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DIDACTIC PROGRAM

FOR THE INCLUSION OF ROMA STUDENTS IN THE CLASSROOM



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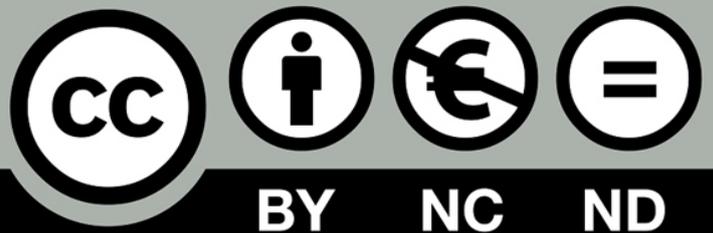
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Contents

INTRODUCTION	16
OBJECTIVES.....	20
COMPETENCIES.....	21
METHODOLOGY.....	23
CONTENTS.....	25
DIDACTIC UNIT GENDER EQUALITY	27
DIDACTIC OBJECTIVES.....	28
COMPETENCES.....	29
METHODOLOGY	30
CONTENTS.....	33
1. WHAT IS GENDER?.....	33
2. WHAT IS SEXISM?	35
3. WHAT IS GENDER-BASED VIOLENCE?.....	35
4. WHAT IS EQUALITY BETWEEN MEN AND WOMEN?	38
5. WHAT IS FEMINISM?	39
6. WHAT IS CO-EDUCATION?.....	42
ACTIVITIES	44
ACTIVITY 1: GENDER ROLES.....	44
ACTIVITY 2: CLARIFYING CONCEPTS	46
ACTIVITY 3: THE INVISIBILITY OF WOMEN	47



ACTIVITY 4: GENDER-BASED VIOLENCE	48
ACTIVITY 5: WOMEN LEADERS	49
ACTIVITY 6: JEALOUSY	50
ACTIVITY 7: MAY 16: DAY OF ROMA RESISTANCE.....	51
ACTIVITY 8: LISTENING TO REGGAETON.....	53
ACTIVITY 9: BEAUTY MODELS.....	54
ACTIVITY 10: MY NEW FAMILY	55
EVALUATION	56
BIBLIOGRAPHY AND RESOURCES.....	57
DIDACTIC UNIT INCLUSION INTO DIVERSITY	59
DIDACTIC OBJECTIVES.....	60
COMPETENCES.....	61
METHODOLOGY	63
CONTENTS.....	65
1. WHAT IS APOROPHOBIA?	65
2. WHAT IS DISABLISM?	66
3. WHAT IS MULTIPLE DISCRIMINATION?.....	68
4. OTHER TYPES OF DISCRIMINATION:	70
ACTIVITIES.....	72
ACTIVITY 1: CLARIFYING CONCEPTS	72
ACTIVITY 2: PUT YOURSELF IN THEIR PLACE	73
ACTIVITY 3: POVERTY IN MY NEIGHBORHOOD	77
ACTIVITY 4: PHYSICAL DISABILITY	78
ACTIVITY 5: SENSORY DISABILITY	79
ACTIVITY 6: OUR BODIES ARE DIVERSE	80

ACTIVITY 7: SCHOOL AND INEQUALITY	81
ACTIVITY 8: POVERTY IN THE INDUSTRIAL REVOLUTION	82
ACTIVITY 9: A SMALL DISABILITY	83
ACTIVITY 10: MULTIPLE DISCRIMINATION	84
EVALUATION	85
BIBLIOGRAPHY AND RESOURCES	86
DIDACTIC UNIT SEXUAL DIVERSITY	88
DIDACTIC OBJECTIVES	89
COMPETENCES	90
METHODOLOGY	92
CONTENTS	94
1. WHAT IS DIVERSITY?	94
2. WHAT IS AFFECTIVE-SEXUAL AND GENDER DIVERSITY?	94
3. WHAT DOES LGBTQ+ MEAN?	97
4. WHAT IS LGBTQPHOBIA? DOES THE LGBTQ+ COLLECTIVE SUFFER DISCRIMINATION IN EUROPE?	98
5. BRIEF HISTORY OF THE LGBTQ+ MOVEMENT	99
6. WHAT IS THE EUROPEAN COMMISSION’S STRATEGY FOR LGBTQ+ EQUALITY 2020-2025?	103
ACTIVITIES	106
ACTIVITY 1: THERE ARE ALSO LGBTQ+ PEOPLE IN YOUR SCHOOL	106
ACTIVITY 2: LONG LIVE SEXUAL FREEDOM!	107
ACTIVITY 3: FEDERICO GARCIA LORCA.	107
ACTIVITY 4: LGBTQ+ ENTITIES, ASSOCIATIONS AND GROUPS.....	108
ACTIVITY 5: HISTORICAL MEMORY OF THE LGBTQ+ COMMUNITY.....	108



ACTIVITY 6: HISTORICAL MEMORY AND GENDER PERSPECTIVE.....	109
ACTIVITY 7: WHAT IS LGBTQ-PHOBIC BULLYING?	110
ACTIVITY 8: WHAT ARE GENDER EXPRESSION, GENDER IDENTITY, AND SEXUAL ORIENTATION?	111
ACTIVITY 9: TRUE OR FALSE?	112
ACTIVITY 10: FAMILY DIVERSITY	118
EVALUATION	119
BIBLIOGRAPHY AND RESOURCES.....	121
DIDACTIC UNIT CULTURAL DIVERSITY	123
DIDACTIC OBJECTIVES.....	124
COMPETENCES.....	125
METHODOLOGY	127
CONTENTS.....	129
1. A BRIEF HISTORY OF INTERCULTURAL AND ANTI-RACIST EDUCATION.	129
2. WHAT IS RACISM?	132
3. WHAT IS ROMAPHOBIA?.....	133
4. WHAT IS ISLAMOPHOBIA?	137
5. WHAT IS ANTISEMITISM?.....	138
6. WHAT DOES THE LAW SAY?	140
7. WHAT ARE STEREOTYPES AND PREJUDICES?.....	140
ACTIVITIES	142
ACTIVITY 1: PREVIOUS KNOWLEDGE.....	142
ACTIVITY 2: THE TREE OF PREJUDICE.	143
ACTIVITY 3: MORE EQUAL THAN DIFFERENT.	145
ACTIVITY 4: MEDIA AND RACISM.	146

ACTIVITY 5: PUT YOURSELF IN THEIR PLACE.	148
ACTIVITY 6: WHO’S WHO?.....	149
ACTIVITY 7: ISLAMOPHOBIA IN THE CLASSROOM.....	150
ACTIVITY 8: LIFE STORIES.....	152
ACTIVITY 9: DO YOU KNOW HER?	153
ACTIVITY 10: THEATRE OF THE OPPRESSED: ISLAMOPHOBIA, ROMAPHOBIA AND ANTISEMITISM.....	154
EVALUATION	155
BIBIOGRAPHY AND RESOURCES	157
DIDACTIC UNIT IDEOLOGICAL HATE & FREEDOM OF SPEECH	161
DIDACTIC OBJECTIVES.....	162
COMPETENCES.....	163
METHODOLOGY	165
CONTENTS.....	167
1. WHAT IS HATE SPEECH?	167
2. WHAT IS THE FREEDOM OF SPEECH?.....	168
3. WHAT ARE THE LIMITS OF FREEDOM OF SPEECH?.....	170
4. WHAT IS IDEOLOGICAL HATRED?.....	172
5. THE PARADOX OF TOLERANCE.....	173
ACTIVITIES	175
ACTIVITY 1: DETECTING STEREOTYPES, PREJUDICES AND HOAXES.....	175
ACTIVITY 2: DETECTING MESSAGES THAT ENCOURAGE HATE SPEECH.	178
ACTIVITY 3: FREEDOM OF SPEECH.	179
ACTIVITY 4: DEBATE ON THE ROLE OF THE PRESS IN DEMOCRATIC SOCIETIES...	180

ACTIVITY 5: JUDGMENT ON WHETHER A TEXT SHOULD BE PROTECTED BY FREEDOM OF SPEECH.....	181
ACTIVITY 6: IDENTIFY LINES OF ACTION TO COUNTER HATE MESSAGES.	186
ACTIVITY 7: IDENTIFICATION OF HATE GROUPS AND IDEOLOGIES.....	188
ACTIVITY 8: IDENTIFICATION IN THE PRESS OF CRIMES BY IDEOLOGICAL HATRED.	189
ACTIVITY 9: DEBATE ON THE PARADOX OF TOLERANCE.....	190
ACTIVITY 10: HISTORICAL EXAMPLES OF THE TRIUMPH OF INTOLERANCE IN TOLERANT SOCIETIES.....	191
EVALUATION	192
BIBLIOGRAPHY AND RESOURCES.....	193
SURVEY 1: DISABLISM.....	194
BRIEF THEORICAL INTRODUCTION TO SURVEY 1	195
What is disablism/ableism?.....	195
What kinds of disablism can happen in the classroom?	195
What is the first step towards preventing or stopping disablism?	196
RECOMMENDATIONS FOR THE TEACHER SURVEY 1	197
How can you detect disablism or bullying towards students with functional diversity?	197
What can you do with a situation of disablism in the classroom?.....	198
SURVEY 1: DISABLISM IN THE CLASSROOM.....	199
SURVEY 2: APOROPHOBIA.....	200
BRIEF THEORICAL INTRODUCTION TO SURVEY 2: APOROPHOBIA.....	201
What is Aporophobia?.....	201
What kinds of aporophobia can happen in the classroom?.....	201
What is the first step towards preventing or stopping aporophobia?	202

RECOMMENDATIONS FOR TEACHERS SURVEY 2.....	203
How can you detect aporophobia or bullying towards students in a situation of poverty?.....	203
What can you do with a situation of aporophobia in the classroom?	204
SURVEY 2: APOROPHOBIA	206
SURVEY 3: HOMOPHOBIA.....	207
BRIEF THEORICAL INTRODUCTION TO SURVEY 3: HOMOPHOBIA	208
What is homophobia?	208
What types of homophobia can happen in the classroom?	208
What is the first step to prevent or stop homophobia?	209
RECOMMENDATIONS FOR THE TEACHER ON SURVEY 3	210
How can you detect homophobia or bullying due to sexual orientation?	210
What can you do with a situation of homophobia in the classroom?	211
SURVEY 3: HOMOPHOBIA IN THE CLASSROOM.....	213
SURVEY 4: LGBTQPHOBIA.....	215
BRIEF THEORICAL INTRODUCTION TO SURVEY 4: LGBTQPHOBIA.....	216
What is LGBTQphobia?.....	216
What types of LGBTQphobia can happen in the classroom?	216
What is the first step towards preventing or stopping LGBTQphobia?	217
RECOMMENDATIONS FOR THE TEACHER ON SURVEY 4	218
How can you detect LGBTQphobia or bullying due to sexual and gender orientation?	218
What can you do with a situation of LGBTQphobia in the classroom?.....	219
SURVEY 4: LGBTQ+PHOBIA	221
SURVEY 5: TRANSPHOBIA	222

BRIEF THEORETICAL INTRODUCTION OF SURVEY 5: TRANSPHOBIA	223
What is transphobia?.....	223
What types of transphobia can occur in the classroom?	223
What is the first step in preventing or tackling transphobia?.....	224
RECOMMENDATIONS FOR THE TEACHER SURVEY 5	225
How to detect transphobia or bullying due to gender identity?	225
What to do about a situation of transphobia in the classroom?	226
SURVEY 5: TRANSPHOBIA	228
SURVEY 6: ENBYPHOBIA	229
BRIEF THEORETICAL INTRODUCTION TO SURVEY 6	230
What is enbyphobia?.....	230
What kinds of enbyphobia can happen in the classroom?	230
What is the first step towards preventing or stopping enbyphobia?	231
RECOMMENDATIONS FOR TEACHERS – SURVEY 6.....	232
How can you detect enbyphobia or bullying due to gender identity?	232
What can you do with a situation of enbyphobia in the classroom?.....	233
SURVEY 6: ENBYPHOBIA	235
SURVEY 7: RACISM.....	236
BRIEF THEORETICAL INTRODUCTION TO SURVEY 7: RACISM.....	237
What is racism?	237
What is Xenophobia?.....	237
What types of racism or xenophobia can happen in the classroom?	238
What is the first step to prevent or stop racism / xenophobia?.....	239
RECOMMENDATIONS FOR THE TEACHER ON SURVEY 7	240
How can you detect xenophobic or racist bullying?	240

What can you do with a situation of racism /xenophobia in the classroom?	241
SURVEY 7: RACISM/XENOPHOBIA	243
How to detect racist/xenophobic attitudes in the classroom:.....	243
How to detect victims of racist/xenophobic crimes in the classroom:.....	244
SURVEY 8: ISLAMOPHOBIA.....	245
BRIEF THEORICAL INTRODUCTION TO SUEVEY 8: ISLAMOPHOBIA.....	246
What is islamophobia?	246
What types of islamophobia can happen in the classroom?	246
What is the first step to prevent or stop islamophobia?	247
RECOMMENDATIONS FOR THE TEACHER ON SURVEY 8.....	248
How can you detect islamophobic bullying?.....	248
What can you do with a situation of islamophobia in the classroom?.....	249
SURVEY 8: ISLAMOPHOBIA	251
SURVEY 9: ROMAPHOBIA	252
BRIEF THEORICAL INTRODUCTION TO SURVEY 9	253
What is romaphobia?	253
What kinds of romaphobia can happen in the classroom?.....	253
What is the first step to prevent or stop romaphobia?	254
RECOMMENDATIONS FOR THE TEACHER ON SURVEY 9.....	256
How can you detect bullying related to romaphobia?.....	256
What can you do with a situation of romaphobia in the classroom?.....	257
SURVEY 9: ROMAPHOBIA.....	259
SURVEY 10: ANTISEMITISM	260
BRIEF THEORETICAL INTRODUCTION TO SURVEY 10: ANTISEMITISM	261
What is antisemitism?	261

What types of antisemitism can appear in the classroom?	261
What is the first step towards preventing or stopping antisemitism?	262
RECOMMENDATIONS FOR TEACHERS – SURVEY 10.....	264
How to detect antisemitic harassment?	264
What to do before a situation of antisemitism in the classroom?	265
SURVEY 10: ANTISEMITISM	267
SURVEY 11: MISOGYNY.....	268
BRIEF THEORICAL INTRODUCTION TO SURVEY 11: MISOGYNY	269
What is misogyny?.....	269
What types of misogyny can happen in the classroom?.....	269
What is the first step to prevent or stop misogyny?.....	270
RECOMMENDATIONS FOR THE TEACHER ON SURVEY 11	272
How can you detect misogyny?.....	272
What can you do with a situation of misogyny in the classroom?	273
CUESTIONARIO 11: MISOGYNY	275
SURVEY 12: SEXISM	276
BRIEF THEORICAL INTRODUCTION TO SURVEY 12: SEXISM	277
What is sexism?	277
What kinds of sexism can happen in the classroom?	277
What is the first step to preventing or stopping sexism?	278
RECOMMEDATIONS FOR THE TEACHER ON SURVEY 12	280
How can you detect sexist bullying?	280
What can you do with a situation of sexism in the classroom?	281
SURVEY 12: SEXISM.....	283
SURVEY 13: MULTIPLE DISCRIMINATION	284

BRIEF THEORICAL INTRODUCTION TO SURVEY 13	285
What is multiple discrimination?.....	285
What kinds of multiple discrimination can happen in the classroom?.....	285
What is the first step to prevent or stop multiple discrimination?.....	286
RECOMMENDATIONS FOR THE TEACHER ON SURVEY 13	287
How can you detect bullying related to multiple discrimination?	287
What can you do with a situation of multiple discrimination in the classroom?	288
SURVEY 13: MULTIPLE DISCRIMINATION	290
SURVEY 14: IDEOLOGICAL HATRED	291
BRIEF THEORICAL INTRODUCTION TO SURVEY 14: IDEOLOGICAL HATRED	292
What is ideological hatred?	292
What kinds of ideological hatred can happen in the classroom?	292
What is the first step to prevent or stop ideological hatred?	292
RECOMMENDATIONS FOR THE TEACHER ON SURVEY 14	294
How can you detect ideological bullying?	294
What can you do with a situation of ideological hatred in the classroom?.....	295
SURVEY 14: IDEOLOGICAL HATRED	297
TRAINING POSTERS.....	298
ACTIVITIS.....	314
“TRANS” LIFE STORIES.....	315
LGBTQ+ PEOPLE THROUGH CINEMA	320
THERE’S SOMETHING I WANT TO TELL YOU.....	324
LIVING ON THE STREET	327
THE STEM OF HATRED TOWARDS THE POOR.....	331
DEBATING ON FUNCTIONAL DIVERSITY.....	336

ACTIONS AGAINST CYBERBULLYING	339
KNOWING IDEOLOGIES	344
GENDER AND NUMBER.....	348
JEWISH CUSTOMS	351
MUSLIM CUSTOMS	354
ROMA CUSTOMS.....	357
THE SEXIST SALARY GAP.....	360
SEXISM IN VIDEOGAMES?.....	363
GUESS WHERE I'M FROM	366
EVALUATION CRITERIA	369



INTRODUCTION

This Didactic Program has been created within the framework of the project “EDUCATIONAL INCLUSION INTO DIVERSITY, FACING EARLY SCHOOL LEAVING: Innovative methodologies to support ethnic minority students and stop Hate Speech in Europe” co-financed by the Erasmus+ program. One of the main objectives of this project is: "Fight against hate speech and educate to end exclusionary and racist behaviour in the classroom through educational and awareness-raising tools for students."

And it is precisely to achieve this goal that the Didactic Program is created, it integrates the different Open Educational Resources created within the present project in a structured way.

In this way, this didactic program highlights that Roma people, like other groups, are diverse, and in addition to the obstacles they face for cultural reasons, many others can also be added, a good example can be the 4 types described below:

• **Economic obstacles**

Not all the Roma population have the same economic situation, although the level of poverty of this group in Europe is higher than average, there are also Roma people who have a good economic position.

With this, what is intended is that teachers do not assume prejudices associated with this or other discriminated groups and understand that the reality of each specific student may be different.

In this way, a student of Roma ethnicity who is in a situation of poverty, in addition to discrimination due to Romaphobia, may also face aporophobia, thus suffering multiple discrimination.

Discrimination for economic reasons or aporophobia can be worked extensively in the educational resources included in the KIT inclusion in diversity.

• **Social barriers**

Within the social obstacles are the obstacles due to gender, as well as the obstacles suffered by LGTBQ+ people.

It is obvious to point out that among Roma people, approximately half are women and there are also Roma LGTBQ+ people, as in the rest of society.

Roma women suffer from sexism like most women in Europe, but with their own characteristics, adding the discrimination they suffer for being Roma, thus facing multiple discrimination that aggravates their situation.

LGBTQ+ people of Roma ethnicity also face multiple discrimination, dealing with LGTBphobia, as well as Romaphobia. It should be noted that many Roma families are very conservative, so LGBTQ+ people can also face rejection from their family and community, aggravating their situation. At this point it should be added that this situation is not specific to the Roma community, since LGBTQ+ people can frequently face rejection from their family, whether they are Roma or not.

Social obstacles are worked on in depth in the open educational resources contained in the Gender Equality KIT and the Sexual Diversity Kit contained in this educational programme.

• **Special needs**

Special needs refer to the obstacles suffered by people with disabilities, Roma people with special needs suffer from multiple discrimination when faced with disablism and Romaphobia.

Disablism is worked on in the educational resources included in the KIT for inclusion in diversity.

• **Ideological hatred**

Roma people can also be victims of ideological hate crimes, that is, people with ideologies that defend hate speech, extreme right-wing or exclusionary nationalisms, can discriminate against Roma people for the very fact of being Roma, leading to verbal or physical attacks.

But it must also be taken into account that, although it is rare, there are also Roma people who may share these exclusionary ideologies.

This type of discrimination, as well as the limits of freedom of expression, are worked on in depth in the open educational resources contained in the KIT on ideological hatred and freedom of expression.

In this way, the following Open Educational Resources KITS are included in this didactic programming:

Each of the KITs includes a teaching unit, training posters, questionnaires with recommendations for teachers, activities and educational videos.

1. KIT gender equality

This KIT is focused on discrimination based on gender sexism and enbyphobia, since Roma women as well as non-binary people also suffer serious discrimination based on gender.

2. KIT cultural diversity

In this KIT we work on Romaphobia, but other discriminations derived from culture or religion are also worked on, such as anti-Semitism, Islamophobia and racism. Although it is unusual, a person of Roma ethnic group can also profess the Muslim or Jewish religion, thus accumulating multiple discrimination.

3. KIT sexual diversity

This KIT focuses on the discrimination suffered by LGBTQ+ people, among whom there are also Roma people, who suffer multiple discrimination that, in addition to coming from society in general, can also be accentuated by the lack of acceptance of their community.

4. KIT inclusion in diversity

The Diversity Inclusion KIT works on various forms of discrimination such as disablism, aporophobia, multiple discrimination and other forms of discrimination such as fatphobia or ageism. Roma people can also suffer all these discriminations since they

can be people with special needs, be in a situation of poverty or suffer discrimination because of their physical appearance, their age, etc.

5. KIT ideological hatred

This KIT explains discrimination for ideological reasons, as well as the limits of freedom of expression.

OBJECTIVES

The main objective of this didactic program is to focus on the Roma population, understanding its diversity, that is, a Roma person, in addition to social and cultural obstacles, can also face all the rest of the discrimination worked on in this project, that is to say a Roma woman also faces sexism, an LGBTQ+ Roma person also faces LGTIBIphobia, a disabled Roma person faces disablism, a Roma person living in poverty also faces aporophobia, etc.

That is why, through this Didactic Programming, the following specific objectives are expected to be achieved:

- Identify hate speech and its evolution throughout history.
- Identify the multiple discrimination suffered by the Roma population and the hate speech linked to it.
- Address multiple discrimination and analyze the variables that constitute it.
- Address other types of discrimination from tolerance.
- Understand that a vulnerable group such as the Roma population may be subject to different hate speech, not just racism and romaphobia.
- Understand how prejudices and stereotypes are formed and how they influence discriminatory behavior.
- Promote the group to identify themselves and commit themselves as citizens who contribute to a world of equality for all people.

COMPETENCIES

The main competencies, as established by the COUNCIL RECOMMENDATION, of May 22, 2018, regarding the key competencies that will be developed through this didactic unit are:

- **Proficiency in reading and writing**

Literacy is the ability to identify, understand, express, create and interpret concepts, feelings, facts and opinions orally and in writing, through visual, sound or audio and digital materials in different disciplines and contexts. This implies the ability to communicate and connect effectively with other people, appropriately and creatively.

- **Digital competence**

Digital competence implies the safe, critical and responsible use of digital technologies for learning, at work and for participation in society, as well as interaction with them. Includes information and data literacy, communication and collaboration, media literacy, digital content creation (including programming), security (including digital wellbeing and cybersecurity-related skills), ownership issues intelligence, problem solving and critical thinking.

- **Interpersonal skills and ability to acquire new skills**

Personal, social, and learning-to-learn competence is the ability to reflect on oneself, manage time and information effectively, collaborate constructively with others, maintain resilience, and manage one's own learning and career. It includes the ability to cope with uncertainty and complexity, learn to learn, contribute to one's own physical and emotional well-being, maintain physical and mental health, and be able to lead a

healthy and future-oriented life, express empathy and manage stress. conflicts in an inclusive and supportive context.

- **Competence in active citizenship**

Citizenship competence is the ability to act as responsible citizens and participate fully in social and civic life, based on an understanding of social, economic, legal and political concepts and structures, as well as sustainability and world events.

- **Entrepreneurial competence, autonomy and personal initiative.**

Entrepreneurial competence refers to the ability to act on opportunities and ideas and transform them into values for others. It is based on creativity, critical thinking and problem solving, taking initiative, perseverance and the ability to work collaboratively in planning and managing projects of financial, social or cultural value.

METHODOLOGY

In this didactic program, a participatory, active and experiential methodology has been chosen. It is important that the teacher or teachers who want to participate in the implementation of this didactic unit know the contents and educational resources included in it (Posters, questionnaires, videos, activities, etc.), with so that you can adjust them to the peculiarities of the group.

We are committed to cooperative and collaborative learning that helps adjust the different rhythms of each student to the group and put individual knowledge into play to learn as a group.

We use active methodologies, through the joint resolution of tasks, project work in groups and experimentation, first individually for reflection, and later in groups for collaborative learning.

The key to this didactic unit is both the theoretical content and the practical activities through debates, roll-playing, etc. For this reason, we will consider the non-formal aspects of education, in order to achieve the active participation of the students.

Our goal is not for this to be just another Didactic Program, but for the students to be able to use this knowledge in everyday life. To make the educational center more inclusive and free from discrimination and bullying.

Methodological orientations:

- It will be adapted to the students in the classroom, incorporating those necessary changes based on the diversity of each classroom, individual and collective needs.
- A participatory, inductive and facilitating methodology will be used.
- Generate a climate of trust and facilitate the expression of feelings, emotions or desires.

- Develop affection and empathy as a common thread in the activities, between the group, with the group from a point of view, both horizontal (students among themselves) and vertical (affection of the adult towards the students and from the students towards the adult person).
- Do not leave any question unanswered. The curiosity of each student will awaken concerns, ideas and the desire to know what needs to be answered.
- Balance the importance given to each individual and family reality. Each student must have her space in the context of the development of the activity.
- Respect individual rhythms and adjust group rhythms.
- Each student will be the one to state her own diversity. Sometimes the impatience of the adult person or wanting to set examples makes us point out the diversities of other people. This can cause stigmatization, a negative experience or shyness in the person indicated. You have to start with care.
- Use inclusive, non-sexist, non-racist, non-LGTBIQphobic, non-aporaphobic, non-dysphobic language, etc. Before carrying out activities, the person who is going to direct them must have worked on the subject themselves, expose themselves to their own internalized behaviours and go through a process of awareness around these issues.

CONTENTS

Didactic units:

- Gender equality teaching unit
- Didactic unit inclusion in diversity
- Sexual diversity teaching unit
- Cultural diversity teaching unit
- Ideological hatred teaching unit

Questionnaires with recommendations for teachers:

- Transphobia
- LGTBIQ+
- Homophobia
- Aporophobia
- Disablism
- Multiple discrimination
- ideological hatred
- Enbyphobia
- Antisemitism
- Islamophobia
- Romaphobia
- Sexism
- Misogyny
- Racism

Training posters:

- Transphobia
- LGTBIQ+
- Homophobia
- Aporophobia
- Disablism
- Multiple discrimination
- Ideological hatred
- Enebefobia
- Antisemitism
- Islamophobia
- Romaphobia



- Misogyny
- Sexism
- Racism
- Hate speech

Activities

- Transphobia
- LGBTBIQ+
- Homophobia
- Aporophobia
- Disablism
- Multiple discrimination
- Ideological hatred
- Enbyphobia
- Antisemitism
- Islamophobia
- Romaphobia
- Misogyny
- Sexism
- Racism

Educational videos:

- Transphobia
- LGBTBIQ+
- Homophobia
- Aporophobia
- Disablism
- Multiple discrimination
- Ideological hatred
- Enebephorbia
- Antisemitism
- Islamophobia
- Romaphobia
- Misogyny
- Sexism
- Racism
- Others



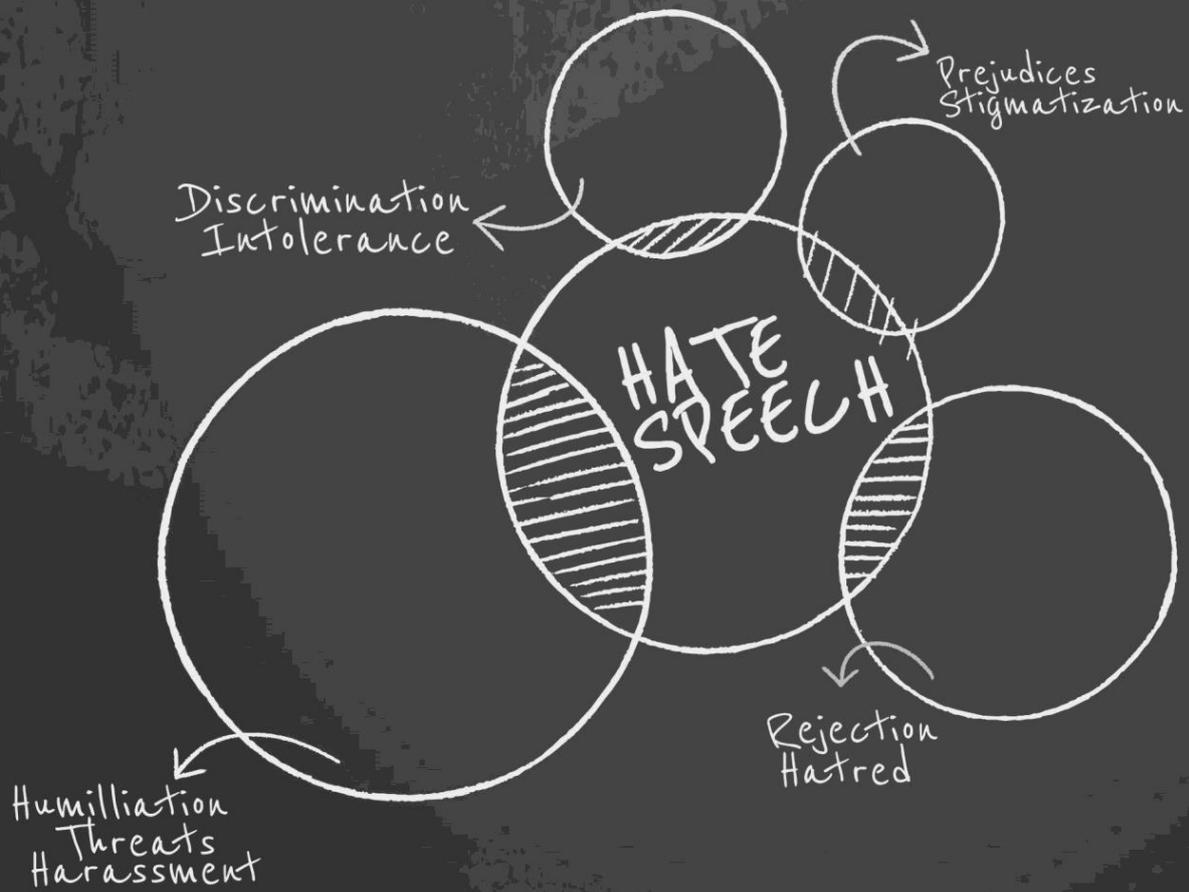


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DIDACTIC UNIT

GENDER EQUALITY



DIDACTIC OBJECTIVES

This Didactic Unit has been created within the framework of the project: “EDUCATIONAL INCLUSION IN DIVERSITY, FACING SCHOOL LEAVING: Innovative methodologies to support ethnic minority students and stop Hate Speech in Europe”, co-financed by the Erasmus Plus Programme. One of the main objectives of this project is: “to fight against Hate Speech and educate to end exclusionary and racist behaviors in the classroom through educational and awareness tools for students”.

To achieve this objective, we have created this Didactic Unit for Gender Equality, which is part of the kit of Open Educational Resources (OERs) aimed at fighting Hate Speech and in this case, specifically sexism and enbyphobia.

Specific objectives

That is why through this Didactic Unit the following specific objectives are expected to be achieved:

- Identify sexism and its evolution throughout history analyzing the variables that constitute it.
- Identify enbyphobia and the Hate Speech linked to it.
- Understand how prejudices and stereotypes are formed and how they influence discriminatory behaviors.
- Promote that the group identifies and engages as citizens who contribute to a world of equality for all people.

COMPETENCES

The main competences, as established by the COUNCIL RECOMMENDATION of 22 May 2018, regarding the key competences to be developed through this Didactic Unit are:¹

- **Proficiency in reading and writing**

Literacy is the ability to identify, understand, express, create and interpret concepts, feelings, facts, and opinions orally and in written form, through visual, sound, or audio and digital materials in different disciplines and contexts. This involves the ability to communicate and connect effectively with other people, appropriately and creatively.

- **Digital competence**

Digital competence involves the safe, critical, and responsible use of digital technologies for learning, at work, and for participation in society, as well as interaction with them. It includes information and data literacy, communication and collaboration, media literacy, digital content creation (including programming), security (including digital well-being and cybersecurity-related competencies), intellectual property issues, problem solving, and critical thinking.

- **Interpersonal skills and the ability to acquire new skills**

Personal, social, and the learning-to-learn competence is the ability to reflect on oneself, manage time and information effectively, collaborate with others constructively, maintain resilience, and manage one's own learning and career. This includes the ability to cope with uncertainty and complexity, to learn to learn, contribute to one's physical and emotional well-being, maintain physical and mental health, and be able to lead a healthy, future-oriented life, express empathy, and manage conflict in an integrative and supportive context.

¹ RECOMMENDATION OF THE COUNCIL OF THE EUROPEAN UNION of 22 May 2018 on key competences (2018/C 189/01).

- **Competence in active citizenship**

Citizen competence is the ability to act as responsible citizens and participate fully in social and civic life, based on an understanding of social, economic, legal, and political concepts and structures, as well as sustainability and world events.

- **Entrepreneurial competence, autonomy, and personal initiative**

Entrepreneurial competence refers to the ability to act on opportunities and ideas and transform them into values for others. It is based on creativity, critical thinking and problem solving, on having initiative, perseverance, and the ability to work collaboratively in the planning and management of projects of financial, social, or cultural value.

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METHODOLOGY

In this Didactic Unit, a participatory, active, group, and experiential methodology has been used. It is important that the teacher or teachers who want to participate in the implementation of this Didactic Unit know the materials that we provide in the Gender Equality kit (posters, surveys, videos, activities, etc.), so they can adjust them to the peculiarities of the group.

We are committed to cooperative and collaborative learning that helps to adjust the different rhythms of each student to the group and use the individual knowledge to learn collectively.

We use active methodologies, through the joint resolution of tasks, project work by groups and experimentation, first individual for reflection, and then group for collaborative learning.

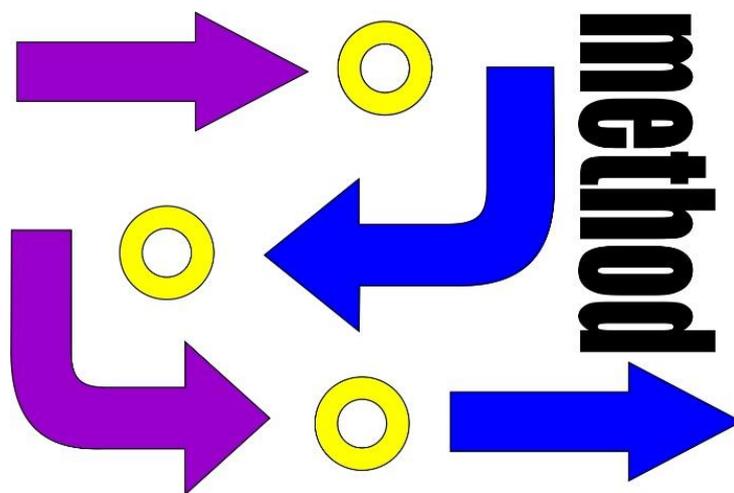
The keys to this Didactic Unit are both the theoretical contents and the practical activities through debates, role-playing, etc. That is why we consider the non-formal aspects of education, to achieve an active participation of the students.

