# My-ID Teacher Training on Sexual Diversity for Vocational Teachers

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# Introduction

## SENSE training overview (the Manual)

This project focuses on teaching diversity skills to VET students in the social domain, and more specifically how to deal with one of the more controversial forms of diversity: sexual diversity. Therefore, its main focus is social inclusion of both fellow students and future clients. This is especially important in an aging Europe where Lesbian, Gay, Bisexual, Transgender, and Intersex (LGBTI) people, that have acquired an open lifestyle, may be confronted with social sector professionals.

The key to achieve this is strengthening the key competences of students but also of teachers, who are often not aware of these issues, or don't know how to handle negative comments by VET students in this area.

Generally, VET technical skills in the social domain have been well described, but there is a lack of theory, adequate education, practice and description of what exactly entails competence in diversity skills on the level of both VET students and teachers.
SENSE develops a competence framework to fill this gap and to advocate for inclusion of diversity skills in the formal criteria for qualifications.

## Teacher training: what does it comprise?

The teacher training is a one-day (7 hours) training which can be given to 15-50 teachers. The trainings will include discussion of ground rules, a trigger, exploring challenging situations, explanation of the norm of heterosexuality and discussion of pedagogical, didactic and school policy solutions. The training closes with an exploration of a possible spiral curriculum.

**A main innovative aspect** of the training is that it focuses specifically on concrete questions and (often biased) remarks of students and train teachers in concrete responses and how to deal with the underlying emotions and attitudes. These are issues which are rarely addressed in existing trainings but are the most important issue for teachers.
**Another innovative aspect** is that the training, although we will develop a general format - offers suggestions to be tailored to the specific needs of each team. For this, the training manual will contain several options for alternative ways of implementation, for example depending on the level of homophobia/transphobia or heteronormativity of the group, the size of the group, or the variety of types of students the course serves.

**A third innovative aspect** is that this training clearly focuses on being the kick off for a consultancy to develop a spiral curriculum. Many stand-alone trainings have limited impact because the participants find it difficult to transfer the theoretical knowledge learned in the training to their classroom and institutional practice. The daily routine and institutional

culture often prevents adequate implementation of the learned innovations. By coupling this training to the follow-up consultancy to develop a spiral curriculum on diversity or sexual diversity, the learned theory is immediately transferred to a didactic frame, which in turn facilitates exercising the learned pedagogical skills and discussing flanking policy measures.

It is often said that 'Within our school / department you only have to pay attention to sexual diversity if problems arise'

After this day, students and teachers will know where they can go with questions and doubts about their sexual identity, because within our study program, structural attention is paid to the theme of sexual diversity. Therefore, all our students and teachers and staff can come to our education in complete safety and freedom for their sexual identity

**How do we understand sexual diversity?**

The term 'diversity' refers to the non-homogeneity among the members of a society (individuals and/or groups). Since it can be observed from a cultural, social, political, economic, or other perspective, diversity comprises a variety of meanings and it can be addressed by different actors.

Diversity in Europe can refer to differences in gender, age, race, ethnicity, sexual orientation, religion, beliefs and disabilities.

**How can we manage diversity?**

Diversity has three main dimensions:

1) The internal dimension refers to characteristics as personality, age, sex, gender, race, culture, language, religion, belonging, physical/mental capacities and characteristics;
2) The external dimension is usually defined by society on the basis of norms, conventionally agreed similarities and rules, or by personal experience;
3) The organizational dimension is the one connected with institutional affiliation, membership, management status, etc

**What changes need to be made at the school curricula?**

*Current situation*

Schools tend to use a theoretical framework based on knowledge and understanding about the various cultures. This approach only focuses on the way social relations are built both outside and inside the school. However, the establishment of an equal environment where discrimination is combated requires more than the creation of multicultural classrooms or the organization of cultural events.

*Suggestions for the future*

The precondition of managing diversity at school adequately and effectively is the adoption of that kind of mindset which allows school administration and teachers to understand and respect diversity themselves. Since diversity exists in different forms, such as that of ethnic, linguistic, religious, age, gender, and other backgrounds, school management and teaching staff also need to engage students into groups of different projects.

## Issues for discussion in this training

Diversity is an important aspect of life and its management is an issue of great magnitude for all contemporary societies. With the ever-changing population of Europe, diversity management will continue to be a topic of interest and discussion for its importance as a tool for protecting minority rights. Some issues to consider:

• Does legislation for diversity management exist in your country? Do you find current legal arrangements to be effective?
• Are you aware of a positive example of diversity management from your country? Do you know a good practice from a country different than yours? Which conditions would be necessary to implement this practice in your country?
• What do you think about the transferability of the above practices into other regions of Europe and beyond?

## Overview of training programme

| Morning Session | Activity produced |
|---|---|
| 9.00 | *Setting ground rules*<br>*Introduction* (compulsory activity) |
| 10.00 | *Gender in my mind, gender in my body* (recommended) |
| 10.15 | *'A girl like any other'* (recommended) |
| 11.00 | *Role-play game* (compulsory activity) |
| 12.00 | *Questionnaire on identity and sexuality* (compulsory activity) |
| 12.30 | *Open discussion-results* (compulsory activity) |
| 13.00 | *Lunch break* |

| Afternoon Session | Activity produced |
|---|---|
| 14.30 | *School experiences* (recommended) |
| 15.00 | *Case studies among class teachers* (compulsory activity) |
| 16.00 | *Well-being and mental health at school – 'It takes a village'* (compulsory activity) |
| 16.30 | *Questionnaire-Forty questions* (recommended) |
| 17.30 | *Conclusions and answers* (compulsory activity) |
| 18:00 | *End of the training* |

## Morning Session: Gender in my mind, gender in my body

### Activity no. 1 Setting ground rules

The trainer announces that this training is about “sensitivity for sexual diversity” which is a topic that may be sensitive to some people. It may happen that there are misunderstandings about concepts or that different views will clash. That is OK, but we do need to agree how we can communicate on this in a safe way so everyone feel secure to express their feelings and opinions and not be judged. We call this “setting ground rules”.

