

Workshop Hours of intercultural dialogue – model LGBT¹- community

Target group:

- youngsters aged between 12 and 15.

Structure of Hours of intercultural dialogue:

- first part (45 min) – taking the test of acceptance of diversity;
- second part (45 min) – didactic activity “Floor picture of discrimination”;
- third part (45 min) – discussion with a representative of LGBT - community;
- optional: extra activity for continuation of dealing with the theme LGBT - community after the basic Hours of intercultural dialogue - “180° turn” (45 min).

First part of the workshop

Objectives of taking the test of acceptance of diversity:

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

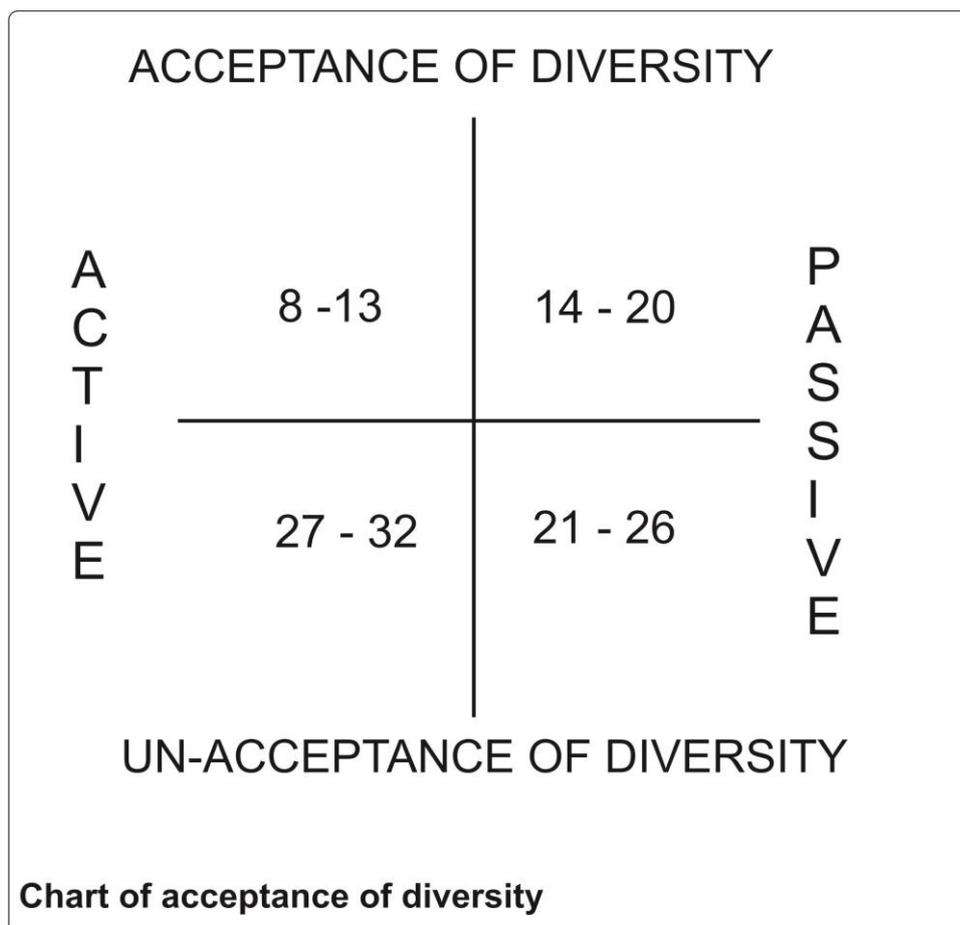
Time of the implementation of the test of acceptance of diversity (furthermore test):

- taking the test (15 min);
- individual evaluation of the given answers in the test (5 min);
- creating the class chart of acceptance of diversity (5 min);
- discussion about the test and explanation of terms related to intercultural dialogue (20 min).

¹ In this workshop the focus is on sexual orientation (so letters L, G and B), but we will use the LGBT acronym anyway. At the start of the workshop the leader of the workshop should explain, that L, G and B refer to sexual orientation and the letter T to sexual identity.