Our goal is for this to not be just another Didactic Unit, but that students are able to use this knowledge in everyday life, and to make schools more inclusive and free of discrimination and bullying, and also sexism, enbyphobia, xenophobia, etc.

Methodological guidelines:

- It will be adapted to the students of the classroom, incorporating those necessary changes depending on the diversity of each classroom, individual, and collective needs.
- It will be implemented through a participatory, inductive, and facilitating methodology.
- Generate a climate of trust to facilitate the expression of feelings, emotions, or desires.

- Develop affection and empathy as a common thread in the activities with the group, both from a horizontal point of view (between students themselves), and vertically (affection of the adult towards the students and from the students towards the adult).
- Not leaving any questions unanswered. The curiosity of each student sparks concerns, ideas, and desires to know what needs to be answered.
- Balance the importance given to each individual and family reality. Each student must have their space in the context of the development of the activity.
- Respect individual rhythms and adjust group rhythms.
- Each student will be who states their own diversity. Sometimes the impatience of adults or wanting to set examples makes us point out the diversities in others; this can cause stigmatization, a negative experience, or shyness. You have to be careful.
- Use inclusive language, not sexist, not racist, not LGBTQphobic, not aporophobic, not disablist, etc. Before carrying out activities, the person who is going to direct them must have worked on the subject themselves, expose themselves to their own internalized behaviors and go through a process of awareness around these issues.



CONTENTS

1. WHAT IS GENDER?

Gender is a sociocultural construction by which people are assigned certain roles, behaviors, and values, dividing them into two categories: female and male. It arises from sexual dimorphism (men and women for their biological characteristics) and explains how what we perceive as feminine and masculine are not natural facts but cultural constructions.

Children can be empowered, educated, or reinforced in some skills and preventing the development of others. This can also be done in girls, by instilling other types of abilities and preventing them from acquiring those that are considered “typical of men”.

Therefore, gender is not something innate, but it is from the age of five when gender identity appears, simplifying this social construction to the assignment of the feminine and the masculine in function exclusively of the binary sex. Our reproductive organs are the only issue to consider, so society teaches that the “normal” thing is for girls to take on a female gender and boys on male.

At this point it should be noted that there are also people whose gender identity does not match either feminine or masculine, these being non-binary people, who are frequently subjected to strong discrimination for not fulfilling the gender roles that society tries to impose on them.

Gender roles are therefore created through the main agents of socialization, such as family, school, the media, peers, social networks, while playing, in video games and toys... different roles, values, or attitudes are attributed to men and women. The result of this process leads to the hierarchization between men and women in the social organization derived from learning.

From the very moment of birth, society assigns the person a gender and will therefore receive differential treatment according to that assignment, whether male or female. The family, the school, the social environment, and the media will be responsible for transmitting a series of values related to this differentiation.

In short, the construction of a role model assigned to biological sex creates a series of roles and stereotypes that men and women must play to adjust to patterns that society imposes as males and females, and to which individuals of both sexes respond so as not to be marginalized within their social group or not to suffer bullying, since the men or women who do not “behave as such”, meaning, who is not “adequately male or female” are repudiated and strongly criticized by the whole society, and even by their family group or friends.

Lastly, according to the Strategy for Gender Equality 2020-2025 of the European Union:

“Gender stereotypes are one of the root causes of inequality between men and women, and affect all areas of society. Stereotyped expectations based on fixed norms for women and men, girls and boys, limit their aspirations, their choices, and their freedom, so they must end. Gender stereotypes contribute greatly to the gender payment gap. They are often combined with other stereotypes, such as those based on racial or ethnic origin, religion or belief, disability, age, or sexual orientation, and this can reinforce the negative effects of stereotypes.”



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2. WHAT IS SEXISM?

The term sexism was coined by analogy with racism, to show that sex is for women a factor of discrimination, subordination, and devaluation. It is an attitude by which people have a different behavior towards a person just for being a woman or a man. Such behaviors involve hierarchy and discrimination. Sexism encompasses all areas of life and human relationships, so it is difficult to make an exhaustive list of its forms of expression and points of incidence.

Education has historically also been very sexist, the division of education by sex has ranged from teaching girls to sewing and praying only, while boys were taught letters and numbers; to the prohibition of women from entering university.

In addition, language is a good model where one can discover the current cultural sexism. Epithets, sayings, jokes, and insults often give an inferior or derogatory value to the qualities, habits, or parts of the female body. Another expression of sexism in our society is that “man” is credited with representing the whole of humanity.

This can lead to ways of thought that defend the superiority of men over women; a set of sexist attitudes carried out to maintain a social order in which women are subjected and discriminated against. This can also include rejection of homosexuality in men with attitude that are “not masculine enough”, being socially devalued due to approaching femininity.

3. WHAT IS GENDER-BASED VIOLENCE?

According to the European Union’s Strategy for Gender Equality 2020-2025, gender-based violence -meaning violence aimed at women just for being women or that impacts them disproportionately- remains one of the greatest challenges in our society, and is deeply rooted in gender inequality. Gender-based violence, in all its forms, remains often unreported, and is still underestimated, both inside and outside the EU. The EU will do its utmost to prevent and combat gender-based violence, support and protect victims of the relevant crimes, and hold perpetrators accountable for their abusive behavior.

Effective violence prevention is essential. It involves educating children on gender equality from an early age and supporting the development of nonviolent relationships. It also requires a multidisciplinary approach among professionals and competent services, including the criminal justice system, victim support services, offender

programmes, and health and social services. Fighting gender-based violence and ideologies that undermine women's rights could also contribute to the prevention of radicalization leading to violent extremism and terrorism.²

When talking about violence, and in this case gender violence, the first thing we think about is physical violence, but we must bear in mind that there are many ways to exercise violence. According to the World Health Organization, violence is defined as “the intentional use of physical force and/or threats against oneself, another person, a group of people or a community, resulting in very likely health risks, psychological harm, or death.”

The different types of violence listed below can occur both as bullying inside and outside the classroom, as gender violence, but also as other types of violence:

1. **Physical violence:** it is a voluntarily generated action that causes non-accidental damage, using physical or material force (objects) and that has the main purpose of generating a direct impact on the body and both external and internal physical consequences. Examples of physical violence are pushing, kicking, slapping, fractures, burns, hair pulling, pinching, biting, hitting, strangulation, stabbing, torture, murder.
2. **Psychological violence:** any aggression carried out without the intervention of physical contact between people. This phenomenon originates when one or more people verbally attack another or other people, causing some type of psychological or emotional damage in the people attacked. Examples of psychological violence are jokes, comments, threats, isolation, contempt, intimidation and insults in public, inequality in the distribution of common resources, humiliation, manipulation, etc.
3. **Sexual violence:** an act of coercion or threat towards a person with the aim of carrying out a certain sexual conduct, by extension, unwanted sexual comments or advances, or actions to commercialize, are also considered as examples of sexual violence. Examples of this are harassment, rape, penetration with objects, unwanted touching and contact, genital mutilation, preventing the exercise of sexuality freely, forced prostitution, trafficking and sexual slavery, forced abortion, forced pregnancy, not facilitating or prohibiting the use of STD prevention methods and contraceptives, emotional manipulation to force a sexual encounter with false consent and the attempt to perform any of these acts, although in the end they are

² European Union Strategy for Gender Equality 2020-2025

not carried out; lies, lack of protection, emotional blackmail, undervaluation, emotional absence, disrespect, prohibition, control or harassment.

4. **Environmental violence:** any aggression carried out without the intervention of physical contact between people, but towards objects, with the intention of intimidating, emotionally harming or frightening the person or group object of the aggression. Also the creation of environments that cause lack of security, fear and fear, even using threatening elements in a general or particular way. Examples of environmental violence are slamming doors, throwing objects, breaking things with sentimental value of the person attacked, hitting the table, the wall, leaving a gun in sight, etc.
5. **Social violence:** an act of coercion or threat toward a person or group in order to control, manipulate, or limit their social relationships. Such as isolation, control of groups of friends, social networks, harassment, not allowing the other person to leave independently, emotional manipulation to restrict freedom, prohibition of social contact, threats before possible social contact, emotional punishments to avoid it or the provocation of situations that promote breaking the relational ties of the person.
6. **Vicarious violence:** also called substitution violence. It is one of the cruelest forms of gender-based violence. In this case the victim is not only the woman but first her children, who can even be killed by the abuser in order to cause unbearable pain to the mother.
7. **Cyberbullying:** way of exercising violence through mobile devices or social networks by carrying out harassment and harassment actions. Examples of cyberbullying are sending unpleasant messages or harassing calls, exercising control over comments or publications, posting videos without consent, sending pictures, conversations, or videos with sexual content, pedophile deception, social humiliation, issuing hoaxes and lies, etc. According to the NGO Save the Children there are different types of cyberbullying:
 - **Happy slapping:** recording of a physical, verbal or sexual assault on a minor, which is disseminated and shared over the internet. This can range from sharing it via WhatsApp groups to publishing it on social media or a web page.

- **Sextortion:** extortion through which erotic content is used as a means of threat, making a profit in exchange for not publishing this content. It can also be the goal of it, so it is coerced in search of getting such sexual material.
- **Grooming:** online *grooming* or cyberdeceit is a type of cyberbullying that consists of online sexual deception or abuse by an adult towards a child.
- **Sexting without consent to minors:** it is the exchange of erotic content, which becomes a crime when the sending or publication of that content is done without the consent of the protagonist.

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4. WHAT IS EQUALITY BETWEEN MEN AND WOMEN?

Equality between men and women or equality between sex/gender does not refer to eliminating the differences that exist between them and make them identical people, but to achieve the opposite to inequality, so the opposite to injustice and domination of one sex over the other. Equality between men and women respects and values the differences that exist between them, giving them the same value and ending discrimination against women.

The feminist movement fights for the true equality between men and women in society. To achieve this equality, today many political and social movements inside and outside Europe continue to defend the achievement of some basic points:

- Be treated in the same way before the law.
- Be able to participate with the same opportunities in all areas of society.
- Be guaranteed safety and not fear for your life.
- Not suffering discrimination or harassment based on sex/gender.
- Have autonomy and freedom.
- Build relationships based on respect.
- Share rights and obligations in personal, family, social, and professional life.
- Develop the full affective, intellectual, artistic, or physical potential.

These are some aspects in which society has yet to advance to achieve equality between men and women, but it is essential that students understand that today there are still many inequalities in society that must be overcome.

In the European context we can talk about the fact that the vast majority of countries develop policies to promote gender equality and that, in addition, compared to the rest of the countries in the world, they constitute some of the most advanced societies in rights and equality, but this does not mean that everything has already been achieved, far from it.

In addition, some countries in Europe have ultraconservative governments that use Hate Speech against women, wanting to go back on the rights and freedoms achieved. A good example is the contempt for women saying that they only apply to domestic work or even the prohibition of abortion, a sexual and reproductive right of women that needed many years of struggle to achieve.

5. WHAT IS FEMINISM?

Feminism can be defined as a social and political movement that formally began at the end of the 18th century (although without this name at that time) and which supposes the awareness of women, as a human group or collective, of the oppression, domination, and exploitation of which they have been and are subjected by the collective of men within the patriarchy, under its different historical phases of

production model, which moves them to action for the liberation of their sex with all the transformations of society that it requires.

To better understand this definition, we will make a brief historical review of what feminism has consisted of from its beginnings to the present, for this we can differentiate it into three waves:

The first wave of feminism is set during the 19th century and until the early 20th century. In the beginning, its main demands were the right to vote of women and their access to education. At this time feminism developed together with other protest movements, especially the abolitionist movement of slavery. This movement was especially relevant in Europe and the US.

The second wave of feminism is set in the decades of the 60s and 70s of the 20th century. The main demand can be enunciated with the slogan “the personal is political”. By this feminists meant that the inequality experienced by women in the social, cultural and political spheres was linked to the way in which they led their own lives and reproduced in them sexist and oppressive power structures for women, both in the private and public spheres, and from the domestic to the labor and social. For them, changing our lives was a way to change the dominant ideology by not participating in it.



Photo by [chloe s.](#) in [Unsplash](#)

The third wave of feminism developed from 1990 onward. It is characterized by a key concept: intersectionality. The problem of women’s oppression joins other factors such

as social class, sexual orientation, ethnicity, etc. This causes some women to suffer multiple discrimination and their experiences as oppressed women to be different.

There is currently debate about the existence or non-existence of a fourth wave of feminism, and what its agenda would be. Regardless of whether it is a new wave or not, what is clear is that discrimination against women is still present in today's society, and therefore the struggle of the feminist movement is not over. Some of the main obstacles facing women today are:

- Gender violence, when women are attacked for being women.
- Sexual violence and harassment, which although it can affect anyone, disproportionately affects women and girls.
- Wage and labor inequality.
- The threat of their sexual and reproductive rights, by legislation that does not protect or support them in case of being victims of sexual violence.
- Measures that do not give access to safe contraceptives and that greatly restrict their access to legal and safe abortions or prohibit them outright.



Photo by [Sinitta Leunen](#) in [Unsplash](#)

In the context of today's Europe there are still governments trying to roll back these rights and freedoms achieved during the last centuries and the feminist movement has to continue fighting for equality. For example, in Poland, the response to the new

abortion restrictions law sparked a great tide of protests that is beginning to be called a revolution known as “women’s strike”, although it is neither a strike nor only formed by women. The continuous protests throughout the country, and throughout the world, have caused the government to delay the entry into force of the new law, although it has not completely backed down. A similar case is that of Slovakia, where a proposed law sought to greatly restrict abortion, but in this case, it was achieved that the law was not implemented.

6. WHAT IS CO-EDUCATION?

According to the “Co-education Guide: Synthesis on Education for Equal Opportunities between Women and Men” (2020) of the Women’s Institute under the Ministry of Equality of Spain:

“Although the term co-education is used to refer to the joint education of two or more distinct groups, which may be so because of ethnicity, social class, etc., its usual use refers to the joint education of men and women. Therefore, it is a pedagogical proposal in which training and education are provided under conditions of equality for both sexes and in which no limits are placed on the learning to be received by each of them. “

However, the concept of co-education has been evolving in parallel with the changes in society. During the 70s-80s the debate focused on girls and boys having access to the same education without questioning other aspects such as formal learning of knowledge and the implicit forms or values they transmitted.

After this period, a time of reflection opens on the real effects of equality on children’s access to information. It is evident that school is not neutral ground, since inequalities in outcomes between children persist despite equal access to education. It begins to be proposed that both the knowledge imparted and its transmission model are discriminatory and built from male budgets that left aside cultural diversity and other types of values.

Therefore, the concept of co-education is a step beyond mixed education. It promotes equality based on respect for diversity, the valuation and visibility of the feminine and the masculine, promoting freedom of choice. Unlearn and learn to identify our own biases, question and reflect on the social models we have and the values we transmit to

promote equality. Educate in equality to achieve people who participate in a full citizenship, in rights and freedoms.

Lastly, it is worth adding some key points that an educational program must comply with to be considered co-education:

- The theoretical framework on which it is based is in the tradition of feminist theory.
- It is based on the idea that the environment is sexist and not neutral. The school is part of this environment and reproduces it. Then not only the students, but also the teachers, are subjects of co-education, as well as the model itself – the school curriculum.
- A renewed educational curriculum is required, including education in values such as: equality, tolerance, dialogue, and peaceful resolution of conflicts, and takes into account other spaces and agents of socialization regarding which action must be taken beyond school.
- Its ultimate objective is aimed at transforming relations between men and women, in a more equitable framework, overcoming the gender hierarchy.
- It invites and empowers the transgression of stereotyped roles by women, but also by men, so that roles intersect and are not objectified by sex.
- Conflict resolution must be addressed peacefully and non-violently.³

³ “Co-education Guide: Synthesis on Education for Equal Opportunities between Women and Men” (2020) Women’s Institute, Ministry of Equality, Government of Spain.



ACTIVITIES

ACTIVITY 1: GENDER ROLES

Material: Classic stories, pen and paper.

Time: 1:45h approximately.

Groupings: Small group, large group.

Educational level: Secondary Education.

Activity description

This activity tries to identify the gender roles that are described in traditional tales. To do this we organize five groups, and each one is assigned a traditional tale (for example, Snow White, Cinderella, Little Red Riding Hood...).

The participants will have to look, on the one hand, at the characteristics of the female characters, and on the other, at how the male characters are. It will also be necessary to analyze the roles and roles of men and women in the story.

Some keys and aspects that are usually present in traditional tales and that we will have to analyze are:

- Roles played by men and women: women are usually princesses, wives of kings, maids, witches, stepmothers... while men are usually knights, kings, wizards...
- Objects they use: women usually use jewelry, dresses, shoes, threads, needles... while men use shields, swords, horses...
- Qualities or values: Women are associated with submission, fear, passivity, beauty or ugliness, while men represent bravery, intelligence or aggressiveness.

- Women are usually relegated to the domestic and care sphere, and men to the outside world and the productive sphere.

Once they have finished the reading, we will carry out a participatory debate on the gender roles that are described in the stories, the following questions can be used as a guide for the debate:

- What do the men and women of the story do? Are there differences?
- How do you think they feel?
- Can we change the roles and tasks of the characters?
- Had you noticed the presence of gender roles and stereotypes in traditional tales before?
- Why do you think we don't realize their presence in our society?
- Do you think there are gender stereotypes in the books and movies made today?

Once the debate is over, it will be proposed to the students that each group rewrite their story but from a vision of equality between men and women.

Photo by [Markus Winkler](#) in [Unsplash](#)



ACTIVITY 2: CLARIFYING CONCEPTS

Material: internet connection, pen and paper.

Time: 1h approximately.

Groupings: Small group, large group.

Educational level: Secondary Education.

Activity description

This activity aims for students to know and strengthen some key concepts related to gender equality. To do this, they will first be divided into groups of 3-5 people and the concepts will be distributed among the groups, to look for the definition and information related to the following concepts:

- Gender roles
- Gender equality
- Sexist language
- Patriarchy
- Coeducation
- Feminism
- Gender-based violence
- Sisterhood
- Glass roof

Each group must write or collect in digital format the definition or definitions that seem most accurate or the information that has caught their attention and they consider relevant to each of these concepts.

Lastly, a representative of each group will read aloud the definitions and a brief discussion on the topic will take place.

ACTIVITY 3: THE INVISIBILITY OF WOMEN

Material: internet connection, paper, pen and newspapers.

Time: 1h approximately.

Groupings: Small group, large group.

Educational level: Secondary Education.

Activity description

In this activity it will be about the students becoming aware of the invisibility of women both historically and today, for this the students will be asked to investigate, through the internet, who Fernán Caballero was.

Once they have found and read the information, a participatory debate will begin on the visibility and invisibility of women in history.

One can begin with the following question: Why would a woman want to adopt a man's pseudonym to sign her works?

Next we will ask you to think of two men and two women who have made history in different fields: history, science, literature, politics, and sport. In this way they will discover for themselves the difficulties they have in naming women.

Lastly, they will be given several newspapers that they will examine in groups:

They will start by looking for how many news stories, of those that appear in the press, are starring men and how many are women.

Then, they will read them and classify them according to what type of news are those that refer to men and which to women (they will attend to the section and the content of the news).

Lastly, they will analyze newspapers of different ideology to look for differences between them.

ACTIVITY 4: GENDER-BASED VIOLENCE

Material: Paper, pen and blackboard.

Time: 40 minutes approximately.

Groupings: Small group, large group.

Educational level: Secondary Education.

Activity description

In this activity it will be about the students knowing the different types of gender violence that exist, for this in the first place they will be divided into pairs and will have to link what is the correct definition for each type of gender violence:

- PHYSICAL VIOLENCE
- PSYCHOLOGICAL VIOLENCE
- SEXUAL VIOLENCE
- ECONOMIC VIOLENCE
 - Impose a limitation, in whole or in part, on women's access to economic and financial assets.
 - It is any non-accidental act that causes or may cause physical damage or disease in the woman or risk that she may suffer it.
 - Impose on the woman any act of a sexual nature against her will using force or intimidation.
 - It is any non-accidental act that causes devaluation or suffering to women.

Once the concepts have been linked to their definition, the definitions will be read aloud and they will look for examples of each of the types of gender violence, a volunteer will write them on the board if they are correct.

ACTIVITY 5: WOMEN LEADERS

Material: not needed.

Time: 30 minutes approximately.

Groupings: Small group, large group.

Educational level: Secondary Education.

Activity description

This activity aims to make students aware of the inequality that exists in the representation of women in political and legislative decision-making positions. To this end, we begin the activity by reflecting in assembly on the following data from UN Women (2019) on leadership and political participation and the presence of women in parliaments: ⁴

- Only 24.3% of national parliamentarians are women.
- Only three countries have 50% or more women in Parliament: Rwanda (61.3%), Cuba (53.2%) and Bolivia (53.1%).
- In 27 States, women represent less than 10 per cent of the total parliament.
- Only 20.7 per cent of ministerial positions are held by women. The five most common portfolios they occupy are: social affairs; family, childhood, youth, elderly and disability; environment, natural resources and energy; work and vocational training; and trade and industry.
- Only 11 women are heads of State and 12 are Heads of Government.

This will be followed by a participatory debate on what they think of this data, whether they believe it is important for women to have a greater presence in decision-making positions worldwide and why.

Next, we will continue to guide the debate based on the following questions:

- How can we achieve equality?
- What will that equality look like?
- What do you think are the main causes of this inequality?
- What impact would equality of women and men have on positions of power in the world?
- And in our day to day, do boys and girls participate equally?
- Are the decisions of boys and girls equally influential?

⁴ Facts and figures: leadership and political participation. UN Women (June 2019). <https://www.unwomen.org/es/what-we-do/leadership-and-political-participation/facts-and-figures>

ACTIVITY 6: JEALOUSY

Material: Not necessary.

Time: 30 minutes approximately.

Groupings: Small group, large group.

Educational level: Secondary Education.

Activity description

This activity aims for students to identify behaviors that should not occur in a healthy relationship, and understand that jealousy is **not** related to the intensity of the love felt. In addition to understanding that jealousy is one of the main causes of gender violence and violence between young couples. To do this, start by reading the text below:

Fede and Maria have been a couple for 7 months, they are well together and they are very happy. Last weekend they went to a nightclub, and upon entering, Ana saw an old boyfriend of hers at the bar, with whom she had a good relationship and whom she had not seen for a long time. She happily walked over to greet him and know how he was doing after all this time, and they greeted each other with two kisses on the cheeks. Fede didn't come over and watched the scene from afar. When Maria came back, Fede very angrily said: "Don't talk to me again, you are a whore."

After reading the text, start a guided group debate based on the following questions:

- What do you think each of them felt?
- Why do you think Fede acted like that?
- Why do you think Maria acted like that?
- Do they have the right to act as they have acted? why?
- What alternatives would you give to each of them so they can solve this conflict?
- What would the story be like with the roles changed: if Fede was Maria and Maria was Fede?

ACTIVITY 7: MAY 16: DAY OF ROMA RESISTANCE

Material: internet connection, pen and paper.

Time: 40 minutes approximately.

Groupings: Small group, large group.

Educational level: Secondary Education.

Activity description

To start the activity, read the text of *Asociación de Gitanas Feministas por la Diversidad* below:

"This day we remember the resistance of thousands of roma women in the Nazi death camps. The date is increasingly known -May 16, 1944- what this day represents is less so: the resistance of the roma prisoners in Auschwitz II Bikernau, in the camp for roma persons "Zigeunelager", who confronted the SS to avoid their extermination and who, despite being unarmed, malnourished, and weak, stood up to the Nazis with courage and dignity.

This is why on May 16 we commemorate our courage and determination to stand up and not allow ourselves to be trampled underfoot. The same courage that so many roma women have shown before and after that May 16. Roma who have risen up against injustice, against the attempt at extermination, and for a dignified life for the roma people, for the oppressed, and for all humanity. This is the day when we remind the world of the struggle of our people for their existence, their dignity, their freedom, and their honor. And we do so by resisting the current siege. Resistencia is the name of a roma woman, 600 years of building a more livable world for all."

Then divided the students into small groups, and each should choose one of the examples of roma women and look for information on their lives, their history, their struggle, etc.:

- **Bronisława Wajs, "Papusza"**, who wrote about the horrors of the holocaust.
- **Alfreda Noncia Markowska "Babcia Noncia"**, who fought against the Nazis.
- **Elena Gorolová**, who fought against the forced sterilization of roma women.
- **Elisabeth Guttenberger**, survivor of the Samudaripen.
- **Katarina Taikon**, who fought for civil rights.
- **Rosa Cortés**, who rose up against her captors in the Great Raid.

- **Carmen Jiménez**, who fought against the extractivism of the electric companies.
- **Antonia Fernández Molina**, who fights against the institutional romaphobia that killed her son and so many others.

Once they have found information on the chosen roma women, they will share it with the rest of the classroom.

And lastly, create a participatory debate based on the following questions:

- Did you know any of these women? Why?
- Have you found it easy to find information about her?
- Do you know any other famous roma women?
- Do you think there was any difference between being a roma woman or a roma man in the Nazi era?
- Do you think that roma women nowadays suffers the same discrimination as white women?

Bronisława Wajs, *Papusza*" (Wikipedia)



ACTIVITY 8: LISTENING TO REGGAETON

Material: internet connection, projector, speakers, music player.

Time: 35 minutes approximately.

Groupings: Large group.

Educational level: Secondary Education.

Activity description

This activity will be carried out using the students' motivation for the music they like. Start by asking the students to choose their two reggaeton songs they like the most. Once they have chosen the songs, project their music videos and listen to the lyrics and look for them in text, to later analyze from a gender perspective the content of said images and lyrics.

After a group reflection, ask the students to name other musical genres or songs that may have sexist content. End the activity with a debate on this topic, for which the following questions can serve as a guide:

- Do you think that only reggaeton is a sexist music genre?
- Do you think that music and singing a song can normalize violence against women?
- Do you think music incites violence?
- Can song lyrics help reproduce gender roles?
- Is there also feminist music? Can you give examples for it?
- Should people pay more attention to the lyrics of the songs they listen to?

ACTIVITY 9: BEAUTY MODELS

Material: Paper, pen, projector, internet connection.

Time: 35 minutes approximately.

Groupings: Large group, small groups.

Educational level: Secondary Education.

Activity description

This activity intends to analyze the male and female beauty models in our society, and the stereotypes hidden behind each model. Start by reading the following text:

“Advertising shows perfect bodies, pristine perfection, with an obsession with beautifying bodies and objects, avoiding shadow that hides or dirties the image. They show an ideal world, of desires, of attraction, which contrasts with reality, with real people -possible vs real- even nullifying it. They show an utopian vision of the world and of the viewers themselves. It’s no wonder that especially women are increasingly undergoing cosmetic operations.”

If possible, project ads with male and female models for the sale of products. Then divide the students into smaller discussion groups, trying to mix them. The groups will first begin an internal discussion by answering the following questions and writing their conclusions:

1. What is a real woman? And a real man?
2. What is your ideal of a man/woman? How does advertising portrait them? How would you like them to be?
3. What is your ideal of beauty?
4. Define five traits of your ideal man/woman.
5. List beauty traits that are highlighted in magazines, television, photos... which ones do you identify with? Which ones do you find misleading?

When groups have finished discussing internally and answering the questions, they should appoint a spokesperson to share their conclusions with the rest of the groups in the classroom.

Lastly, you can reflect on how the ideals of beauty have evolved over time. Maybe consult the book “History of beauty” by Umberto Eco.

ACTIVITY 10: MY NEW FAMILY

Material: Paper, pen.

Time: 45 minutes approximately.

Groupings: Large group, small groups.

Educational level: Secondary Education.

Activity description

To start the activity, divide the students into small groups of 4 or 5. Each group has to imagine that they are a family living together and assign themselves roles: son, daughter, father, mother, grandfather, grandmother, roommates, students, etc. These homes do not have to be traditional families, they can be a group of friends living together, single-parent families, several generations living together... The more diversity, the more interesting this activity will be.

Each group should imagine a family situation in which they share and distribute family responsibilities, care, and household chores and write them down. Later each group has to explain to the rest how they will organize themselves “at home”, the roles and tasks each one will be assigned, etc.

After each group has explained that, start a debate with the rest of their peers on whether the distribution is fair and equitable, if there is sexism in the distribution, and if gender roles are reaffirmed or it is an equal distribution.

Photo by [Kenny Eliason](#) in [Unsplash](#)



EVALUATION

While this Didactic Unit for Gender Equality is carried out, a continuous evaluation will be made using direct and systematic observation both in the interventions of students in the debates and sharing, as well as in the processes of searching and elaborating materials. At the end of the Didactic Unit, the individual and collective work of the students will be evaluated following the set criteria.

Each activity will be evaluated after finishing, assessing what worked and what didn't, the space, the time, the motivation, the groups... Use this as a measure of readjustment and adaptation of the development process of the Didactic Unit.

Also carry out the evaluation of the Didactic Unit by the students themselves using the questions below, in groups and individually:

1. What did you find interesting in the Didactic Unit?
2. What did you like the most? And what less?
3. What have you learned from this Unit?
4. Do you think the topics studied here are important?
5. Do you think we should add or remove something?

Responses can be anonymous or not. Once the answers are collected, you can repeat the same questions to be worked on in groups, so they can share their impressions.

Lastly and optionally, we propose conducting a final work by the students, to develop one of the topics worked or proposed by the student themselves (model by discovery).

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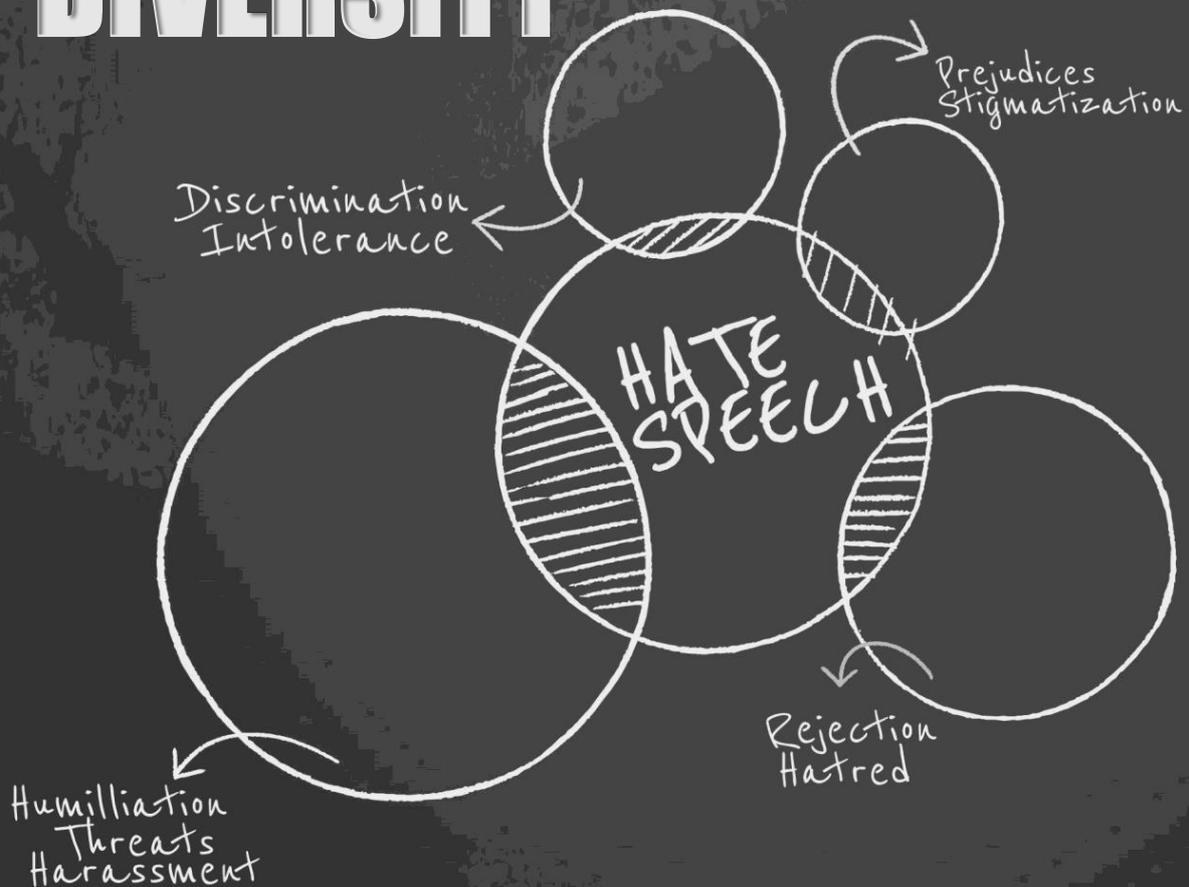
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DIDACTIC UNIT INCLUSION INTO DIVERSITY



DIDACTIC OBJECTIVES

This Didactic Unit has been created within the framework of the project “*EDUCATIONAL INCLUSION INTO DIVERSITY, FACING EARLY SCHOOL LEAVING: Innovative methodologies to support ethnic minority students and stop Hate Speech in Europe*” co-financed by the Erasmus+ Programme. One of the main objectives of this project is: “to fight against Hate Speech and educate to end exclusionary and racist behaviors in the classroom through educational and awareness tools for students”.

And it is precisely to achieve this objective that this Didactic Unit for Inclusion into Diversity was created, which is part of kit of Open Educational Resources (OERs) aimed at fighting Hate Speech, and in this case specifically aporophobia, disablism/ableism, multiple or cumulative discrimination, and others.

Specific objectives

That is why through this Didactic Unit the following specific objectives are expected to be achieved:

- Identify disablism and its evolution throughout history.
- Identify aporophobia and the types of hate speech linked to it.
- Address multiple discrimination and analyze the variables that constitute it.
- Address other types of discrimination from tolerance.
- Understand how prejudices and stereotypes are formed and how they influence discriminatory behaviors.
- Promote that the group identifies and engages as citizens who contribute to a world of equality for all people.

COMPETENCES

The main competences, as established by the COUNCIL RECOMMENDATION of 22 May 2018, regarding the key competences to be developed through this Didactic Unit are:⁵

▪ **Proficiency in reading and writing**

Literacy is the ability to identify, understand, express, create and interpret concepts, feelings, facts, and opinions orally and in written form, through visual, sound, or audio and digital materials in different disciplines and contexts. This involves the ability to communicate and connect effectively with other people, appropriately and creatively.

▪ **Digital competence**

Digital competence involves the safe, critical, and responsible use of digital technologies for learning, at work, and for participation in society, as well as interaction with them. It includes information and data literacy, communication and collaboration, media literacy, digital content creation (including programming), security (including digital well-being and cybersecurity-related competencies), intellectual property issues, problem solving, and critical thinking.

▪ **Interpersonal skills and the ability to acquire new skills**

Personal, social, and the learning-to-learn competence is the ability to reflect on oneself, manage time and information effectively, collaborate with others constructively, maintain resilience, and manage one's own learning and career. This includes the ability to cope with uncertainty and complexity, to learn to learn, contribute to one's physical and emotional well-being, maintain physical and mental health, and be able to lead a

⁵ RECOMMENDATION OF THE COUNCIL OF THE EUROPEAN UNION of 22 May 2018 on key competences (2018/C 189/01).

healthy, future-oriented life, express empathy, and manage conflict in an integrative and supportive context.