First, we brainstorm about which rules the participants would like to see for a safe and open communication. All ideas are written down without discussion on them, although clarifications and specifications are allowed. These are recorded by a trainer on a poster (that can be kept for the rest of the day).
Rules that often come up are:

- ✓ We listen to each other
- ✓ We don’t interrupt each other
- ✓ We don’t judge each other
- ✓ No questions are stupid

Personal stories or feelings are not shared beyond this group without permission

- ✓ We respect each other’s views
- ✓ Ask questions
- ✓ Be open to new ideas
- ✓ Give and receive feedback

The trainer checks if the main rules are mentioned. Commonly, basic ground rules are about four aspects:

- ✓ Respect (don’t judge people because you don’t like them or their comments)
- ✓ Don’t cross the line (of someone else)
- ✓ Without violence (this includes communication)
- ✓ Approachable (be able to give and receive critical feedback)

If the brainstorm missed key elements, the trainer can ask: “I was thinking about … ” Would that be another rule you would like to adopt?
It is important to include the last one (be able to receive critical feedback) because this one allows participants and the trainer to intervene when someone does not comply with the rules.

Close the activity by asking if all agree with the ground rule on the poster or if we have to edit it to be able to agree. When this is done, thank all participants for jointly setting ground rules and announce you will hang up the poster visibly so we can all point to it when we accidentally do not comply with them.

## Activity no. 2 Statistics

**Rationale of this activity**

In many countries, there may be a lack of understanding of the level and type of discrimination LGBTI experience. It may even be that some people deny that discrimination takes place, based on their own (local) experience. Also, in some places, academic proof of the relevance of the need to training and for school change may be necessary to legitimize the effort. Although research shows that giving such information does not really change people attitudes, we offer this activity to legitimize the training.

**Activity description**

The activity is essentially a short lecture. To keep the time schedule, announce you will do the presentation first and then allow time for questions.

If you get questions you cannot answer, do not make up an answer but promise to research it and get back with more information. This caution is especially important for trainers who want to give “politically correct” and LGBTI-supportive information, not all politically correct statements are statistically true. We want to avoid making statements that can be disproven.

**Information**

We provide a PowerPoint presentation in English based on European and global statistics. The presentation has 13 slides. It starts with a view of global and European policies, goes on with some statistics about European attitudes and closes with some statistics about the attitude and behavior of VET students. The last section is based on Dutch research, because as far as we now there have been no other research on sexual diversity in VET in other countries before. In the “notes” section of the presentation, we provide suggested text to give the lecture.

You can edit the presentation to your needs, for example by adding or replacing slides with national or local information. If you edit the information, makes sure the research you base yourself on is reliable and relatively recent and provide the reference (author, title, date) just in case participants want to check the literature and want to know more.

## Activity no. 3 ‘A girl like any other’

**Step 1: (5’; instruction) Tell the students about the Maria-case:**

Maria is 16 years old and is having a difficult time. She doesn't enjoy hanging out with boys like her friends do. She prefers the company of her female friends much more. But her friends are increasingly dating boys, they are all boy-crazy. She read in a magazine there are women out there who feel attracted to other women. They are called lesbians. Now she wonders if she may be lesbian. She is confused because she likes boys but doesn't feel like going out with them yet and certainly doesn't want to sleep with them. She feels much more intimate and comfortable with girls. She would like to hear what peers think of her situation.

**Step 2: (5’; letter-writing)**

Ask teachers to write some personal recommendations for Maria.

**Step 3: (10’; discussion)**

Ask who would like to read his or her good advice letter to Maria (you can also read out loud the texts yourself or instead of reading let students freely talk about their advice to Maria). While the students talk, write keywords on the blackboard.

**Step 4: (10’; debriefing)**

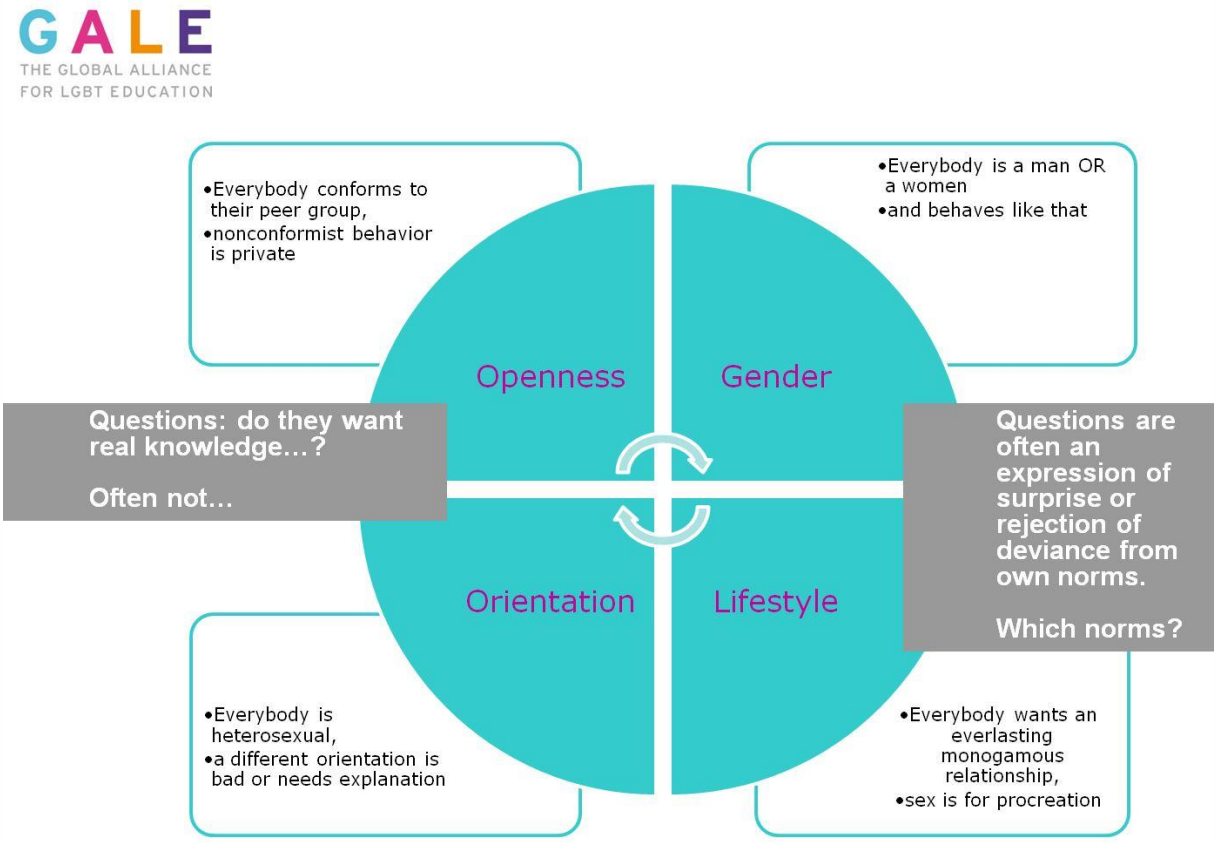
Use the comments written on the board for discussion and ask students:

- ✓ Which advice is most useful, why?
- ✓ Which advice is not very appropriate or effective?
- ✓ How did you decide on your advice?
- ✓ How will Fatima feel about this advice?
- ✓ If you got this advice yourself how would you feel?
- ✓ What is the role of Fatima’s family, religion/culture?
- ✓ If Fatima would be your friend, what would you do?

**Step 5: (Transfer to practice-lesson learned):**
Come back to this exercise when a LGBTI-student needs support by peers.

## Activity no. 4 Homophobia, gender, and heteronormativity

Explain that norms of faith, culture, gender and sexual diversity must be explicitly included in the qualification file of this study program. Our students will thus be able to deal with diversity based on religion, culture, gender and sexual diversity. In this training, we use the OGLO-model to explain the norms and values that make schools unsafe for LGBTI students:




To explore where resistance of homophobic and transphobic students comes from, GALE developed the OGLO model. The OGLO model is based on the most frequently asked biased questions students ask, and explains which values and norms are behind the questions. Many question are not serious and inquisitive, but biased and based on surprise, rejection or even disgust that LGBT don't conform to values and norms students take for granted.

O=Openness: When you are open about your non-normative feelings or express non-normative behavior, you do not conform to group norms. This may lead to people telling you to keep this more private (coming-out is seen as provocation) or completely hidden (taboo). The norm behind this is that everyone should conform to their peer group.

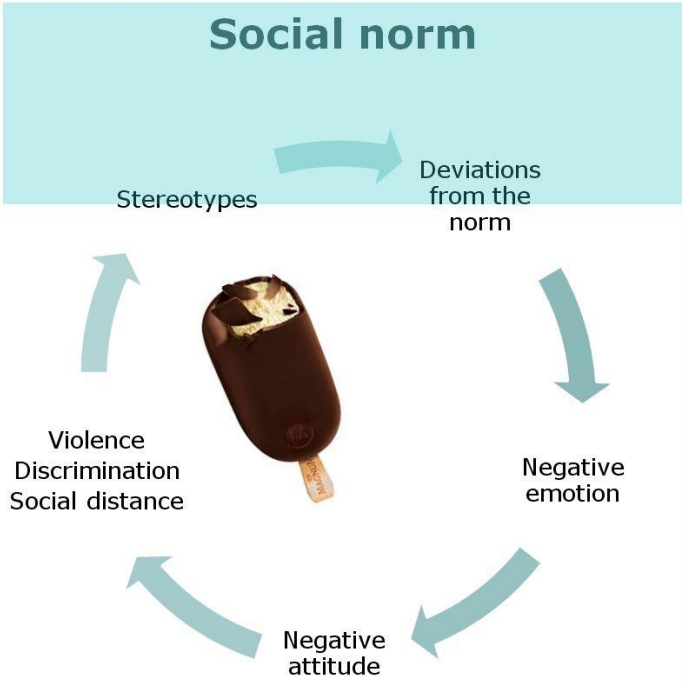
G=Gender: Not behaving according to strict gender norms and behavior is seen as disturbing, especially when boys/men behave female/effeminate. The context is that women and female behavior have a lower status than maleness and will be equated with weakness and cowardice.
L=Lifestyle: The norm is that everyone wants to have a romantic everlasting and monogamous relationship. On the sexual level, the most traditional values are that sex is only for procreation, that the male should take the initiative and be on top, while the women should be less eager and passive.
O=Orientation: The norm is that everyone is presumed to be heterosexual unless proven different. Other sexual orientations need explanation, but proud explanations are quickly perceived to be provocative.
We can label this complex of values and norms the “norm of heterosexuality” or “heteronormativity”. These terms are not meant to reject heterosexuality, but has been coined because the value system is based on the concept that ideal relationships should be between (‘real’) men and women in an everlasting relationship which serves to produce children and to support traditional communities and states.

This “norm of heterosexuality” represents the comfort zone for most heterosexuals and even for a number of LGBT people.

GALE
THE GLOBAL ALLIANCE FOR LGBT EDUCATION

## How does social exclusion work?

1. Don’t deviate from your peer group; if you have to, keep it private or hidden
2. Naturally, there are only men and women, so men should be warriors and women should be caring
3. Everybody wants a romantic, everlasting, monogamous relationship and children
4. Everybody will be treated as heterosexual unless proven otherwise



If people deviate from this norm, the natural human response is to get a negative emotion. This is a primitive instinctive response that is sometimes called the “fight or flight” response. When people feel uncomfortable with people who are perceived to be “different” their first impulse is to go against it (“fight”) or turn away from it (“flight”). Such emotions are pre-cognitive (before you can think about it) and very volatile (they come and go very quickly). Good educators always deal directly with such emotions by giving them space but not judging them.

When negative emotions are validated or even just ignored, they may “solidify” into attitudes. GALE labels attitudes as a Magnum ice cream: frozen emotions inside, cognitive arguments as a chocolate layer covering up the emotions. Bad educators try to rectify arguments without touching the emotions. This only leads students to hop from one negative comment to the next, nothing changes on a deeper level. To be successful, you need to ‘defrost the Magnum’ by making the frozen emotions volatile again and deal with them. This leads to a more open mind and curiosity. In such a context it starts to make sense to explain things in a serious way.