Steps of implementation of the method:

- The leader of the workshop explains that the completed tests will not be collected for further analysis. Therefore the youngsters can be truthful while taking the test because nobody will check or analyse their answers.
- After taking the test the leader of the workshop gives the youngsters worksheets with evaluation of the answers. Each youngster evaluates his or hers own test and by summing up the points he or she can determine into which level of acceptance of diversity he or she can categorize to.
- The leader of the workshop collects only the sum of points (written on a post-it strip) from each youngster and uses it for the chart of acceptance of diversity (furthermore chart) which he or she prepares on the blackboard or flipchart (picture 1) 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 acceptance of diversity in the group of youngsters attending the workshop.



Picture 1: Chart of acceptance of diversity.

- The leader moderates the 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 workshop²

Objectives of the didactic activity “Floor picture of discrimination”³:

- to enhance the level of knowledge and understanding of terms connected with LGBT-community and the term heteronormative society;
- to offer conditions for an effective reflection about the relations between majority population and LGBT - community;
- raise the level of understanding and awareness of the prejudice and stereotypes regarding LGBT - community.
- to encourage active involvement against discrimination or in promotion of acceptance of LGBT- individuals.

Time of implementation of “Floor picture of discrimination”:

Duration of the activity is 45 min:

- explanation of the acronym LGBT and terms regarding LGBT - community (5 min);
- overview of the legislation and recommended directions regarding human rights (15 min);
- explanation of the term heteronormative society through real life examples of discrimination cases of LGBT- individuals (25 min).

Steps of implementation of “Floor picture of discrimination”:

- The leader explains the meaning of the acronym LGBT and terms regarding LGBT - community. When the participants reach basic understanding of the terms, the leader starts with the explanation of the term heteronormative society.
- The leader goes through different areas of individuals’ social life and discusses with the participants how the visibility of LGBT- individuals is for example in movies, newspapers, religion, marriage, tourism, declaration of sexual orientation in public,

² For the implementation of this part of Hours of intercultural dialogue there is a PowerPoint presentation “Hours_LGBT-community_MSOSK_15” prepared. The leader should adjust it in some parts to his or hers country’s reality especially regarding the legislation on human rights and laws governing the rights of LGBT- individuals regarding marriage, family relations and founding of a family.

³ Objectives are valid also for the optional extra activity »180° turn«.

informing about LGBT - community in school textbooks (for example history textbooks and information about the systematic destruction of gay people in II. world war), health care (HIV and psychiatry⁴), what the participants think the opinion of their parents about LGBT – community is, how it is with the conditions at work for LGBT - individuals etc. If applicable the leader can also use the internet as a tool for a clear presentation of the term heteronormativity and visibility of LGBT – community. He or she for example checks with the participants the search hits for the words: marriage, family, love etc. he or she can also ask the participants for suggestions for the internet search. The leader explains that the search hits show the average circumstances in society and that from this point of view the search hits are logical, but on the other hand if we don't talk also about the characteristics and needs of LGBT-community and other cultural and ethnic minorities, then these groups are marginalized or invisible. And if that is the case then the field for political and policy manipulations is wide open. What we don't know, we fear or/and reject.

- According to the findings of the discussion regarding the position or visibility of LGBT-individuals on different areas of social life the leader puts on the floor sheets of paper on which 8 following areas are written:
 - 1.⁵ social inclusion;
 - 2. parent family;
 - 3. marriage or partnership and family relations;
 - 4. declaration of sexual orientation in public;
 - 5. dress style;
 - 6. work;
 - 7. tourism;
 - 8. entertainment.
- The leader divides the participants into maximum 8 groups and to each he or she gives a sheet of paper (or more sheets if there are less groups than 8) on which statements of LGBT - individuals are or examples of policies that regard LGBT-community. He or she gives instruction that they should read carefully what is