- **Competence in active citizenship**

Citizen competence is the ability to act as responsible citizens and participate fully in social and civic life, based on an understanding of social, economic, legal, and political concepts and structures, as well as sustainability and world events.

- **Entrepreneurial competence, autonomy, and personal initiative**

Entrepreneurial competence refers to the ability to act on opportunities and ideas and transform them into values for others. It is based on creativity, critical thinking and problem solving, on having initiative, perseverance, and the ability to work collaboratively in the planning and management of projects of financial, social, or cultural value.

Photo by [Towfiq barbhuiya](#) in [Unsplash](#)



METHODOLOGY

In this Didactic Unit, a participatory, active, group, and experiential methodology has been used. It is important that the teacher or teachers who want to participate in the implementation of this Didactic Unit know the materials that we provide in the Inclusion in Diversity kit (posters, surveys, videos, activities, etc.), so they can adjust them to the peculiarities of the group.

We are committed to cooperative and collaborative learning that helps to adjust the different rhythms of each student to the group and use the individual knowledge to learn collectively.

We use active methodologies, through the joint resolution of tasks, project work by groups and experimentation, first individual for reflection, and then group for collaborative learning.

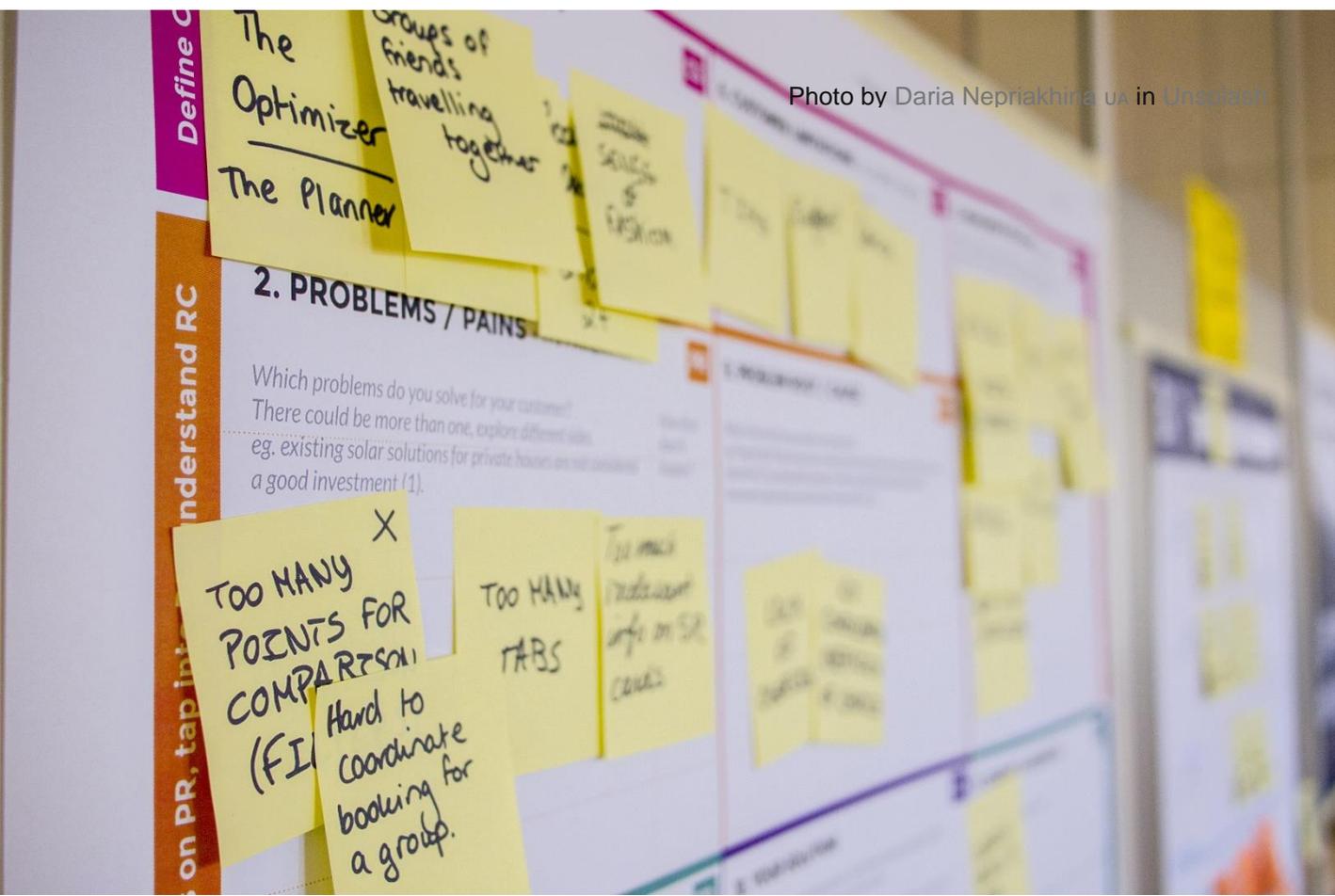
The keys to this Didactic Unit are both the theoretical contents and the practical activities through debates, role-playing, etc. That is why we consider the non-formal aspects of education, to achieve an active participation of the students.

Our goal is for this to not be just another Didactic Unit, but that students are able to use this knowledge in everyday life, and to make schools more inclusive and free of discrimination and bullying, and also aporophobia, disablism, etc.

Methodological guidelines:

- It will be adapted to the students of the classroom, incorporating those necessary changes depending on the diversity of each classroom, individual, and collective needs.
- It will be implemented through a participatory, inductive, and facilitating methodology.

- Generate a climate of trust to facilitate the expression of feelings, emotions, or desires.
- Develop affection and empathy as a common thread in the activities with the group, both from a horizontal point of view (between students themselves), and vertically (affection of the adult towards the students and from the students towards the adult).
- Not leaving any questions unanswered. The curiosity of each student sparks concerns, ideas, and desires to know what needs to be answered.
- Balance the importance given to each individual and family reality. Each student must have their space in the context of the development of the activity.
- Respect individual rhythms and adjust group rhythms.
- Each student will be who states their own diversity. Sometimes the impatience of adults or wanting to set examples makes us point out the diversities in others; this can cause stigmatization, a negative experience, or shyness. You have to be careful.
- Use inclusive language, not sexist, not racist, not LGBTQphobic, not aporophobic, not disablist, etc. Before carrying out activities, the person who is going to direct them must have worked on the subject themselves, expose themselves to their own internalized behaviors and go through a process of awareness around these issues.



CONTENTS

1. WHAT IS APOROPHOBIA?

According to the European Anti-Poverty Network (EAPN), aporophobia is the hatred or rejection to poor persons due to the simple fact of being poor and is reflected in the way of acting and thinking. It is a social dysfunction that reinforces the discrimination suffered by persons in a situation of poverty.

The main virtue of the word “aporophobia” is giving a name to a reality that until now did not have (Martínez, 2002), differentiating it from xenophobia, because as Cortina points out: *“it is the phobia towards the poor that leads us to reject people, races and ethnic groups who are usually without resources. The Arabs coming to Costa del Sol are not repugnant, nor the Germans or British, already owners of half of the Mediterranean; neither the roma people that follow a reassuring European way of life, nor the foreign children adopted by parents wishing for a child they couldn’t have”* (Cortina, 2000). Aporophobia makes visible an attitude that is the key to many of the undesirable behaviors in our well-off societies.

Some of the reasons that can be found behind aporophobia are ideologies, which based on meritocracy assume that being or not in a situation of poverty mainly depends on the attitude of each person and their willpower, so they lead to despise people in this situation.

This, in addition to being false, furthers a speech that favors the marginalization of people in situations of poverty or social exclusion. The best predictors of poverty are variables beyond the individual’s control: family income, country of birth, health, etc. these all do not depend just on the person to be in a situation of poverty.

Another cause of aporophobia may be the lack of direct contact, which means that the vision of poor people is based on prejudice, stereotypes, and even criminalization reproduced by some political agents, the media, or social networks.

Online hate speech feeds on aporophobia, creating synergies that are very difficult to eradicate in the digital environment, given its own configuration and nature. This speech

is a phenomenon on the rise in Europe and in the world. One only has to see the spread of hoaxes and fake news related to unaccompanied minors or migrants to understand the magnitude of a problem that is difficult to tackle due to its complexity.

The preferred targets of these “professional hater” may be foreigners, but also women, LGBTQ people, roma people, people with disabilities, homeless people, fat people, skinny people... Depending on each context, the message is adapted, to then go to the online attack and harassment, mainly through social networks. They do not mind spreading false news or generalizations if it serves to reinforce their arguments.⁶

2. WHAT IS DISABLISM?

When analyzing the term disablism we can see that it comes from “disabled” and “-ism”, but there is also its synonym/counterpart “ableism” coming from “able” and “-ism”⁷. Although they differ very slightly in their meaning, they can be used concurrently. In this project, we tend to use more often the term **disablism**. Both terms are used to refer to the fear, rejection, hatred, and even violence towards people with functional diversity, simply because of their conditions, showing an intense rejection that sometimes becomes physical aggression towards this group of society.

Disablism is not only a problem of today’s society; historically there has been great discrimination and hatred towards people with disabilities. Let’s make a brief review of the different historical eras:

Following Andrea Padilla-Muñoz (2010), the historical journey begins in ancient Greece (4th century BC), where in ancient Sparta, people with any type of disability, malformation, or weakness (how people with functional diversity were labeled) were abandoned in the forest.

During the Middle Ages, in the Christian West, the ideology of linking people with intellectual disabilities with the diabolical and demonic persisted; which caused the

⁶ *Style Guide on Aporophobia and Hate Speech: Communicating Without Discriminating* (December 2020) EAPN SPAIN.

⁷ *International Journal of Support for Inclusion, Speech Therapy, Society and Multiculturalism. Volume 5, Number 1, January 2019, ISSN: 2387-0907*

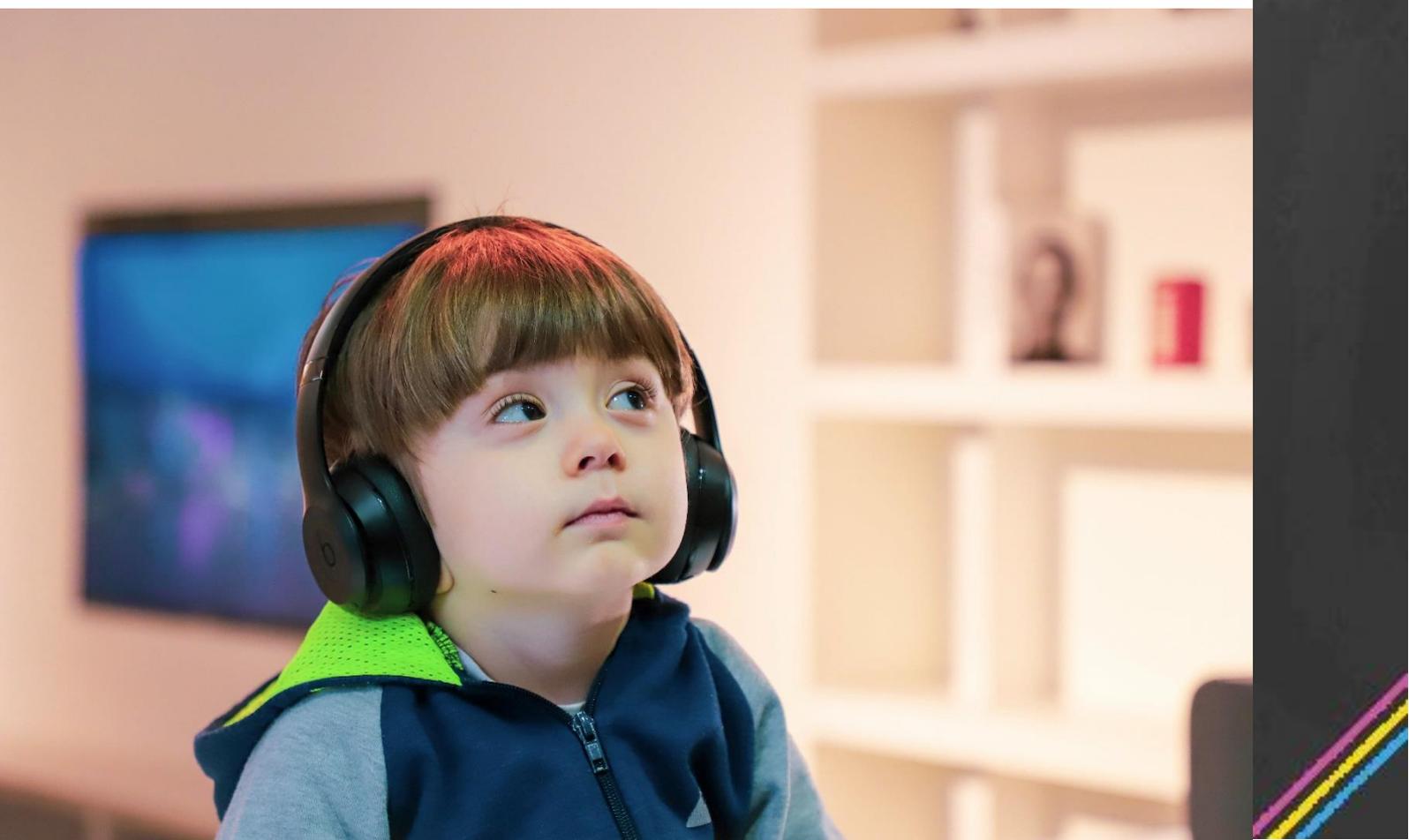
Inquisition to advocate for their elimination. Also, throughout the Middle Ages, people suffering from some type of disability were even pointed at as responsible for epidemics or plagues (Andrea Padilla-Muñoz, 2010).

At the beginning of the 15th century, after seeing some children beating a person with mental illness on the street, Juan Gilabert Jofré founded in Valencia (Spain) what is considered the oldest mental asylum in the Christian West, and the first therapeutically organized psychiatric center in the world: the hospital of the Holy Innocent Martyrs.

Later, during the 16th century, Juan Luis Vives advocated for work and education as means of rehabilitation. Later, with the help of Pedro Ponce de León, he promoted special education, and San Juan de Dios created one of the first institutions for people with disabilities in Granada (Spain). Despite all these developments, thinking about people with functional diversity was fundamentally negative, and only treated from the religious perspective of charity.

In the 18th and 19th centuries, Denis Diderot made a series of writings in which he dealt with the competences/aptitudes of the visually impaired or the first schools for “deaf-mute” and others for “blind”. Louis Braille studied in these schools and developed the method of writing in relief using dots that in 1878 was recognized as a universal system for teaching blind people.

Photo by [Alireza Attari](#) in [Unsplash](#)



In 1884, Otto von Bismarck, German Chancellor, established the first law that recognized work accidents, and disability treatises were published, among which the one published in 1877 by William Wetherspoon on intellectual disability stands out.

Although there were advances in history, even in the 19th century it is still seen how the fact of suffering from functional diversity had a pejorative connotation, describing them as “crazy, incapable” or “alienated”. They were considered people without judgment, without the ability to make decisions or choose for themselves, so they always had to depend on someone else.

In the 20th century, in Hitler’s Nazi Germany, the persecution and elimination of “disabled” people (as they were called) worsened under the idea of considering them imperfect, as “lives not worth living”. Their Holocaust began even before the Second World War, with the sterilization of thousands of people accused of suffering from mental problems, resorting from 1939 to euthanizing people with physical or mental disabilities. Until the end of the war, the German Institute for Racial Hygiene exterminated more than 300.000 people for the simple fact of having some kind of functional diversity.

Disablism or ableism or ableism is not a problem that is emerging in today’s society, but rather it is a phenomenon that has existed throughout almost all of history, and which experienced its most terrible moments during the Nazi era.

Although these historical events seem very distant to us and our reality is very different, hatred towards people with functional diversity continues to show itself today, with verbal and even physical aggression, job discrimination, social abuse, etc.

3. WHAT IS MULTIPLE DISCRIMINATION?

The Report drafted in 2007 by the European Commission on multiple discrimination endorses the definitions of T.Makkonen, for which it is possible to distinguish between multiple, compound, and intersectional discriminations.⁸

⁸ MULTIPLE DISCRIMINATION, AN OLD REALITY, A NEW CONCEPT. Dr. Fernando Rey Martínez. University of Valladolid.

- A. Multiple discrimination itself is what a person suffers due to different factors at different times: a woman in a wheelchair can be discriminated against because of her gender in having a certain job, and due to her disability if a public building is not accessible to her. The victim accumulates various experiences of discrimination, due to the moment in which they are suffered and due to the cause or factor motivating them. This form of discrimination could also be called cumulative, double, or even triple. The victim is discriminated against by factors that do not act simultaneously or jointly or interactively, but rather separately.
- B. Another type of multiple discrimination is “compound” discrimination, referring to a situation in which one or more factors of discrimination are added to others, producing a barrier or difficulty added to those already existing. In a labor market segregated by gender -with jobs reserved for men- and by nationality -with some jobs available only to nationals-, the chances that an immigrant woman will find a job matching her training are greatly reduced. This could also be called “additive discrimination”, since several factors do intervene at the same time.
- C. A third type, called “intersectional” discrimination, has been defined. In it, various factors of discrimination interact simultaneously. The discrimination of a roma woman is the result of the combination between gender and ethnic group, but with a holistic, new result due to particular negative social stereotypes, becoming different from the discrimination suffered by both non-roma women and roma men. Another example combining the factors of gender and disability is the forced sterilization to which women with disabilities are subjected in some countries, an experience that neither non-disabled women nor disabled men suffer.

Makkonen himself adds a fourth type, which however does not reflect the Report from the Commission, that of overlapping discrimination, which seems to show that the classification may not reflect the full complexity of this phenomenon. A major problem has to do with the terminology itself, because in anglo-saxon systems there is also the term “intersectional discrimination”, and Makkonen himself suggests that maybe all varieties of discrimination (including “multiple” and “composite”) should be called, in a broad sense intersectional discrimination. On the contrary, in the political and legal language of the European Union uses the term “multiple discrimination”, which is gaining the pulse to describe the same phenomenon. In fact, the report of the European Commission, so often mentioned, is titled *“Addressing multiple discrimination”*. Obviously, this title does not refer to what Makkonen (and also, paradoxically the report itself by endorsing his conclusions) refers with “multiple discriminations” to “intersectorial discriminations”, so it is natural to be confused.

4. OTHER TYPES OF DISCRIMINATION:

In the project “EDUCATIONAL INCLUSION INTO DIVERSITY, FACING EARLY SCHOOL LEAVING: Innovative methodologies to support ethnic minority students and stop Hate Speech in Europe”, co-financed by the Erasmus+ Programme, various OERs are being created, in which the different types of current social discrimination are worked on. These are divided into 5 KITS:

- Kit for Cultural Diversity (racism, romaphobia, islamophobia and antisemitism).
- Kit for Sexual Diversity (homophobia, transphobia, LGBTphobia).
- Kit for Gender Equality (misogyny, sexism, enbyphobia).
- Kit for the Freedom of Expression (ideological hatred).
- Kit for Inclusion into Diversity (aporophobia, disablism, multiple discrimination, and others).

And it is precisely in the latter (other types of discrimination) where we will focus in this section the Didactic Unit of Inclusion into Diversity.



Photo by [Henry & Co.](#) In [Unsplash](#)

There are various types of discrimination that are not linked to origin, ethnicity, religion, gender, affective-sexual orientation, ideology, disability, and economic situation. A good example of this is the social discrimination based on physical appearance or age. We deem necessary to work on these types of discrimination, since despite not being a social obstacle, they also can lead to discrimination and bullying, and all the subsequent problems these lead to.

Social discrimination based on physical appearance is now another form of intolerance. Every day, millions of people suffer rejection from those who consider that “beauty” (according to their own canons) is an essential quality. Discrimination on aesthetic grounds, or as it has come to be called in our society, “lookism” causes those who do not match the prevailing beauty canons to be rejected due to fatness, baldness, shortness... so almost anyone.

According to the survey “Sexual diversity and coexistence in educational centers” conducted in secondary school students by the Department of Social Anthropology of Complutense University of Madrid, the first reason for mockery and exclusion is not matching beauty canons. In pre-primary and primary schools, insults are linked to weight, height, or gender norms.

Another type of discrimination is that based on age: ageism. Age discrimination refers to the situation of those people who are treated unfavorably for the simple reason of being older or younger, so this ageism constitutes the set of prejudices or stereotypes that older people usually have to face almost daily.

Age discrimination often occurs in work environments, as the ideal age for work is usually considered to be from 25 to 45 years. Younger or older people may be left out of the labor market. Another example of age discrimination usually occurs in dependent people: many older people have to face being considered as “incapable” and that they cannot make decisions for themselves, when in fact they are fully qualified to do so. Age is sometimes used as an excuse to restrict the personal freedom of the elderly.

Lastly, in classrooms and educational centers, this age discrimination can also appear among students, both because someone is the oldest (as with students repeating the course) or the youngest in the classroom.

ACTIVITIES

ACTIVITY 1: CLARIFYING CONCEPTS

Material: Not necessary.

Time: 45 minutes approximately.

Groupings: Small group, large group.

Educational level: Secondary education.

Activity description:

Once the teacher has introduced the contents of this Didactic Unit by explaining the concepts of aporophobia, disablism, and multiple discrimination, the students must answer, through a participatory debate and in their own words, to the following questions:

- What is aporophobia? Have you suffered or witnessed cases of aporophobia? Do you know anyone in poverty? What are the main reasons that can lead a person into poverty?
- What is disablism? Have you suffered or witnessed cases of disablism? Do you know anyone with special needs or functional diversity? Give examples of disablism situations.
- What is multiple discrimination? Do you know of any cases of multiple discrimination? Do you know anyone who has multiple obstacles? Give examples of people who could suffer multiple discrimination because of their gender, sex, ethnicity, origin, economic status, religion, sexual orientation, etc.

ACTIVITY 2: PUT YOURSELF IN THEIR PLACE

Material: Masking tape or chalk tape, 4 plastic bags or resistant fabrics (1 or 2 m²), cardboard, markers, colored pencils and pens, clock or stopwatch, 2 chairs, 7 blindfolds, rope, 1 bottle of water, scissors, A4 sheets, 1 cardboard box with weight inside (for example, books), continuous paper, glue bars, and colored ribbons or markers matching the 5 SDGs.

Time: 45 minutes approximately.

Groupings: Small group, large group.

Educational level: Secondary education.

Activity description:⁹

Start by dividing the group into 4 smaller groups and ask them to stand behind a line marked on the ground with masking or chalk tape, at one end of the space. Each subgroup will receive different materials and instructions in the game's starting line. As for the structure with which they move in a group, it has to be a resistant plastic or fabric of at least 1 to 2 square meters, depending on the number of people (smaller structures can be created for groups 3 and 4, to make inequality visible). We suggest to the dynamic person that they can adapt this proposed material and include elements that can help the objective of the game: to create a path with unequal conditions for each group, always taking care of the physical safety and emotional well-being of the participants. The key to moving forward with this structure is that they agree to jump and move the plastic or fabric at the same time (don't tell that to the group); if they can think of it, they can also use the ropes to help other groups move, or even create bridges to get forward together. Group 1 will also have elements to write if they want to demonstrate or make a request to the judge, if they realize that to move forward, they cannot leave anyone behind.

GROUP 1 - You have a structure (plastic or fabric) that represents your mode of transport. You have to be able to fit all and everyone on it, without at any time falling or

⁹ No more inequality. Didactic unit. Entreculturas. A world in your hands.

leaving anyone. To do this, you will have to find your way of moving. You have two ropes, masking tape, paper sheets, markers, and scissors. You have a bottle of water in case you are thirsty along the way.

GROUP 2 - You have a structure (plastic or fabric) that represents your mode of transport. You have to be able to fit all and everyone on it, without at any time falling or leaving anyone. To do this, you will have to find your way of moving. You have a rope and scissors. A person will have to tie their hands in their back with the rope.

GROUP 3 - You have a structure (plastic or fabric) that represents your mode of transport. You have to be able to fit all and everyone on it, without at any time falling or leaving anyone. To do this, you will have to find your way of moving. You have a rope. Two people will have to tie their hands together. A person will have to blindfold him/herself.

GROUP 4 - You have a structure (plastic or fabric) that represents your mode of transport. You have to be able to fit all and everyone on it, without at any time falling or leaving anyone. To do this, you will have to find your way of moving. Two people will have to tie their hands together, with one of the ropes you have. A person will have to tie their hands behind their back, with another rope. Two people will have to blindfold themselves.

Once the subgroups have read these, and have prepared themselves with the materials belonging to them, the person who dynamizes will explain the following instructions:

- You are going to make a long road, with obstacles included, with the goal of reaching a life of well-being and dignity (this goal can be drawn or written on a cardboard at the other end of the room, opposite the starting line where the groups are, leaving 10-15 meters at least between the start and the finish).
- You have to make all the way with your group, leaving no one behind.
- You have to take care of yourself, so no one gets hurt.
- You have 15 minutes in total to achieve your goal.
- No one can leave the structure, otherwise you will have to stop for 1 minute.
- Then, the facilitator will take on the role of judge, ensuring that the rules are complied with and controlling time.
- You can signal the start with a whistle or sound, and state the following premise: "Everyone can achieve their dreams, if they strive and work for it!".

Along the way, try to emphasize the inequalities between the groups. To do this, the person who energizes can hinder the path of groups 3 and 4 with different barriers, like:

- When crossing a border, make them show their documentation, so they waste more time in comparison to the other groups.
- “Arrest them” for skipping rules, even if it is not justifiable, like talking too loudly or simply because they have to be questioned to continue on the way.
- Place an obstacle in the middle of the road (a chair, for example), so they have to change their course to avoid it.
- From time to time, ask a random girl from the group to sit for 2 minutes, so they are not able to continue unless they look for an alternative.

On the other hand, facilitate the path of groups 1 and 2 with proposals, for example:

- All but one person can leave the structure for 15 seconds, and the others can move forward by moving it more easily. After this time, they will have to return to the structure.
- Don’t arrest or sanction them as often, even if they break rules.
- Treat them with more respect, even some favoritism.

Once the 15 minutes have passed, or the whole group has looked for an alternative to reverse the obvious injustices and inequalities along the way, as organizer/judge, finish the game and explain your role explicitly. Ask the groups to stay where they were on the path, and to reflect for a moment in silence how they feel, and where the other groups are.

Then, invite them to leave the structures and sit in a circle to start a discussion about the experience, using the following questions as guidelines:

- At the beginning of the activity, you were told that “Everyone can achieve their dreams, if they strive and work for it.” What happened? Have you all achieved your goal?
- Why has this happened? Where do you think the differences come from?
- How have you felt along the way?
- What difficulties and obstacles have you experienced?
- How have you taken care of yourself and others? How have you worked as a team?
- What do you think was the real goal of this dynamic? What does it try to represent?

- What obstacles and social inequalities do you know that hinder the fulfillment of the rights of millions of people in the world, making it fallacious to speak of “individual effort”? Here you can guide the group by mentioning some global inequalities: gender, race, xenophobia, exclusion due to ethnicity, religion, or social group, etc.
- Do you think that girls and women have the same opportunities as boys and men? Why? Here you can comment that in most countries -including ours- girls, young women, and women have fewer opportunities to go to school, and are more affected by inequalities and violence.
- Do you think you could have acted differently to reverse the inherent injustices and inequalities of the game? How?

So that they can try that alternative path that they have proposed, in which no one is left behind, the whole group is given a new opportunity: to return to the starting line in their corresponding subgroups, and to carry out that alternative so that all the participants can advance in equality, justice, and respect. This may even involve making a manifesto or appeal addressed to an institution, asking to end the discrimination and unequal treatment they had expressed. It is in our hands to build a path of equality!



ACTIVITY 3: POVERTY IN MY NEIGHBORHOOD

Material: Paper, pen, internet.

Time: 2h approximately.

Groupings: Small group, large group.

Educational level: Secondary education.

Activity description:

This activity consists of students becoming aware that situations of poverty exist all around us, even if we do not see/believe it, they affect us and everyone's lives. To this end, we propose that students explore and collect information from associations, foundations, or NGOs in their area or community that work to fight poverty.

We propose students to follow these steps:

1. Make groups of about four people. For about 20 minutes, find out some entities in your close environment that work to eradicate poverty. You can provide some that you already know, look online, consult the tutor or pedagogical counselor of the school...
2. Share with the classroom for ten minutes the entities they have found and briefly expose what they do. Each group of four must choose one entity (different ones).
3. Write questions to interview a person of interest of that entity (worker, technician, volunteer, beneficiary, etc.).
4. Contact the chosen entity and the person of interest to carry out the interview you have designed. It is always very interesting to visit the entities to know their work, but if it is not possible, you will surely be able to arrange an interview through a video call.
5. Write the interview. All interviews can be compiled into a single document to make a "Monograph on the fight against poverty in the neighborhood". Find the best way to share this material: printing and dissemination, uploading it to the school's website, sharing it on social networks, sending it as a newsletter...

ACTIVITY 4: PHYSICAL DISABILITY

Material: Paper and pen.

Time: 1h approximately.

Groupings: Large group, Individual, Small groups.

Educational level: Secondary education.

Activity description:

- a) The students make a tour throughout the school, drafting a document with the existing or non-existing architectural barriers in the premises.
- b) The students will reflect on the architectural barriers there are in the route they usually take from their home to school, and on the good practices in the use of spaces for all people with reduced mobility, for example: free zones in pedestrian crossings, etc.
- c) Once the two previous activities have been carried out, open a space to share all the architectural barriers the students have found, and open a debate on how they difficult the way for people with Special Needs to have a life in equal conditions.

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ACTIVITY 5: SENSORY DISABILITY

Material: Blindfold.

Time: 45 minutes approximately.

Groupings: Large group, Individual, Small groups.

Educational level: secondary education.

Activity description:

- a) Blindfold students and tell them to walk from their desk to their coat (or the coathanger), to change places with another classmate, to go to the paper bin, etc.
- b) Tell them to identify different objects by touch (while still blindfolded).
- c) Guide a blindfolded classmate only with your voice to locate an element on the shelf (“on your right”, “to the front”, “on top” ...).
- d) Once these three exercises have been carried out, open a reflective debate about the obstacles suffered by people with sensory disabilities, such as blind people, deaf people, etc. What can we do to help them overcome these obstacles?

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ACTIVITY 6: OUR BODIES ARE DIVERSE

Material: A3 size sheets, colored pencils, relaxing music.

Time: 1h approximately.

Groupings: Large and Individual Group.

Educational level: Secondary education.

Activity description:

1. Explain that the objective of this activity is to make a gallery of self-portraits that reflect the diversity and individuality of each person, showing that we all are unique.
2. Do a relaxation exercise For 5 minutes to help all become aware of each and every part of our bodies.
3. After that, spend 15 minutes to make a self-portrait. This is not about making works of art, but about reflecting our peculiarities and recognizing ourselves in it.
4. Once done, exhibit them freely in the classroom and to whoever wants to see them. Everyone can say what they like most about their bodies and if they would change anything. If so, he/she has to explain why.
5. Try to describe what kind of bodies are those that match the current beauty canons, and in which situations or contexts they are mostly seen.
6. Write down the different opinions.

Photo by [Towfigu barbhuiya](#) in [Unsplash](#)



ACTIVITY 7: SCHOOL AND INEQUALITY

Material: Not necessary.

Time: 1h approximately.

Groupings: Large and Individual Group.

Educational level: Secondary education.

Activity description:

In the text “School in the face of social inequalities. Sociological notes on teaching thinking”, by Carmen Nieves Pérez Sánchez, the author describes three different ways of interpreting inequality and the role of the school:¹⁰

- 1) Interpreting it as individual inequality, which is nothing more than an example of internalization of the ideological principles of the educational system and the society which sustains it, which are defended as neutral and fair.
- 2) Social inequality marks the school failure of students, and the school can do nothing to help it, since the socioeconomic structure exercises a strongly limiting power, reduced the role of teachers to that of transmitters-reproducers of the initial inequalities.
- 3) The school is marked by social inequality and behaves differently depending on the socio-cultural characteristics of the students. Contradictorily, at least with this last position, almost all teachers take on an ethnocentric record when interpreting the profile of the families of their students: families with not enough preparation, training, or culture to properly educate children.

The students must read the text; then open a participatory debate to make an attempt to clarify the differences between each of these three interpretations of poverty and social inequality. Once the students know their meaning, open a debate on their personal experience, which is the one that best suits reality.

¹⁰ Revista Iberoamericana de Educación is a quarterly monographic publication published by the Organization of Ibero-American States (OEI). OEI - Ediciones - Revista Iberoamericana de Educación - Issue 23.

ACTIVITY 8: POVERTY IN THE INDUSTRIAL REVOLUTION

Material: Not necessary

Time: 1h approximately.

Groupings: Large and Individual Group.

Educational level: Secondary education.

Activity description:

Read the text:

“There is surely not a single manufacturer that has established themselves in Potsdam and Berlin since the mid-18th century that has not employed children from the Potsdam orphanage in their company. The stipulated conditions are always the same, which consist basically in the orphanage providing the children and bearing the expenses on their part; and manufacturers agree to instruct children in the required specialty, without salary, except for lodging and food.”
Anonymous.

After reading the text, open a debate among the students based on the following questions:

- Has poverty existed throughout human history?
- Do you see any similarity between the situation described in the text and today's society?
- Who has the responsibility for the poverty of the text's children in the orphanage?
- Is this system socially fair?

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ACTIVITY 9: A SMALL DISABILITY

Material: Duct tape.

Time: 45 minutes approximately.

Groupings: Large and Individual Group.

Educational level: Secondary education.

Activity description:

This activity aims at putting the students in the shoes of a person with a disability, and approaching this situation to those who see that as something external and/or strange that does not affect them, through a pretended “thumb amputation”.

Explain the students that they are going to simulate a non-motor physical disability, by disabling a segment of their body of just a few centimeters: their thumb. To do this, use duct tape to stick their thumb to the rest of the hand, canceling its mobility. Before their logical surprise, explain them the importance of the functional opposing thumb in humans and their lives, it being an identifying feature of the human species that made us evolve compared to other species.

Once the thumb is “disabled”, try to experience many daily situations, like taking out books from the backpack, closing the backpack, opening doors, tying shoelaces, fastening zippers, or putting on and taking off clothes... Trying to carry out all these daily activities with this “small disability” will allow the students to know the real importance of the loss of such an unappreciated part of their bodies, and will make them value a lot more the difficulties these entail.

At the end of the session, open a time to reflect on what happened. Oral debates with the students as an evaluation and dialogue procedure are a great way to value what has been learned, express the sensations and experiences felt, and promote positive attitudes.

ACTIVITY 10: MULTIPLE DISCRIMINATION

Material: Access to written, digital media, etc.

Time: 45 minutes approximately.

Groupings: Large and Individual Group.

Educational level: Secondary education.

Activity description:

In groups, tell the students to look through different written, digital, and television media, looking for and collecting news that have to do with sexist violence, stereotyped models of femininity and masculinity, disabilities, racism, LGBTQphobia, etc. Then work with what they have found, and open a debate based on the following questions:

- Who suffers from discrimination in this society? (And why?)
- Who is more discriminated against, a white woman or a racialized woman? (And why?)
- What types of discrimination can a black lesbian woman suffer?
- What types of discrimination can a disabled bisexual man suffer?
- Do you think that different types of discrimination in the same person can accumulate? How will it affect this person?

