

## **Workshop Hours of intercultural dialogue – model LGBT**

### **Target group:**

- youngsters aged between 15 and 19.

### **Structure of Hours of intercultural dialogue:**

- first part (app. 40 min) – taking the test of tolerance;
- second part (app. 90 min):
  - short didactic activity “Labels” (app. 15 min);
  - case study “Nina’s letter” (app. 75 min);
- third part (app. 40 min) – discussion with a representative of LGBT community.

### **First part of the workshop**

#### **Objectives of taking the test of tolerance:**

- to prepare youngsters for more interactive methods in the second part of the workshop Hours of intercultural dialogue;
- to make youngsters aware of the complexity of the concept of intercultural dialogue;
- to discuss the understanding of the terms connected with intercultural dialogue;
- to enable youngsters to categorize their level of tolerance regarding cultural and ethnic diversity.

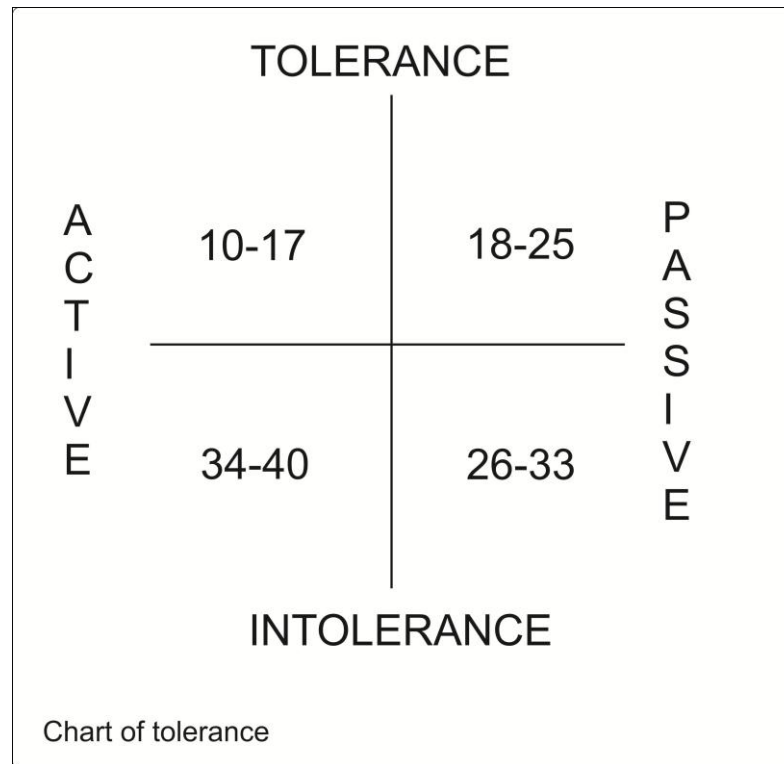
#### **Time of the implementation of the test of tolerance:**

- 10 – 15 min for taking the test;
- 6 min for individual evaluation of the given answers in the test;
- 5 min creating the class tolerance chart;
- 10 min discussion about the test and explanation of terms related to intercultural dialogue.

#### **Steps of application of the method:**

- The leader of the workshop (furthermore leader) explains that the completed tests of tolerance will not be collected for further analysis. Therefore the youngsters can be truthful while taking the test because nobody will check or analyze their answers.
- After taking the test the leader gives youngsters worksheets for the assessment of the answers. Each youngster assesses his or hers own test and by summing up the points he or she can determine into which level of tolerance he or she can categorize to.
- The leader collects only the sum of points (written on a post-it strip) from each youngster and uses it for the chart of tolerance which he or she prepares on

the blackboard or flipchart while the youngsters are taking the test. The leader pastes the strips in the suitable quadrant of the chart according to the points written on the strip. The chart shows the overall level of tolerance in the group of youngsters attending the workshop.



- Debate about the overall results of the test and discussion about the meaning of terms connected to intercultural dialogue such as: discrimination, assimilation, integration, stereotype, prejudice, hate speech etc.