When negative attitudes are validated or ignored, they tend to lead to negative behavior. Many people think negative behavior towards LGBT is expressed as violence and discrimination. In reality, the most common negative behavior is taking a social distance to you. LGBT teenagers do not commit suicide because they are so often physically attacked but because they feel totally isolated and see no solutions any more. Fighting social isolation can be done by fostering a welcoming environment in school and teaching students to cooperate n support each other.

When people know LGBT people only from a distance, they notice only images, expressions or behavior that is unexpected and not according to the norm. People tend to take such images as being true for whole population groups and project non-normative images as negative labels on “others”. This projection is called stereotyping. Note that stereotypes are always true to some extent and not bad in themselves. The problem is not the non-normative expression, but the negative label on it and the project of that label to a larger community.

Together, these five mechanisms form a negative spiral which fosters unsafety in school.

## Activity no. 5 Reflection on heteronormativity

This is a summary of 4 key aspects of the norm of heterosexuality:

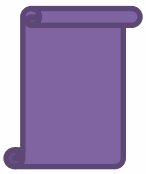
1. Don't deviate from your peer group; if you have to, keep it private or hidden
2. Naturally, there are men and women who are meant for each other, men should be strong and protective and women should be caring and being led by men
3. Everybody wants a romantic, everlasting, monogamous relationship and children, sex is meant for procreation, public expressions of love and sexual pleasure is unpleasant
4. Everybody will be treated as heterosexual unless proven otherwise, it is "normal" to develop as heterosexual but you have to "come-out" and be accepted as homosexual or bisexual

Please discuss in small groups of people (3-4 people) how your relationship is with each of these social expectations. To what extent do you want to conform to them yourself, to what extent to you expects students or clients to conform to them? If you think you and other should be able to deviate from these expectations, how do you do that and how do you support others to do that?

## Role-play game (optional)

Actors Needed: A school member and a student

**Scene:**



Georgia is a well-liked school member on campus; she often builds strong relationships with her students. One day, during Georgia's office hours, a student she is close to comes to visit, Nikos.

Nikos comes to tell Georgia goodbye because he has withdrawn from his classes. When Georgia asks why, Nikos tells her that he came out to his parents over the weekend and now they are refusing to pay his tuition. Nikos plans on leaving school and getting a job in the area since his parents also refuse to let him move back home.

**Actions to be played:**

- ✓ How should Georgia react to this news?
- ✓ What should Nikos hear in order to feel motivated enough?
- ✓ Should Georgia inform other school members?
- ✓ Should Nikos' parents get in contact with Georgia?

## Follow-up role play

Now that we talked about the definitions, what type of situation is really a challenge in these terms?

Choose a challenging moment that evokes one of the above-mentioned human behaviours. In this context, we are going to do an ultra-short role play. Who wants to be a volunteer to play themselves as a teacher (or manager), and who wants to play a student?

The volunteer goes outside for a moment to reach himself. Let him think of a teacher character. Briefly prepare the role of student with the challengers within the classroom. Ask the audience to observe: teacher & student non-verbal, verbal and Magnum effect.

1. Start the game. Stop it as soon as it gets stuck.
2. Ask the 'teacher' volunteer for his feelings
3. Ask observations to the public (do not try to judge)
4. Ask the 'student' volunteer for his feeling
5. Recall the character of the teacher
6. Request suggestions for improvement
7. Try again with the same players or others
8. Draw final conclusions based on what was discussed.

The approach is most effective when you take a rest and respond authentically. This role play provides an insight into the reactions of both student and teacher sides. Behavior aspects can be traced in parallel with the situation.

An alternative scenario is to start a discussion on a current topic related to a diversity to see what students know and understand about it. The aim is to see how students understand challenges related to diversity, as well as offer them an opportunity to devise a solution for the problem.

The quiz can also be elaborated on the basis of religion or languages. Students should be encouraged to develop their own questions, inspired by their own life experiences. Indeed they should:

- ✓ Conduct some research in their past life events
- ✓ Help their schoolmates to identify the most memorable times of their life so far
- ✓ Decide what their memory has prioritized

## Activity no. 6: Open Discussion-Results

This activity aimed to provide teachers and education staff working in a diverse environment where tolerance tools and strategies should be used against prejudices and discrimination.
After this course, participants are expected to have learned how to address and promote diversity in the classroom.

In particular, participants have:
- Got familiar with the key challenges and concerns in acknowledging and promoting diversity;
- Shared and discussed concrete examples, ideas and tools to inspire and support teachers in their lesson planning;
- Learned how confront head-on stereotypes and personal prejudices, while developing cultural sensibilities and tolerance;
- Explored different points of view through the participation of simulation exercises and storytelling;
- Learned new teaching methods and tools that can be applied to promote diversity and tolerance in the classroom;
- Exchanged good practices and discussed challenges with fellow teachers and the course trainers.

## Afternoon Session: School experiences

### Activity no. 7: Exchanging school experiences (1 hour)

Instructions for the trainer on how to facilitate this activity with the teachers.
Start by encouraging the teachers to speak in line with the topic (class experiences)
Make sure that they do not differentiate themselves from the rest of the group and speak more time compared to others.

Try to keep them focused on what the intention of this activity is; the teachers share their school experiences with phenomena of homophobia, transphobia and heteronormativity

- ✓ Keep in mind that the analysis of personal or private instances of homophobia, transphobia and heteronormativity should not be included in this training

## Activity no. 8: Case studies among class teachers

Teachers and other professionals working in the field of public education encounter diversity on a daily basis. Schools are a particularly important arena for addressing issues raised by the presence of cultural diversity for the fact that:

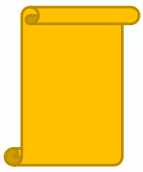
• they play an important role in the formation of the future citizens and hence the creation of pluralistic societies;

• they are places in which intensive interaction among and between teachers, students and parents occurs on a daily basis. They are institutions that transmit and foster norms and values and have a direct impact on the development of a culture and of tolerance and respect of diversity;

• Diversity within the school environment is constantly increasing.