EVALUATION

While this Didactic Unit for Inclusion is carried out, a continuous evaluation will be made using direct and systematic observation both in the interventions of students in the debates and sharing, as well as in the processes of searching and elaborating materials. At the end of the Didactic Unit, the individual and collective work of the students will be evaluated following the set criteria.

Each activity will be evaluated after finishing, assessing what worked and what didn't, the space, the time, the motivation, the groups... Use this as a measure of readjustment and adaptation of the development process of the Didactic Unit.

Also carry out the evaluation of the Didactic Unit by the students themselves using the questions below, in groups and individually:

1. What did you find interesting in the Didactic Unit?
2. What did you like the most? And what less?
3. What have you learned from this Unit?
4. Do you think the topics studied here are important?
5. Do you think we should add or remove something?

Responses can be anonymous or not. Once the answers are collected, you can repeat the same questions to be worked on in groups, so they can share their impressions.

Lastly and optionally, we propose conducting a final work by the students, to develop one of the topics worked or proposed by the student themselves (model by discovery).

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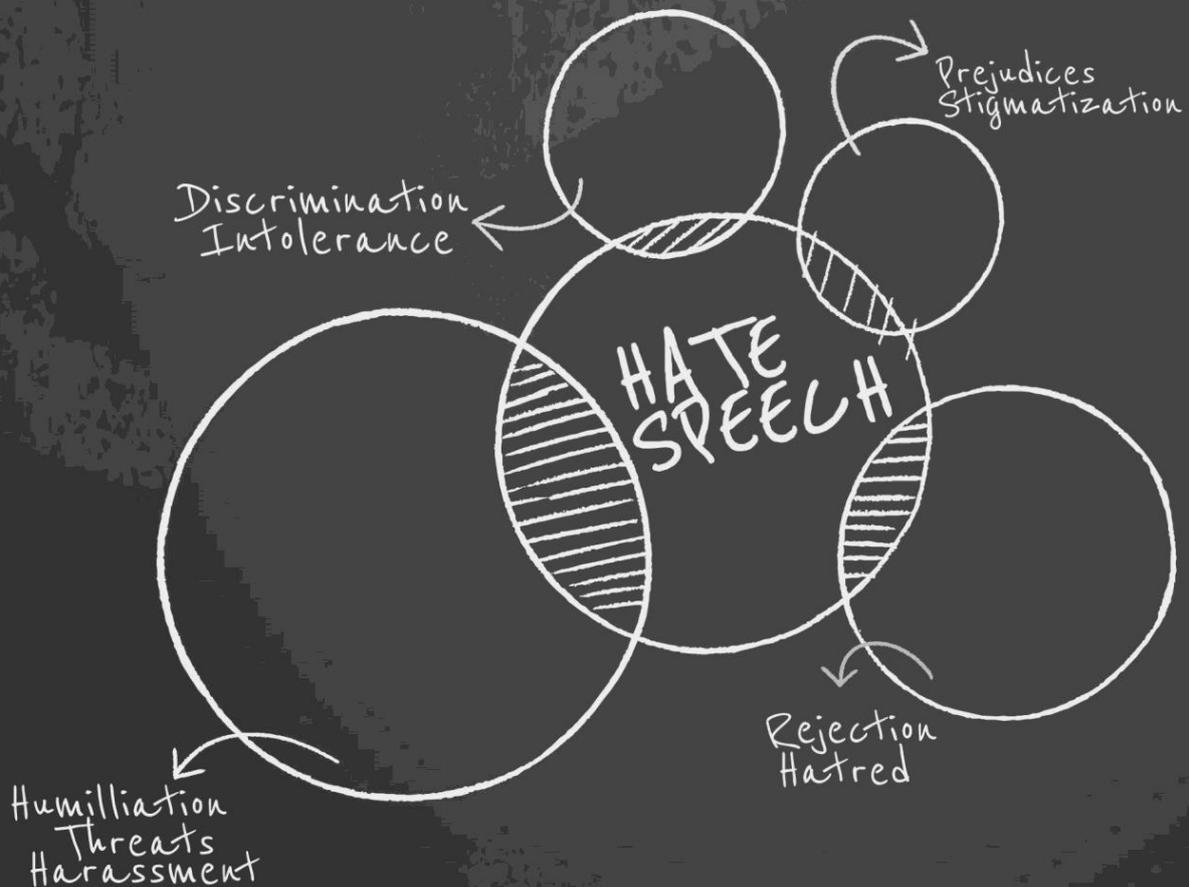


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DIDACTIC UNIT

SEXUAL DIVERSITY



DIDACTIC OBJECTIVES

This Didactic Unit has been created within the framework of the project “EDUCATIONAL INCLUSION INTO DIVERSITY, FACING SCHOOL LEAVING: Innovative methodologies to support ethnic minority students and stop hate speech in Europe” co-financed by the Erasmus+ Programme. One of the main objectives of this project is: “to fight against Hate Speech and educate to end exclusionary and racist behaviors in the classroom through educational and awareness tools for students.”

To achieve this objective, we have created this Didactic Unit for Sexual Diversity, which is part of the kit of Open Educational Resources (OERs) aimed at fighting Hate Speech and in this case specifically against homophobia, transphobia, biphobia, and LGBTQphobia.

Specifics objectives

That is why through this Didactic Unit is aimed at showing and understanding the affective-sexual and gender diversity that exists in our society, and to dismantle the existing prejudices and hate speech towards this group; thus, the following objectives will be worked on:

- Raise awareness on the discrimination suffered by LGBTQ+ people.
- Promote active citizenship in favor of affective-sexual and gender diversity.
- Identify LGBTQphobic behaviors and learn to fight them.
- Analyze stereotypes and prejudices to avoid discrimination.
- Know more about the recent historical memory of the LGBTQ+ collective

COMPETENCES

The main competences, as established by the COUNCIL RECOMMENDATION of 22 May 2018, regarding the key competences to be developed through this Didactic Unit are:¹¹

- **Proficiency in reading and writing**

Literacy is the ability to identify, understand, express, create and interpret concepts, feelings, facts, and opinions orally and in written form, through visual, sound, or audio and digital materials in different disciplines and contexts. This involves the ability to communicate and connect effectively with other people, appropriately and creatively.

- **Digital competence**

Digital competence involves the safe, critical, and responsible use of digital technologies for learning, at work, and for participation in society, as well as interaction with them. It includes information and data literacy, communication and collaboration, media literacy, digital content creation (including programming), security (including digital well-being and cybersecurity-related competencies), intellectual property issues, problem solving, and critical thinking.

- **Interpersonal skills and the ability to acquire new skills**

Personal, social, and the learning-to-learn competence is the ability to reflect on oneself, manage time and information effectively, collaborate with others constructively, maintain resilience, and manage one's own learning and career. This includes the ability to cope with uncertainty and complexity, to learn to learn, contribute to one's physical and emotional well-being, maintain physical and mental health, and be able to lead a healthy, future-oriented life, express empathy, and manage conflict in an integrative and supportive context.

¹¹ RECOMMENDATION OF THE COUNCIL OF THE EUROPEAN UNION of 22 May 2018 on key competences (2018/C 189/01).

▪ **Competence in active citizenship**

Citizen competence is the ability to act as responsible citizens and participate fully in social and civic life, based on an understanding of social, economic, legal, and political concepts and structures, as well as sustainability and world events.

▪ **Entrepreneurial competence, autonomy, and personal initiative**

Entrepreneurial competence refers to the ability to act on opportunities and ideas and transform them into values for others. It is based on creativity, critical thinking and problem solving, on having initiative, perseverance, and the ability to work collaboratively in the planning and management of projects of financial, social, or cultural value.

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METHODOLOGY

This Didactic Unit is designed to be worked on in the classrooms (formal education) of secondary education and is developed through the theoretical contents and practical activities in which different learning methods will be worked on:

- Search for information and analysis.
- Respect for the opinions of other people.
- Analysis of the information of the proposed videos.
- Establishment of relationships in equality.

Our goal through this diversity of practical methodologies is to achieve a significant learning of the contents, so it is very important to take into consideration the previous ideas of the students, to use a flexible methodology. We propose to use an abundant, individualized, and socializing methodology to enhance the participation of students. Since this project is aimed at secondary education students, we consider important the explanations of teachers, depending on the level of knowledge of the students.

Keep in mind that there is a wide diversity of students in any classroom, so make individual adaptations when necessary. In this case, education adapts to the students and not the other way around. Since the range of previous knowledge on the topic of affection-sexuality can vary greatly, as well as prejudices on it.

The key to this Didactic Unit are both the theoretical contents and the practical activities through video forums, debates, etc. We will take into account the non-formal aspects of education, to achieve an active participation of the students; our goal for this is not to be just another Didactic Unit, but for the students to be able to use this knowledge in their day-to-day life, to make schools more inclusive and free of discrimination and bullying based on affective-sexual or gender diversity.

We have used different methodological strategies: individual work, group work (small and large), the method of questions, drawings, manual work, video viewing, debates... With this methodology we want to achieve a meaningful, flexible, and interdisciplinary education.

Methodological guidelines:

- It will be adapted to the students of the classroom, incorporating any necessary changes depending on the diversity of each classroom, for individual and collective needs.
- Use a participatory, inductive and facilitating methodology.
- Generate a climate of trust and facilitate expressing feelings, emotions, or desires.
- Develop affection and empathy as a common thread in all the activities, among and with the group -from both a horizontal (students themselves) and a vertical (among teachers and students) point of view.
- Do not leave any questions unanswered; the curiosity of each student will awaken concerns, ideas and desires to know what needs to be answered.
- Balance the importance given to each individual and family reality. Each student must have their space in the context of the development of the activity.
- Respect individual rhythms and adjust group rhythms.
- Each student will be who states their own diversity. Sometimes the impatience of adults or wanting to set examples makes us point out the diversities in others; this can cause stigmatization, a negative experience, or shyness. You have to be careful.
- Use inclusive language, not sexist, not racist, not LGBTQphobic, not aporophobic, not disablist, etc. Before carrying out activities, the person who is going to direct them must have worked on the subject themselves, expose themselves to their own internalized behaviors and go through a process of awareness around these issues.

CONTENTS

1. WHAT IS DIVERSITY?

It is defined as variety, dissimilarity or difference, and also as abundance; a lot of several different things. People are diverse; diversity is a characteristic of human beings that manifests itself in different areas of life, such as culture, ethnicity, gender, functional diversity, and also affective-sexual diversity.

Diversity, whatever it is, is an opportunity to learn, develop, and enrich ourselves as people, it is essential to see them as something positive and never as something negative, since it is from where discrimination and hate speech start.

2. WHAT IS AFFECTIVE-SEXUAL AND GENDER DIVERSITY?

To answer this question it is necessary to first introduce some concepts:

- **Gender identity:**

Gender identity reflects a deep and experienced sense of the person's own gender. Everyone has a gender identity that is integral to their identity in a general sense. Gender identity may or may not be in line with the sex you were assigned at birth.

Trans women identify as female despite having been classified as male at birth. Trans men identify as male despite having been classified as female at birth. *Cisgender* is a term used to describe people whose perception of their own gender matches that assigned to them at birth. Gender identity is not the same as sexual orientation or sex characteristics. (UN, 2017)¹²

To clarify this concept, the question may be useful: What gender do you identify with? Woman, GenderQueer/ neutral/ non-binary, Male.

¹² (UN, 2017) <https://www.unfe.org/es/definiciones/>

- **Gender expression:**

Gender expression is how we express our gender through behavior and appearance. Gender expression can be masculine, feminine, androgynous, or any combination of the three. For many people, their gender expression conforms to ideas that society deems appropriate for their gender, while for others it doesn't. People whose gender expression does not conform to social norms and expectations, such as men who are perceived as "effeminate" or women considered "masculine", are often subjected to harsh punishments such as harassment and physical, sexual or psychological aggression. A person's gender expression is not always linked to their biological sex, gender identity, or sexual orientation (UN, 2017).

To clarify this concept, the question can be used: With what gender do you show yourself to others? Female, Androgynous, Male.

- **Biological sex:**

It refers to the genetic, hormonal, anatomical, and physiological characteristics on the basis of which a person is classified as male or female at birth. To clarify this concept, the question may be useful: How were you classified at birth; con female sex, intersexual, masculine?

- **Sexual orientation:**

Sexual orientation refers to a person's physical, romantic, or emotional attraction to other people. Sexual orientation is integral to the identity of the person. Gay men and lesbian women are attracted to people of the same sex. Heterosexual people are attracted to people of a sex other than their own. Bisexual people (sometimes simply "bi") are attracted to people of the same or a different sex. Sexual orientation is not related to gender identity or sex characteristics (UN, 2017). Also, asexuality would be included to designate people without a sexual tendency or inclination. This generates social discussion, but it is a reality that there are people who define themselves as asexual.

To clarify this concept, the question may be useful: What gender or genders appeal to you?

We should clarify that sexual orientation is related to our tastes and the attraction we feel for other people, and is not related to gender identity, expression, or biological sex.

Also, both gender identity, expression, biological sex, and sexual orientation are not watertight compartments with just two or three classifications (male/female/non-binary) or (heterosexual/homosexual/bisexual), but are instead continuous lines in



which for example the concept of “man” would be at an extreme, and that of “woman” in the other, while non-binary people would be in the middle, but understanding that there are people who can be placed at any point of this line.

Another important concept that should be clarified is:

- **Sexual practice (or conduct):**

Any physical practice or erotic game aimed at realizing sexual desire. There are practices linked to certain sexual orientations, but we need to clarify that there is no necessary correspondence between biological sex, sexual practices, and sexual orientation.

Heterosexual men and women, at any point in their lives, can have homosexual practices; and homosexual men and women can have heterosexual practices, without that defining them as such. On the other hand, people feel heterosexual, homosexual, or bisexual without ever having had a sexual relationship of that type.



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Once these concepts have been understood, it is easier to understand the great affective-sexual diversity that exists.

- Can a CIS woman (keeps the sex assigned at birth) be male and heterosexual? YES.
- Can a TRANS man (his gender identity does not match the one assigned at birth) be male and homosexual? YES.
- Can a NON-BINARY person classified as a female at birth be homosexual? YES.
- Can a CIS or TRANS man be a lesbian? NO: by definition, this is one of the few exceptions that exists, since a lesbian is a homosexual woman.

People are diverse, and there are people who can relate to any of the above combinations of gender identity, expression, biological sex, and sexual orientation. There is no better option: being a man, male, male and heterosexual, woman, female, female and heterosexual... than any of the other combinations. What is important is to respect diversity, which is understanding that we are all different and the same at all the same time; and in no case to further discriminatory practices or hate speech against any person due to their gender identity, expression, biological sex, or sexual orientation.

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3. WHAT DOES LGBTQ+ MEAN?

According to the European Commission's Strategy for the Equality of LGBTQ+ People 2020-2025¹³, LGBTQ+ refers to:

- **L**: Lesbians, women who are attracted to other women.
- **G**: Gays, men who are attracted to other men.
- **B**: Bisexuals, people who are attracted to either men or women.
- **T**: Trans, people whose gender identity or expression does not match what was assigned to them at birth.

¹³ Equality Union: Strategy for LGBTIQ+ Equality 2020-2025 (Brussels, 12.11.2020 COM(2020) 698 final).

- **Q**: Queer or non-binary people, whose identity does not fit into a binary classification of sexuality or gender.
- **I**: Intersex, people who were born with sex characteristics that don't fit the traditional definition of male or female sex.
- **+**: This means that the list is not exclusive, that other affective-sexual or gender diversities are included, such as asexual people, or heterosexual people (since for example many trans people are heterosexual).

4. WHAT IS LGBTQPHOBIA? DOES THE LGBTQ+ COLLECTIVE SUFFER DISCRIMINATION IN EUROPE?

LGBTQphobia is the rejection, fear, repudiation, prejudice, or discrimination towards LGBTQ+ people; this includes homophobia, transphobia, biphobia, enbyphobia, and any discrimination based on sexual orientation or gender. The following are some data on the discrimination suffered by LGBTQ+ people in Europe:

- 19% of lesbian women, gay men, and bisexuals, 35% of trans people, and 32% of intersex people have felt discriminated against at work in the last year.
- 46% of LGBTQ+ people never openly express to medical staff or healthcare providers that they are LGBTQ+.
- 51% of intersex people, 48% of trans people, 35% of lesbian women, and 31% of gay men live in households struggling to make ends meet.

Discrimination affects LGBTQ+ people at all stages of their lives: from an early age, LGBTQ+ children and young people, and from LGBTQ+ or *rainbow families* (one of its members being an LGBTQ+ person) are often stigmatized and end up becoming targets of discrimination and harassment, which affects their educational performance and employment prospects, their daily lives, and their personal and family well-being.

In the workplace, LGBTQ+ people continue to face discrimination in the hiring process, in the workplace, and at the end of their professional career, contrary to what EU legislation establishes in this regard. From the beginning, many struggle to find fair and stable jobs, which usually increases the risk of poverty, social exclusion, and

homelessness. Also, as recent research points out, trans people face additional barriers to access the labor market.

Homelessness rates among LGBTQ+ people are high too. Expulsion from the family home and discrimination in accessing housing are the main factors that lead people to homelessness, and this is especially true in the case of LGBTQ+ youth. An estimated 25% to 40% of homeless youth are LGBTQ+.

Discrimination on the basis of sexual orientation, gender identity or expression, and sex characteristics can also significantly affect the physical, mental, sexual health, and well-being of LGBTQ+ people. According to EU research, there are large inequalities in health between the LGBTQ+ community and the population as a whole. On the other hand, LGBTQ+ people are often reluctant to seek healthcare because they have already experienced or fear experiencing hostile reactions from healthcare professionals, and still find it difficult to access quality and affordable medicines and care, including social and community care. Those with disabilities, the elderly, migrants, or those from an ethnic or religious minority face situations of particular vulnerability to discrimination, and the COVID-19 crisis has only increased that vulnerability¹⁴.

5. BRIEF HISTORY OF THE LGBTQ+ MOVEMENT

Homosexuality is a natural fact in humans, as it is among many other animals. In fact, more than 1500 different species practice it¹⁵. The position toward homosexuality or gender transgression has been and is different in diverse human cultures and civilizations.

In ancient Sumer, homosexuality had a positive connotation, as in Babylonian culture, where for example the priests of the goddess Inanna were bisexual and transgender. However in Assyrian culture, also in Mesopotamia, male homosexuality was legally condemned while female homosexuality was protected by law and even lesbian women could take wives. There is no unanimity on the consideration of homosexuality in ancient Egypt, but given the scarcity of existing references it seems that it was not a phenomenon especially persecuted or condemned.

¹⁴ Equality Union: Strategy for Equality of People LGTBIQ+ 2020-2025, (Brussels, 12.11.2020 COM(2020) 698 final).

¹⁵ [1500 animals species practice homosexuality.](#)

In ancient China, medieval Japan, or pre-colonial India, male and female homosexuality were not persecuted, on the contrary, there are many examples of their extension and acceptance; however, official Confucianism ended up questioning the “disorderly” sexual behaviors that contradicted the traditional family. The arrival of the European colonizers and their homophobic values changed the perception of those cultures.

In pre-Columbian America, different tribes had a positive attitude towards homosexuality, especially among the Mapuche or in North America, where people with “two spirits” were held in high regard.

In ancient Greece, aristocratic pederasty was part of the education of teenagers. There are many examples of homosexual relations in classical mythology, as well as their extension and acceptance even in spaces as specific as the military, in cities like Sparta or Thebes, where the legendary sacred battalion, only defeated once by the Macedonian troops of Philip II and Alexander the Great, was composed of couples of men.

Among Celts or the Vikings, homosexuality was considered a perfectly acceptable behavior, and was a practice often common among warriors.

In ancient Rome, homosexuality was also not punished, and was considered a private matter; however, there was a negative consideration based on the sexual role: men who had a passive position in sex were deemed negatively, precisely because they adopted a female role, which was seen as inferior. Examples of important emperors who had male lovers are well known, and in no case it questioned their virility or their military and command capabilities.

However, the negative and sinful consideration of homosexuality gradually grew and spread since the advent of Christianity. During the Middle Ages it was common to burn alive people accused of sodomy or transgressing gender norms; western legal texts condemned homosexuality and gender-transgressive behaviors, which became a crime; and the scientific world also considered these behaviors as typified diseases.

It was not until the second half of the 20th century that the criminal and pathological nature of homosexuality began to be questioned. In recent history, the term LGBT was probably first used to refer to student activists who went out to these struggles mainly in Europe and the United States during the 1960s, although there are different versions about the first time it was used, and also about who was the first person to use it.

The LGBTQ+ movement, which fights against the discrimination against the collective (lesbians, gays, bisexuals, transsexuals, and other groups like intersex, pansexual, asexual, polyamorous...), began in the West and was settled in the history books with

the famous Stonewall riots in the US. Since then, these are the main milestones that marked the history of the movement:



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- **1969, STONEWALL RIOTS:**

The events in Greenwich Village in protest of the police harassment of New York's gay community were a turning point in the fight for the civil rights of homosexuals around the world. This happened on June 28 1969, in reaction to a police raid on a queer bar, the Stonewall Inn, extending to adjacent streets for three days. It was the first time the homosexual community clashed forcefully against the police. A year later, this event was remembered with the first LGBTQ+ pride march.

- **1970, SPANISH LIBERATION MOVEMENT:**

Mir Bellgai (pseudonym of Francesc Francino) and Roger de Gaimon (Armand de Fluvià) clandestinely created in Barcelona the Spanish Homosexual Liberation Movement (MELH), the first association for the defense of gay rights in Spain. That same year, in August, Spain approved the law on dangerousness and social rehabilitation, which set penalties of five years in prison or psychiatric internment for homosexuals, replacing the previous "law on the lazy and thuggish".

- **1978, THE RAINBOW FLAG:**

The Pride symbol was designed by artist and activist Gilbert Baker. He waved it for the first time at the San Francisco Festival in July. It originally had eight stripes: pink (sexuality), red (life), orange (health), yellow (sunlight), green (nature), turquoise (magic/art), blue (serenity), and violet (spirit). Over time, the pink and turquoise stripe have disappeared.

- **1990, HOMOSEXUALITY NO LONGER CONSIDERED A MENTAL ILLNESSES:**

Only in May 17, 1990 was homosexuality removed from the World Health Organization's (WHO) list of mental illnesses.

- **1994, ATHLETE GREG LOUGANIS COMES OUT:**

Californian jumper and medal winner at Los Angeles (1984) and Seoul (1988) Olympics Greg Louganis declared himself homosexual and HIV-positive. Nine years earlier, another symbol of Hollywood masculinity, Rock Hudson, had done the same. In 1998, singer George Michael also came out after being arrested for lewd acts at a Beverly Hills public urinal. Singer Ricky Martin did the same in 2010, with a letter to the media saying: "Today I accept my homosexuality as a gift that gives me life."

- **2005, SPAIN LEGALIZES GAY MARRIAGE:**

On July 2, 2005, Law 13/2005 was published, allowing same-sex marriage. Spain was the third country in the world to legalize marriage equality (with only Netherlands in 1998 and Belgium in 2003 prior). It is surprising that, in the country where this movement began -the US- homosexuality was not decriminalized at the federal level until 2003, with the state of New York doing it even in 2011.

- **2017, STILL ILLEGAL IN A THIRD OF THE WORLD'S COUNTRIES:**

According to the International Gay and Lesbian Association (ILGA) in its latest 2020 report, still 69 countries in the world consider homosexuality as a crime, being punishable by prison sentences or even death in eleven of them. On the other hand, there are already 28 countries that recognize equal marriage, and in 34 some form of civil union between people of the same sex is recognized. There are 156 countries with rules against LGBTQphobia, and in some of them, the incitement to hatred, discrimination, or violence based on sexual orientation are criminalized. However, almost 40% of the world's population still lives in countries where homosexuality is persecuted.

Progress towards a world free of LGBTQphobia is not linear. In Russia, considering marriage only strictly as the union of a man and a woman has recently been constitutionalized. In 42 countries there is no freedom of expression for the LGBTQ+



community, or to talk about other sexual tendencies. Far-right political movements that promote hatred towards the collective are trying to roll back the rights already achieved. A good example of this is that, on June 15, 2021, the Hungarian Parliament approved an anti- LGBTQ+ law, being the amendment of an earlier law of 1997 on child protection. Among other things, this law bans talking about sexual and gender diversity in schools, so to children under 18 years old, since it considers it to promote homosexuality -or gender dissent in the case of trans people-.

Lastly, a brief note should be made on LGBTQ+ rights and their history in education:

In the past, the issue of sexuality was an activity that educational institutions preferred to characterize as part of the training in principles and values of the family environment. School sexual orientation as an academic area of study was assumed only at the end of the twentieth century, aimed at the prevention of early pregnancy. Nowadays, and thanks to the achievements of the LGBTQ+ movement and its history, the contents of this area of knowledge include sexual diversity.

Although it is not common for sex education courses to show LGBTQ+ programs and their summarized history, they teach about the initiatives of gay rights movements and sexual diversity.

6. WHAT IS THE EUROPEAN COMMISSION'S STRATEGY FOR LGBTQ+ EQUALITY 2020-2025?

Affective-sexual and gender diversity is not an opinion, a theory, or an ideology, but a reality included in the different European laws and regulations. The reality of LGBTQ+ rights in Europe is very different depending on each country, since there are still some of them in Europe that don't recognize LGBTQ+ rights, and even create laws discriminating against them, as is the case of Hungary or Poland.

Also, in almost all European countries there are far-right political parties that defend hate speech towards the LGBTQ+ collective, as well as towards other minority groups like migrants. It is very important that this speech based on hoaxes, prejudices, and fake news does not continue to penetrate European society, since in addition to going against human rights, it goes against all European regulations that defend the equality of European citizens regardless of their gender, sex, sexual orientation, origin, ethnicity, etc.

Thus, the main objective of the Strategy for the Equality of LGBTQ+ People is to promote diversity in the European Union. The European Commission has a vision of a European Union in which diversity is celebrated as part of our collective wealth. A Union in which we can all be as we are and love whom we love. Within the EU, all LGBTQ+ people must feel safe, enjoy equal opportunities, and participate fully and equally in society.

The European Commission intensifies action to promote a Union of equality for all by adopting the first EU strategy for LGBTQ+ equality, which sets a series of key objectives around four pillars, to be achieved by 2025:

1. Addressing discrimination against LGBTQ+ people:

- Enforce and improve legal protection against discrimination.
- Promote inclusion and diversity at work.
- Fight inequality in education, health, culture, and sport.
- Defend the rights of LGBTQ+ people seeking international protection.

2. Ensuring the safety of LGBTQ+ people:

- Strengthen the legal protection of LGBTQ+ people against hate crimes, hate speech, and violence.
- Strengthen measures to combat disinformation and online hate speech against LGBTQ+ people.
- Notification of hate crimes against LGBTQ+ people and exchange of best practices.
- Protection and promotion of the physical and mental health of LGBTQ+ people.

3. Creating inclusive societies for LGBTQ+ people:

- Guarantee the rights of LGBTQ+ people in cross-border situations.
- Improve the legal protection of rainbow families in cross-border situations.
- Improve the recognition of transgender and non-binary people, and intersex people.
- Foster an enabling environment for civil society.

4. Leading the call for LGBTQ+ equality around the world:

- ▶ Strengthen the EU's dialogue on issues of interest to LGBTQ+ people in all their external relations.





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Lastly, some examples of relevant testimonies and opinions on this Strategy for the Equality of LGBTQ+ People 2020-2025 are worth highlighting:

- Ursula von der Leyen, President of the European Commission, at the 2020 State of the Union debate: *“I will not rest when it comes to building a Union of equality. A Union in which we can all be as we are and love whom we love, without fear of recrimination or discrimination. Because being yourself is not a matter of ideology. It’s your identity. And no one can ever take it from you.”*
- Intersex person, 35 years old, resident in Sweden: *“I am proud to be an intersex person. It is a matter of time before everyone has heard that and understood that biological sex is not binary. It will take longer for people to accept that everyone is free to choose how they identify.”*
- Gay male, 28, living in Germany: *“I was attacked on my street corner by a group of men, just because I was walking hand in hand with my partner at the time.”*
- Slovak-Romanian couple, two children, resident in Belgium: *“My wife and I are lucky to enjoy life with our two children as a recognized family in Belgium. However, as soon as we cross the border to return to our home countries, we are no longer a family. This worries us all the time. If something happened to me, my wife would have a very difficult time invoking her right to our children.”*



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ACTIVITIES

ACTIVITY 1: THERE ARE ALSO LGBTQ+ PEOPLE IN YOUR SCHOOL

Material: Cardboard, a large sheet.

Time: 45 minutes approximately.

Groupings: Small group, large group.

Educational level: Secondary Education.

Activity description:

Write on the large board/cardboard:

- Are there LGBTQ+ people in our school?
- What can we do so that LGBTQ+ people feel free regardless of their gender identity or affective-sexual preference?

Organize a small group discussion and appoint a spokesperson who will share the ideas with the rest of the classroom. These ideas can be collected on the board/cardboard and discuss with the group whether they are viable, achievable, and able to answer to their objectives.

ACTIVITY 2: LONG LIVE SEXUAL FREEDOM!

Material: Cardboard, large sheet.
Time: 1h 30min approximately.
Groupings: Small group, large group.
Educational level: Secondary Education.

Activity description:

Take the ideas raised in the previous activity around making the LGBTQ+ people of your school feel free. The main objective of this activity will be to work in favor of sexual and gender affective freedom, and it can be carried out in different ways: through pictures, *collage*, drawings... It can also be done at school level, or by several groups at once, so you can coordinate a joint exhibition.

This mural of pictures, drawings, etc., will represent the affective-sexual and gender diversity that exists as a positive value. You can also carry out some of the projects or ideas raised in the previous activity.

ACTIVITY 3: FEDERICO GARCIA LORCA.

Material: Internet access, library, etc.
Time: 45 minutes approximately.
Groupings: Small group, large group.
Educational level: Secondary Education.

Activity description:

Ask your classroom if they know F. García Lorca. Ask them to seek information about his life, his work, and the cause of his murder. Then, open a debate -of small groups or the whole classroom- in which the students show and discuss what they have found out and opinions to the rest.

ACTIVITY 4: LGBTQ+ ENTITIES, ASSOCIATIONS AND GROUPS

Material: Cardboard, large sheet...

Time: 2h approximately.

Groupings: The whole classroom.

Educational level: Secondary Education.

Activity description:

Ask the students if they know of any LGBTQ+ groups in their city or region. Suggest the possibility of inviting one or more people from these groups to share their initiatives with them, and give them the opportunity to ask them questions. Prepare the questions before the visit.

ACTIVITY 5: HISTORICAL MEMORY OF THE LGBTQ+ COMMUNITY

Material: Cardboard, large sheet, internet connection.

Time: 1h approximately.

Groupings: Small group, large group.

Educational level: Secondary Education.

Activity description:

Ask the students to seek information on these two laws: Law on the lazy and thuggish (“*vagos y maleantes*”) and the Law on dangerousness and social rehabilitation. Next, ask if there is any specific law that collects the rights of the LGBTQ+ community in your region. Then, open a debate on what their opinion of each of these laws is, and how they have evolved over time.

ACTIVITY 6: HISTORICAL MEMORY AND GENDER PERSPECTIVE

Material: Internet connection, video player.

Time: 40 minutes approximately.

Groupings: Small group, large group.

Educational level: Secondary Education.

Activity description:

This activity will make a special mention of the situation experienced by women. Start by watching the video:

[*Memory and sexuality of women under Francoism. \(7'41"\) - YouTube*](#)

(set subtitles to English)

Since the coup d'état of July 1936, Francisco Franco's dictatorial system denied the existence of women's sexuality outside of procreation and the role of mother and wife assigned by national-Catholicism. Raquel Osborne, professor of Sociology at UNED, has been coordinating, for more than two years, a multidisciplinary research project on female sexuality under the Franco regime from a gender perspective.

After watching the video, hold an open debate about the feelings it causes, which is the most striking thing.

ACTIVITY 7: WHAT IS LGBTQ-PHOBIC BULLYING?

Material: Cardboard, cards.

Time: 2 hours approximately.

Groupings: Small group, large group.

Educational level: Secondary Education.

Activity description:

Explain the students what LGBTQphobic bullying is, consisting of the harassment exercised towards a person because of their sexual orientation, both true or not, or because of their gender identity. Emphasize that it is not just the harassment towards the homosexual, bisexual, or transsexual person but also to anyone who does not have heteronormative or mainstream gender behavior (boys who are “not masculine enough” or girls who are “not feminine enough”), so actually heterosexual people can also suffer this type of bullying.

Next, ask the students to think and collect on a card, anonymously, words they have heard inside and outside the school that are used to refer to LGBTQ+ people or those with non-mainstream gender behaviors. On the other hand, ask them to write down situations where they perceived unequal treatment or discrimination on these grounds.

Photo by [Jerry Zhang](#) in [Unsplash](#)



Since those words and actions have negative connotations, the students will be able to internalize that these types of violence is what makes up LGBTQphobic bullying.

Then, collect the cards, shuffle them, and distribute them randomly among the students. One by one they will write down on the board each of the words and attitudes they have on the cards that have. Then read them all as a summary.

Lastly, explain the students the psychological effects of these words and actions on the development of a homosexual, transsexual, or bisexual teenager who becomes exposed to this type of attack, and explain why LGBTQphobic language and attitudes favor an environment that allows discrimination and violence to grow more and more, so it must be avoided and reported to teachers.



Photo by [Alexander Grey](#) in [Unsplash](#)

ACTIVITY 8: WHAT ARE GENDER EXPRESSION, GENDER IDENTITY, AND SEXUAL ORIENTATION?

Material: Cardboard, “post-its”.

Time: 1 hour 30min approximately.

Groupings: Small group, large group.

Educational level: Secondary Education.

Activity description:

This dynamic is aimed at clarifying concepts related to sexuality, gender expression, gender identity, and sexual orientation. Ignoring or not correctly understanding these concepts leads to encouraging prejudices and creates false myths that stigmatize and

negatively impact LGBTQ+ persons. It is very important to separate aspects that belong to different levels and that are often thought to be related.

Create a climate of trust in the classroom through communication and dialogue, where doubts about sexuality can be resolved. To do this, divide the whiteboard into three columns: gender expression, gender identity, and sexual orientation. Next, divide the students into groups of 5 and give them 5 post-its with different concepts that refer to each of the fields written on the board or panel (male, female, masculine, feminine, non-binary, androgynous, heterosexual, gay, lesbian, bisexual, transsexual, intersex...).

Then, open a debate among the members of each group and choose in which columns they will place each of the post-its. Once this is done, each group will explain why they have placed each post-it in each column. Explain and define each of the concepts used in the dynamics and they have been placed in the correct column.

ACTIVITY 9: TRUE OR FALSE?

Material: Large cardboard.

Time: 2 hours approximately.

Groupings: Small group, large group.

Educational level: Secondary Education.