### **Second part of the workshop**

#### **Objectives of the didactic activity “Labels”:**

- to prepare participants for in-depth and effective dealing with the theme LGBT community;
- to enhance the level of knowledge and understanding of terms connected with LGBT community;
- to offer conditions for an effective reflection about the relations between majority population and LGBT community;
- to stimulate participants to try to identify with gay or lesbian person;
- to encourage active involvement against discrimination or acceptance of LGBT individuals.

### **Materials needed for the implementation of didactic activity “Labels”:**

- labels sized at least 20x10 cm;
- thicker felt pen;
- black board or a bigger surface for writing;
- narrow paper stripe (or a stripe made of a different kind of material that tears easily) at least 5 m long.

### **Steps of the implementation of didactic activity “Labels”:**

- before the implementation the leader tries to get a volunteer among the participants that will help at the end of the activity<sup>1</sup>. The leader does not explain at this point why he or she will need the volunteer.
- The leader writes on the board or other writing surface the initial letters of the words: lesbian (L), gay (G), bisexual (B), transsexual (T). They should be written well apart from each other. After these initials he or she writes also the initial letter for the word heterosexual (H).
- The leader asks the participants to find associations or expressions connected with the words or terms (L, G, B, T, H) that are being used in society. The expressions can be positive or negative and the leader accepts every expression without censure. He or she writes all the given expressions or associations under the belonging letter. If needed, the leader writes some that he or she knows as well to break the ice.
- Meanwhile, when the leader is getting and writing associations with the participants, the assistant takes the labels and according to the gender of the participant that volunteered writes on them the expressions that were given under the letter L (if a female has volunteered) or under the letter G (if a male has volunteered). The assistant does this without the participants' knowledge.
- After the leader gets expressions for all terms he or she discusses with the participants the meaning of the terms related to LGBT culture: sexual orientation, sexual identity, heteronormativity of the society, transsexual person, social and biological gender etc.
- After all the terms are understandable, the leader asks the volunteer to approach<sup>2</sup>. Assistant of the leader begins to wrap the volunteer with the paper stripe. The leader starts to divide the labels on which the expressions regarding gays or lesbians are written among the participants and asks them to paste the labels on the volunteer's body.
- After all the labels are pasted, the leader approaches the volunteer and explains the participants the meaning of this activity. He or she can also try to

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<sup>1</sup> If no one volunteers, the leader engages his or hers assistant later on in the implementation of the activity.

<sup>2</sup> The leader has to monitor the reactions of the volunteer throughout the activity that follows. If needed the leader can stop the activity with the volunteer and continues it through a discussion with the participants.

come to conclusions regarding the activity through the discussion with the participants. Instructions, explanations for this part of the activity:

- The paper stripe symbolizes the barrier(s) for LGBT persons when they try to realize themselves and take an active part in all the areas of social life.
  - Prejudice, stereotypes and hate speech are pointed at actual people with a face, name and surname. With what right do we allow ourselves or let that happen?
  - The leader asks the volunteer how she or he feels and what he or she would like to do in that moment. According to praxis most of the volunteers express the need to take off the stripe and labels.
  - The leader invites the participants to become actively tolerant and to free the volunteer of the stripe and labels.
- The leader thanks the volunteer for the courage and reasonably concludes the activity.



Picture 1<sup>3</sup>: Example of the implementation of the didactic activity “Labels”.

### **Objectives of the case study “Nina’s letter”:**

- to offer conditions for an effective reflection about the relations between majority population and LGBT community;
- to stimulate participants to try to identify with LGBT persons;
- to encourage active involvement against discrimination or acceptance of LGBT individuals.
- to stimulate cognition about the concrete measures, actions that should be taken to enhance the level of sensitization of youngsters regarding the LGBT community.