Actors Needed: one teacher and three students

**Scene**



One teacher talking to one another reveals that there are two open gay students who sit together in the classroom, Panos and Kostas. Panos and Kostas are not partners, but they are just friends. Other male students in the class are not too comfortable with these guys being so open about their sexual orientation.
The teacher gives the students an assignment to to work in groups and discuss a vocational situation and how to handle it. All students convene in group but Panos and Kostas are left out. They sit on their own and wonder what to do. Panos and Kostas are seen as outsiders and the other students don't want them in their group.

The play starts when the activity is about to begin and the teacher wants the other students to include Panos and Kostas.
The teachers give an assignment to students to work in groups and discuss about vocational situations. All students create their own groups, but Panos and Kostas sit on their own and do not know what to do. Panos and Kostas are seen as outsiders and their classmates do not want to incorporate them.

**Actions to be played:**

Think about how teachers should treat this kind of discrimination within and outside class.
As a teacher, try to avoid intensifying the bias of the other classmates towards Panos and Kostas. What kind of integration activities do you think that you should put into place?

**Debriefing questions:**

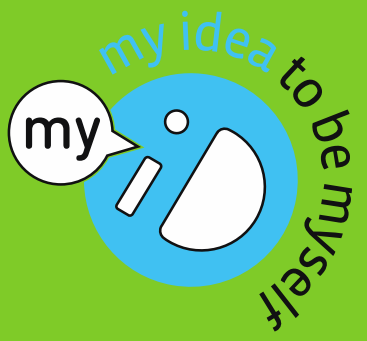
- ✓ how did you feel as playing the role of teacher doing this?
- ✓ how can you overcome these feelings of insecurity, share, fear, anger?
- ✓ which actions work best?
- ✓ how do you take both concerns of the homophobic and gay students into account?
- ✓ will there be any side- or after-effects from the proposed actions

## Activity no.9: Forty Questions – exploring how to answer to students' questions

Dealing with biased questions. Introduce this activity by saying that the last activity was about social exclusion. This activity is how to deal with difficult questions about sexual diversity in class during a specific lesson on sexual diversity.

How would you answer these questions when they are asked by vocational students?
Keep in mind what the objective information is, but also if giving an informative answer is the right thing to do. If not, how would you deal with these questions in another way?

We do not have time for all the question: the activity works best when you choose the questions that you think would be most difficult for you (then you learn the most from, this activity).




| What is transvestism? | What is transgender? | What is cisgender? | What is intersex? |
|---|---|---|---|
| A male organ is meant for a woman; gay or lesbian sex does not 'fit' does it? | How do you know you are gay or lesbian? | Do you become gay because of seduction? | Is there a therapy or medicine against same-sex attraction? |
| **Why do they need to have these pride demonstrations?** | **Man on man, women on women, it does not fit, does it?** | **Name-calling for gay is only a joke is it not?** | **Why do gay people have their own bars?** |
| How do gay people have sex? | Do lesbians use sex toys to have sex? | Is it not very shameful for parents? | Are lesbians always such rough bitches? |
| **Are all gays effeminate?** | **Can bisexuals not make a choice?** | **Is it not dirty?** | **Can you trust bisexuals?** |
| How can people reconcile homosexual preference with their religion? | Homosexuality is forbidden by Islam (or the Bible), is it not? | If a lesbian has sex with a man, can she become normal again? | How do you know which gay/lesbian is the male or the female in the relationship? |
| **Do all lesbian women hate men?** | **Is homosexuality natural?** | **Is being gay or lesbian a fashion?** | **Do lesbians use bananas for sex?** |
| Why do LGBT people want to be different? | Why can transsexuals not behave like a real man/woman? | Do gays have short relationships? | Are gay men always hunting for sex? |
| **Why are people trying to confuse young people with gender ideology?** | **How do homosexuals divide tasks when they live together?** | **Can you change your sexual orientation?** | **Did you ever have sex with someone of the same sex?** |
| Animals are not homosexual, are they? | Do all transvestites want an operation? | Is homosexuality a Western invention? | Is homosexuality genetic or caused by upbringing? |

**Debriefing after the discussion in couples**

Give the participants about 30 minutes to ask and answer questions, about 15 minutes each.
After the questioning, refocus the attention to the plenary and discuss the following questions:

***What did you learn from this activity?*** (Usually, some people have questions because they don't know the information on how to answers the questions, while others noticed that many questions have no real informative answer or the answer would depend on the tone with which the question is asked. The trainer can point out that only the first four questions are real informative and neutral questions, while the others all contain a bias. While the biased question sometimes *can* be answered in an informative way, it is often so that the information does not help to correct the bias or prejudice. For example, the academic answer on the question whether homosexual orientation is genetic is that this is unclear and may be 50%, while the underlying bias is that students would like to see it as a result of seduction or changeable to heterosexuality. Answering question in a socially desirable "tolerant" way (by denying stereotyping questions) also does not help, because most stereotypes are at least partly based on realities, so students will not believe a flat denial even when an answer could be based on statistics.

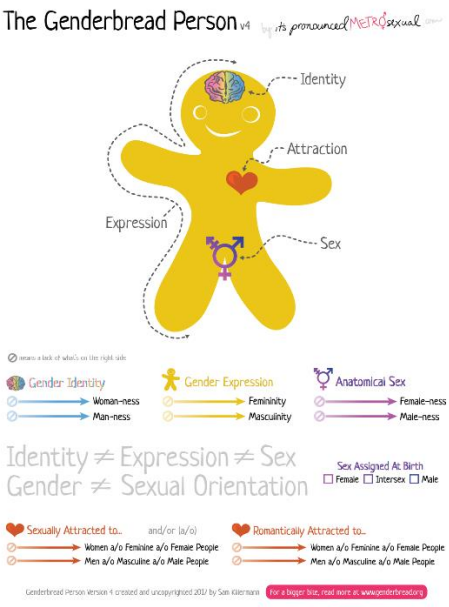
***Do we all know the answers on the first 4 questions?*** (It is common that teachers don't know the meaning of cisgender and intersex, and some may confuse transgenderism with transsexuality and travesty. Also, intersex may be confused with bisexuality. Make clear distinctions, possible use the "Genderbread Person" as a tool to explain the difference between biological traits, gender identity and sexual attraction and expression of all of these. Don't spend too much time on this, it is a necessary step but sometimes teachers want to go deeply into all kinds of exotic and not really necessary information about body parts and gender reassignment operations, which take away the attention of our topic: bias, norms and tolerance.)