⁴ "Psychiatry declared homosexuality as a mental disease end of 19th, beginning of 20th century but this theory was disproven and is not eligible. In 1973 American psychiatry association crossed it from the list of diseases. World health organization followed their example in 1991. Before these actions, especially during the II. world war, homosexuality was being treated with electric shocks, lobotomy, theory of aversion etc. but nothing has proven successful. "(Source: CD-ROM: Diversity makes us richer: not poorer; the everyday life of gays and lesbians; Legebitra, Peace institute, Amnesty International Slovenia; DIH-Association for integration of homosexuality)

⁵ In these instructions the areas are numbered so that it's clear for the facilitators which statement belongs to which area. But when implementing the workshop the numbers are not given so that the participants have to reflect and decide which area they will link with which statement.

written on their paper(s) and decide to which area of social life it could be linked. After all the groups decide the leader asks the representative of each group to read out loud their example and then explain to which area they linked it and to place the statement or example on the floor beside the area. Hereby a floor picture of discrimination of LGBT-individuals on different areas of social life is constructed. The leader has also the option to discuss specific statements with the participants if the need occurs or he or she can put down the questions of participants and ask the guest(s) in the third part of the workshop to answer them.

Statements of LGBT - individuals or examples of policies regarding LGBT - community:

1.

“They insulted me and called me names. The boys looked at me depreciatingly and didn’t want to hang out with me. Words can hurt more than physical violence and that is why I withdrew into myself, felt unwanted and avoided contacts with other people till I was 18 years old.” (man, 21)⁶

2.

“I told my mother (that I’m gay) two years ago and I felt very uncomfortable. She didn’t take it well and she still doesn’t want to talk about it today. I told her: “Look, I have my own life I won’t burden you with this if you don’t want to know anything about it.” It bothers her because she thinks that our family will be ruined because of this and that she will end up alone because everyone will look depreciatingly on her. So she worries what other people will think about this. And my aunt said to me that she doesn’t want me around anymore and that this is not normal, but unacceptable and a shame for the family.” (Tomaž, 23)⁷

3.⁸

“Bishops coming from different parts of the world gathered on a synod (October 2014). They didn’t achieve a consensus about opening the Catholic Church to anew married

⁶ Let's break the silence!, Handbook for Teachers in introducing the debate on homosexuality and homophobia in high school, 2012, J. Magić, J. Swierszcz, page 9, Ljubljana: Društvo informacijski center Legebitra

⁷ At the Crossroads of Discrimination, Multiple and Intersectional Discrimination, 2009, R. Kuhar, page 84, Ljubljana: Peace institute

⁸ For this area it is recommended that also representative parts of legislation of the country in which the workshop is implemented in is included by the leader. For example in Slovenia there are at the time of making these instructions two laws that relate to this area but the Law on the registration of same-sex partnerships is being considered for the second time in the last years to be canceled and equalized to The Law on Matrimony and family relations.

divorcées and homosexuals like the Pope Francis suggested. The Vatican spokesman Federico Lombardi announced that in the final synod report they took in consideration doubts of the most conservative members. /.../ The only thing that was accepted was that anti-gay discrimination should be avoided but at that it's added that there shouldn't be no comparison between same sex unions and heterosexual marriages. They crossed out the parts that included "gifts and qualities" that homosexually oriented can offer and "priceless support" that gay partners can offer each other."⁹

4.

"It happened a couple of years ago when I and my girl were holding hands while walking down the street. We passed by one of the secondary schools in our city and I guess there was a break at that time because all the pupils were leaning out of the windows and were shouting at us. Shortly after that they started to throw objects at us and of course we let go, hastened our step and went by. You don't forget experience like that and sadly I have it in my head all the time and that fact annoys me. Self-censorship is a consequence of fear." (Lojzka, 32)¹⁰

5.

"I'm going to a secondary school for which mostly boys apply. Homosexuality is here very unacceptable. If I would come out of the closet, I think there would be negative consequences. Also in the classroom during the lesson if it occurs that someone calls someone "a fagget" teachers don't react at all. Once it went so far that one professor said that "faggets" are a class for themselves. Because of the school I changed my dress style because I dressed... kind of gayish... slim t-shirts and pants and things like that. Other boys started to tease me. So basically the school forced me to change. I felt really sad at first and ashamed. But I got used to it by now..." (Marko, 18)¹¹

6.