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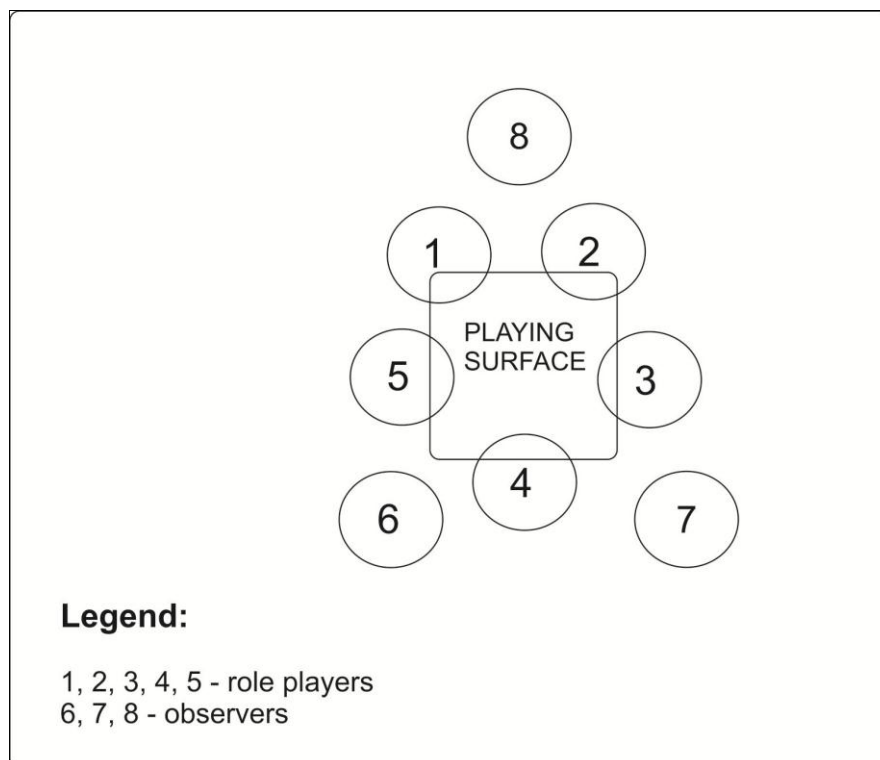
<sup>3</sup> Author: Mladinski center Dravinjske doline.

### Materials needed for the implementation of didactic activity “Labels”:

- water based felt pens (the amount depends on the number of the participants or groups);
- thinner plate or cardboard sized at least 1x1m (playing surface);
- working sheets with instructions regarding the functions or roles within the group<sup>4</sup>.

### Group structure and arrangements of seats of the role play:

- role play: 4 female<sup>5</sup> and 1 male individual;
- observers: 3 individuals<sup>6</sup> no matter of what sex.



### Steps of application case study “Nina’s letter”:

- The leader divides the participants in groups per maximum 8 persons and applies the shown seating arrangement.
- The leader reads aloud Nina’s letter<sup>7</sup>.

<sup>4</sup> The working sheets are attached after the description of all three parts of the workshop.

<sup>5</sup> In case the gender structure of the participants doesn’t allow this, then instead of 4 females and 1 male, 3 females and 2 males can be considered at which the second male in the role play takes the role as the male teacher. In original Nina’s letter the gender of the teacher is female.

<sup>6</sup> The number of observers per group can vary. It is recommended that per group there are at least 2 and mostly 3 observers.

<sup>7</sup> Nina’s letter was originally published in the publication: Prebijmo molk!; Priročnik za učitelje pri uvajanju razprave o homoseksualnosti in homofobiji v srednji šoli; Jasna Magić, Jan Swierszcz; str. 22-23; Ljubljana: Društvo informacijski center Legebitra, 2012. It was literally translated to English by Mladinski center Dravinjske doline.