Activity description:

Below are 20 statements or questions related to the main prejudices towards LGBTQ+ people prepared by the AIDS STUDI Association. Write them on the board, and hold a raised-hand vote on whether students believe each one is true or false. Appoint a representative for each faction (true or false) of each statement, and ask them to explain their opinion, opening a brief debate with the explanations also shown below.

1. Gays like all men and lesbians like all women.

This is the stereotype that gay people are more promiscuous, that they only care about sex, etc. Sexual attraction is given by certain physical, psychological, and affective characteristics, so a homosexual person will not be attracted to all people of the same sex, but only to some of them who meet certain characteristics that attract them.

2. Gays want to be women and lesbians want to be men.

Sexual preference (also called sexual choice or orientation) matches the direction of sexual attraction and desire, while gender identity refers to the gender people feel they match, and how they want to be seen (in most cases male or female, although not always). These two independent variables can be combined in every possible way. There is also the stereotype that lesbians adopt masculine attitudes and behaviors (how they act, in their appearance...) or that gays have feminine behaviors or attitudes.

3. Homosexuality is a deviation.

Behind this statement is the idea that there is only one “right” sexuality, and the rest are wrong, as if all people were the same and we all had to like the same things. Each person has their own tastes in a lot of fields, and sex is just another one that makes up our personality. Each person’s sexuality is unique, and something that must be respected from a rights perspective.

4. When a person is homosexual, it shows.

This stereotype states that certain ways of dressing or appearance are linked to being gay or lesbian: women with a masculine style or men with a feminine style, for example. But sexual preference is just who you are attracted to, and it is not related to gender nor a particular style or way of life. On the other hand, there are many ways to live the fact of being homosexual, both through appearance and attitudes, lifestyle... It is not important whether it is “more or less noticeable”, but for each person to have their experience and way of manifesting it. By making known and bringing together the diversity of existing homosexuality, we will favor attitudes of respect towards them.

5. If someone calls me gay or lesbian, I consider that they have disrespected me.

It is important to differentiate between identity and insult. If we assume a framework of sexual rights and freedoms, every possibility has the same value, there are no better or worse ones. It is also important to know that often, “gay” or “lesbian” (or faggot, dyke...) are used with the intention of insulting and making someone feel bad (regardless of their sexual preference). It is logical to feel bad if that was the intention of the speaker, but we should remember that “words from foolish mouths should not hurt”.

6. There are more gay men than lesbian women.

This stereotype comes from gay men having more visibility than lesbian women (in the media, in “gay neighborhoods”, etc.), but it does not mean that there are more. Another factor that affects this perception is the stereotype that assumes that men are more sexual (to express desire, show it, show they own their sexuality) and women are more



affective (with no desire or initiative, their sexuality being more focused on pleasing than on their own pleasure, etc.).

7. You are homosexual if you have sexual fantasies with people of your same sex.

Sexual preference has to do with physical, romantic, or affective attraction. Not all fantasies need to materialize in reality. The same as having fantasies with people of your sex does not make you homosexual, having them with people of the opposite sex does not make you heterosexual either.

8. There are a lot of bisexuals and homosexuals nowadays because it is a trend.

It's true that this reality is becoming increasingly visible, but in no case it is a trend. Something even more trendy would still be heterosexuality. Do you think there are more heterosexuals than homosexuals because heterosexuality is trendier, and for example Disney does a lot of publicity of it? In any case, there being situations that allow more and more people to choose how they want to live their sexuality is good news.

9. Gay people are lewd.

What does it mean to be lewd? Do you see differences between wanting to have a lot of sex with the same person or with many? Are there sexual practices that you see as lewder than others? Do you think there are better or worse practices? Or do you care more about how to do it (with consent, respect, protection...)? Are all gays the same? Are all heterosexuals the same?

10. If a man likes anal sex, he is gay.

The anus is an area of great sexual sensitivity, both in men and women, due to a physiological reason: it has many nerve endings. That does not mean that everyone likes to explore it, and it is equally Ok to do it or not. A sexual practice is everything we do with our body to obtain and / or give pleasure, and each and every one can and must be allowed to decide which ones they like and which ones they do not. No one has to do anything they don't want. Sexual practices do not show who we like, but what we like. There are many gay guys who don't like anal sex, and many straight guys who do.

11. Lesbians hate men.

It is interesting to talk about what this question generates in men in general, when they aren't the object of desire. The lesbians shown in porn are represented as objects for male pleasure (always available for pleasure, of the viewer, of someone that appears suddenly...). That is not reality; lesbians are not "waiting for a real man to arrive", but



they also don't hate men, they just don't desire them. It may be interesting to think about what patterns of insecurity make people feel hated if they are not desired.

12. Bisexuals don't actually know what they like.

Bisexual people may be attracted to both men and women in a sexual and affective way. That's not to say they are attracted to all men and women. Everyone's sexuality and desire change throughout life. A bisexual person's preference may change over time, as may a heterosexual person's, and that's not to say that they don't know what they like.

13. Guys with a lot of female friends are gay.

This stereotype doesn't consider that what a person likes to do, their hobbies, have nothing to do with who they feel attracted to sex-consciously. There are gay guys with a lot of female friends and straight guys with a lot of female friends. There are gay guys with only male friends, and there are guys with a lot of female friends that just don't want to have a label. There is every imaginable possibility because, as we already know, each person is unique and special also regarding sexuality and interpersonal relationships.

14. My friend is homosexual, I don't care. It doesn't affect me.

The goal of this statement is to explore how prejudices change when stories are closer to us; some empathize more and some less. Sometimes affection makes people accept situations, even if they seem strange to them but, on the other hand, sometimes closeness makes people feel challenged or questioned by the sexual preference of people close to them. For example: "If my best friend is gay and we walk together, people are going to think I am too..." You will have to choose what matters more to you: what people think or your friend thinks.

15. I consider that the "natural/normal" thing is to have sex with people of your opposite sex.

In sexuality, there is no "normal" and "abnormal", but a very wide diversity of legitimate possibilities as long as all participants agree (as long as there is consent). The idea of "natural" and "unnatural" is very old, and it comes from the idea that sex is only for reproduction, not for pleasure, not for communication, not for well-being, not for intimacy... From that point of view, there are very few people who have sex just to procreate (with no pleasure, no communication, no well-being...), so also very few people follow that "naturalness/normality". It would also be necessary to question whether this "normality" is desirable.

16. There is still a "man" and a "woman" in a homosexual relationship.

What does it mean to be a man? And a woman? In sex, this statement is based on an idea focused only on penetration of the penis into a vagina, and implies that this is everyone's main practice in, and everyone imitates it always with these two roles. Actually, penetration (vaginal or anal) is just one practice, but not the only nor the most important one, nor the most pleasurable one (even among straight people). There is a great diversity of possible practices, which do not have to conform to the classic roles of man and woman.

17. Transgender men¹⁶ like women.

Some transgender men who do, and others don't. Trans* people¹⁷ identify with a gender other than what they were assigned at birth. How each person identifies themselves (often as man or woman, but not always) is called gender identity. Who you are attracted to sexually, affectively, and/or romantically is a different thing. All of these attractions (together or separately) are called sexual preference. Thus, there are gay, lesbian, heterosexual, bisexual, plurisexual¹⁸, asexual¹⁹, etc. persons, and all combinations between identities and preferences are possible (except, by definition, lesbian men. Gay women is a used term used, especially in Anglo-Saxon cultures, to refer to lesbians.)

18. Transgender women like men.

The same explanation as in the previous section.

19. Transsexual persons don't know who they are.

A transgender persons identify with a gender other than what they were assigned at birth. This persistent feeling of identifying with another gender makes them acknowledge that they are transsexual, and they decide to tell who they trust, asking those people to call them by a new name (or not) and start making body changes (or

¹⁶ A person born with genitalia that are attributed to women and who identifies with the male gender.

¹⁷ The term is used trans* as an umbrella category to encompass many identities that involve transits or gender transgressions: transsexual, transvestite, drag-king/queen, genderqueer, agender, etc. People who are not trans* are called cis or cisgender people.

¹⁸ People who understand that there are more than two possible genders and are attracted to several different gender expressions, it is also called pansexual or may be included in non-binary bisexuality.

¹⁹ People who do not feel sexual attraction.

not). These changes are called “transition” and, as in sexuality, in this processes each person is unique and has their own needs and desires, with no one way to do it. Likewise, these processes strongly confront social norms and require a high degree of courage. Thus, people who decide to transition have thought about it a lot, and they precisely decide to do it because they are not confused, they know exactly who they are.

20. It's easy to tell if a person is transgender because it shows.

There are Trans* people who are often identified as such, by height, tones of voice, etc., especially at the first stages of the transition, but there are also many Trans* persons who aren't identified as such (it doesn't show). There are also CIS people who don't particularly fit the physical stereotype of male and female, and who are read as Trans* people and not be one.

Photo by [Jakayla Toney](#) in [Unsplash](#)



ACTIVITY 10: FAMILY DIVERSITY

Material: Pictures of people of different ages, continuous paper and glue.

Time: 2 hours approximately.

Groupings: Small group, large group.

Educational level: Secondary Education.

Activity description:

This activity is based on the Guide “Neither ogres nor princesses” is a guide for affective sexual education in ESO published by the Ministry of Health and Health Services of Asturias. The main objective of the activity is for students to recognize that there are different types of families and that all of them are valid families. The activity allows to investigate all possible family structures: traditional, single-parent, homoparental, adoptive, of separated or divorced parents, reconstituted, multiethnic, numerous, minors living in reception centers, adults without children, etc.

To carry out the activity, ask the students to bring images of people of different ages (children, young people, adults, and the elderly). Then place a continuous strip of paper on the wall, previously divided into squares. The students place pictures in a square until they complete a family; they name its type and continue with the next one, but it must be different from the previous ones. When finished, open a debate with the students on different family structures. Did they already know them? Is any of them not a valid family? Why?

EVALUATION

To carry out the evaluation, analyze students' responses, positions, freedom of speech, peer pressure, coherence... both from the theoretical contents and basic definitions and throughout the development of the activities. Also carry out an evaluation of the Didactic Unit itself by the students, using the questions below.

This evaluation will also detect possible cases of LGBTQphobia in the classroom, as well as prevent, detect, and solve possible cases of homophobic or transphobic bullying. Analyze the evaluation of the activities carried out, if they have worked as we expected, and if the time spent was adequate. Collect the degree of satisfaction of the students.

All this information is useful; if necessary, modify the approach or sequencing in subsequent uses of the unit.

Evaluation criteria:

- The student is are aware of the importance of the topic.
- He/she feels comfortable talking about affective-sexual diversity.
- He/she aware of the discrimination, past and present, suffered by the LGBTQ+ collective.
- He/she has participated in the activities with respect.
- Evaluation techniques: observation, collection of materials, survey.

Evaluation tools:

- Daily monitoring of the degree of participation and involvement.
- Work done.
- Results of the activities.

Evaluation of the students:

- What they liked more and what less, and the reason for it.
- How they have felt.
- What they have learned.
- What surprised them.
- What didn't work / wasn't interesting.

Also carry out the evaluation of the Didactic Unit by the students themselves using the questions below, in groups and individually:

1. What did you find interesting in the Didactic Unit?
2. What did you like the most? And what less?
3. What have you learned from this Unit?
4. Do you think the topics studied here are important?
5. Do you think we should add or remove something?

Responses can be anonymous or nominal. Once the answers are collected, we can repeat the same questions to be worked on in groups, so that they can share their impressions.

Lastly, optionally, the completion of a final work by the students is proposed, developing one of the topics worked on or proposed by the student (model by discovery).

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- Short guide for mothers and fathers who want to understand. <http://www.familiasporladiversidad.es>

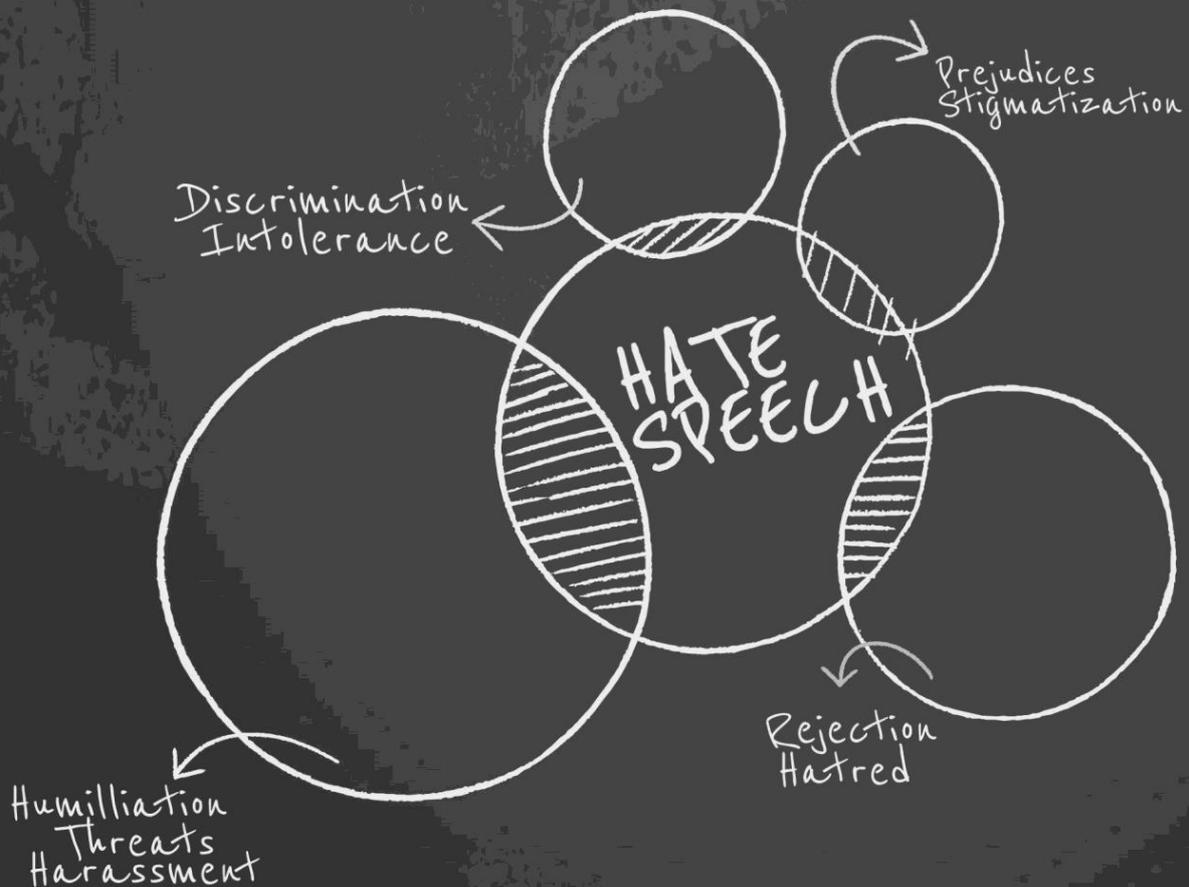


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of the European Union



DIDACTIC UNIT

CULTURAL DIVERSITY



DIDACTIC OBJECTIVES

This Didactic Unit has been created within the framework of the project “*EDUCATIONAL INCLUSION INTO DIVERSITY, FACING EARLY SCHOOL LEAVING: Innovative methodologies to support ethnic minority students and stop Hate Speech in Europe*” co-financed by the Erasmus+ Programme. One of the main objectives of this project is: “to fight against Hate Speech and educate to end exclusionary and racist behaviors in the classroom through educational and awareness tools for students.”

And it is precisely to achieve this objective that this Didactic Unit for Cultural Diversity was created, which is part of the kit of Open Educational Resources (OERs) aimed at fighting Hate Speech, and in this case specifically against racism, romaphobia, islamophobia, and antisemitism.

Specific objectives

That is why through this Didactic Unit the following specific objectives are expected to be achieved:

- Identify the parameters of racism and its evolution throughout history.
- Identify romaphobia, islamophobia, antisemitism, and the hate speeches linked to them.
- Analyze the variables that constitute the speech of the new racism.
- Approach intercultural education from an anti-racist perspective.
- Understand how prejudices and stereotypes are formed and how they influence discriminatory behaviors.

COMPETENCES

In this Didactic Unit, the following key competences will be mainly worked on:

- **Linguistic communication**

Express opinions, facts, feelings, and emotions in an organized and understandable way in different situations. Communicate opinions and feelings orally and in writing. Interpret, value and express appropriately. Use the language appropriate to the activity and the medium used.

- **Mathematical competence and basic competences in science and technology**

Recognize the importance of responsibility in the use of technology. Apply ethical criteria in the use of technology.

- **Digital competence**

Use ICTs as a means of work and knowledge, in learning and real-life situations. Use different digital tools and applications as a means of work and exposure.

- **Learning to learn**

Apply strategies to improve creative, critical, emotional, interdependent thinking... Argue your opinion on the different data, texts, or information. Consciously follow the learning steps and assess the results. Conduct an argued self-assessment of your own learning.

- **Social and civic competence**

Develop the capability for dialogue with others in situations of coexistence and work, and for the resolution of conflicts. Listen and take into account the opinions of peers. Show willingness for active participation. Assume your functions in the group responsibly.

- **Initiative and entrepreneurship**

Manage the work of the group coordinating tasks and times. Plan the work of the group by distributing responsibilities and roles.

- **Awareness and cultural expressions**

Recognize the beauty of artistic expressions in everyday life and make works and presentations with aesthetic sense. Use different means of artistic expression taking care of aesthetics in its own or group productions.

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METHODOLOGY

In this Didactic Unit, a participatory, active, group, and experiential methodology has been used. It is important that the teacher or teachers who want to participate in the implementation of this Didactic Unit know the materials that we provide in the Cultural Diversity kit (posters, surveys, videos, activities, etc.), so they can adjust them to the peculiarities of the group.

The sessions will be carried out following the methodology for social transformation: “see - judge - act” that allows students to know, reflect, and take sides in different situations analyzing the causes that generate them and then put them into practice in their environment through different actions of what they have learned.

In addition to learning content, young people train competency skills such as creativity or critical thinking, for which we use cooperative learning, visible thinking, and research-inquiry strategies. In short, the students are provided with the knowledge and tools to be able to approach reality and understand it, analyze it critically, and subsequently position themselves and involve themselves in actions that promote a global citizenship committed to respecting Human Rights.

Methodological guidelines:

- It will be adapted to the students of the classroom, incorporating those necessary changes depending on the diversity of each classroom, individual, and collective needs.
- It will be implemented through a participatory, inductive, and facilitating methodology.
- Generate a climate of trust and facilitate the expression of feelings, emotions or desires.
- Develop affection and empathy as a common thread in the activities with the group, both from a horizontal point of view (between students themselves), and vertically (affection of the adult towards the students and from the students towards the adult).
- Not leaving any questions unanswered. The curiosity of each student sparks concerns, ideas, and desires to know what needs to be answered.

- Balance the importance given to each individual and family reality. Each student must have their space in the context of the development of the activity.
- Respect individual rhythms and adjust group rhythms.
- Each student will be who states their own diversity. Sometimes the impatience of adults or wanting to set examples makes us point out the diversities in others; this can cause stigmatization, a negative experience, or shyness. You have to be careful.
- Use inclusive language, not sexist, not racist, not LGBTQphobic, not aporophobic, not disablist, etc. Before carrying out activities, the person who is going to direct them must have worked on the subject themselves, expose themselves to their own internalized behaviors and go through a process of awareness around these issues.

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CONTENTS

1. A BRIEF HISTORY OF INTERCULTURAL AND ANTI-RACIST EDUCATION.

To talk about intercultural education, we must first recognize that there is multiculturalism, and that where diversity exists there is usually conflict. In recent history, and even today, violent situations occur when the concept of race is what determines power relations.

This was understood by the precursors of anti-racist education, whose origin we find in the United States at the end of the 19th century, and which spread after WWII throughout Europe. Remember that the abolition of slavery, in the early 19th century, did not imply the equalization of civil and political rights for the entire US citizenry. The heavy economic losses that meant for the landowners to have to do without a free and numerous labor force generated a powerful racist movement, supported by pseudo-scientific theories on the superiority of some races over others. Thus, a rigid bipolar hierarchy was maintained, allowing imperialist domination and capitalist exploitation²⁰.

These theories about racial superiority were defended until well into the 20th century, and they even exist as a minority today. They had their apogee in 1940's Europe, marked by Italian fascism, Spanish Francoism, Hitler's Nazism, and the Second World War.

As a reaction to American racist theories, African American intellectuals advocated a movement to disseminate African history and culture, which would be known in the 40s and 50s as a current of Intergroup Education, whose main objective was to use ethnic content to fight against the prejudices of white students.

The origin of the anti-racist struggle in the US responds to the fact that even in the 50s of the 20th century, many Southern States maintained discriminatory laws against the black population, which facilitated a first clear action against a concrete and delimited objective: the abolition of segregationist laws based on race. In the 60, based on the demands made by the Civil Rights Movement headed by Martin Luther King, feminist collectives, etc. the US government is pressured to reform the school curriculum and incorporate the reality of the different groups that make up society. From this moment

²⁰ *Tomas Calvo Buezas. op.cit. p.156*

and from the American context, the multicultural perspective in education begins to be raised.

The US is a country with very specific characteristics: its origin and subsequent development were determined by the establishment of immigrant population: less than 5% of the population of New York had been born in the country in the early 20s. Thus, its peculiar idiosyncrasy gives it an original value, both in terms of its historical development and the application of its own policies in the treatment of diversity.

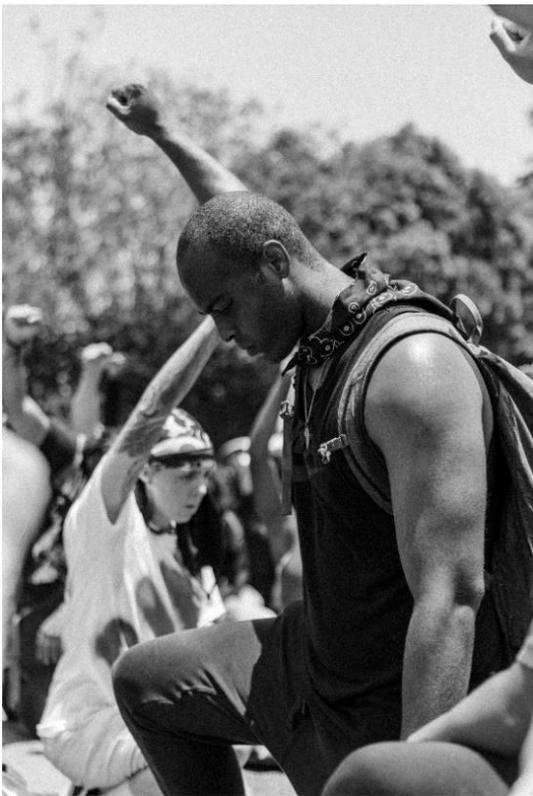


Photo by [Nathan Dumlao](#) in [Unsplash](#)

The activism of the 60s will allow the work of the anti-racist education Movement to be known at the beginning of the following decade, whose priority objective was the achievement of equality from political confrontation. It is considered as the direct heir of the struggles of black minorities in the vindication of the right to equality in matters of education, health, housing, and legal treatment.

In the case of Europe, the European application of the theories of this movement evolved by developing different speeches and intervention strategies in the educational and social field. In the words of Enric Prats (2001:30):

“Having made the first step, the anti-racist objective lost its sharpness because it was no longer directed towards a specific norm or behaviors, but towards the most diffuse terrain of attitudes and values that continues to permeate the collective imaginary. I believe that one of the important elements of anti-racist education is that it presents us with an approach to multicultural coexistence that introduces elements of analysis related to social justice and equality. That is, it raises what are the social, political, and economic factors that determine the situation of inequality between different human groups. It redirects the perspective of the cultural origin of the conflict to introduce the variable social class. Reasoning as a differentiating argument, therefore, begins to lose ground to the heterophobic thesis for economic reasons and the struggle for power.”

This is the approach of anti-racist education. It realistically places us in the eye of the hurricane and rebukes us to work on the consolidation of a model of social relations based on dialogue and participation. It calls for reforms at local and global level to meet basic needs, over and above the fight against xenophobic or racist prejudice. As Martucelli points out, (1996:7), *“[the most important] thing is to achieve social conditions, access to the labor market, and legal equality that make it possible that, beyond prejudice, social communication continues to be realized”*.

Actually, it does not differ from the objectives of intercultural education since “Equality in diversity, justice in the face of inequalities, and the right to difference constitute the fundamental principles on which the intercultural perspective in education is based”. This is the thesis held by Juan Luis Alegret Tejero (1992:93), which collects the testimony of this current and states that “it is absolutely necessary to highlight the whole network that racism has established in society” as a precondition for the defense of equality in a context of diversity.

Anti-racist speech, therefore, warns us against the belief that just with education can we find alternatives to situations of discrimination. Education in Values -among which Intercultural Education is- is fundamental in the process, but it is only part of the structural change that society requires to face inequalities and compliance with the affirmations contained in the Universal Declaration of Human Rights.

How can we speak of an intercultural gathering when the fundamental rights of so many people are not recognized, which are specifically included in International Conventions? And returning to the field of youth associations, it goes without saying that in order for full participation to be exercised, the priority for a young immigrant will be to regularize their situation to guarantee their permanence in their receiving country, and continue

their studies or find a job. Only when you feel part of a host society you begin to consider the prospect of participation.

Definitively supporting the integration of the variables of anti-racism, education in values, and human rights is what gives its true meaning to the construction of intercultural spaces. Otherwise, we would be moving in the field of idealism and illusions, without a basis for tangible work, without a real application to educational practice. It is essential, on the other hand, to demand the restructuring of educational means that allow us to build a new frame of reference for intercommunication between groups and cultures in contact.

2. WHAT IS RACISM?

The consequences of the historical creation of the concept of “race” were the appearance of an important theoretical variation of human groups, from which a supposedly scientific proposal was developed that, based on biological justifications, claimed a difference between human groups. Despite subsequent efforts to counter the falsity of his arguments, the concept of race was taken up by broad social sectors, which allowed the development of racism as a doctrine.

Racism is the development of certain ideologies, beliefs and socialization processes that discriminate against people because of their alleged membership in a group. It is, therefore, a set of statements on the superiority of some human groups over others, and legitimizes “social practices that reinforce the distribution of power between groups differentiated by physical characteristics or selected cultures” Troyna and Carrington (1990).²¹

In this way, racism could be described as: a modern phenomenon that historically arises as a form of domination of certain social groups over others, as well as justification of the privileges of those in power in the spheres of social, economic, and political life.

The emergence of the idea of “race” has been, since its inception, strongly linked to the maintenance of social inequalities and the limits that separate those deemed as

²¹ Carlos Jiménez and Graciela Malgesini.p. 339

“inferior” beings from deemed as “superior” ones. Racism does not create inequalities, but inequality itself creates “human races” through racist ideology and practice.²²

Race is not only a concept of classification according to biological traits, but above all, a sociocultural concept created to define identities, value others, and induce the self-perception of certain human groups.

The concept of race has no scientific basis despite the fact that, at certain historical moments, science has tried to find objective bases that would justify it. It is produced by a process of socialization. In other words, it is not just a matter of attitudes and beliefs, but we must take into account the underlying social and economic structures. There is an economic basis in racist and xenophobic positions; since it is a system of domination, it will not change without changing the relationship of intragroup inequality. We must work on building civil society and advocating for political and economic change that underpins inequalities.

The concept of race and racist practices are still present in our societies. In historical memory remains the slave trade between the 16th and 19th centuries, the Nazi crimes against jews and other minorities in the name of racial purity, the official segregationist policies in the United States, South African apartheid, or more recently, the events that provoked the Balkan war.

Although openly racist ideologies do not currently have a great popular reception, the media still often shows isolated events of violence and discrimination. For this reason, it is important to educate critically from intercultural education, analyzing from different perspectives the reasons why ideologies of hatred that still discriminate against people because of their skin color, their origin, their culture, or their religion are legitimized.

3. WHAT IS ROMAPHOBIA?

Widespread hostility and negative prejudice towards the roma population lead to potential conflicts in the population. These potential conflicts can translate into crime, discrimination, and romaphobia. Romaphobia is the specific form of racism against the roma population; gender romaphobia -little analyzed by academics, invisible in reports on racism- is denounced by roma women, since it is the specific racist violence exercised against roma women. According to the definition of the European roma Information

²² GarciaMartínez, A. / Sáez Carreras, J. op. cit. p.62

Office of 2005, it defines romaphobia as a specific type of racist ideology, different and at the same time interconnected with other types of racism. Romaphobia appears in a violent way, through hate speech, in exploitation, and discrimination; speeches and representations in academic scope, politics, society, segregation, stigmatization, and exclusion are other forms of romaphobia.

This term first appeared around 1920 and its current use is based on the academic debates of the 70s-80s. It wasn't until the year 2000 that it began to be used in European institutions, thus recognizing that the roma community are victims of specific racism.²³

The roma population is the largest ethnic minority in Europe, estimated at around 10-12 million in Europe²⁴, with a greater presence in the eastern countries. The living conditions of a large part of the roma population are below the poverty line²⁵. Romaphobia, social exclusion and rejection by mainstream society and institutions punishes and determines the living conditions of the roma population. The situation of marginalization and exclusion continues nowadays, after centuries of history on the continent. Studies carried out by the European Agency for Fundamental Rights (FRA) show that many roma live in conditions close to underdevelopment²⁶. Housing, access to electricity, drinking water, access to jobs, studies, training, health, life expectancy, food deprivation, quality of life... all of these factors highlight the inequality in Europe regarding the roma population. These are historical deprivations that lead to disadvantage, inequality, racism, and discrimination of an entire People, denying them citizenship opportunities and making them the most excluded ethnic group in Europe.

It is estimated that half of the roma population is under the age of 30, and this young population is in a situation of particular vulnerability in the European context due to romaphobia.

Roma women throughout history have been excluded from society, persecuted, imprisoned, exterminated... this situation persists nowadays and translates into social

²³ Asociación de Gitanas Feministas por la Diversidad, Programación didáctica.

²⁴ Data according to European Union Agency For Fundamental Rights - FRA.

²⁵ Current poverty line in the respective countries according to the FRA study. Second European Union survey on minorities and discrimination of roma population: main results, November 2016.

²⁶ <https://www.efe.com/efe/espana/portada/la-discriminacion-pone-a-los-gitanos-de-ue-en-condiciones-subdesarrollo/10010-357513>

exclusion, limiting equal opportunities. Citizenship cannot be exercised if the minimum levels of equality and status are not reached.



Photo by [Caroline Hernandez](#) in [Unsplash](#)

Fighting social exclusion is claiming the role of the roma community as a historical subject capable of fully exercising their human rights and participate in the processes where the ways of life and coexistence that limit their personal and social development are defined. In this sense, formal education must be a tool to reduce and even erase inequalities, not perpetuate them. It is necessary that roma women are able to promote their socialization and provide essential knowledge to transform the social environment according to their needs, from their analysis and proposals.

Dropping out and failing at school is a constant in the roma community and roma women. The roma population is generally less educated than the general population as a whole; this lack of participation in formal education systems means serious difficulties in employability, social participation, emancipation, access to housing, etc.

This is not a cultural feature of roma women, it is a failure of the educational system and of society as a whole, which does not achieve the permanence of women from the majority ethnic minority in Europe and their educational success. The causes of school leaving and failure are many, such as historical exclusion, school prohibition or segregation, the lack of recognition of roma culture in the classroom, the historical

suspicion about roma women, the discrimination suffered in the educational system, the vital deficiencies, the lack of opportunities after training...

The most relevant data on the situation of the European roma population, according to the FRA report are:

- Discrimination against the roma population: 1 in 2 roma is a victim of discrimination.
- Living conditions: 80% are at risk of poverty compared EU's average 17%. 30% live in houses without running water; access to water places the roma population at the same level as the population of Ghana or Nepal.
- Youth unemployment: the percentage of young people between 16 and 24 years old, especially women without a job, education, or vocational training remains high compared to the average of the general population.
- Education: an average of 16% of roma women have never attended formal education. This figure increases at ages over 45; only 15% of roma youth complete compulsory education.

The situation is alarming, which is why there is an urgent need to improve the lives of roma women. According to the FRA²⁷, 72% of roma women aged 16 to 24 neither work nor study nor train, generating pockets of poverty, precariousness, vulnerability, and marginalization that need to be transformed into opportunity and equality.

The situation of roma women in Europe is not homogeneous, although roma communities are diverse across the continent and across territories, so are roma women, in different realities from each other depending on where they live, how their daily lives are configured, the learning they have developed in each context, their socio-economic and educational environment...

Roma women are heterogeneous, this x-ray of the situation in Europe does not mean that all roma women are under the same conditions, and we do not intend to promote the stereotype and prejudice about roma women, but it is necessary to know the scenario where the women with whom we are going to develop this programming find themselves:

²⁷ Second European Union Minorities and Discrimination Survey Roma women in nine EU Member States <https://fra.europa.eu/en/themes/roma>

In conclusion, according to Asociación de Gitanas Feministas por la Diversidad, a plan on anti-racism has to consider communities that suffer from racism and romaphobia. Now, European institutions supposedly want to modify their recruitment policy to include racial diversity, but before proposing inclusion plans, the current institutional and representation landscape must be reviewed.

So far, the good intentions of the European Union have only served to develop plans for the roma without the roma, which have not been effective nor meant a real change for the roma people. This teaches that one cannot try to change a reality without having the people who suffer from it in the frontline. One cannot fight racism and romaphobia without roma people, and especially without our perspective and knowledge. One cannot pretend to make anti-racist politics with the same romaphobic structures and actors, that subordinate and deny them as political stakeholders.

The roma people as a political subject demand a roma political agenda, for this #corta (#cut) with the romaphobia of paternalism and the actions to color structures and anti-roma politics.

4. WHAT IS ISLAMOPHOBIA?

Islamophobia is a form of rejection, aversion, and hostility towards Islam and everything related to it -real or not, meaning it can also be falsely related to it- and towards muslims, which in certain circumstances can be combined, but not necessarily with forms of religious intolerance, racism, xenophobia... And manifests itself as prejudices, discrimination, offense, aggressions and violence²⁸.

However, what islamophobia is and isn't is still an inconclusive debate by academics and the different social agents dedicated to the issue. The Council of Europe and the UN Committee on the Elimination of All Forms of Racial Discrimination define islamophobia as: "[...] *a form of racism and xenophobia manifested through hostility, exclusion, rejection, and hatred against muslims, especially when the muslim population is a minority, something that occurs with greater impact in Western countries.*"

Therefore, islamophobia is constituted as a type of anti-muslim racism. According to the 2017 European Report on Islamophobia, islamophobia takes place when a dominant group of people aims to seize, stabilize and expand their power by creating a scapegoat,

²⁸ Moroccan Association for the Integration of Immigrants. Islamofobia.es

real or invented, through the construction of an “otherness”, different from oneself and one’s society. Islamophobia constructs a muslim identity to which images and terms are attributed homogenizing all members of the community. These always constructed images and terms generalize to all muslims and vary depending on the context. Therefore, islamophobia tells us more about the identity and ideology of the perpetrator (individuals, groups, institutions) than about Islam or muslims.

As a form of racism, islamophobia is -beyond a social phenomenon- a form of institutional racism. Institutions, through their policies (new anti-terrorist measures, immigration policies, political hate speeches), perpetuate a series of negative images about Islam and muslims that show them as monolithic and reluctant to change. These images and prejudices are not the product of contemporaneity and are linked to the collective imaginary of a colonial past and an unfinished decolonization.²⁹



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5. WHAT IS ANTISEMITISM?