"Because I teach the subject "Ethics and society", which according to my opinion is a proper subject for this theme, I have to admit that I'm always scared that if people knew that I'm a lesbian they would say that talking about homosexuality at my classes is a kind of promotion

⁹ Source: <http://www.rtv slo.si/svet/veliki-osmoljenci-sinode-o-druzini-papez-francisek-in-homoseksualci/349077>

¹⁰ At the Crossroads of Discrimination, Multiple and Intersectional Discrimination, 2009, R. Kuhar, page 127, Ljubljana: Peace institute

¹¹ At the Crossroads of Discrimination, Multiple and Intersectional Discrimination, 2009, R. Kuhar, page 171, Ljubljana: Peace institute

of it. That's why I'm always very careful when talking about this theme. If I wouldn't be a lesbian, I would address this theme more in my lessons." (Galebka, 29)¹²

7.

"Both times when we went to a vacation we had problems at the hotel with our room. When they saw my reservation which was meant for two male people they gave us two separate beds although I specifically asked for a double bed."¹³

8.

"We went to party in a "straight" bar which wasn't gay-friendly. We relaxed while dancing and instantly someone said to us: "Come outside so I will kick your asses, damn faggets." When we went outside for a cigarette the same person started to shout: "F*****, faggets! This is your wife?" and he hit my friend on the head. The security of the bar didn't react. They stood at the entrance and were amused by the scene. Me and my friend called a taxi and went to the police. They told us that we should go to urgent care if something is wrong with us and there they will then take further actions." (Andrej, 21)¹⁴

Optional activity "180° turn"¹⁵

Time of implementation of activity "180° turn":

The duration of activity is 45 min:

- making of a story in the form of a comic about a heterosexual pair or an individual imagining that society would be homonormative (30 min);
- presentation of comic stories (15 min).

Material need for implementation:

- A5 sheets of paper¹⁶;

¹² Let's break the silence!, Handbook for Teachers in introducing the debate on homosexuality and homophobia in high school, 2012, J. Magič, J. Swierszcz, page 69, Ljubljana: Društvo informacijski center Legebitra

¹³ CD-ROM: Diversity makes us richer: not poorer; the everyday life of gays and lesbians; Legebitra, Peace institute, Amnesty International Slovenia; DIH-Association for integration of homosexuality

¹⁴ At the Crossroads of Discrimination, Multiple and Intersectional Discrimination, 2009, R. Kuhar, page 79, Ljubljana: Peace institute

¹⁵ It's not recommended that this activity is implemented if the activity "Floor picture of discrimination" was not applied before it. The leader should check if the participants are familiar with the term and meaning of homonormative society and then decide whether it would be reasonable to implement activity "180° turn". This activity is meant to be a logical upgrade of the gained knowledge after the three-hour workshops Hours of intercultural dialogue are fully applied.

- thicker felt pens,
- adhesive tape.

Steps of implementation of activity “180° turn”:

- The point of this activity is making a story in a comic form about a heterosexual pair or individual if we imagined that the society would be homonormative and that it's relation towards heterosexuality would be discriminatory the same way as the heteronormative society, in which we live in, is discriminatory towards homosexually oriented people.
- The leader divides the participants in groups per maximum 4 people.
- The leader asks the participants within each group to discuss and decide:
 - on which area of social life will the story be happening;
 - where the location of the story will be;
 - who will be the character(s);
 - what will happen to the character(s) in the story;
 - how will the majority of people react regarding the action of the character(s) or event,
 - what will be the ending;
 - how many comic boxes will they draw to tell the story or what will each comic box have drawn on;
 - to draw the selected scenes of the story in the comic boxes.
- To help the participants the leader gives each group a blank tabulated list “Plan for the comic story”. He or she also explains on a concrete example how the table can be helpful¹⁷ and also shows an example of a comic made by him or her (picture 2) before the workshop. What the drawing of the comic is concerned he or she emphasizes that the participants shouldn't focus on artistic aesthetics and perfection but on demonstrativeness regarding the story.
- When the participants finish drawing the comic boxes the leader gives them adhesive tape so they can tape the boxes together into a whole comic story. Each group then presents its story through the comic.
- The leader makes conclusion and explains the aim of the activity in which the participants could empathize with how LGBT-individuals feel in cases of