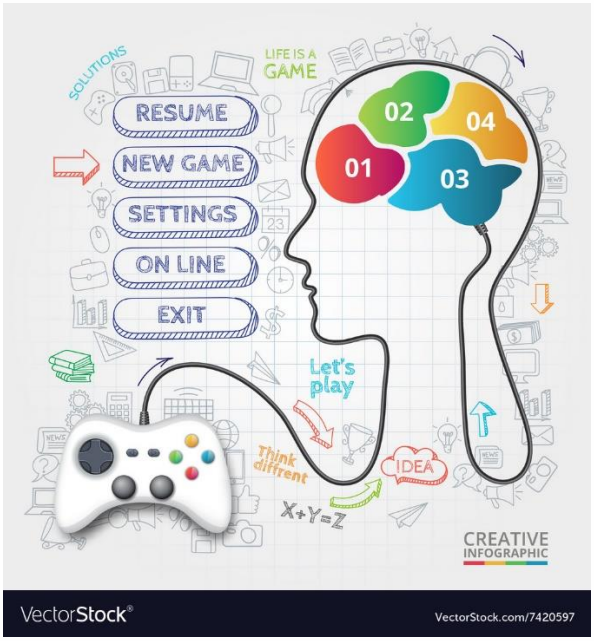
***How do you deal with non-serious or biased questions?*** (Finally, turn to the other, biased questions. Some participants may deny that biased questions are not serious or earnest; point out that this may be so sometimes, but that it remains important to recognize that such questions cannot be adequately answered with academic or socially desirable answers. Serious or not, they don't express a need to academic knowledge but surprise, fear or anger about sexual diversity being a deviation from heteronormative expectations. Other participants will suggest to mirror the questions like asking "what do you think yourself?" Ask them, or point out that mirroring such comments may work for some students to guide them to reflect on the bias behind the question, but it may also give them the impression that the teacher does not take their emotional discomfort seriously. This happens especially when a teacher keeps using this technique in order not to have to confront the student more directly. The best way to deal with biased questions or comments is to ask for the emotions that lie behind the question. This can be done directly of more carefully and in an indirect way. When the emotions of discomfort (with deviance from the heteronorm) are explored, a more cognitive dialogue about heteronormativity can follow. The ultimate aim of such a dialogue is to recognize that all people have different values and that in a democratic society, it is not constructive to project your personal values as "norms" (minimal rules for social behaviour) to others.

## Activity no. 10: Making a start with a spiral curriculum

The curriculum for LGBTI people should include support materials, such as infographics and the spiral model of Krathwohl Taxonomy, taking into account how students could apply these methods outside school.

Make use of the available material in order to analyse the scale of students' adaptation to new teaching techniques.

