react differently or emotional to the activity. Be ready to intervene and support the person.

Be aware of the reactions individuals have, and make sure that this activity does not push anyone into a coming out that they are not ready for or happy with.

**Introduction:** 5 – 10 min

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

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

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

**Main activity:** 40 – 50 min

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

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

Leaving it open what the “problem” with them might be is intentional. Do not let them know that the topic is their sexuality. When you are ready check whether the other group is prepared and send the participants in. Tell them to sit in front of their partners.

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

To help them in this discussion the facilitator gives them a list of questions which they should read carefully. The session with the student shall include these questions but is not limited to them. When the psychologists are ready let them take a seat on the chairs they prepared with their partner. Give your co-facilitator a sign that the students can come in whenever they are ready.

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

- What do you think has caused you to be heterosexual?
- When and how did you first decide you were a heterosexual?
- Is it possible your heterosexuality stems from a neurotic fear of people of the same sex?
- Isn't it possible your heterosexuality is just a phase you may grow out of?
- If you have never slept with a person of the same sex, how do you know you would not prefer it?
- Isn't it possible your heterosexuality is just a phase you may grow out of?
- Isn't it possible that all you need is a good gay lover?
- If heterosexuality is normal, why are a disproportionate number of mental patients heterosexual?
- To whom have you disclosed your heterosexual tendencies? How did they react?
- Do heterosexuals hate and/or distrust others of their own sex? Is that what makes them heterosexual?
- If you were to have children, would you want them to be heterosexual knowing the problems they would face?
- Your heterosexuality does not offend me as long as you don't try to force it on me. Why do you feel compelled to seduce others into your sexual orientation?
- The great majority of child molesters are heterosexuals. Do you really consider it safe to expose your children to heterosexual teachers?
- How can you ever hope to become a whole person if you limit yourself to a compulsive, exclusively heterosexual lifestyle, and remain unwilling to explore and develop your homosexual potential?
- Heterosexuals are noted for assigning themselves and each other to narrowly restricted, stereotyped sex-roles. Why do you cling to such unhealthy roleplaying?
- Who do heterosexuals place so much emphasis on sex? Why are they so promiscuous?
- Even with all the societal support marriage receives the divorce rate is spiraling. Why are there so few stable relationships among heterosexuals?
- How can you enjoy a full, satisfying sexual experience or deep emotional rapport with a person of the opposite sex when the differences are so vast? How can a man understand what pleases a woman, or vice-versa?
- Why do you insist on being so obvious, and making a public spectacle of your heterosexuality? Can't you just be who you are and keep it quiet?

- How could the human race survive if everyone were heterosexual like you, considering the menace of overpopulation?
- There seem to be very few happy heterosexuals. Techniques have been developed that could help you change if you really wanted to. Have you considered trying psychotherapy or even aversion therapy?
- Could you really trust a heterosexual therapist/ counsellor to be objective and unbiased? Don't you fear he/she might be inclined to influence you in the direction of his/her own preference?

While the couples play out their roles walk around, listen to the conversations. Intervene only if you feel someone is reaching their personal limit and should take a break.

#### **Debriefing:** 20 – 50 min

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

Start the debriefing with the following questions:

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

Finish with a definition of heteronormativity. You can give it, or define it together with the participants. The introduction of this toolkit includes an explanation.

#### **Conclusion:** 5 min

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

If you still have time you can also watch the following video with the participants but be aware that the images are strong on the end. Do not show it if you do not stay around the participants later. Make sure you have time to debrief it. "Imagine a World Where being "Gay" The Norm & Being "Straight" Would be the Minority"  
<https://www.youtube.com/watch?v=CnOJgDW0gPI>  
 (short film, 20 minutes)



YOU AND ME  
FREE TO BE