¹⁶ The number of sheets depends on the number of the participants and furthermore on the number of groups that will be formed. The point is that each member in the group will draw comic box scenes. This way a lot of time can be saved and the concentration of each participant maintained. So for example one member of the group will draw the first scene, another member the second and so on.

¹⁷ He or she can give each group besides the blank table also a fulfilled one so that they can use it during the whole process of making the story and be as much independent at it as possible.

discrimination in different areas of social life. The leader promotes the application of human rights and duties for all people no matter one's personal circumstances and encourages the participants to always test their prejudices and stereotypes regarding different people.



Picture 2: Example of a comic story as a result of the activity “180° turn”.

Table »Plan for the comic story«

On which area of social life will the story happen?	
Where will the location of the story be and at what time (of the day) will it happen?	
Who will the character(s) be?	
What will happen to the character(s) in the story?	
How will the majority of people react regarding the action of the character(s) or event?	
What will be the ending?	

Content of the comic boxes

1. scene	
2. scene	
3. scene	
4. scene	
5. scene	
6. scene	
7. scene	
8. scene	
9. scene	
10. scene	
11. scene	
12. scene	

Example

On which area of social life will the story happen?	Love.
Where will be the location of the story and at what time (of the day) will it happen?	In a school during the break.
Who will the character(s) be?	A girl in love with a boy.
What will happen to the character(s) in the story?	The girl will kiss the boy.
How will the majority of people react regarding the action of the character(s) or event?	They will laugh and call them names.
What will be the ending?	The girl will lock herself in the toilet and wait for others to go home.

Content of the comic boxes

1. scene	school
2. scene	pupils during a lesson and the school bell announcing a break
3. scene	all pupils in the hall
4. scene	kiss
5. scene	disapproval of the pupils
6. scene	pupils mocking
7. scene	the girl escapes to the toilet
8. scene	girl crying locked in the toilet
9. scene	pupils going home
10. scene	girl comes out of the toilet
11. scene	girl walking home alone
12. scene	/

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:

- 45 min or until the discussion holds.

Explanation of the activity:

In the third part of the workshop a discussion with a guest - a representative of LGBT - community is foreseen. It is desired that the guest(s) are open to all/or most questions about LGBT - community. With a consistent speaker it can be enabled that the stereotypes and prejudices of the participants concerning the LGBT - community are 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 LGBT - community and vice versa this process is very slow. As the flow of information about LGBT - community is weak, we believe that prejudices and stereotypes in relation to LGBT - community arise because of this and are also a consequence of one-sided informing and informing that leads astray by homophobic institutions. 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 leader can offer the participants when concluding the second part of the workshop the possibility to write down 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. Before he or she lets the guest(s) into the room, he or she assures the participants total discretion and encourages them to use the time with the guest(s) as good as possible. The leader offers the participants the possibility to write down the questions for the guest(s) if he or she thinks they are not courageous enough or don't want to be exposed. Otherwise it's of course encouraged to ask questions directly.

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Material – test of acceptance of diversity¹⁸:

Test of acceptance of diversity

There are 8 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. 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 and spill his drink on his food. What do you do?

- a. Yes, that's the way to do it! I join the bullies.
- b. I think it is wrong to discriminate people on behalf of their sexual orientation. I judge the act in my mind, but I don't do anything to stop it and walk by.
- c. I think it is wrong to discriminate people on behalf of their sexual orientation. I decide to do something to stop this action right away.
- d. I kind of like the action. It might help that boy get to his senses.

2. It's the first day of new school year after summer vacations. Your teacher introduces to you your new schoolmate. She's a girl whose religion is Muslim and she wears a hijab. During the break...