- After the letter is read the leader generally explains the method of case study which will also include the method of role play. Instructions for the explanation:
  - the role play is based directly on the situation that occurred according to Nina's letter;
  - participants that will be part of the role play, use the method of "finger play". That means that they will play out their roles by using their hands or two fingers (see picture 2). Players draw with felt pen on the back of their palms faces that will represent their character in the role play. The finger play enables that the role players don't feel discomfort while acting out the role<sup>8</sup>.
  - Finger play is implemented by using the plate or the cardboard. The role players must sit close to each other so that they can hold the playing surface with their knees or laps.
  - Role players can upgrade or develop the situation given in Nina's letter by choice. For example they can actually give content to the discussion between the teacher and the boy.
  - The role players and the observers do not speak with each other throughout the whole implementation of the second part of the workshop.
  - The observers are paying attention to how the role players are developing the role play and what they are saying in the discussion after the implementation of the role play and are silently writing remarks on the prepared worksheets.
  - The observers follow the question flow on their worksheets. The order of the questions for the work of observers is the same as of the questions for role players.
  - The observers can watch the role play standing up if needed.
  - The role players don't write down anything throughout the implementation of the method so that they can fully focus on the role play and afterwards on the debate. Throughout the implementation they are facing each other and don't talk to the observers.
- The leader divides the working sheets and through this the roles or functions within the group(s). He or she divides only the first tasks<sup>9</sup>. In this round of dividing the working sheets every member of the group receives also a copy on Nina's letter so that he or she can read it again if necessary.
- The leader monitors work in groups and when he or she sees that a certain group finished the tasks according to the first working sheets, he or she gives the group the second working sheets<sup>10</sup>:

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<sup>8</sup> Role players can implement the role play also using regular acting, if they don't have any hindrances.

<sup>9</sup> The material given below is already prepared for cutting in three parts for each role/observer; the indication of role in the method must remain on the worksheet, so that the second and third distribution of the worksheets takes as less time possible.

<sup>10</sup> Working sheets for the second part are marked as 2 in materials given for the implementation of the role play method.

- The roles stay the same, so the participants can easily divide the working sheets amongst themselves.
  - The role players discuss the outcome of the role play according to the questions on their working sheets; the observers don't participate in the debate but just shortly write the remarks for reporting needs.
  - It is recommended that all the role players firstly answer the question "a", afterwards they all answer the question "b" and lastly the question "c".
- After a certain group finishes the second tasks or set of questions the leader gives the members of the group the third (the last) worksheets with tasks<sup>11</sup>. Each role player can answer the whole question at once.
  - When all the groups finish the third tasks, the leader of the workshop moderates the reporting. It is recommended that the report flow goes from part to part and at that combines the same roles. All participants listen.
  - During the debate the leader writes down shortly a few facts given in the report for starting points for the debate.
  - Debate.
  - After the implementation of the method the leader can collect all filled worksheets of the observers for further analysis or evaluation after the workshops.



Picture 2<sup>12</sup>: Finger play.

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<sup>11</sup> Working sheets for the third part are marked as 3 in materials given for the implementation of the role play method.

<sup>12</sup> Author: Mladinski center Dravinjske doline.

### **Third part of the workshop**

#### **Objectives of the discussion with the representative of LGBT community:**

- enable participants to get first-hand information about LGBT community;
- break prejudices and stereotypes about LGBT community;
- develop critical thinking.

#### **Duration of the discussion:**

- up to 40 min or until the discussion holds.

#### **Explanation of the activity:**

- After the debate or after the implementation of the second part of Hours of intercultural dialogue, if possible, it is recommended to invite a LGBT person, that is open to all/or most questions about the LGBT community. With a consistent speaker it can be enabled that the stereotypes and prejudice of the participants concerning the LGBT community could be put under the question mark. Media rarely offer information about LGBT community. In society this theme is still a taboo. Although the majority population is becoming more open towards the LGBT community and vice versa this process is very slow. As the flow of information about the LGBT community is weak, we believe that prejudices and stereotypes in relation to the LGBT community arise primarily from ignorance and lack of information. Therefore the workshop Hours of Intercultural Dialogue is an excellent opportunity to acquire key and credible first-hand information. It is also a fact that we can't speak about minorities without minorities.
- The visit of the LGBT person can be announced to the participant during the implementation of the workshop, but it is even better if the visit is a surprise<sup>13</sup>. In the last given option the leader can ask the participants when concluding the second part of the workshop to write any questions that they have regarding the LGBT community on sheets of paper, which he or she prepares before the workshop. The leader encourages the participants to write any kind of questions without censure. After the leader collects all the questions, he or she announces the special guest. Before he or she lets the guest into the room, he or she assures the participants total discretion and encourages them to use the time with the guest as good as possible. The leader monitors the participants throughout the discussion with the guest. If someone would for example like to leave the room because of feeling discomfort the leader enables it. The situation can afterwards be used for the discussion with the remaining participants. The leader must talk with the participant who left the room after the implementation of the third part of the workshop and reflect with him or her about the matter.