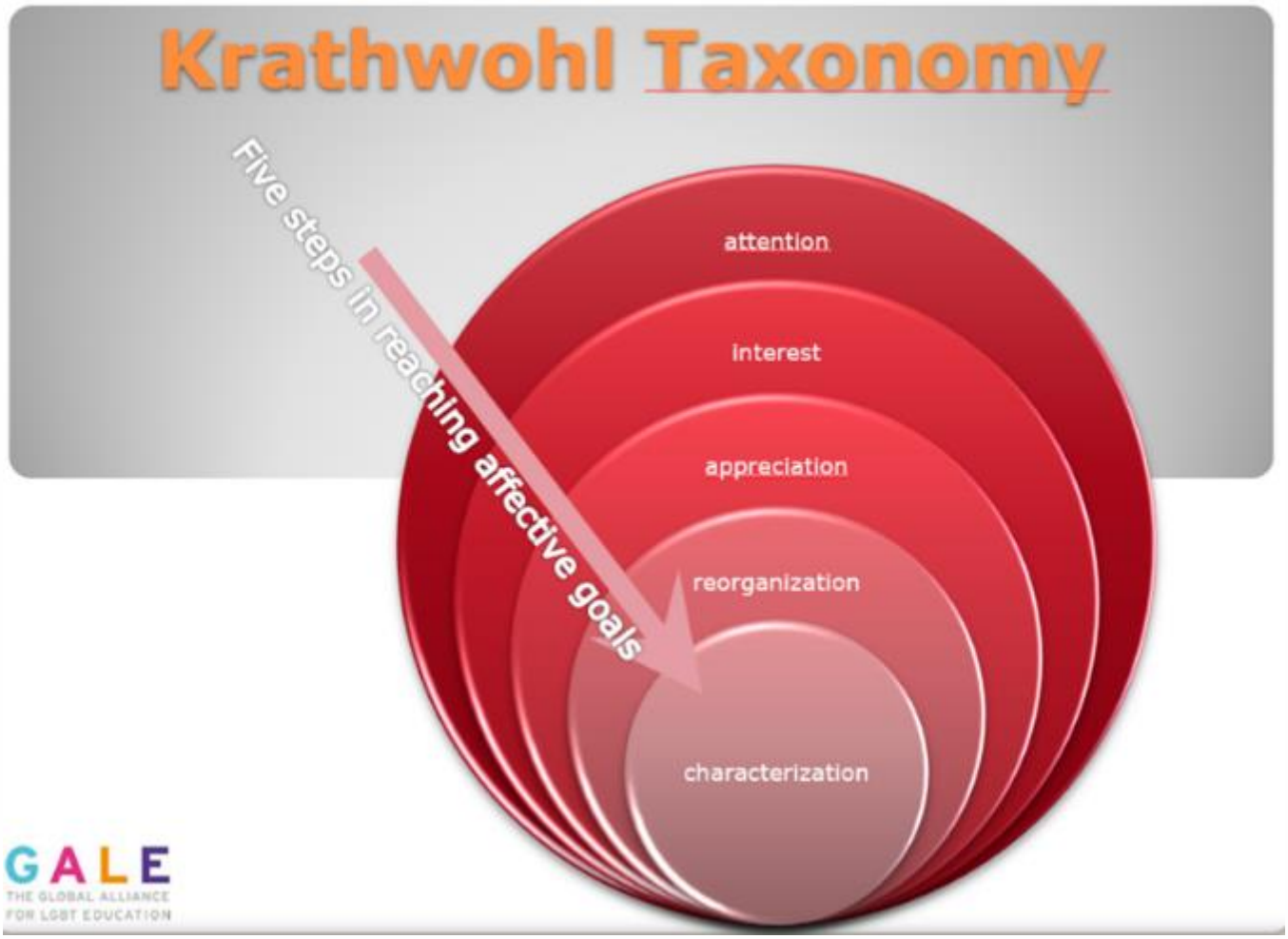



**Trainer Instructions**

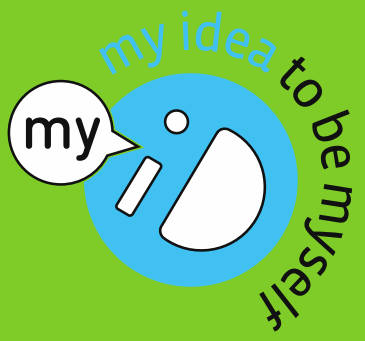
Explain what a spiral curriculum is (repeating topic and skills on different levels and with different angles throughout all subjects and study years) and ask volunteers for the Spiral Curriculum Development Group:

- ✓ Participants explore in subgroups (group 1) spiral objectives, (groups 2-4 on different study subjects) current related content of the curricula, and new topics and activities needed in the spiral curriculum.
- ✓ Ask each group to do a short presentation, starting with the "objectives" group. After this first presentation, compare their ideas with the Krathwohl Taxonomy. Compare the following presentations with the "objectives" poster to check if the activities are congruent with the objectives.


Krathwohl Taxonomy
Five steps in reaching affective goals
attention
interest
appreciation
reorganization
characterization
GALE
THE GLOBAL ALLIANCE FOR LGBT EDUCATION

## Hand-out: Objectives (examples)

| |
|---|
| Knowledge: students have basic knowledge of sexual diversity<br>1. What is homosexuality, heterosexuality, lesbian, bisexuality<br>2. The difference between homosexuality and child abuse<br>3. Homosexuality sounds like sex but is about one possible form of partnership<br>4. What is transgender and intersex<br>5. Homosexual feelings are innate and are not created by seduction |
| Knowledge: students have a nuanced picture of sexual diversity<br>1. Cultural views on homosexuality and gender roles<br>2. Religious opinions about homosexuality and gender roles<br>3. Different levels of tolerance and acceptance; and what is professionally acceptable and desirable in this regard<br>4. Knowing the freedom of expression and its limitation |
| Knowledge: students know their own and other people's rights<br>1. Forms of discrimination and exclusion; the difference between teasing, bullying and discrimination<br>2. National legislation and standards on teasing, bullying and discrimination<br>3. What sexual rights students and clients have.<br>4. Where you (or your client) can go for psychological, social or legal assistance |
| Attitude: students accept that people are different and take the lead to deal with it tolerantly (do not condemn in advance) |
| Attitude: students are curious about differences and wonder how the values and norms of others relate to their own values and norms |
| Attitude: students reconsider their own values and norms so that they can deal better with fellow students and clients |




| |
|---|
| Attitude: by default, students have an open attitude, so that they are flexibly able to relate to other identities and opinions, even if when those opinions are far removed from themselves. |
| Behavior: students do not express themselves negatively to LGBT students (and other students who do not match their own identity) |
| Behavior: students study and work together with LGBT students (they sit next to them in the classroom, they do homework and assignments together, they eat lunch together). This also applies, of course, to students who deviate from them on other points |
| Behavior: students show interest in fellow students and clients who are LGBT (and people who do not match their own identity) and differences between people |
| Behavior: students and staff support each other in expressing their diversity, including coming out, faith, culture or the choice to keep part of their identity private |

**Debriefing:**

Equipping school management and teachers with knowledge and solid understanding not only of the basics of human rights but also of cultural rights is crucial.
For this reason, the indicative answers given can boost the efficient management of teachers' initiatives by:

• Providing them with training on how to address diversity and how to manage intercultural relations and conflicts not only between students or teachers but also between themselves and their parents.

• Setting up formal rules and procedures (promoting equality, non-discrimination and respect to diversity) which all staff members and students must obey Developing and introducing a Code of Conduct and Diversity Management Guidelines to help school management, staff and teachers to address diversity issues from a perspective (based on laws, rules, norms or standards) so that the emotional and subjective aspects are avoided as much as possible.

• Establishing an Equality and Non-discrimination unit (even if only as an additional task to the normal working load of some of the regular teachers) so that the students and teachers who need support can get help from it.

• Introducing measures to prevent and sanction hate speech at any level and in any format.

• Introducing measures to prevent and sanction diversity- based aggression and violence.

• Fostering respect of diversity and introducing regular activities to promote it (such as "Day of Languages", when a particular language or all languages being represented at school will be spoken even if at the level of exchanging greetings; "Day of religions" when the representatives of a particular or all confessions will be given the opportunity to introduce the others to their religion; "Day of cultures" when the ethnic diversity can be celebrated in a desired format).

• Introducing curricula, which aim at helping students develop their critical thinking and make judgements based on reason and evidence and not on prejudices and stereotypes (Council of Europe, n.d.); ideally, adopting such an approach as a general principle of teaching.

• Giving voice to (ethnically diverse) children and involving them in the decision-making processes.
• Fostering the establishment of a Students Diversity Committee (representing all groups) and supporting its work.

• Promoting open dialogue and discussions about controversial issues.

## Activity no. 11: Closing remarks

Close the session with some remarks about the key learning experiences. Aspects you can mention are:

**Can students learn to behave in the same way even if they need to change settings? A factor which can hinder the process of students' adaptation to diverse environments is the fact that not all humans are influenced to the same degree by the setting they are in. African proverb: "It takes a village to raise a child". Role-modelling is essential.**

Well-being and mental health at school – It takes a village

Teachers should embrace students to match their behaviours to the setting. We all behave differently in different settings. For example, we behave more formally at official ceremonies.