- a. ... I'm looking at her discretely from a safe distance. The fact that she's Muslim makes me feel uncomfortable.
- b. ... I approach her and say to her that her headscarf is bothering me.
- c. ... I approach her and ask her where she comes from, where she lives, if she has any brothers or sisters etc.
- d. ... every time our eyes meet I give her a friendly smile.

¹⁸ The test can be adjusted according to the needs of social reality of the country in which the workshop is being implemented.

3. What do you think Austria¹⁹ should do for youngsters obligated to attend school that immigrated from Slovenia²⁰?

- Nothing! They should go back to Slovenia.
- Austria should enable them intensive lessons of German language, lessons of Slovenian language as their mother tongue and provide a translator to help them till their German is sufficient enough to follow the regular classes.
- The immigrants should take care of themselves regarding their inclusion in the Austrian society or Slovenia should take care of that for them.
- Austria should enable the immigrants at least intensive German language lessons so that they could start following regular classes as soon as possible.

4. 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 minority cultures. In the game you can shoot Roma, dark-skinned people, Muslims, Catholics, Jewish ... What do you think about that?

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

5. 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?

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

¹⁹ It can be referred to any other country, possibly neighbouring country of the one in which the workshop is implemented or of the country to which most citizens from the country in which the workshop is implemented in are immigrating to. When choosing a different country also the content in the possible answers should be adjusted accordingly.

²⁰ Here the name of the county in which the workshop is applied in should be written.

6. What do you think Slovenia²¹ should do for youngsters obligated to attend school that immigrated from Romania, Albania, Kosovo, Bosna and Herzegovina etc.²²?

- e. Nothing! They should go back to where they came from.
- f. Slovenia should enable them intensive lessons of Slovenian language, lessons of their mother tongue and provide a translator to help them till their Slovene is sufficient enough to follow the regular classes.
- g. The immigrants should take care of themselves regarding their inclusion in the Slovenian society or their home country should take care of that for them.
- h. Slovenia should enable the immigrants at least the intensive Slovenian language lessons so that they could start following regular classes as soon as possible.

7. A migrant family from Albania²³ 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. I think it's fair. We have enough bakeries in our town that are owned by people of the same nation as me.
- b. I think that making graffiti to immigrant'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 people of the same nation as me increases because 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.

²¹ Here the name of the county in which the workshop is applied in should be written. When choosing a different country also the content in the possible answers should be adjusted accordingly.

²² Here the name of the country(ies) should be written from which most immigrants come from.

²³ Here the name of any other country that is applicable regarding the social reality in the country in which the workshop is implemented in can be used.

8. You are organising your birthday party so you are preparing an invitation list. Among others you are considering to invite also two Roma²⁴ youngsters who are your neighbours. What do you do?

- a. I invite them of course. If somebody of my schoolmates and friends will have something against them, I will ask him or her to be respectful towards them or leave the party.
- b. I don't like my Roma neighbours. Their culture is weird and unacceptable for me.
- c. I wouldn't invite Roma neighbours to my party. We don't hang out so much anyway.
- d. I wouldn't invite my Roma neighbours, because I know they could be the target of bad jokes or comments, so they would feel uncomfortable. So I'll invite them for pizza on a different day.

Thank you for your cooperation²⁵!

²⁴ Here any other ethnicity can be used according to the country's' social reality.

²⁵ Author: Karmen Kukovič, Local Youth Council of Slovenske Konjice, 2015

Evaluation of answers of the test of tolerance

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

Types of acceptance of diversity according to the reached score

FROM 8 - 13 POINTS – ACTIVE ACCEPTANCE OF DIVERSITY

- 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 14 - 20 POINTS – PASSIVE ACCEPTANCE OF DIVERSITY

- 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 21 - 26 POINTS – PASSIVE UN-ACCEPTANCE OF DIVERSITY

- 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 27 - 32 POINTS – ACTIVE UN-ACCEPTANCE OF DIVERSITY

- 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.