“Antisemitism is a certain perception of jews that can be expressed as hatred of jews. The physical and rhetorical manifestations of antisemitism are directed at jewish or non-jewish persons and/or their property, the institutions of jewish communities and their places of worship.” As defined on May 26, 2016, the 31 member countries of the IHRA, the International Holocaust Remembrance Alliance (IHRA) brings together governments and experts to strengthen, promote, and foster worldwide education, memory, and

²⁹ Martin Muñoz, G., Grosfoguel, R., 2012, p. 169.

research on the Holocaust, as well as to uphold the commitments of the 2000 Stockholm Declaration.

Demonstrations may include attacks on the State of Israel, conceived as a Jewish collectivity. However, criticism of Israel, similar to that directed against any other country, cannot be considered antisemitism. Antisemitism often accuses Jews of conspiring against humanity and is sometimes used to blame them for “things going wrong.” It is expressed through language, publications, visuals, and actions, and uses sinister stereotypes and negative character traits.

Contemporary examples of antisemitism are observed in public life, in the media, in schools, in the workplace and in the religious sphere and, taking into account the general context, could consist of:

- Soliciting, supporting or justifying death or harm against Jews, in the name of a radical ideology or extremist view of religion.
- Make false, dehumanized, perverse, or stereotyped accusations about Jews as such or about the power of Jews as a collective, for example, but not exclusively, the myth about the worldwide Jewish conspiracy or Jewish control of the media, the economy, the government, or other institutions of society.
- Accuse Jews as the people responsible for harm, real or imagined, committed by a Jewish person or group, or even for acts committed by non-Jews.
- Deny the fact, scope, mechanisms (e.g. gas chambers), or intentionality of the genocide of the Jewish people in National Socialist Germany and their supporters and accomplices during World War II (i.e. the Holocaust).
- Blaming Jews as a people or Israel as a state for inventing or exaggerating the Holocaust.
- Accusing Jewish citizens of being more loyal to Israel, or to the supposed priorities of Jews around the world, than to the interests of their own countries.
- Use symbols and images associated with classical antisemitism (e.g., slander such as the murder of Jesus by Jews or bloody rituals) to characterize Israel or Israelis.
- Drawing comparisons between Israel’s current policy and that of the Nazis.

- Hold jews responsible for the actions of the State of Israel.

Antisemitic acts are considered crimes at the time of their criminalization (e.g., Holocaust denial or the distribution of antisemitic material in some countries). Criminal acts are considered antisemitic when the targets of attacks, whether people or property -buildings, schools, places of worship, and cemeteries- are selected for being or perceived as, jewish or related to jews.

Antisemitic discrimination is the denial to jews of opportunities or services available to others, and is illegal in many countries.

6. WHAT DOES THE LAW SAY?

Antiracism is not just a moral or humanitarian issue. There are strong legal arguments for taking a strong stand against racism that, in the current climate of confrontation and unspoken responses, schools should not ignore. When the school's principal, management advisors, and managers understand the legal and regulatory arguments for addressing racism and for taking the lead in this field, teachers and students are more likely to take the issue seriously. Racial discrimination is prohibited by Article 14 of the European Convention for the Protection of Human Rights and Fundamental Rights and Freedoms, which all European states signed. It is also illegitimate under The Race Relations Act (1976), which makes both direct and indirect discrimination based on race, skin color, or nationality (including citizenship), or ethnic or national origins. The Education Reform Act (1988) requires school governing bodies to exercise their responsibilities without racial discrimination and to ensure that no unlawful discrimination occurs in their school.

7. WHAT ARE STEREOTYPES AND PREJUDICES?

What do we imagine when we name Africa? What does the word foreigner suggest to us? What about tourist? And immigrant? We likely have a very clear idea of these terms, as of many others, and this is because thought works by simplifying reality and saving us the complexity of discerning the connotations of each term. We tend to simplify the reality of what we do not specialize in, so we can work mentally with the representations

we have of the world while communicating with others, starting from the same assumptions.

When classifying concepts into categories, we resort to information that comes to us from very different sources. “A friend told me that when she traveled to New York, she found that the streets were exactly the same as what she had imagined reading books or watching movies. She said funnily ‘*Isn’t it incredible that reality is just like fiction?*’ ‘*Isn’t it the other way around?*’ I asked. She had constructed a representation of American society from the information she had acquired in literature and the media, which is what also happens with concepts and with human beings”.

The need we have to locate ourselves socially leads us to draw the personality of those around us, based on basic and minimum information transmitted to us in some cases by people themselves, and in others by third parties who transmit their own perception to us.

It can happen to teachers in their lessons: one can make a simplified map of the personality of each person in the group from certain elements, that will allow you to relate to them in one way or another. A communicative student can help to start the dynamics, a grumpy one can make you be more complacent to them to bring the activity to fruition. In the short time of coexistence, you will never reach a deep knowledge of each and every one, but basic traits will help you establish the parameters of the relationships between the group members.

When categorize like this with human groups, we are resorting to the stereotype. According to the dictionary definition of Carlos Jiménez and Graciela Malgesini, who describe stereotype as “Certain cognitive mechanisms for the simplification of reality. Such simplifications, used for reasons of mental effort economy, carry, however, the danger of distortion”. The authors clarify that this term was introduced more than sixty years ago by the journalist Walter Lippman, in his book *Public Opinion*.



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ACTIVITIES

ACTIVITY 1: PREVIOUS KNOWLEDGE.

Material: Pen and paper.

Time: 45 minutes approximately.

Groupings: individual, couples, sharing.

Educational level: Secondary Education.

Activity description:

The objective of this survey is to identify the previous ideas of the students about cultural diversity, whether they were acquired via their close environment (family, neighborhood...) or the media. This survey can be answered by the students themselves, or it can also be worked on in pairs or in groups as an interview. Then open a time for sharing and debate.



Survey:

- What city/town is your birthplace? Where are your father and mother from?
- Has anyone in your family ever lived outside your country? Who or whom? Why?
- Where? For how long? What did they work as?
- Do you know someone from another country? Where are they from?
- Do you know why they came? What do they work as?
- Do you know how many students from other countries, or whose parents are from other countries, are in your school? Where are they from?
- Which country would you like to visit? Why?
- Do you remember the name of any foreign singer? Which one do you like the most? Where are they from? What do you know about that country?
- What foods do you know that come from other countries?

ACTIVITY 2: THE TREE OF PREJUDICE.

Material: Continuous paper, scissors, markers, cards, glue.

Time: 1h approximately.

Groupings: Small group, large group.

Educational level: Secondary Education.

Activity description:

Marta Casas (1999) tells us that, according to social psychology, we are prone to prejudice, to the extent that it forms generalizations or categories that allow us to simplify the world.

These stereotype-based categorizations often become prejudices when they are not reversible. The worrying thing about prejudices is that, in some way, they end up justifying the behaviors of discrimination towards certain people by the mere fact of belonging to a certain group. The most difficult thing to recognize is that discrimination can benefit the group that discriminates, even if it violates the inviolable rights of the person.

To begin the activity, explain to the students that a prejudice is often born from the value judgment we make of the attitudes of other people. Reality is simplified through the stereotype, and is not true to the individuality of each person. If the concepts are not clear, use the dictionary, and once the basic concepts are clarified, the students divided into small groups should start drawing a tree, with roots, trunk, and branches.

In the branches, put those fears and prejudices that usually manifest themselves towards people we consider different; on the trunk, put the type of behaviors that provoke discrimination against minorities; and In the treetop, put all wishes and suggestions to participate in the construction of a society in which all people are treated with respect, justice and solidarity. At the end of the activity, the drawings can be hung in the classroom for everyone to see and discuss them, with some questions that can serve as a basis for the debate, like:

- Why do you think that mainstream society develops behaviors of protection before minorities?
- How do we react when faced with what is different?
- What do you do when you feel rejected?
- Who do you think should act to achieve a space of intercultural coexistence?
- How can we facilitate cultural encounter and exchange?

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ACTIVITY 3: MORE EQUAL THAN DIFFERENT.

Material: Continuous paper, markers, scissors, glue, and color cardboard/paper.

Time: 1h approximately.

Groupings: Small group, large group.

Educational level: Secondary Education.

Activity description:

We tend to perceive our way of acting before diverse cultures as tolerant, we don't usually call ourselves racists, but ignorance and social patterns influence the formation of stereotypes, which, as we know, are preconceived images socially shared by a common characteristic -sex, ethnicity, culture, etc.- without considering the individual identity of each person. Stereotypes are formed from a complex process in which both cognition and the feelings triggered by the unknown intervene and end up creating categories where we classify others in. The first step in breaking this process is to meet the people we consider different. This exercise proposes to put yourself in their shoes, analyze the situation in which they arrive to experience that we are much more equal than different.

To start the activity, divide the students into small groups, extended the continuous paper on the floor so a volunteer from each team lies on it and the rest draw their silhouette, then cut out the shape obtained. Once you have the "paper migrant", cut small windows (3-sided squares, so they don't fall off and can be opened and closed) in the eyes, head, mouth, hands, heart, feet, etc. and cut color paper squares a bit bigger than the windows where students write the feelings or attitudes that they would have if they emigrated. For example: in the heart, the word hope; in the head, expectations of the country they'd arrive at; in the hands, what they think they can do; on the feet, where they would like to go, etc.

Now, glue the color squares "behind" the windows, so as they are opened one can read what is written in the color card. Tell the students for each group to change places with another group and open the windows of the new "paper migrant" they have with them

now, so they can read what the other group wrote and can comment on the differences and similarities found.

Lastly, open a participatory debate with questions like:

- What would you take with you if you emigrated? Why?
- In your opinion, what are the causes of emigration?
- What happens to you when you start over (in a new school, a different neighborhood, a new job, etc.)?
- How do you solve it?

ACTIVITY 4: MEDIA AND RACISM.

Material: Continuous paper, markers, scissors, glue, and cardboard.

Time: 2h approximately.

Groupings: Small group, individual.

Educational level: Secondary Education.

Activity description:

There is an ethical decalogue of journalism to handle news related to immigration, but most of the media offer an excessively alarmist and traumatic view of this phenomenon, and de-personalize the main characters of these events: the shocking images showing victims of the precarious small boat shipwrecks trying to arrive from Africa, the information about facts that link immigration to crime and immigration to school failure, and the use of nationality in criminal events (“*young Moroccan steals...*”, “*Nigerian man allegedly...*”) is influencing the development of a collective imaginary in which the reality of migrants becomes falsely stereotyped.

The students need to learn to read and watch news with a critical eye, individualizing the reality of each immigrant involved; a reality that does not usually match the still image we often have of migrant groups.

Below are different proposals for exercises to work on racism in the media:

- A) A role-playing game: divide the students into small groups so they organize a performance simulating a TV debate. One student will be the presenter and journalist, and the rest of the group will play the protagonists of the news and will talk about what they lived and felt in those moments. The group can be expanded with witnesses, like neighbors or passers-by.
- B) In small groups, analyze the images of advertisements in the media that show people from other countries in stereotypical ways.
- C) Individually, each student selects an image from the press showing a person of migrant origin. Recount (write) their story in first person: the reasons for their trip, where they came from, what people they left behind, their dreams, their journey...
- D) In groups, rank all immigration news from newspapers during one week. What informative contents are most repeated? What do these news not speak about?

Lastly, you can also start a debate based on the results of this activity, as well as the following questions: What responsibility does the media have in the development of racist or anti-racist speech? Is it objective when broadcasting news? Should it be? How should images and news be handled from an anti-racist perspective?

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ACTIVITY 5: PUT YOURSELF IN THEIR PLACE.

Material: None.

Time: 45 minutes approximately.

Groupings: Small group, large group.

Educational level: Secondary Education.

Activity description:

“STUDENTS OF THIS CLASSROOM: the X virus has gone out of control, soon there will be shortages and the danger in the streets will increase, so you must leave the country urgently and clandestinely. This classroom has decided to escape the country and head to one of the countries with the lowest levels of the virus: Morocco. You won’t be able to take anyone with you on the trip, nor many belongings, since the trip will last for at least a year (there will be sections on foot, bus, and boat). Some of you probably won’t reach the destination, since conditions will be very hard, and you will have to overcome difficulties along the way. In the last stretch by boat, a storm will break the rudder, totally disorient you, and the tide will drag you towards an unknown coast, with no reference to where you are. When you come ashore, the local police separates you, locking some in a center, while others manage to escape and find themselves on the streets on a Moroccan town.”

Hold a group discussion based on the following questions:

What would you do? What fears do you think you might have? How do you think you will be received? How would you communicate if you don’t speak the language? How would you make a living there if you don’t a work permit? Where would you sleep?

ACTIVITY 6: WHO'S WHO?

Material: Internet connection, video player.

Time: 20 minutes approximately.

Groupings: Small group, individual.

Educational level: Secondary Education.

Activity description:

This is a video of a "SOS Racism" campaign:

<https://www.youtube.com/watch?reload=9&v=HjKJ7NN9xoA>

Watch it and then explained the following concepts to the students: chain of discrimination, stereotypes, prejudices, and discrimination.

CHAIN OF DISCRIMINATION:

1- Stereotype: What do I think?

A stereotype is a very simplified and generalized mental image based on shared beliefs, and it usually exaggerates a certain trait that the group in question is believed to have.

2- Prejudice: How do I feel?

A prejudice is a judgment or opinion, usually negative, formed without a basis and without the necessary knowledge. It supposes a negative and hostile attitude towards a person identified as belonging to a group, which is considered alien to the reference group itself.

3- Discrimination: How do I act?

To discriminate is to treat someone differently just because of who they are or because of their beliefs; it is very easy to end up denying the human rights of a person if they are considered as different or inferior.

Lastly, open a group discussion based on the following issues:

- Have you ever heard of the comments or ideas appearing in the video?
- Have you ever thought about them or stated them yourself?
- How do you think the people who receive them feel?

ACTIVITY 7: ISLAMOPHOBIA IN THE CLASSROOM.

Material: Internet connection.

Time: 20 minutes approximately.

Groupings: Small group, individual.

Educational level: Secondary Education.

Activity description:

This activity is intended to clarify the concept of islamophobia, and understand why it occurs:

Nowadays, islamophobia is part of the expansive phenomenon of hate crimes, being defined as “a form of racism and xenophobia manifested through hostility, exclusion, rejection, and hatred against muslims, especially when the muslim population is a minority, which happens more often in Western countries” (Council of Europe and Committee against the Elimination of All Forms of Racial Discrimination of the UN).

The Moroccan Association’s 2020 Annual Report on Islamophobia, states:

“The construction of *‘the face of evil’* forms the basis of islamophobic speech, assuming the racialization of crime, turning the Western social imaginary of terror into something concrete: a middle-aged, Arab and muslim man. The consequence of this is the reinforcement of ‘otherness’. Defining ‘evil’ from cultural difference is an invitation to legitimizing hate crimes.”

Islamophobic discrimination in the educational field is related to stereotypes, prejudices, and the impact of media hoaxes. The combination of these elements builds a hostile environment around muslim students (and those perceived as such), causing possible incidents of hatred and bullying.

The main islamophobic prejudices related to islamophobia in schools are described below:

- Foreignization: prejudging the foreign origin of racialized students.
- Naturalizing islamophobia and justifying discrimination.
- Denying the right to education.
- Racism: prejudging muslims (and those perceived as such) as intellectually inferior, sexist, or academically incapable. Jokes and ironies that link Islam to violence at its core.
- Silencing the opinion or perspective of muslims: rejecting any criticism of Europe made by muslims (and those perceived as such).
- Exclusion: based on the above prejudices, removing muslim students (and those perceived as such) through racialization, considering them unsuitable for certain activities.

To begin the activity, ask students to read aloud the definitions of islamophobia and the main islamophobic prejudices in the classrooms; then, ask them if they have understood them and ask them to give examples. Once they have understood the key concepts of this activity, open a participatory debate based on the following questions:

- Do you consider that there are situations of islamophobia in your school?
- Have you ever witnessed any discrimination described above towards a muslim student?
- Do you think your knowledge about the culture, customs or religion of muslim people is adequate? Or do you rely on stereotypes and prejudices? Provide examples.
- What would you think if a new mosque was built in your neighborhood?
- Do you consider most muslim people in Europe to be European citizens or foreigners? Why?
- Do you think the media often links Islam and violence? Give examples. Did you know that being Islamic is not the same as being Islamist? What are the differences?

ACTIVITY 8: LIFE STORIES.

Material: A ball.

Time: 30 minutes approximately.

Groupings: large group.

Educational level: Secondary Education.

Activity description:

This activity has the main objective to analyze the roles that we assign to people from different cultures, often based on our prejudices. It consists of creating two stories, the story of Maria, a person from your country, and the story of Aasiyah, a Moroccan immigrant.

Ask the students to sit down in a circle; then start by holding the ball and with the first sentence of the story: "Once upon a time there was a girl named Maria. Maria..." and pass the ball to a student in the circle. Every time someone picks up the ball, they must say something related to the life of the imaginary character, to end up collectively building a kind of biography: their conditioning, their longings and aspirations, what they managed to achieve, and lastly the way they died.

Write down at the whiteboard the important elements of the stories at the same time as they are being generated by the students, to facilitate the subsequent analysis. After creating both stories, compare them and open a debate. Try to show the prejudices or stereotypes that underlie each character's story regarding their desires, circumstances, outcomes...

ACTIVITY 9: DO YOU KNOW HER?

Material: Internet, pen and paper.

Time: 40 minutes approximately.

Groupings: Large group.

Educational level: Secondary Education.

Activity description:

Ask the students to look for information about Carmen Amaya (1913-1963) and take brief notes on the most relevant data about her life, her work, etc. Then, share all the information found and open a participatory debate based on the following questions:

- Did you know this roma woman?
- Was it easy to find information about her?
- Do you think a white man with a similar artistic career would be better known or less known? Why?
- Do you know any other famous roma women?

“Carmen Amaya, born in Barcelona, Spain, on November 2, 1913 was the most universal flamenco dancer. An undisputed world figure, her dancing was the bravest flamenco ever put on stage, but she did not stand out only for her art, but also for her fascinating personality, which conquered everyone she knew, also for her unpredictable behavior and extraordinary generosity.

Her important appearances in Hollywood films confirm her proven fame as a dancer; she participated in 19 films, in some as the main character.

She was awarded Barcelona’s Medal for Tourist Merit, the Ribbon of Isabel la Católica, and the title of Bagur’s Adopted Daughter. She has a fountain dedicated to her in Barcelona, where her neighborhood Somorrostro was located; also a monument in Montjuic Park (Barcelona), and a street with her name in Buenos Aires (Argentina).”

ACTIVITY 10: THEATRE OF THE OPPRESSED: ISLAMOPHOBIA, ROMAPHOBIA AND ANTISEMITISM.

Material: None.

Time: 45 minutes approximately.

Groupings: Large group.

Educational level: Secondary Education.

Activity description:

Group dynamics consisting of the identification of stereotypes and islamophobic roles from theatre plays. The group must play and react to islamophobic incidents, using the methodology of the “Theater of the Oppressed” to resolve situations of islamophobic oppression in a group.

Development:

- 1) Divided the students into small teams of 3 or 4.
- 2) Ask each group to propose a real situation of islamophobia, experienced by all or some member of the group.
- 3) Perform scene once without pauses.
- 4) Perform the scene a second time, but this time anyone in the audience can stop it with a clap and can interact with words or attitudes to direct it towards wherever they prefer.
- 5) The person coordinating the activity cuts the scene and collects the aspects that have arisen during the action such as: actors, indicators of islamophobia, and stage.

You can repeat the activity later with romaphobia and antisemitism. Lastly, you can open a debate on the similarities and differences between these three forms of discrimination.

EVALUATION

The behaviors listed below are some of the guidelines that can help you evaluate to what extent the activity has been well directed to produce personal transformations in students. It is very important to consider two observations: look for an increase of frequency in the behaviors cited here, as an index of change. With a single unit of work, radical changes will not appear, but new attitudes and behaviors can be detected.

On the other hand, it is not necessary to look for all these behaviors in all students, but rather if some of the listed criteria appear in some of them:

1. Not claiming for oneself or their group privileged situations in the classroom - accepting equal treatment within the group-
2. Understanding and admitting preferential actions of teachers with students most in need of help.
3. Collaborating with other peers in common tasks.
4. Greater ease and fewer cases of rejections of students when forming groups during daily activities.
5. Accepting the possibility of giving different solutions and points of view to specific school-related (synonyms, different mathematical reasoning strategies, different types of letters, etc.) or social problems.
6. Increased curiosity and security in the face of new and unknown situations.
7. Accepting temporary integration into classroom groups other than their usual group.
8. Increased ability to discover hidden or inconspicuous aspects of things, especially of a positive nature.
9. Being able to explain what other peers want or think and understanding the reasons for their perspective, if it is different from their own.
10. Increased self-confidence, expressed as availability in activities in and before the group.

Evaluation tools:

Among the appropriate activities to evaluate the named criteria, the following are especially relevant:

1. Observing the students by means of a classroom diary.
2. Detailed monitoring of some behaviors of certain students, using control sheets.
3. Collection and analysis of fragments of students' conversations, spontaneous or directed, in relation to the topics.

On the other hand, we optionally propose for the students to carry out a final work to develop one of the topics worked or proposed by themselves (model by discovery).

Also carry out the evaluation of the Didactic Unit by the students themselves using the questions below, in groups and individually.

1. What did you find interesting in the Didactic Unit?
2. What did you like the most? And what less?
3. What have you learned from this Unit?
4. Do you think the topics studied here are important?
5. Do you think we should add or remove something?

Responses can be anonymous or not. Once the answers are collected, you can repeat the same questions to be worked on in groups, so they can share their impressions.

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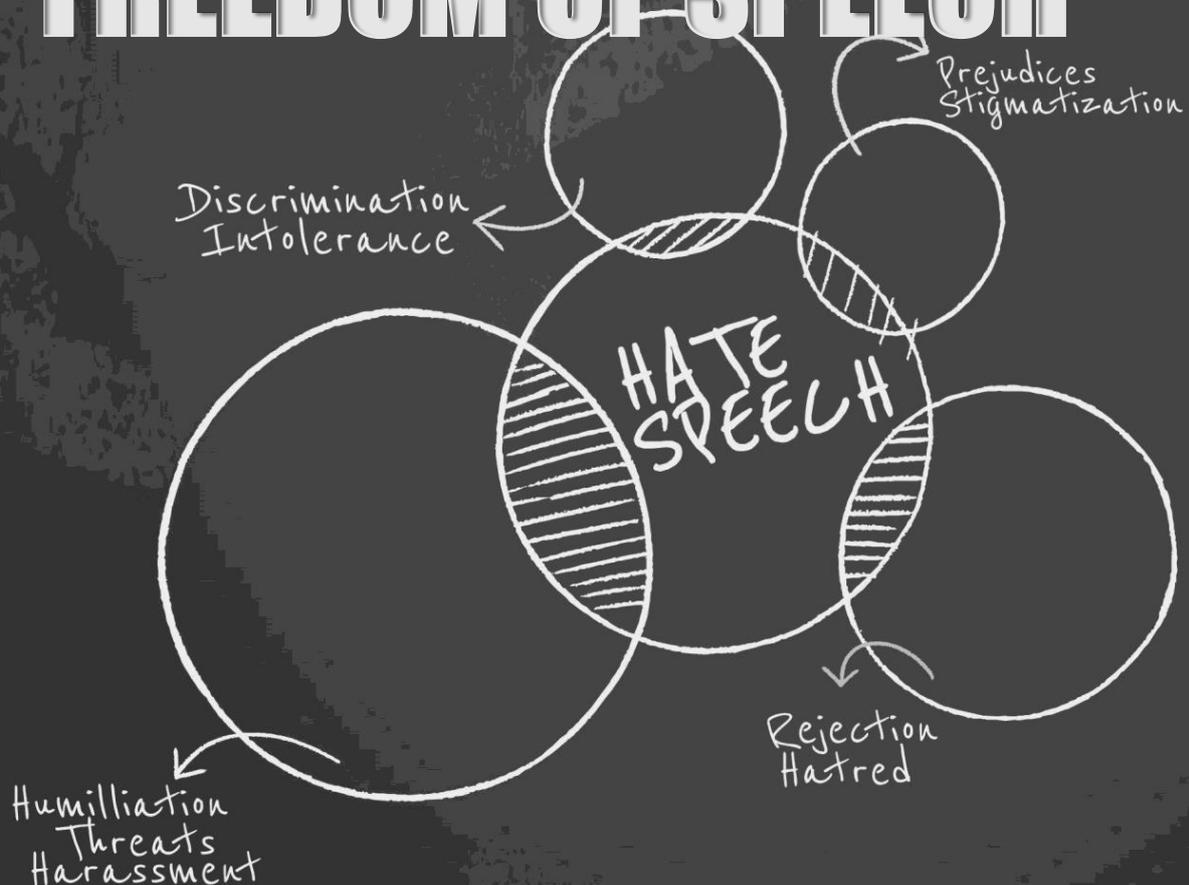
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DIDACTIC UNIT

IDEOLOGICAL HATE &

FREEDOM OF SPEECH



DIDACTIC OBJECTIVES

This Didactic Unit has been created within the framework of the project “*EDUCATIONAL INCLUSION INTO DIVERSITY, FACING EARLY SCHOOL LEAVING: Innovative methodologies to support ethnic minority students and stop Hate Speech in Europe*” co-financed by the Erasmus+ Programme. One of the main objectives of this project is: “to fight against Hate Speech and educate to end exclusionary and racist behaviors in the classroom through educational and awareness tools for students.”

And it is precisely to achieve this objective that this Didactic Unit for the Freedom of Speech and against Ideological Hatred was created, which is part of the kit of Open Educational Resources (OERs) aimed at fighting Hate Speech, and in this case specifically ideological hatred, while also exploring the limits of freedom of speech.

Specific objectives

That is why through this Didactic Unit the following specific objectives are expected to be achieved:

- Identify the limits of the freedom of speech and its evolution throughout history.
- Identify ideological hatred and the types of hate speech linked to it.
- Address ideological hatred and analyze the variables that constitute it.
- Understand how prejudices and stereotypes are formed and how they influence discriminatory behaviors.
- Promote that the group identifies and engages as citizens who contribute to a world of equality for all people.

COMPETENCES

The main competences, as established by the COUNCIL RECOMMENDATION of 22 May 2018, regarding the key competences to be developed through this Didactic Unit are:³⁰

▪ **Proficiency in reading and writing**

Literacy is the ability to identify, understand, express, create and interpret concepts, feelings, facts, and opinions orally and in written form, through visual, sound, or audio and digital materials in different disciplines and contexts. This involves the ability to communicate and connect effectively with other people, appropriately and creatively.

▪ **Digital competence**

Digital competence involves the safe, critical, and responsible use of digital technologies for learning, at work, and for participation in society, as well as interaction with them. It includes information and data literacy, communication and collaboration, media literacy, digital content creation (including programming), security (including digital well-being and cybersecurity-related competencies), intellectual property issues, problem solving, and critical thinking.

▪ **Interpersonal skills and the ability to acquire new skills**

Personal, social, and the learning-to-learn competence is the ability to reflect on oneself, manage time and information effectively, collaborate with others constructively, maintain resilience, and manage one's own learning and career. This includes the ability to cope with uncertainty and complexity, to learn to learn, contribute to one's physical and emotional well-being, maintain physical and mental health, and be able to lead a healthy, future-oriented life, express empathy, and manage conflict in an integrative and supportive context.

▪ **Competence in active citizenship**

³⁰ RECOMMENDATION OF THE COUNCIL OF THE EUROPEAN UNION of 22 May 2018 on key competences (2018/C 189/01).

Citizen competence is the ability to act as responsible citizens and participate fully in social and civic life, based on an understanding of social, economic, legal, and political concepts and structures, as well as sustainability and world events.

- **Entrepreneurial competence, autonomy, and personal initiative**

Entrepreneurial competence refers to the ability to act on opportunities and ideas and transform them into values for others. It is based on creativity, critical thinking and problem solving, on having initiative, perseverance, and the ability to work collaboratively in the planning and management of projects of financial, social, or cultural value.

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METHODOLOGY

In this Didactic Unit, a participatory, active, group, and experiential methodology has been used. It is important that the teacher or teachers who want to participate in the implementation of this Didactic Unit know the materials that we provide in the Ideological Hatred kit (posters, surveys, videos, activities, etc.), so they can adjust them to the peculiarities of the group.

We are committed to cooperative and collaborative learning that helps to adjust the different rhythms of each student to the group and use the individual knowledge to learn collectively.

We use active methodologies, through the joint resolution of tasks, project work by groups and experimentation, first individual for reflection, and then group for collaborative learning.

The keys to this Didactic Unit are both the theoretical contents and the practical activities through debates, role-playing, etc. That is why we consider the non-formal aspects of education, to achieve an active participation of the students.

Our goal is for this to not be just another Didactic Unit, but that students are able to use this knowledge in everyday life, and to make schools more inclusive and free of discrimination and bullying, as well as free of ideological hatred, etc.

Methodological guidelines:

It will be adapted to the students of the classroom, incorporating those necessary changes depending on the diversity of each classroom, individual, and collective needs.

- It will be implemented through a participatory, inductive, and facilitating methodology.
- Generate a climate of trust and facilitate the expression of feelings, emotions or desires.
- Develop affection and empathy as a common thread in the activities with the group, both from a horizontal point of view (between students themselves), and vertically (affection of the adult towards the students and from the students towards the adult).
- Not leaving any questions unanswered. The curiosity of each student sparks concerns, ideas, and desires to know what needs to be answered.
- Balance the importance given to each individual and family reality. Each student must have their space in the context of the development of the activity.
- Respect individual rhythms and adjust group rhythms.
- Each student will be who states their own diversity. Sometimes the impatience of adults or wanting to set examples makes us point out the diversities in others; this can cause stigmatization, a negative experience, or shyness. You have to be careful.
- Use inclusive language, not sexist, not racist, not LGBTQphobic, not aporophobic, not disablist, etc. Before carrying out activities, the person who is going to direct them must have worked on the subject themselves, expose themselves to their own internalized behaviors and go through a process of awareness around these issues.

CONTENTS

1. WHAT IS HATE SPEECH?

In 1997 the Council of Europe defined *hate speech* as “any form of expression that disseminates, incites, promotes or justifies ideological hatred, racial hatred, xenophobia, antisemitism, or other forms of hatred based on intolerance (...)”.

The expression *hate speech* defines a communicative act that has the objective of disseminating a message that directly attacks -or incites third parties to attack- the dignity and rights of a group of people defined by certain characteristic or set thereof (ethnicity, religion, culture, political ideas, sex, gender, sexual orientation, etc.), which has generally historically fueled discrimination or persecution.

Although hate speech can be easily found on the Internet and especially in social media, a huge scope of development and reach is a much older phenomenon. Regardless of the means of dissemination of the message, it is based on the existence of the stereotypes on which prejudices are based, which can end up causing discriminatory and even violent effects.

Violent speech has vague limits, so it is necessary to detect it through a series of characteristics and contents that clearly identify it. We can establish two necessary conditions and a third concurrent one.

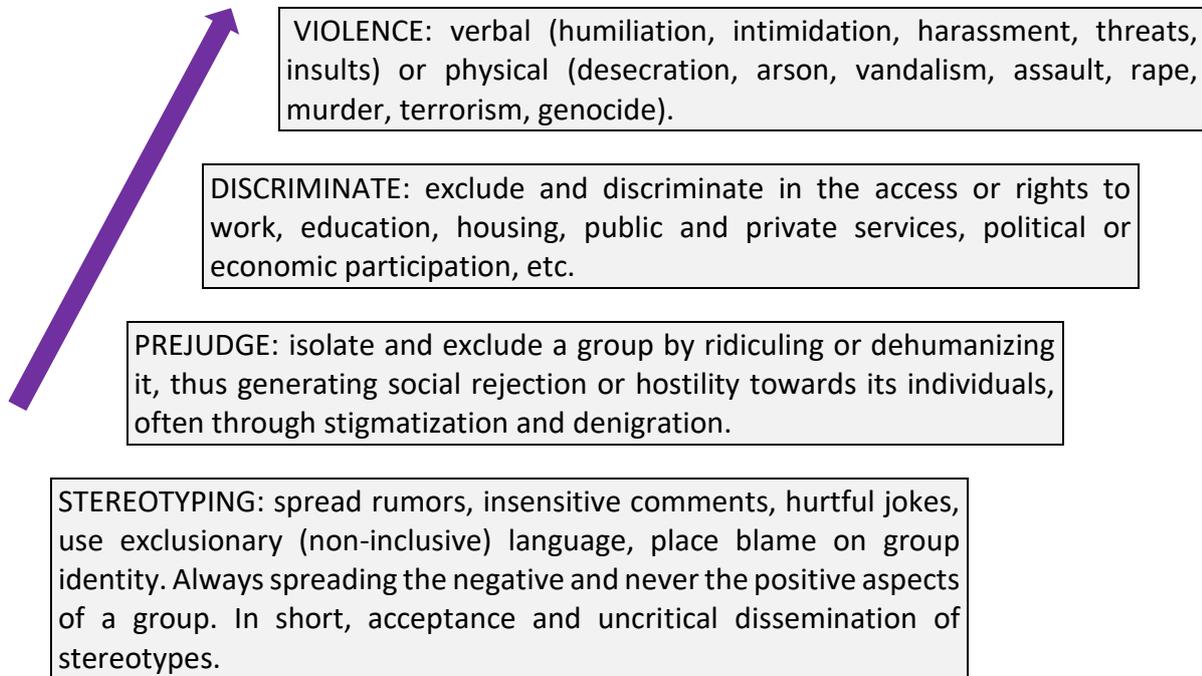
Necessary conditions:

- The existence of an identifiable group of people that is the target of said hate speech (these are often groups that have historically suffered persecution and even violence).
- The intention of humiliating or attacking the dignity, rights or integrity of the members of said target group. This can happen more or less directly, making direct reference to the group or phenomena that have historically served to humiliate or persecute it.

Concurrent condition:

- Inciting third parties to join the humiliating or threatening speech or actions.

- Hate speech articulates and justifies each of the steps of what could be called “**the ladder of hatred**” (also a pyramid or iceberg of hatred), and facilitates climbing its steps, if one does not actively fight to stop the progression.



The curators of the Auschwitz-Birkenau Nazi death camp of repeat a phrase that reflects the complexity and horror of the Holocaust:

“When we look at Auschwitz we only see the end of the process: the Holocaust did not begin with the gas chambers; hatred gradually developed from words, stereotypes and prejudices, through legal exclusion, dehumanization, and escalating violence.”

On the other hand, it is often a question of protecting hate speech under the umbrella of the right to freedom of speech.

2. WHAT IS THE FREEDOM OF SPEECH?

It is the right, both individual and collective, of having and publicly disseminating opinions and positions on any issue without prior censorship or fear of reprisals. It is a fundamental right, because restricting it limits the free development of individual

personality and identity, or the participation in social life. It is a fundamental freedom in any democratic society, in which -as a matter of principle- ideas must flow freely to be accepted, questioned, refuted, adapted... because only in this way is human progress and the free development of people, arts, science, or technology possible. Plurality and tolerance towards different ideas are necessary prerequisites for maintaining a free society and strengthening human development.