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<sup>13</sup> The guest is waiting outside the room where the workshop is being implemented.



This kind of pedagogical approach<sup>14</sup> of surprise enables that the questions which the participants write reflect the actual knowledge and understanding of the LGBT community and can be a good starting point for a debate about the prejudices, stereotypes and hate speech.

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<sup>14</sup> We stress again that the implementation of the workshop Hours of intercultural dialogue – model LGBT community must not be taken easily but with great deal of professionalism, responsibility and caution.

## Material – test of tolerance<sup>15</sup>:

### *Test of tolerance*

There are 10 questions in front of you that will address your relation towards the different cultural and ethnic minority groups. Each question has four answers. You can choose only one.

**1. You are a witness of an incident when a group of 5 youngsters is bullying a boy with physical disability. They are making comments about his physical appearance. What do you do?**

- a. I think that nature in its base isn't friendly towards the disabled people. The society is working against natural laws when trying to make it easier for them to live through their lives. Only the strongest and healthiest should survive.
- b. What the youngsters are doing is wrong. In my mind I judge them, but I don't do anything. I pass by.
- c. I am zero tolerant towards actions like this. We are all human beings and therefore human rights apply to all of us regardless of our value system, life philosophy or physical state. I decide to do something to stop this action.
- d. The boy looks kind of funny with his disability. I smile and pass by.

**2. Your schoolmate is Muslim and wears the hijab. On a school excursion the civil guardian of the church doesn't allow her to enter the Catholic church, that is opened for public visits because of its' art remarkableness, because she is Muslim. What do you do? / Your schoolmate is Catholic and wears a bigger cross pendant on her necklace. On a school excursion the civil guardian of the mosque doesn't allow her to enter the mosque that is opened for public visits because of its art remarkableness. What you do?**

- a. I agree. As a Muslim/Catholic she should not go in buildings of other religions. But I don't comment and enter the church/mosque.
- b. I agree. I ask her to take of the head scarf/cross pendant if she wants to enter.
- c. I think this is not fair. I protest and stay with her outside.
- d. I think this is not fair. I give my schoolmate the look of consolation, but I enter the church/mosque anyway.

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<sup>15</sup> The test is prepared in a way that it can be adjusted according to the needs of specific society. If for example applied in a country where cohabitation between Roma and the majority culture is not an issue a different minority can be inserted into question 6.

**3. You read in the newspaper that in your country the sale of a new computer game is forbidden because it's insulting and discriminative towards other minority cultures. In the game you can shoot Roma, Black, Muslims, Catholic, Jewish ... What do you think about that?**

- a. I think that this is exaggerated. The game should be allowed. It's just a game. Maybe I will buy it abroad.
- b. This kind of games should be forbidden everywhere. If I realized that of my friends would buy or play that game I will suggest him or her not to.
- c. I think that this is exaggerated. I think the game is funny, but I wouldn't play it.
- d. This kind of games should be forbidden everywhere. I welcome the action.

**4. You hang out with your friends and one of them tells this joke: »Why do Blacks have white hands and feet? They were on all fours when God spray painted them! « What do you do?**

- a. I disagree with this type of jokes, because they create prejudices and encourage intolerance. But I don't comment.
- b. I tell my friends right away that this type of jokes is insulting and that they create prejudices and encourage intolerance.
- c. I laugh with others. It's funny. I remember a joke about religious people and I tell it.
- d. I laugh with others. It's funny.

**5. A migrant family from \_\_\_\_\_ opens a bakery on your street. In the night somebody made insulting graffiti on the bakery window: "Out of my country!" What do you think about it?**

- a. We have enough bakeries in our town that are owned by people of the same nation as me. We shouldn't allow foreigners and migrants to open bakeries or other shops in our country.
- b. I think that making graffiti to migrant's bakery is unacceptable. Everybody has the right to work to make a living, no matter the country or culture they come from. I take action and help the owners to clean the graffiti.
- c. I like what happened in the night. The rate of unemployment among the people of the same nation as me increases because the immigrants occupy our jobs. This night I will go to the bakery and make some damage as well.
- d. I don't like what happened, but I don't take any action.