Students need to distinguish the differences

- ✓ between their home
- ✓ their school
- ✓ their community

For example, a teacher may talk about the differences between conversations with friends in the community and conversations with adults at school and discuss how each behavior is valued and useful in that setting.

Regardless why some students adjust their behavior automatically, teachers should provide them with equal opportunities in order to practice under different circumstances. The involvement of families and the community can help students learn to adjust their behavior in each of the settings in which they interact more rapidly.
It is important that students learn how to identify their task orientations. Once students' cultural orientations are known, the teacher can structure tasks which allow them to apply their habits.

For example, before some students can begin a task, they need time to prepare or attend to details. In this case, the teacher:

- ✓ can allow time for students to prepare
- ✓ provide them with advance organizers
- ✓ announce how much time will be given for preparation
- ✓ when the task will begin.

This is a positive way to honour their need for preparation, rituals, or customs.

Finally, culturally inclusive schools reflect and celebrate the cultural, religious and linguistic diversity in the school, the community and the city. It is where diversity can be reflected among students and should be successfully maintained throughout the educational process.

In this respect, schools are a welcoming place for students and parents from different backgrounds, while they demonstrate a ‘can do’ culture in relation to the change. The makeup of the staff at all levels and the governing body encourages diversity within the school community through both teachers’ and learners’ innovative attitudes.

The communities that schools serve have to support together with the wider society the sustainable operation of diversity teaching methods. Although many countries make a commitment to inclusion and diversity in the curriculum, there is often a gap between policy and practice. Few examples of efforts have effectively monitored the progress and attainment of different cultural groups of learners or have provided an inspection framework that incorporates issues of inclusion and diversity.

A culturally inclusive school implements an inspiration model on diversity and has high expectations of its students at all education levels. In this regard, positive role models can be created inside the school and can be spread to the wider community contributing to the social inclusion as a whole.

## Annexes

### Gender and Sexuality Terms

**LGBTI:** lesbian, gay, bisexual, transsexual and intersexual people

**Bisexual:** someone who is sexually attracted to more than one gender

**Sexual diversity:** all variations of sexual attraction and gender expression

**Cisgender:** someone whose feelings about gender match the social expectation of your birth gender (male or female)

**Intersex, intersex condition:** intersex people are born with sexual characteristics (genetic factors, chromosomes, hormonal balance) that cannot be classified as male or female. Intersexual people often think that intersexuality is not an identity and would rather call themselves "an intersex condition"

**Polyamory:** a way of life in which one is open to having more than one love relationship at the same time, with room for sexuality, on the condition that this happens in openness and honesty and with the knowledge and consent of all involved

**Queer: (**English: "strange"), nickname of people who do not want to be placed in a box; mainly used by people who don't want to be called gay, lesbian, bi or straight

**Transgender:** umbrella term for people whose perception of their gender differs from the social expectation of your birth gender (male or female)

Some people call themselves transgender, but others call themselves:
**- Transsexual:** someone who wants to change gender, is in transition, or has completed the transition (others no longer find themselves transsexual after the transition is over)
**- Trans woman:** man, who has become a woman
**- Transman:** woman who has become a man
**- Genderqueer:** someone who does not want to be pushed into a box m / f; these are often anti-stereotypical role-activists

**Crossdressing:** someone who dresses in the clothing of the opposite sex. Gay men and lesbian women sometimes do this before the show, which is also called drag. There are also people who dress up because they find it erotic exciting; the impression is that these are mainly heterosexual men.

## Religious terms

**Abrahamic religions**: Judaism, Christianity, and Islam. All three faiths trace their origins to the patriarch Abraham who rejected the polytheism of ancient Sumer to embrace a belief in one, invisible, deity. Sometimes referred to as “the desert religions.”

**Agnosticism**: the philosophical position that the existence or non-existence of God or a First Cause is unknowable.

**Anglican**: relating to the Church of England. An ancient name for the English people was “Angles.”

**Animism**: the belief that every material form of reality (plants, animals, stones, thunderstorms, earthquakes) have an indwelling spirit; often includes belief in the continued existence of individual disembodied human spirits capable of helping or harming the living.

**Atheism**: disbelief in any deity or supernatural power.

**Blasphemy**: indignity offered to God, from Greek *blasphemia*, “a speaking ill, impious speech, slander.” Religions define blasphemy in terms of their own beliefs, often designating prophets and holy objects along with God as subjects not to be profaned. Many countries have anti-blasphemy laws.

**Buddhism**: the teaching that suffering is inherent to life and that the way to escape suffering and repeated existence is to limit one’s desires and expectations. There are various sects with varying beliefs.

**Confucianism**: a system of teachings characterized by central emphasis on the practice and cultivation of the cardinal virtues of filial piety, kindness, righteousness, propriety, intelligence, and faithfulness.

**Evangelical**: having to do with the Christian gospel/New Testament writings. The word is also used to describe a type of Christian belief that emphasizes the inerrancy of scripture and salvation through personal conversion.

**Hinduism**: a body of social, cultural, and religious beliefs and practices found chiefly in India. It includes a belief in reincarnation and transmigration of souls.

**Islam**: the religion based on the teachings of Muhammad. Its followers are called Muslims and they worship in a mosque. The holy book of Islam is the Qu’ran.

**Monotheism**: the doctrine or belief that there is only one God.

**Orthodox**: in agreement with the official doctrine of a given religion. The word is from Greek *orthodoxein*, “to have the right opinion.”

## Linguistic Terms

**Dialect**: a variant of a language. If it is associated with a geographically isolated speech community, it is referred to as a regional dialect. However, if it is spoken by a speech community that is merely socially isolated, it is called a social dialect.

**Diglossia:** the phenomenon in which different dialects of a language or different languages are spoken by a person in different social situations.

**Diglossic:** people may quickly switch back and forth between dialects or languages, depending on the person they are talking to at the time.

**Dyslexia:** a brain irregularity that makes it difficult for a reader to connect verbal sounds with the combination of letters that make up a word. Dyslexics often reverse letters and are slow, inefficient readers. Dyslexia can be the result of genetic inheritance or a brain injury to the left temporal lobe.

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