It is one of the fundamental rights recognized by the *Universal Declaration of Human Rights* (art.19) adopted by the UN in 1948, as well as by the *International Covenant on Civil and Political Rights* of 1966 (art.19) signed by 166 states. It is also contemplated both in the *Convention for the Protection of Human Rights and Fundamental Freedoms* (art.10) and in the *Charter of Fundamental Rights of the European Union* (art.11) It is specially protected by the constitutions or fundamental laws of numerous countries (in the *Spanish Constitution* in article 20) and is one of the essential requirements, although certainly not the only one, for a political regime to be considered democratic.

Freedom of Speech has a long history: it was recognized as a right in Athenian democracy and also in the Roman Republic. In modern law it first appears in the English Bill of Law of 1689. In 1789 the French Revolution enshrined it in one of the articles of the Declaration of the Rights of Man and of the Citizen.

Freedom of speech not only protects the ability to express and disseminate ideas and opinions, it also encompasses the freedom to seek and receive information, literary and artistic creation, scientific and technical research, academic freedom; and allows all of

that to be done by any means of dissemination. In direct relation to freedom of speech we find two very important figures for the free exercise of the information profession such as:

- The conscience clause: it entitles information professionals to two possibilities when they disagree with an information they have to share – either refuse to participate in the preparation or the public responsibility of it; or to terminate their employment contract, with the right to receive a compensation, when the editorial line of the medium changes substantially.
- Professional secrecy: it protects professional against the obligation to reveal their sources publicly, including their bosses or public authorities.

In this context, it is worth quoting a famous phrase erroneously attributed to the philosopher Voltaire, but which synthesizes the defense of the right to the freedom of speech: *“I disapprove of what he says, but I will defend to the death his right to say it.”*

But this right, like any other, is not absolute and unlimited; on the contrary, it finds its limitations when it conflicts with other rights.

3. WHAT ARE THE LIMITS OF FREEDOM OF SPEECH?

Expressions can cause harm or offend people in many different ways, but even expressions that harm and offend can be protected by the freedom of speech. The question is not so much the degree of the damage or the offense, something quite subjective, but the direct intentionality and the objective pursued. The balance between the right to express oneself freely and the rights of third parties is sometimes difficult to assess. The key question is, what is the limit of what is acceptable to protect with freedom of speech?

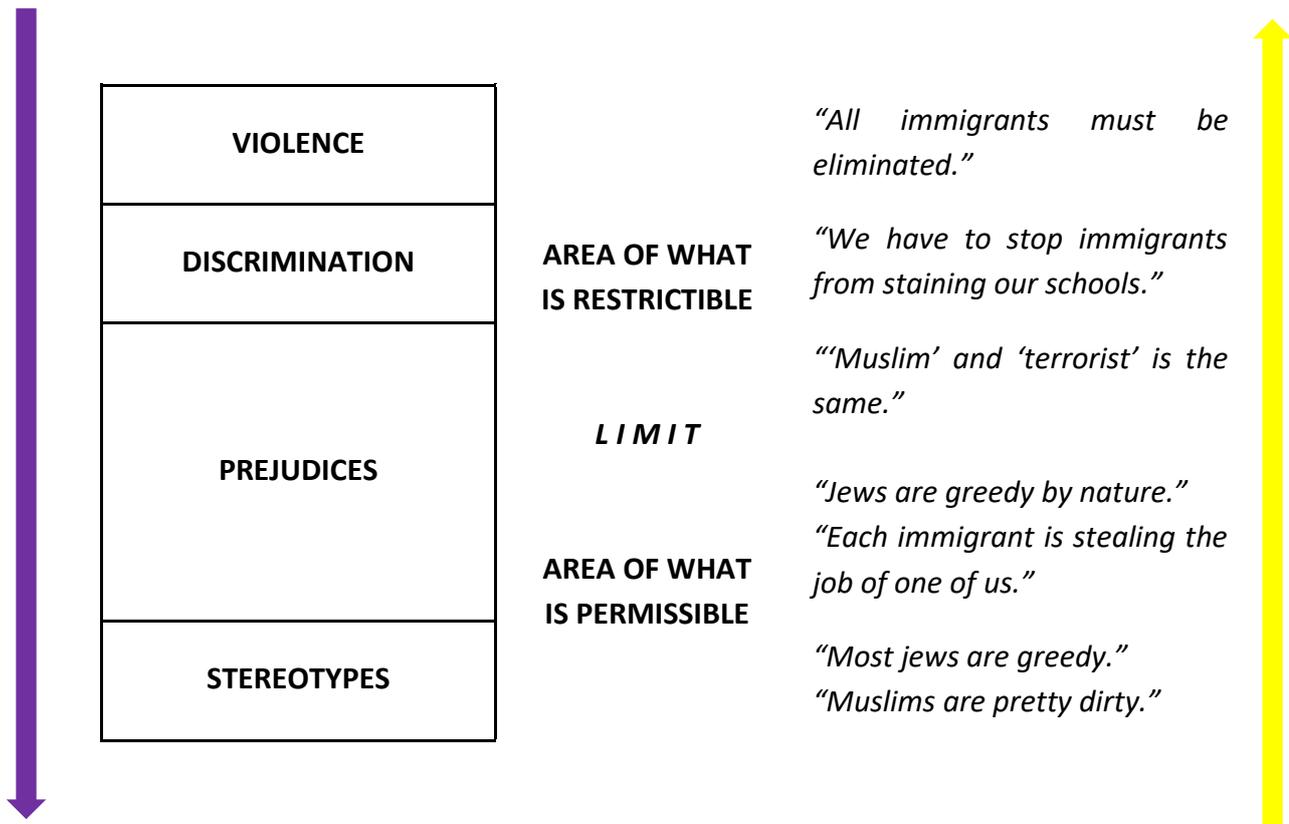
The limits of fundamental rights, such as freedom of speech, are naturally found when they collide with other rights or freedoms such as the life and dignity of people, the right to one's own public image, to honor, privacy, confidentiality, intellectual property, etc.; or with fundamental objectives for social welfare and public peace, such as collective security and public order. In fact, certain expressions that violate the rights of other people constitute a crime and cannot be protected under freedom of speech. For example, communicative behaviors that are intentionally defamatory, slanderous, seditious, that incite hatred, violence, crime, or divulge secrets. The problem is to appreciate whether or not the communication in question really falls within the criminal figures. We can have our own opinion on this and even debate with complete freedom,

but the courts are in charge of judging it and effectively limiting the right to freedom of speech.

In any case, we must be clear that the right to freedom of speech does not protect the right to encourage or even instigate other people to be deprived of their fundamental rights or to see them limited, but it does protect the right to disseminate opinions or information even if they are repugnant or even offensive. Also, in order to really perceive the position to be adopted before a message that encourages hate speech, it is necessary to assess the specific circumstances in which it is issued, as well as the time and place. The same message can vary greatly its meaning and consequences depending on the circumstances in which it is issued.

We previously saw the ladder of hatred; the limits to freedom of speech are in the second step, but appreciating when a statement falls within the inadmissible can be controversial and therefore this limit is vague, one needs to see then which of the rights in conflict should prevail.

LADDER OF HATRED AND EXAMPLES OF MESSAGES



Statements located in the area of what is permissible does not make them acceptable. It is best to show our disagreement or rejection due to it being or coming from a

stereotype or prejudice and showing that it is not a reasonable idea or is not adjusted to reality.

4. WHAT IS IDEOLOGICAL HATRED?

An ideology is a more or less coherent system of thoughts, ideas, beliefs, and values that supposes on the one hand a certain interpretation of social reality, and on the other a set of actions for its regiment and modification. Ideologies are protagonists of the world of politics, they structure public opinion and contribute to organizing political and electoral options, but they show important vectors of influence on the rest of aspects of social reality such as economy, law, culture, morality, or religion. Ideologies are classified within a right-left axis or also in the restorative-conservative-reformist-revolutionary axis, depending on whether they seek to maintain, modify, or overthrow the current social order, either to return to a previous one or to set a new one.

In every human society there is a mainstream ideology -shared by the vast majority of people-, but in all societies there has also been the coexistence, in many cases not peaceful, of various ideologies. In democratic societies, coexistence between them is tolerant and peaceful with the various options. Democracy is distinguished not so much by the hegemony of majority options as by the respect for minority ones.

One or more ideologies can be hated, but we understand by ideological hatred that which is felt against people for defending and assuming a certain ideology. Ideological hatred shows especially in the field of politics, and it is used to marginalize, segregate, and even attack people who have certain political-ideological positions.

Political differences are an intrinsic part of human sociability. Throughout the history of humanity, these differences have been expressed in very different ways, also having consequences that are sometimes terrible and violent. In the first civilizations, which had clear ties between divinity and the absolute power of a monarch, which had later correspondence in the Roman Empire or the medieval and modern absolute monarchies, there was a tendency to fight violently and to physically eliminate people who faced the dominant ideology. In these societies, both the dominant ideology and those that confronted it often had a clear religious implication, since religion was an intrinsic part of the dominant ideology.

In the democratic cities of ancient Greece or the Roman Republic, and in Western societies following the revolutions and democratic reforms carried out in various European and American countries from the seventeenth century onwards, as well as in

modern democratic and inclusive societies, tolerance and respect for various political and religious choices have been an important component. But human history has not followed a linear and upward path toward freedom, justice, equality, tolerance, or inclusion.

We can speak of ideological hatred not so much because of the origin and justification of hatred itself, which is carried out by certain extremist ideologies based on always irrational stereotypes and prejudices; but rather by the objective of that same hatred aimed at a certain people due to the ideology they defend. Nazi-fascist ideologies or exclusionary nationalism use this.

The protagonists of ideological hatred are usually the so-called “hate groups”, characterized by using hate speech towards certain groups for various reasons, and being easily distinguishable for their use of a recurring imagery based on the Nazi regime.

5. THE PARADOX OF TOLERANCE

Tolerance is one of the intrinsic characteristics of a democratic society, but does that mean that everything must be tolerated? Does it have limits?

We owe to philosopher Karl Popper (1902-1994) the formulation of the paradox of tolerance in his work “*The Open Society and its Enemies*” (1945):

“Unlimited tolerance must lead to the disappearance of tolerance. If we extend unlimited tolerance even to those who are intolerant; if we are not prepared to defend a tolerant society against the outrages of the intolerant, the result will be the destruction of those tolerant, and of tolerance itself with them. By this approach we don’t mean, for example, that we should always prevent the expression of intolerant philosophical concepts; as long as we can counter them with rational arguments and keep them in check before public opinion, banning them would of course be unwise. But we must claim the right to prohibit them -by force if necessary-, for it may well be that they are not intended to impose themselves on us on the plane of rational arguments, but on the contrary, begin by accusing all reasoning; thus, they can forbid their adherents, for example, who listen to rational reasoning, accusing them of being misleading, and to teach them to respond to arguments through the use of fists or weapons. We must then claim, in the name of tolerance, the right not to tolerate the intolerant. We must demand that any movement that preaches intolerance be outside the law, and that any incitement to intolerance and persecution be considered criminal, in the same way as in the case of incitement to murder, kidnapping, or slave trade.”

We must therefore claim, in the name of tolerance, the right not to tolerate intolerance.”

Other philosophers have supported this approach by arguing that a tolerant society should in principle tolerate intolerant groups. In fact, many minority groups propose alternatives or clearly intolerant behaviors; but when a tolerant society sees its survival or that of its institutions in danger, it will be entitled to limit and even prohibit intolerance.

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ACTIVITIES



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ACTIVITY 1: DETECTING STEREOTYPES, PREJUDICES AND HOAXES.

Material: Photocopies of texts, pens and paper, internet access.

Time: 45 minutes approximately.

Groupings: Small groups, large group.

Educational level: Secondary Education.

Activity description:

Organize small groups so they can work separately, and provide copies of the text of this activity to each group, previously explaining the concepts of stereotype, prejudice, hoax, or fake news, and that they must detect them in the text. Then, shared in a large group the elements identified and the reason why they believe it is one thing or another.

STEREOTYPE, PREJUDICE, HOAX? (some are true)

1. *"The Olympic medal table is dominated by large countries; it seems that size does matter when it comes to obtaining sporting triumphs."*
2. *"Scots are usually stingy, that's why my Scottish neighbor always wears the same clothes. Luckily the rest of the neighbors are all from here and we don't do strange things."*
3. *"My sister is very worried because a Muslim family has started to live next to her; she is very afraid because they will surely have problems with them because they are very religious."*
4. *"The Chinese are very hard-working people."*
5. *"It has been discovered that the origin of the human species is not in Africa."*
6. *"Fascist groups show a clear tendency towards xenophobic, racist, and generally intolerant attitudes towards other minorities such as the LGBTQ+ collective."*
7. *"Argentina is a country of neurotic people; they are the nation with the most psychologists per inhabitant in the world. In Spain, on the other hand, we are much better mentally, it is one of the countries where fewer antidepressants are taken."*
8. *"Blacks are better at sports."*
9. *"Poor people are not to blame for their situation, they are victims of it."*
10. *"The US has a significant problem of overweight in a large part of its population. Usually overweight people are nice people; that's why it's such a nice country."*
11. *"No one who is very rich has earned their money honestly."*
12. *"Persons with albinism often develop vision problems."*
13. *"The French like to eat well, and their women are advocates of international fashion, but they are well known for their unfriendliness towards foreigners. They are usually quite unfriendly, especially with Americans; many films reflect this treatment to Yankee tourists in France."*
14. *"George will surely be here at the scheduled time, he is British and he is surely always on time, like all the British. However, you'll see that Manuel will be late, as always, and he lives nearby!"*
15. *"Most teenagers do not have much interest in their studies."*

COMMENTS ON THE STATEMENTS

(don't distribute to students):

1. While some of the countries with the most Olympic medals are among the largest in size and population, others just aren't. It's not the size that increases the quality of the athletes, but the resources and efforts that each country invests in sports. Thus, some small countries also have had great successes in the medal table.
2. The stereotype of Scottish stinginess is as unfounded as that of the normality of our compatriots.
3. It is a prejudice to assume Muslims are always problematic.
4. It is a positive prejudice towards the Chinese to think that they are all very hardworking.
5. It is a hoax that the human species did not originate in Africa.
6. It is true that fascist groups are intolerant of certain minorities.
7. Argentinians being neurotic is a stereotype. It is true that it's the country with the most psychologists per inhabitant. It is also a stereotype that Spaniards have good mental health; and the last statement is a hoax, since Spain is among the top 10 countries where more antidepressants per inhabitant are taken.
8. It is obviously a stereotype that black people are better at sports; in this case it is a positive stereotype, but a negative prejudice can be quickly inferred from thinking that they must as a result be inferior in non sport-related things.
9. This reflection on poor people is a positive prejudice.
10. It is true that in the US there is a significant problem of obesity. The rest of the consequences are stereotypes.
11. Negativity about how monetary wealth was obtained is a prejudice.
12. It is true that persons with albinism have ophthalmological issues.
13. This reflection on French and Americans is full of stereotypes and prejudices; only one thing is certain: many films show this supposedly bad relationship between French and Americans.
14. It is a positive prejudice, to think that George will be on time for being British; on the other hand, it is previous experiences with Manuel what makes us to think that he'll be late.
15. Generalizing statements are usually, as in this case, prejudiced exaggerations.

ACTIVITY 2: DETECTING MESSAGES THAT ENCOURAGE HATE SPEECH.

Material: Internet access, pen and paper.

Time: 45 minutes approximately.

Groupings: Small groups, large group.

Educational level: Secondary Education.

Activity description:

After explaining the concepts of hate speech and the different shapes it takes depending on the groups against which it is directed, organize small groups and ask them to look online for comments that reflect said speech in social networks, websites, blogs, etc.

The double objective is on the one hand that each group looks for and identifies various examples of hate speech, noting them and against which groups they are directed; on the other hand, to make each group think and look for arguments to rationally counteract stereotypes, prejudices and hoaxes. After a reasonable time, share the results by reflecting on the easy online spreading of hate speech and how it is based on stereotypes, prejudices, and hoaxes.

Photo by [Jason Leung](#) in [Unsplash](#)



ACTIVITY 3: FREEDOM OF SPEECH.

Material: Internet access, pen and paper.

Time: 45 minutes approximately.

Groupings: Small groups, large group.

Educational level: Secondary Education.

Activity description:

Form small groups of students and give them the following texts:

- [Universal Declaration of Human Rights | United Nations](#)
- [International Covenant on Civil and Political Rights](#)
- [Convention for the Protection of Human Rights and Fundamental Freedoms](#)
- [Charter of Fundamental Rights of the European Union](#)
- [The Spanish Constitution](#)

Each group has to look in the legal texts for the articles that refer to freedom of speech, noting down which they are and what noteworthy aspects they contain, especially referring to what freedoms are protected, their limits, and how they affect jobs and aspects of daily life.

After a few time, start a sharing where each group provides its own considerations.

ACTIVITY 4: DEBATE ON THE ROLE OF THE PRESS IN DEMOCRATIC SOCIETIES.

Material: Audio and sound projector.

Time: 2-3 hours.

Groupings: Large group.

Educational level: Secondary Education.

Activity description:

Screening of any of the following films on the role of the free press in democratic societies:

1. Broadcast News (1987)
2. Good Night, and Good Luck (2005)
3. Citizen Kane (1941)
4. Truth (2015)
5. Deadline (1952)
6. Frost/Nixon (2009)
7. The Post (2018)
8. Kill the Messenger (2014)
9. All the President's Men (1976)

Afterwards, start a debate on what the film depicts, placing emphasis on the fact that free journalism is a real counterpower, since it can report on what those in power intend to keep secret. The objective is to also reflect on the protection of sources (professional secrecy) and the independence of the media (conscience clause), all within the framework of the right to the freedom of speech, and specifically the citizen's right to look for and get free and truthful information.



Photo by [Bank Phrom](#) in [Unsplash](#)

ACTIVITY 5: JUDGMENT ON WHETHER A TEXT SHOULD BE PROTECTED BY FREEDOM OF SPEECH.

Material: Pen and paper.

Time: 2 hours.

Groupings: Small groups, shared work.

Educational level: Secondary Education.

Activity description:

The objective is to organize a trial, with its various components:

- A tribunal, which shall preside over and moderate the procedure; composed of one or three students.
- A jury, which will decide the verdict; composed of an even number of students, one of them acting as their spokesperson.
- The accusing party.
- The defending party.

All students must know their role to play in the trial, should prepare their arguments beforehand, and meet separately for it. Allow for a certain level of creativity, in providing testimonial evidence, arguing freely and citing examples, legal texts, treaties, etc.

Make sure that groups are not able to listen to each other. While the prosecution and defense prepare their arguments and interventions, the court will decide how the trial is organized (order of interventions, times, speaking turns, etc.), and the jury will read the text and reflect on it valuing their opinions. Each group has to assume their role of defending one or another position.

The purpose of the trial is to determine the case of Bladet Tromsø and Stensaas vs Norway, which was decided by the European Court of Human Rights (Strasbourg Court) in 1999.

CASE OF BLADET TROMSO AND STENSAAS vs NORWAY

PLAINTIFF: Bladet Tromso A/S company, publisher of “Bladet Tromso” newspaper (Norway).

DEFENDANT: The State of Norway.

REASON: Judgment of 14 March 1992, the NordTroms District Court, which convicted the plaintiffs. The plaintiffs consider that, in that judgment, there is an unjustified interference with their right to the freedom of speech, guaranteed by Article 10 of the European Convention on Human Rights.

SUPPLEMENTARY CLAIM: The plaintiffs seek compensation for the financial loss they had to suffer as a result of the judgment of the District Court, which ordered them to pay 187.000 NOK in damages to the plaintiffs, and 136.342 NOK for the latter’s expenses and costs.

1. FACTS:

In March and April 1988, Mr Linberg served on board the ship Harmoni as an inspector of seal hunting, appointed by the Ministry of Fishing. In his report of 30 June 1988, he alleged several breaches of the regulations on seal hunting, and levelled accusations against five crew members, designated by name. In his report, he claimed in particular that some seals had been skinned alive. The Ministry of Fishing then decided not to publish the report, relying on a provision of the 1980 Act on Public Access to Official Documents, under which reports containing allegations of breaches of the law must not be made public.

On 15 July 1988, Bladet Tromso published an article by Mr Lindberg reproducing some of the allegations contained in the author’s report. On July 19, 1988, the newspaper

published a portion of the report and then, on July 20, the rest. The names of the five accused crewmembers were deleted from the publication.

From 15 to 23 July 1988, the newspaper published almost daily the different points of view, including its own comments, those of the Ministry of Fishing, of the Norwegian Sailors' Federation, of Greenpeace, and of seal hunters. The publication of the articles was made at very close dates, which gives the impression that the reports were balanced.

In May 1991, Harmony sailors initiated defamation proceedings against the applicants, which ended with the judgment of March 14, 1992. The NordTroms District Court held that two of the statements contained in the article published in the *Bladet Tromsø* on 15 July 1988 and four that appeared on 20 July 1988 were defamatory, 'unlawful', and that their accuracy had not been proven. One of them, "live skinned seals" claimed, according to the Court, that seal hunters had committed acts of cruelty towards animals. Another implied that the hunters had in fact mistreated and threatened the hunting inspector. Other statements gave the impression that some hunters (not named in the articles) killed four "Groenland" seals, whose hunting was illegal at the time. The Court annulled the statements and, considering that the newspaper was at fault, ordered it and its editor-in-chief to pay 10.000 NOK respectively to each of the seventeen claimants. Applicants were not allowed to appeal to the Supreme Court.

2. CONSIDERATIONS TO KEEP IN MIND:

The context in which the statements of this dispute were made was that of the controversy at that time in Norway around seal hunting, and the general interest that case covered. The basic purpose of the articles at issue was not to accuse certain persons of infringements of the rules on seal hunting or of cruelty to animals.

Article 10 of the *Convention for the Protection of Human Rights and Fundamental Freedoms* does not guarantee freedom of speech without limitation, even when it comes to reporting serious matters of general interest to the press.

The Tribunal must investigate whether, in the case in question, there were particular grounds which might exempt the newspaper from its normal obligation to verify statements of defamatory facts for individuals. Particularly at stake is the nature and

degree of the defamation in question. Criticism was not directed at all crew members or specific members.

Mr.Lindberg had drafted his report in an official capacity as an inspector commissioned by the Ministry of Fishing to monitor seal hunting, a task he carried out on board the Harmoni during the 1988 season. The crew of the Harmoni denied Mr.Lindberg's competence and the accuracy of the allegations of "cruel methods of slaughter".

Prior to the contested publication of 15 July 1988, the ministry had not publicly expressed doubts as to the merits or well-foundedness of the criticisms or to Mr.Lindberg's competences.

Consider also the question of the extent to which the newspaper Bladet Tromso could reasonably regard the Lindberg report as credible regarding the arguments at hand, in the light of the situation, as presented to it at the time.



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Photo [Mikita Karasiou](#) in [Unsplash](#)

THE JUDGMENT OF THE STRASBOURG COURT

In judgment 21980/93, handed down in Strasbourg on 20 May 1999, in the case of *Bladet Tromso and Stensaas vs State of Norway*, the European Court of Human Rights declared, by thirteen votes to four, that there had been a violation of article 10 of the European Convention on Human Rights.

For the Tribunal, when the press contributes to the public debate on issues of legitimate concern, it should in principle be able to rely on official reports, without the need for independent investigations; otherwise, the press could not even play its indispensable role as a “watchdog”. A factor of great importance is the position expressed by the ministry before 20 July 1988, which does not allow to be considered that the newspaper had no reason to attest to the data contained in the report.

Considering the various factors which limit the damage that could be made to the reputation of the various seal hunters, and the situation as presented in the *Bladet Tromso* at the time, the Court considers that the newspaper could reasonably rely on Linberg’s official report without being made to verify for itself the accuracy of the facts appearing therein; nor does it see any reason to doubt that the newspaper acted in good faith in this regard.

Although the reasons invoked by the State of Norway are relevant, they are not sufficient to demonstrate that the interference complained of was “necessary in a democratic society”. There was no reasonable relationship of proportionality between the limitations imposed on the applicants’ freedom of speech and the legitimate objective pursued, the protection of “the reputation and rights” of seal hunters.

The Court therefore found that there had been a violation of Article 10 of the Convention.

The Court awarded the interested parties all sums requested in the supplementary application. The applicants also seek reimbursement of 652.229 NOK as costs due to the internal procedure and the Strasbourg procedure. The Court granted them 370.199 NOK. The interested parties also requested 515.336 NOK in interests. The Court granted them 65.000 NOK in this regard. Several judges expressed dissenting votes, the text of which is attached to the judgment.



Photo by [Guillaume de Germain](#) in [Unsplash](#)

ACTIVITY 6: IDENTIFY LINES OF ACTION TO COUNTER HATE MESSAGES.

Material: Copies, pen and paper.

Time: 45 minutes.

Groupings: Large group, joint debate.

Educational level: Secondary Education.

Activity description:

This is an activity to discuss the limits of freedom of speech. It is about jointly assessing the actions to undertake in a series of situations related to the free expression of opinions. The discussion should focus on whether or not to remove any of the messages found online and the reason for doing so, as well as other actions that could be undertaken. Begin the debate by raising each of the following specific situations:

A website of an ultranationalist group is dedicated to extolling the “characters of patriots”, often using exclusionary and violent language, even defending racist positions. The page gives rise to many comments, some of them in support of the group’s theses, but most of them are contrary to the ultranationalist and racist language and positions of the site.

In his personal blog, a town councilman publishes an appeal for neighbors to protest and demand the eviction of a community of immigrants who work in agriculture. It provokes a large number of comments, both supportive and rejective, but in the following days violent demonstrations start in the town, with even physical attacks on members of the immigrant community. The issue becomes national news.

A person publishes on their profile on a social network a drawing of the country’s president, in which he is depicted as a bloodthirsty murderer.

A famous person posts on their profile on a social network a video in which elderly people are deemed as a heavy burden on society. As a result, he/she is subject of a harassment campaign on social networks, which results in the leak of their personal and private data.

A clearly racist content was posted long ago on a website; it has had practically no visits or repercussions for a long time. It is later found by a person with a large following, who launches a public campaign to have the content removed. As a result, visits to said content skyrocket.

ACTIVITY 7: IDENTIFICATION OF HATE GROUPS AND IDEOLOGIES.

Material: Internet access, pen and paper.

Time: 45 minutes.

Groupings: Small groups; large group.

Educational level: Secondary Education.

Activity description:

Begin the activity by explaining the ideologies that use hatred as a tool for their political actions, with special emphasis on Nazi-fascist movements. Introduced the concept of hate groups, which not only start and spread hate speech, but also plan and carry out violent actions against minorities.

Look online for information to complement the concept of hate group, and for examples of these small groups. The ultimate goal is not only to look for and identify their profiles or websites, but also to report them for their content to the platforms that host them or even to the police. The first part of the activity (search, identification, and proposal of actions to undertake) should be carried out in small groups, but they should wait for the joint sharing for the final resolution to adopt after considering all options.

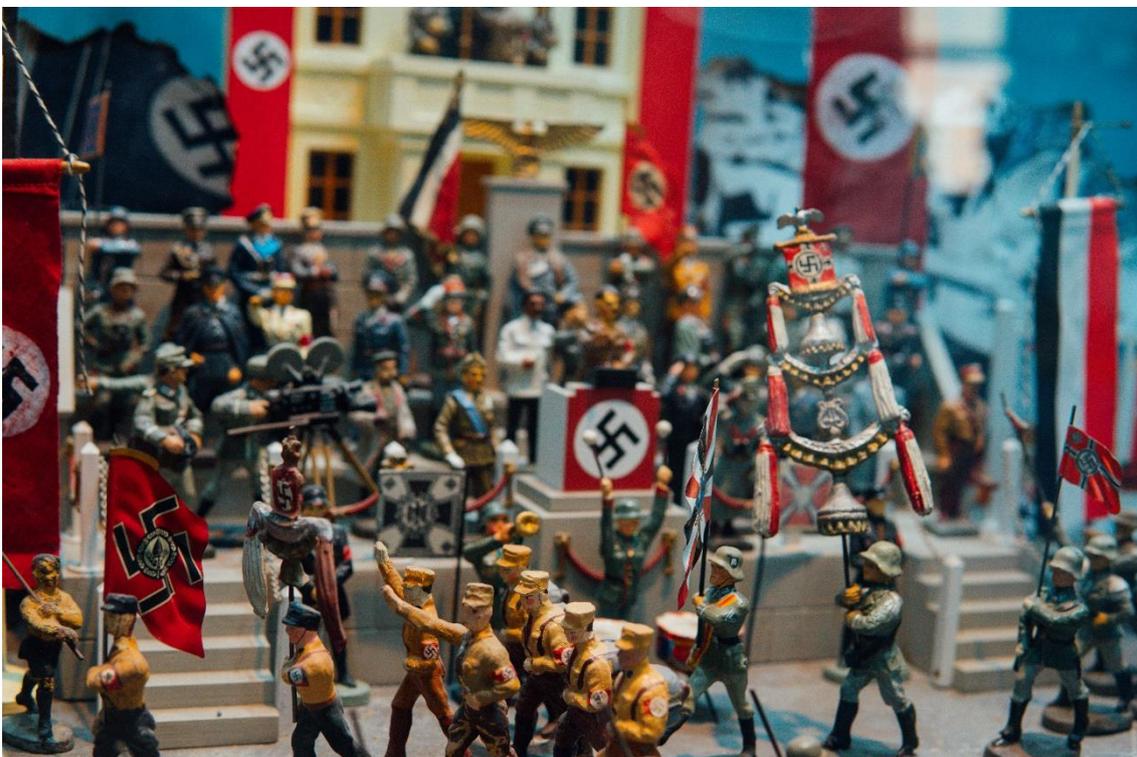


Photo by [Mert Kahveci](#) in [Unsplash](#)

ACTIVITY 8: IDENTIFICATION IN THE PRESS OF CRIMES BY IDEOLOGICAL HATRED.

Material: Internet access, pen and paper.

Time: 45 minutes.

Groupings: Small groups; large group.

Educational level: Secondary Education.

Activity description:

A significant number of hate crimes fall under the heading of ideological hatred. Most are related to two quite specific areas: on the one hand the attacks on progressive, left-wing or anti-fascist people, and on the other in the field of soccer, in which the “ultra” groups (hooligans) of some teams clash with those of others.

This activity should focus on looking for information more on digital press than on social networks, since we are increasingly used to getting information on them. After making an introduction to the issue of ideological hate crime and the environment of the digital press, divided the students into small groups to look for news on ideological hate crimes that have been committed, collecting information on the events and the subsequent consequences, such as trials and sentences.

After some time, ask the students to share the results they have obtained.

ACTIVITY 9: DEBATE ON THE PARADOX OF TOLERANCE.

Material: Pen and paper.

Time: 45 minutes.

Groupings: Large group.

Educational level: Secondary Education.

Activity description:

The objective of this activity is to ensure that the students develop their ability to listen, argue, exemplify... -in short- to participate in an orderly debate of ideas and proposals, respecting turns and the opinions of others. It is important to appoint a moderator to organize the debate. The role of the teacher should be more that of a guide of the general lines to be discussed.

The debate will be about Karl Popper's "paradox of tolerance". Don't introduce the issue in its entirety, but progressively, by launching general questions:

- What are the main characteristics that define a democratic society?
- To what extent is tolerance of different opinions and minority groups important for a democratic society? Should it have limits?
- To defend a tolerant society, should intolerant groups be banned?
- Should those who are intolerant be tolerated? Under what conditions?
- Can unlimited tolerance lead to endangering the tolerant society and tolerance itself?

ACTIVITY 10: HISTORICAL EXAMPLES OF THE TRIUMPH OF INTOLERANCE IN TOLERANT SOCIETIES.

Material: Internet access, pen and paper.

Time: 45 minutes.

Groupings: Small groups; large group.

Educational level: Secondary Education.

Activity description:

Examples help us to fix concepts. In this activity students have to look for examples in the history of tolerant societies that have suffered the triumph of intolerant groups, first through small groups and then with a sharing. The goal is not only to find examples, but also to document the background that enabled the rise of intolerance, what could have been done to prevent that rise, or how the dominance of those intolerant ended. The activity can be easily exemplified with the rise of nazism in Germany in the 30s.



Photo by [Karsten Winegeart](#) in [Unsplash](#)

EVALUATION

While this Didactic Unit for the Freedom of Speech and against Ideological Hatred is carried out, a continuous evaluation will be made using direct and systematic observation both in the interventions of students in the debates and sharing, as well as in the processes of searching and elaborating materials. At the end of the Didactic Unit, the individual and collective work of the students will be evaluated following the set criteria.

Each activity will be evaluated after finishing, assessing what worked and what didn't, the space, the time, the motivation, the groups... Use this as a measure of readjustment and adaptation of the development process of the Didactic Unit.

Also carry out the evaluation of the Didactic Unit by the students themselves using the questions below, in groups and individually.

1. What did you find interesting in the Didactic Unit?
2. What did you like the most? And what less?
3. What have you learned from this Unit?
4. Do you think the topics studied here are important?
5. Do you think we should add or remove something?

Responses can be anonymous or not. Once the answers are collected, you can repeat the same questions to be worked on in groups, so they can share their impressions.

Lastly and optionally, we propose conducting a final work by the students, to develop one of the topics worked or proposed by the student themselves (model by discovery).

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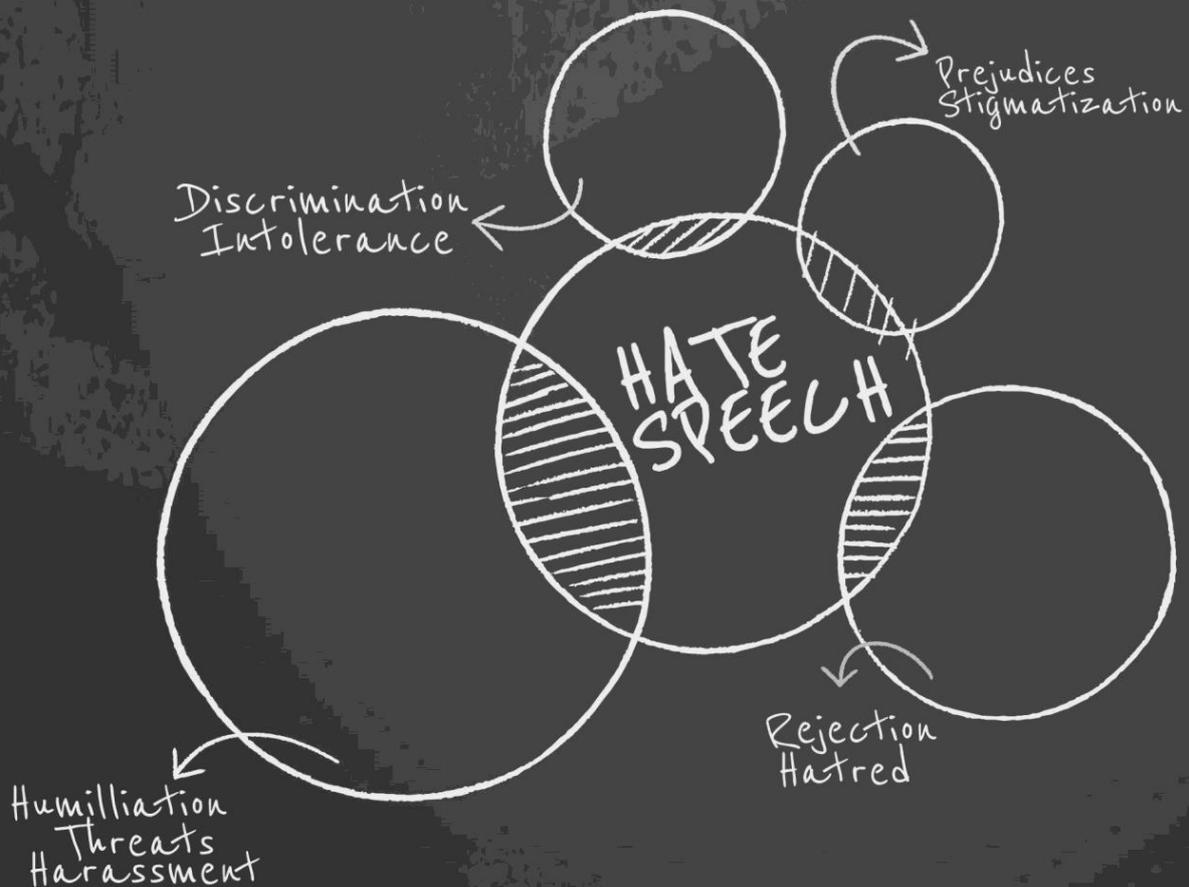
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SURVEY 1: DISABLISM



BRIEF THEORETICAL INTRODUCTION TO SURVEY 1

What is disablism/ableism?