**6. You are organising your birthday party so you are preparing an invitation list. Among others you have also two Roma friends (or \_\_\_\_\_) with whom you were classmate in primary school but not anymore, now while at secondary school. What do you do?**

- a. I don't care. I invite them of course. If somebody of my schoolmates will have something against them, I will ask him or her to be respectful towards my friends or leave the party.
- b. Roma (or \_\_\_\_\_) can't be my friends.
- c. I wouldn't invite Roma (or \_\_\_\_\_) friends to my party. We don't hang out so much anyway.
- d. I wouldn't invite my Roma friends (or \_\_\_\_\_), because I know they could be the target of bad jokes or comments, so they would feel uncomfortable. So I invite them for a drink on a different day.

**7. At lunch time a gay schoolfellow is being bullied because of his sexual orientation by a group of older schoolfellows. They call him bad names like brownie queen, tranny etc. and spill his drink on his food. What do you do?**

- a. I think it is wrong to discriminate people on behalf of their sexual orientation. I give the boy a look of consolation but I don't take any further action.
- b. I think it is wrong to discriminate and to bully people on behalf of their sexual orientation. I immediately take some kind of action to stop this.
- c. The scene is amusing. It might help that boy get back to his senses.
- d. The scene is amusing. I laugh and tell the boy he should get some help for his disease and that after he will be cured everything will be normal.

**8. Do you think that children from illegal migrant families should not be allowed to go to schools in your country?**

- a. No, everybody has a right to education. There are no illegal people. It's the system that made them this way.
- b. Education is just for those who are legally in our country.
- c. They could only attend the elementary school.
- d. No, everybody has a right to education.

**9. Do you think that hate speech toward other cultures should be forbidden by law?**

- a. No, in democracy the freedom of speech is a basic right.
- b. No, foreigners should return to their countries.
- c. No.
- d. Yes.

**10. What do you think of the following statement »My culture is the best of all! «**

- a. I don't agree, but I am very proud of my culture.
- b. I completely agree. All other cultures are not normal, they are weird and for sure not equal to my culture.
- c. Bad or better, normal or not normal, healthy or unhealthy culture does not exist in world. They are just different.
- d. I agree.

### Assessment of answers of the test of tolerance

1. question a =4, b =2, c =1, d =3	6. question a =1, b =4, c =3, d =2
2. question a =3, b =4, c =1, d =2	7. question a =2, b =1, c =3, d =4
3. question a =4, b =1, c =3, d =2	8. question a =1, b =4, c =3, d =2
4. question a =2, b =1, c =4, d =3	9. question a =2, b =4, c =3, d =1
5. question a =3, b =1, c =4, d =2	10. question a =2, b =4, c =1, d =3

### Types of tolerance according to the reached score

○ FROM 10-17 POINTS – ACTIVE TOLERANCE

- Rejection and discrimination of people that are different from me is not acceptable to me. I take action more or less in every situation of intolerance and exclusion of the different.

○ FROM 18-25 POINTS – PASSIVE TOLERANCE

- Rejection and discrimination of people that are different from me is not acceptable to me. But I don't take action in situations of intolerance and exclusion of the different.

○ FROM 26-33 POINTS – PASSIVE INTOLERANCE

- I don't accept cultures that are different from mine, but I'm not taking direct actions against the different. I'm not pointing out my opinion explicitly.

○ FROM 34-40 POINTS – ACTIVE INTOLERANCE

- I don't think that cultures that are different from mine should have equal rights as my own. I don't accept the different and I show it more or less in every opportunity.

## Material for the case study “Nina’s letter”:

Dear teacher<sup>16</sup>,

I’m writing you to thank you. Probably you aren’t aware that back in high school you passed me a very important message. It wasn’t appointed directly to me, but it had strong impact on me back then and it still has a very strong impact on my life today.

When I was in high school, I was already aware of my sexual orientation. I knew who I liked, but back then I just didn’t have the guts to confess it to myself. At least not out loud. I admired two of my girl schoolmates, who were walking around holding hands and acted like any other couple fresh in love. I was watching them with admiration and on the other hand I watched my other schoolmates with fear, because while those two girls were floating around in love, heads were turning as they passed and fingers were pointed. Sometimes they had to get through a rush of laughter.

One day this attention, that they attracted everywhere, outburst in a really negative way. When they were unsuspectingly walking down the school hallway, an older boy stood up, walked to them, maliciously grinned and yelled at them: “What’s up lesbians?! Let me show you what you are missing here. You are missing my d\*\*\*!” Those disgusting words were accompanied with a disgusting gesture – he grabbed his crotch and shook it. Girls stood there speechless, not showing fear, but still – they were speechless. Those few moments when they were standing there in the middle of a school hall while everybody else was quietly staring at them seemed like forever.

I remember holding my breath and having a lump in my throat. It was made out of hate, fear, rage, sadness and out of other feelings which no youngster should feel connected with his own or anybody else’s love. My hands were shaking and my eyes gathered tears. I wanted to scream, I wanted to scream back, at the boy, who with such pride showed off his crotch – I wanted to tell him that he should take his crotch somewhere else and keep it away from us. I wanted to tell him that he should leave those two girls alone and find someone else who would be interested in his “wealth”. But I didn’t dare to do this.

At that moment, which couldn’t be more appropriate, you stood there, in the hallway. The most appropriate teacher for this situation. I clearly remember that surprised look on your face, which evolved to a face of raging thunderstorm the moment you realized what that boy said. From that moment on everything happened like in rapid motion. When we all realized that you are standing among us the whole hallway started blustering. The boy turned around, quickly withdrew his hand and waited.

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<sup>16</sup> Source: Prebijmo molk”, Priročnik za učitelje pri uvajanju razprave o homoseksualnosti in homofobiji v srednji šoli; Jasna Magić, Jan Swierszcz, Ljubljana: Društvo informacijski center Legebitra, 2012

Then an avalanche of words poured out of your mouth: “How do you dare to say something like that? How does something like that even cross your mind?” You took him by his hand and dragged him inside the first empty classroom and closed the door behind you.

Nobody really knows what you talked about in the classroom or which words you used that touched him. All I know is that, when he came out of that classroom with his head bowed, he apologized to the girls and after that never ever made fun of them, turned after them passing or pointed at them. If they met on the hallway after that day, he just slightly nodded his head in greeting and continued his way. It seemed like magic to me. I haven’t seen anyone who would stand up for gays and lesbians before. Also I haven’t seen anyone who would be willing to say out loud that homophobia and discrimination are not acceptable. But because of you, from that moment on, I believe in that kind of magic. And I thank you for that.

**Nina**



## **Material for the case study “Nina’s letter” – role play:**

Case study:

### **GIRL CLASSMATE 1:**

1. Try to put yourself in in the skin of the girl, which was the target of verbal violence and act out the scene.

### **GIRL CLASSMATE 1:**

2. **Explain to others in your group:**
  - a. How did you feel while acting out the role?
  - b. What do you think how this girl would behave, act in her life after this experience?
  - c. How would you react if you were actually witnessing a situation like this?

### **GIRL CLASSMATE 1:**

3. **Share your opinion in your group:**

What kind of actions do you think should be taken after situations like this by:

- Schoolfellows?
- Teachers?
- Parents?

Case study:

### **GIRL CLASSMATE 2:**

1. Try to put yourself in in the skin of the girl, which was the target of verbal violence and act out the scene.

### **GIRL CLASSMATE 2:**

#### **2. Explain to others in your group:**

- a. How did you feel while acting out the role?
- b. What do you think how this girl would behave, act in her life after this experience?
- c. How would you react if you were actually witnessing a situation like this?

### **GIRL CLASSMATE 2:**

#### **3. Share your opinion in your group:**

What kind of actions do you think should be taken after situations like this by:

- Schoolfellows?
- Teachers?
- Parents?

Case study:

## **BOY**

1. Try to put yourself in the skin of the boy, which verbally attacked a lesbian couple and act out the scene.

## **BOY**

### **2. Explain to others in your group:**

- a. How did you feel while acting out the role? Explain why you felt comfortable or uncomfortable etc.
- b. Do you think the teacher responded correctly according to the situation? Explain.
- c. How would you react if you were actually witnessing a situation like this?

## **BOY**

### **3. Share your opinion in your group:**

What kind of actions do you think should be taken after situations like this by:

- Schoolfellows?
- Teachers?
- Parents?

Case study:

## **TEACHER**

1. Try to put yourself in the skin of the teacher who intervened in the incident of verbal violence and act out the scene.

## **TEACHER**

2. **Explain to others in your group:**
  - a. How did you feel while acting out the role?
  - b. Do you think the teacher responded correctly according to the situation? Explain.
  - c. How would you react if you were actually witnessing a situation like this?

## **TEACHER**

3. **Share your opinion in your group:**

What kind of actions do you think should be taken after situations like this by:

- Schoolfellows?
- Teachers?
- Parents?

Case study:

## **NINA**

1. Try to put yourself in Nina's skin, who witnessed the incident of verbal violence and act out the scene.

## **NINA**

### **2. Explain to others in your group:**

- a. How did you feel while acting out the role?
- b. What do you think how this girl would behave, act in her life after this experience?
- c. How would you react if you were actually witnessing a situation like this?

## **NINA**

### **3. Share your opinion in your group:**

What kind of actions do you think should be taken after situations like this by:

- Schoolfellows?
- Teachers?
- Parents?

## OBSERVER AND REPORTER

1. **Observe the act out of your classmates in the role play and write shortly:**
  - a. To what extent did your classmates empathize with their roles?

- b. Had someone of the players had difficulties in acting out his or hers role? If so, write down which role was difficult and if possible, shortly explain the reason for that.

## OBSERVER AND REPORTER

2. After the role play your classmates will share their impressions. For the purpose of common reporting listen to their answers and write shortly the impressions of your classmates for every role:

### CLASSMATE 1

- a. How did your classmate feel while acting out the role of CLASSMATE 1?
  
  
  
  
  
  
  
  
  
  
- b. What does your classmate think how CLASSMATE 1 would behave, act in her life after this experience?
  
  
  
  
  
  
  
  
  
  
- c. How would your classmate react if she was actually witnessing a situation like this?

### CLASSMATE 2

- a. How did your classmate feel while acting out the role of CLASSMATE 2?
  
  
  
  
  
  
  
  
  
  
- b. What does your classmate think how CLASSMATE 2 would behave, act in her life after this experience?
  
  
  
  
  
  
  
  
  
  
- c. How would your classmate react if she was actually witnessing a situation like this?

## **BOY**

- a. How did your classmate feel while acting out the role of the BOY from Nina's letter? Shortly write his explanation.
  
  
  
  
  
  
  
  
  
  
- b. Does your classmate think that the teacher responded correctly according to the situation? Shortly write his explanation.
  
  
  
  
  
  
  
  
  
  
- c. How would your classmate react if he was actually witnessing a situation like this?

## **TEACHER**

- a. How did your classmate feel while acting out the role of the TEACHER?
  
  
  
  
  
  
  
  
  
  
- b. Does your classmate think that the teacher responded correctly according to the situation? Shortly write his or hers explanation.
  
  
  
  
  
  
  
  
  
  
- c. How would your classmate react if he or she was actually witnessing a situation like this?





## OBSERVER AND REPORTER

### 3. Listen to your classmates' answers and shortly write their suggestions.

What kind of actions did your classmates suggest that should be taken after situations like the one in Nina's letter by:

- Schoolfellows?
- Teachers?
- Parents?

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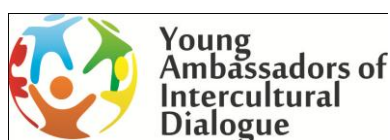
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