It can be defined as the hatred, rejection, or fear towards people with functional diversity just because of their condition, with intense feelings that sometimes turn into physical aggression towards this group.

Many of the false myths that surround people with functional diversity persist in the collective imagination, and help us understand -never justify- the disadvantaged situation this group has nowadays.³¹

Discriminating attitudes towards people with functional diversity are characterized by a certain negative meaning, false stereotypes, and are loaded with social prejudices generated around them, which lead to an erroneous belief that they are inferior beings, incompetent, and ineffective in dealing with society, using these stereotypes and prejudices to justify the persistence of certain attitudes towards people with functional diversity.³²

What kinds of disablism can happen in the classroom?

In a classroom, as in any other space, disablism can come from the students, but even from the teaching staff. In the case of students, it can be shaped as bullying or harassment of the students with functional diversity for the mere fact of being like that, but also as any type of discrimination against that person due to them having some type of limitation. Things that would also be disablism are: not interacting with that student,

³¹ Antonio Idañez Domínguez, 2010.

³² Soto y Vasco, 2008.

marginalizing them, always choosing them as the last member for sports teams, not wanting to be in work groups with these students, etc.

What is the first step towards preventing or stopping disablism?

This type of discrimination, like so many others, comes from ignorance, stereotypes, and prejudices about people with disabilities/ special needs/ functional diversity. Therefore, the first step is to understand and raise awareness about the situation these people are experiencing, and teach what disablism is. It is also very important to develop values like empathy, tolerance, and peaceful coexistence in the classroom to prevent any type of discrimination. To do this, we recommend to work on the Didactic Unit for inclusion, including the Kit for Inclusion (OER).

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RECOMMENDATIONS FOR THE TEACHER

SURVEY 1

How can you detect disablism or bullying towards students with functional diversity?

1. The first step is to detect if there are students with functional diversity in the classroom, and monitor them to find out if there is any conflict with the rest of the students.
2. Know how to differentiate between an isolated incident or a case of disablism or bullying for these reasons. For this, it is usually considered that an abuse or harassment repeated three times or more has become bullying. There must also be intentionality and an imbalance of power, which is evident in case of bullying of people with functional diversity, because these students are especially vulnerable.
3. Be careful to notice less obvious cases of harassment or discrimination; physical aggression is usually the most obvious, but most bullying is psychological or verbal. Also, pay special attention to cyberbullying, as it is an increasingly frequent and especially serious phenomenon, because vulnerable students can be harassed 24/7, both inside and outside the classroom.
4. In addition to detecting harassment or discrimination, pay attention to other aspects or situations that are a symptom that something is not going well:
 - a) Changes in behavior or habits: it is necessary to notice if the student with functional diversity drops their average grades, loses interest in certain activities, has a changing mood, changes their friendships, etc.
 - b) If you notice that the student with functional diversity becomes isolated and their classmates avoid being with him/her, this is considered a relational aggression: exclusion from the group.
 - c) Outbursts of anger, problems with authority, and problems regulating emotions are a symptom that bullying may be taking place, and both harassers and the harassed may have these attitudes.

- d) Leaders and privileges: in a classroom there are usually students who assume the role of leaders, and who usually have other students who follow them; these situations must be watched carefully before the leadership becomes negative, using this situation to harass vulnerable students or to encourage “followers” to harass them.

What can you do with a situation of disablism in the classroom?

1. The best option is always prevention, which is why it is key to educate the students in values like dialogue, empathy, tolerance, and the peaceful resolution of conflicts, especially at younger ages.
2. In cases where prevention is no longer an option (when harassment is already happening), the first step is to investigate and gather information, speaking with the parties involved.
3. Once you have all the necessary information, a sanction is required for harassers, adjusted to the seriousness of their actions, but it is essential that this sanction has an educational and not a punitive nature, meaning that it is necessary to work with the harasser’s empathy and solidarity, and make them understand how their actions can impact other people, especially the harassed person.
4. In the case of the victim, it is advisable to create and maintain a climate of communication, trust, and show support, but also working on assertiveness, on learning to say no, and to set limits, always without resorting to violence. If they have any feelings of guilt, make it clear to them that the aggressors are to blame, never him/her. Lastly, show them that a boost in self-confidence and a change in attitude can also improve things.
5. Regarding witnesses, explain to them that not opposing an unfair situation makes them accomplices, that many times harassers seek their applause, the benefits of being dominant, so if they react with rejection towards a bullying situation, it is much more likely to stop.
6. Lastly, one of the most useful prevention tools is to assign the figure of two or three student observers who identify and report situations of bullying (peer prevention).

SURVEY 1: DISABLISM IN THE CLASSROOM

Do you know what disablism is?

1. Discrimination, rejection, or fear towards people with functional diversity or special needs.
2. Discrimination, rejection, or fear towards people in a situation of poverty.
3. Discrimination, rejection, or fear towards non-binary people.

Would you choose a classmate with functional diversity to play on your team?

1. No, he/she will make us lose the game for sure.
2. It depends on the game we are playing.
3. Yes, I would have no problem with it.

Which of these situations is disablism?

1. Consider that people with special needs cannot fend for themselves.
2. Isolating people with special needs from society.
3. Offering training to teachers to promote the inclusion of people with special needs / functional diversity.
4. Options 1 and 2 are correct.

How would you act if you witness an incident of disablism?

1. I would report the incident to the police.
2. If there has been an aggression, I would call 112.
3. I would assist by providing information as a witness.
4. All of the above.

If you were an employer, would you hire a person with functional diversity?

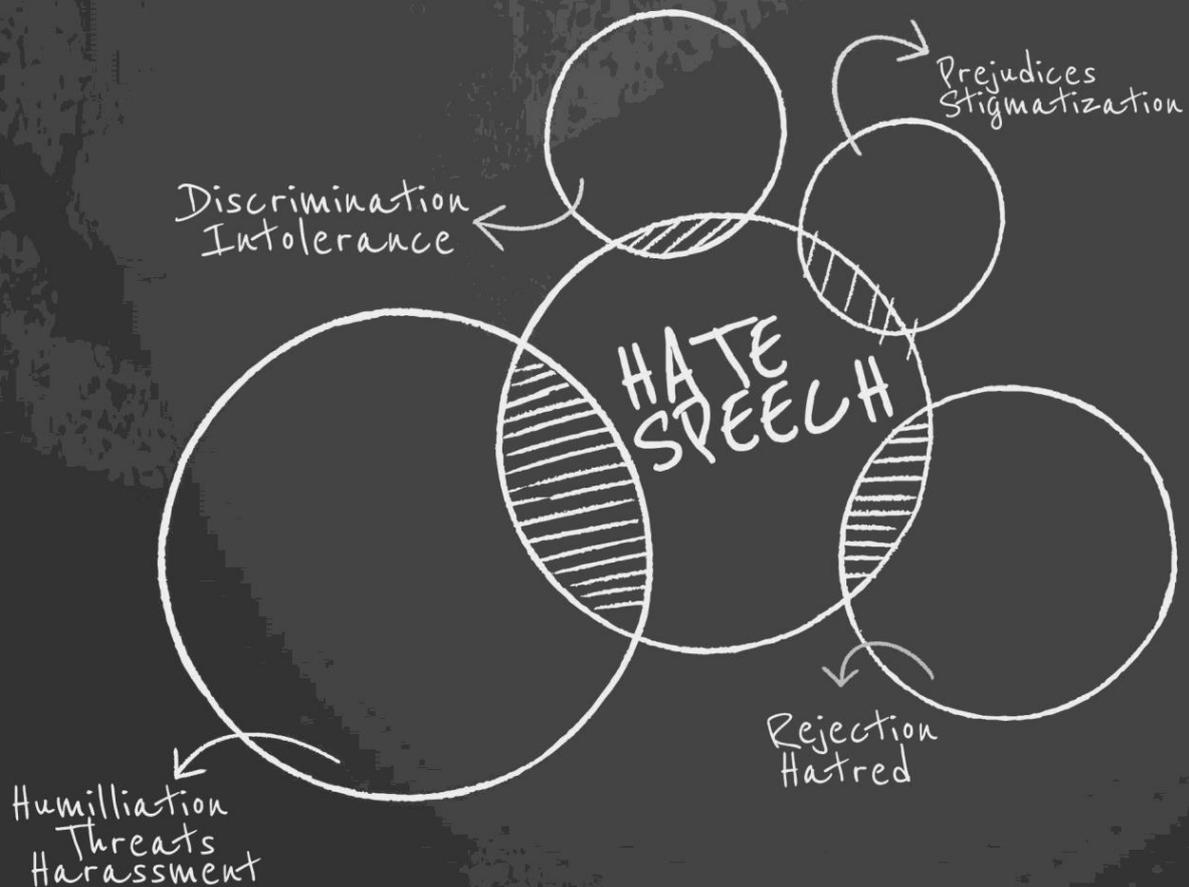
1. No, it would surely mean a very high cost for the company.
2. It depends on which job he/she would have to carry out.
1. Yes, why wouldn't I?



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SURVEY 2: APOROPHOBIA



BRIEF THEORETICAL INTRODUCTION TO

SURVEY 2: APOROPHOBIA

What is Aporophobia?

According to the European Anti-Poverty Network (EAPN), aporophobia is defined as the hatred or rejection of poor people for the simple fact of being poor, which is reflected thoughts and actions. It is a social dysfunction that reinforces the discrimination suffered by people in a situation of poverty.

“Aporophobia consists, therefore, in a feeling of fear and in an attitude of rejection towards poor people, those without means, the helpless. This feeling and attitude is acquired; aporophobia is induced, provoked, learned, and spread from alarmist and sensationalist stories that associate low-income people with crime and with a supposed threat to the stability of the socioeconomic system. However, a rigorous analysis of the available data shows that most crimes, and the most dangerous ones, do not come from the poor sectors of the population, but from well-organized mafias that control an immense amount of resources. It is as sarcastic to consider poor people as a threat to the socioeconomic system as it is to accuse the victims of violence of being the cause of that violence itself”.³³

What kinds of aporophobia can happen in the classroom?

Aporophobia can manifest itself in different ways in the classroom, the most common are usually insults, criticism, or harassment of students for their way of dressing or physical appearance, since these may be the most obvious characteristics reflecting their situation of poverty, but also for “smelling bad”, “being dirty”, or just having less money.

³³ Emilio Martínez Navarro: “Aporofobia”, en: Jesús Conill (coord.): Glosario para una sociedad intercultural, p.1

Therefore, the teacher must be careful to notice whether there are relevant differences in (social)class or economic level between the students in the classroom, and identify those who might be more vulnerable due to their situation of poverty. Some schools cover the needs of these students through school meal grants, book loans, school uniforms, etc.

Despite efforts to improve the situation of students in poverty, they may be even more singled out by their peers for needing scholarships or aid, and usually a situation of poverty is linked to other obstacles, like the student's or their family's migration history, a low -degree family, belonging to a socially discriminated ethnic group like the roma people, etc.

What is the first step towards preventing or stopping aporophobia?

It is difficult to deny that in our time we educate children and teenagers in fear and rejection of poor people, because we ourselves link poverty to delinquency, violence, aggression, immorality, and evil in society.

That is why one of the first steps to prevent aporophobia is to understand that poverty is a circumstantial characteristic in the lives of people, in no case part of their identity. Poverty is not a permanent condition of people, but an undesirable and unfair situation, which can be changed and overcome with a proactive attitude of the person but also by generating social changes, fairer economic systems, and adequate protection resources.

The possibility that people can get out of the situation of poverty and leave social exclusion behind has the effect of placing individual blame on them, making them responsible for their situation of poverty, since the social, political, and/or economic circumstances that influence exclusion processes are not considered.

Therefore, the first step is to raise awareness on the situation that these people live, teach about what aporophobia is, and develop values like empathy, tolerance, and peaceful coexistence in the classroom to prevent any type of discrimination. To do this, we recommend to work on the Didactic Unit for inclusion, included in the Kit for Inclusion (OER).

RECOMMENDATIONS FOR TEACHERS

SURVEY 2

How can you detect aporophobia or bullying towards students in a situation of poverty?

1. The first step is to detect if there are students in a situation of poverty in the classroom, or with noticeable economic gaps between them students, z.
2. Know how to differentiate between an isolated incident or a case of aporophobia or bullying due to economic reasons. For this, it is usually considered that an abuse or harassment repeated three times or more has become bullying. There must also be intentionality and an imbalance of power, which is evident in bullying of poorer students, since they are especially vulnerable.
3. Economic obstacles rarely appear alone; they are usually accompanied by social or cultural obstacles, which is why it is necessary to differentiate between racism, xenophobia and aporophobia. For example: if there are two migrant students in a classroom, one with a good economic position and the other in a situation of poverty, it will usually be the latter who is the most vulnerable to bullying, especially bullying linked to aporophobia.
4. Be careful to notice less obvious cases of harassment or discrimination; physical aggression is usually the most obvious, but most bullying is psychological or verbal. Also, pay special attention to cyberbullying, as it is an increasingly frequent and especially serious phenomenon, because vulnerable students can be harassed 24/7, both inside and outside the classroom.
5. In addition to detecting harassment or discrimination, pay attention to other aspects or situations that are a symptom that something is not going well:

- a) Changes in behavior or habits: it is necessary to notice if the student in a situation of poverty drops their average grades, loses interest in certain activities, has a changing mood, changes their friendships, etc.
- b) If you notice that the student in a situation of poverty becomes isolated and their classmates avoid being with him/her, this is considered a relational aggression: exclusion from the group.
- c) Outbursts of anger, problems with authority, and problems regulating emotions are a symptom that bullying may be taking place, and both harassers and the harassed may have these attitudes.
- d) Leaders and privileges: in a classroom there are usually students who assume the role of leaders, and who usually have other students who follow them; these situations must be watched carefully before the leadership becomes negative, using this situation to harass vulnerable students or to encourage “followers” to harass them.

What can you do with a situation of aporophobia in the classroom?

1. The best option is always prevention, which is why it is key to educate the students in values like dialogue, empathy, tolerance, and the peaceful resolution of conflicts, especially at younger ages. It is also essential for them to learn what aporophobia is, and the main reasons that cause it, in order to avoid it.
2. In cases where prevention is no longer an option (when harassment is already happening), the first step is to investigate and gather information, speaking with the parties involved.
3. Once you have all the necessary information, a sanction is required for harassers, adjusted to the seriousness of their actions, but it is essential that this sanction has an educational and not a punitive nature, meaning that it is necessary to work with

the harasser's empathy and solidarity, and make them understand how their actions can impact other people, especially the harassed person.

4. In the case of the victim, it is advisable to create and maintain a climate of communication, trust, and show support, but also working on assertiveness, on learning to say no, and to set limits, always without resorting to violence. If they have any feelings of guilt, make it clear to them that the aggressors are to blame, never him/her. Lastly, show them that a boost in self-confidence and a change in attitude can also improve things.
5. Regarding witnesses, explain to them that not opposing an unfair situation makes them accomplices, that many times harassers seek their applause, the benefits of being dominant, so if they react with rejection towards a bullying situation, it is much more likely to stop.
6. Lastly, one of the most useful prevention tools is to assign the figure of two or three student observers who identify and report situations of bullying (peer prevention).

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SURVEY 2: APOROPHOBIA

Do you know what aporophobia is?

1. Discrimination, fear, or rejection towards people in a situation of poverty.
2. Discrimination, fear, or rejection towards people with disabilities.
3. Discrimination, fear, or rejection of jewish people.

What would you do if you found a homeless person passed out on the street?

1. Call 112 (911).
2. Nothing, he/she's probably drunk.
3. Tell the police.

What would you call a person who lives on the street?

1. Hobo.
2. Homeless person.
3. Beggar.

Which of the following situations is NOT aporophobia?

1. Denying the entrance of a homeless person into a bar.
2. Discriminating against a person because of their situation of poverty.
3. Calling 112 if a homeless person is being assaulted.

Which of the following situations IS aporophobia?

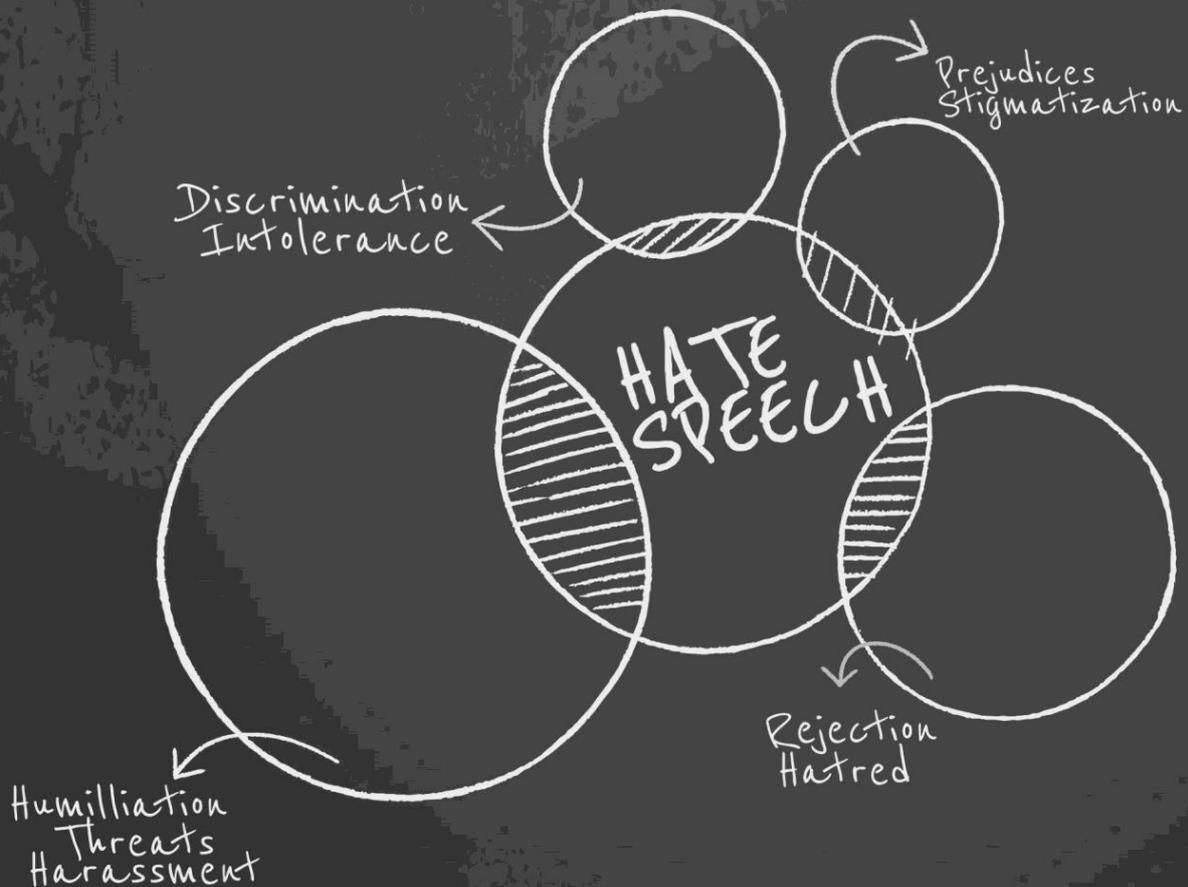
2. Ignoring a homeless person when they ask for directions.
3. Rejecting a person for being poor.
4. The two previous options.



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SURVEY 3: HOMOPHOBIA



BRIEF THEORETICAL INTRODUCTION TO SURVEY 3: HOMOPHOBIA

What is homophobia?

It is the rejection, fear, disdain, prejudice, marginalization, or discrimination towards homosexual people, both gays and lesbians. It is common to also include discrimination or hatred towards bisexual people, although the correct term in this case is “biphobia”, which has some differences with homophobia.

What types of homophobia can happen in the classroom?

Homophobic bullying is one of the most frequent types of harassment in classrooms across Europe. 54% of LGBTQ+ Europeans have suffered bullying at least once in their lives due to their sexual orientation or gender identity, UNESCO states based on a survey of a sample of more than 17000 children and youth between 13 and 24 years old.

UNESCO, which carried out this survey within the framework of its Global Education Monitoring Report (GEM Report), highlights that 83% of students have heard negative comments towards LGBTQ+ students at least once.

The main problems detected by the authors of the GEM report are lack of visibility (58% surveyed people never told a teacher about the harassment), the lack of training for teachers to deal with these situations, and the absence of content on LGBTQ+ identities in the curriculum.

Lastly, it is key to point out that one can suffer homophobic bullying and not be homosexual, but just seem homosexual to the bully. Thus, it is common for heterosexual students to be bullied for not complying with gender norms and mainstream sexuality, so for not being “masculine enough” or “feminine enough” for the harasser.

What is the first step to prevent or stop homophobia?

Homophobic bullying, like many others, is usually based on prejudices, stereotypes, and ignorance, so it is essential for students to know the broad affective-sexual and gender diversity spectrum existing in society.

It is highly recommended not to assume the heterosexuality of students or any members of the educational community. One has to understand that there is the possibility that each person can be heterosexual, homosexual, bisexual, trans, or just have doubts about their position in this regard.

Therefore, the first step is to raise awareness on the situation these people are experiencing, and teaching what homophobia is. It is also very important to develop values like empathy, tolerance, and peaceful coexistence in the classroom to prevent any type of discrimination. To do this, we recommend working on the LGBTQ+ Didactic Unit, included in the Kit for Sexual Diversity (OER).



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RECOMMENDATIONS FOR THE TEACHER

ON SURVEY 3

How can you detect homophobia or bullying due to sexual orientation?

1. The first step is to detect if there are students who are vulnerable to being harassed. To know this, watch the daily interaction between students, and notice if they use names/insults related to gender or sexuality (“faggot”, “dyke”, “sissy”, “tomboy”, etc.); if they mimic their way of speaking, moving, or walking; if they ridicule their way of dressing or expressing themselves with jokes, contempt, insults, or humiliation; hostile treatment or subjugation; if a student is left out of school and extracurricular activities and is usually alone; and if he/she interacts only with students of the opposite sex.
2. Know how to differentiate between an isolated incident or a case of homophobia or bullying due to sexual orientation. For this, it is usually considered that an abuse or harassment repeated three times or more has become bullying. There must also be intentionality and an imbalance of power.
3. In recesses and physical education there are usually activities or games segregated by sex: watch the relationships between students in these spaces to detect situations of harassment linked to homophobia. Bathrooms and changing rooms are other spaces in which the division by sex, the absence of adults, and body exposure makes them potentially dangerous places for those who don’t identify with normative gender and/or sexuality.
4. Be careful to notice less obvious cases of harassment or discrimination; physical aggression is usually the most obvious, but most bullying is psychological or verbal. Also, pay special attention to cyberbullying, as it is an increasingly frequent and especially serious phenomenon, because vulnerable students can be harassed 24/7, both inside and outside the classroom.

5. In addition to detecting harassment or discrimination, pay attention to other aspects or situations that are a symptom that something is not going well:
 - a) Changes in behavior or habits: it is necessary to notice if the vulnerable student drops their average grades, loses interest in certain activities, has a changing mood, changes their friendships, etc.
 - b) If you notice that the vulnerable student becomes isolated and their classmates avoid being with him/her, this is considered a relational aggression: exclusion from the group.
 - c) Outbursts of anger, problems with authority, and problems regulating emotions are a symptom that bullying may be taking place, and both harassers and the harassed may have these attitudes.
 - d) Leaders and privileges: in a classroom there are usually students who assume the role of leaders, and who usually have other students who follow them; these situations must be watched carefully before the leadership becomes negative, using this situation to harass vulnerable students or to encourage “followers” to harass them.

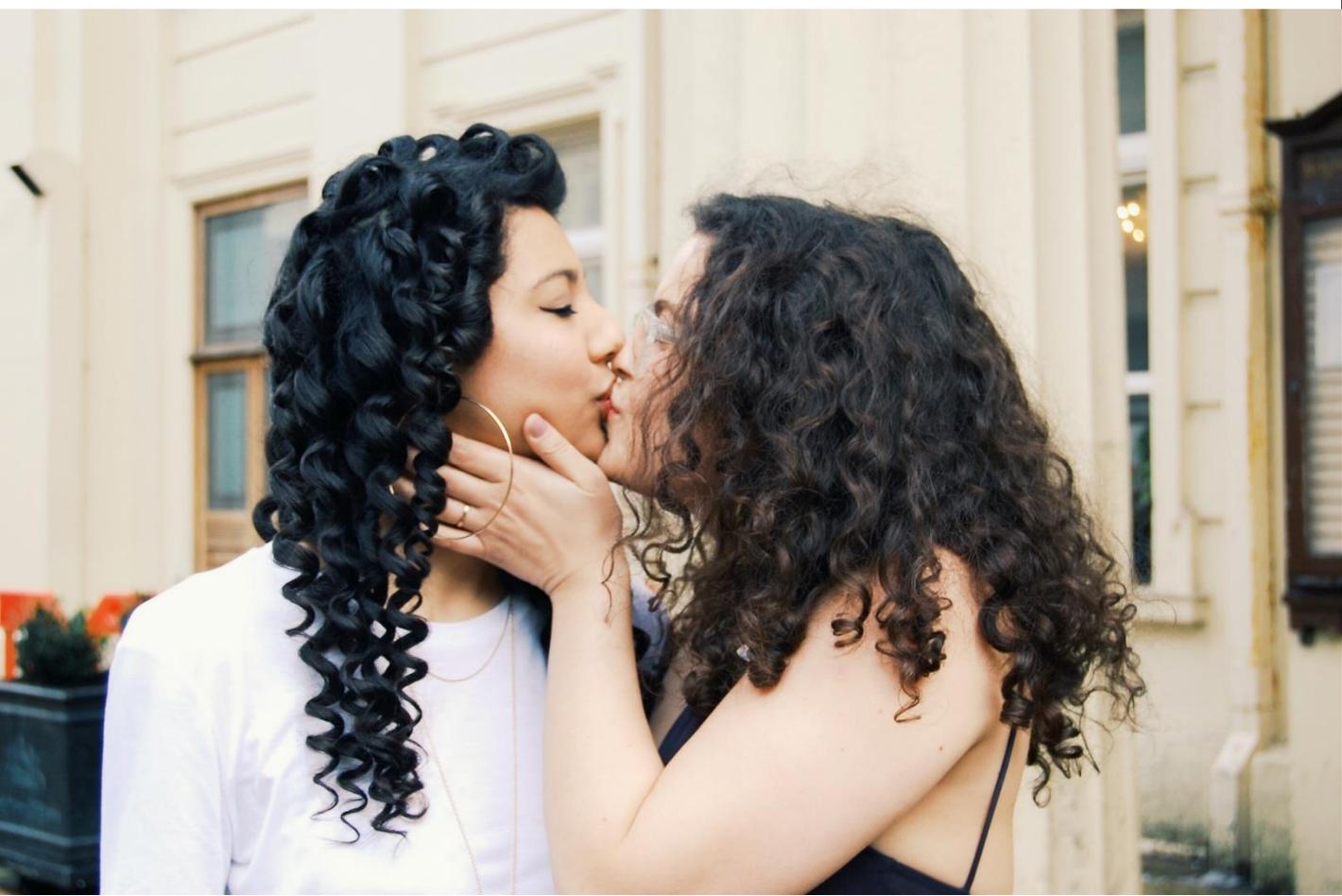
What can you do with a situation of homophobia in the classroom?

1. The best option is always prevention, which is why it is key to educate the students in values like dialogue, empathy, tolerance, and the peaceful resolution of conflicts, especially at younger ages. It is also essential for them to learn what homophobia is, and the main reasons that cause it, in order to avoid it.
2. In cases where prevention is no longer an option (when harassment is already happening), the first step is to investigate and gather information, speaking with the parties involved.
3. Once you have all the necessary information, a sanction is required for harassers, adjusted to the seriousness of their actions, but it is essential that this sanction has an educational and not a punitive nature, meaning that it is necessary to work with

the harasser's empathy and respect for diversity, and make them understand how their actions can impact other people, especially the harassed person.

4. In the case of the victim, it is advisable to create and maintain a climate of communication, trust, and show support, but also working on assertiveness, on learning to say no, and to set limits, always without resorting to violence. If they have any feelings of guilt, make it clear to them that the aggressors are to blame, never him/her. Lastly, show them that a boost in self-confidence and a change in attitude can also improve things.
5. Regarding witnesses, explain to them that not opposing an unfair situation makes them accomplices, that many times harassers seek their applause, the benefits of being dominant, so if they react with rejection towards a bullying situation, it is much more likely to stop.
6. Lastly, one of the most useful prevention tools is to assign the figure of two or three student observers who identify and report situations of bullying (peer prevention).

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SURVEY 3: HOMOPHOBIA IN THE CLASSROOM

Have you ever witnessed a physical attack on a person for being homosexual? Did you defend him/her?

1. Yes, I was a witness, but I did not defend them, I was afraid.
2. Yes, I was a witness, I ran to help them. They didn't deserve that.
3. I've never witnessed it, but it would help if I did.
4. I've never witnessed it, and I don't know what I would do if I found myself in the situation.

Have you ever made fun of "masculine" women or "feminine" men?

1. No, never.
2. Yes, it's just a joke.
3. Yes, rarely.

Do you think homosexuals are sick?

1. No.
2. Yes.
3. I'm not sure.

Do you agree with same-sex marriage?

1. Yes, I do.
2. No, I don't.
3. It should be banned.

What do you think about homosexual couples having children?

1. I am not against it, but I think it is better for children to have a father and a mother.
2. Sounds perfectly fine to me.
3. I don't think I'm the one to comment on that.
4. I don't think it's correct, children need both a male and a female role model.

If a friend tells you that he/she is homosexual, would it affect your relationship?

1. No.
2. Yes, I would prefer not to be their friend anymore
3. It is possible, maybe, I don't know.

Do you feel uncomfortable if you see two men or two women kissing?

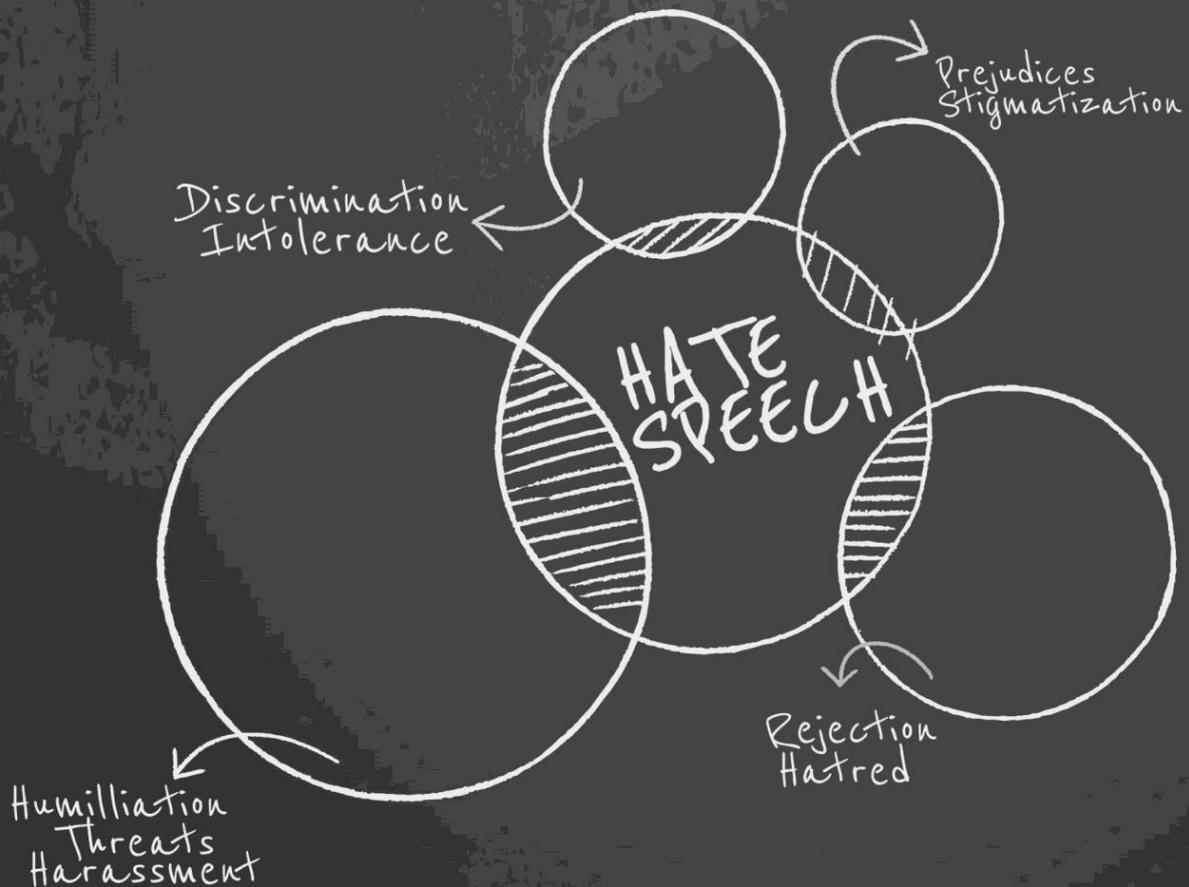
1. I find it strange, but I don't feel very uncomfortable.
2. I don't care.
3. Of course, I don't want to see those things.



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SURVEY 4: LGBTQPHOBIA



BRIEF THEORETICAL INTRODUCTION TO

SURVEY 4: LGBTQPHOBIA

What is LGBTQphobia?

It is the rejection, fear, disdain, prejudice, marginalization, or discrimination towards LGBTQ+ people. This includes homophobia, transphobia, biphobia, enbyphobia, and any discrimination based on sexual orientation or gender identity.

What types of LGBTQphobia can happen in the classroom?

LGBTQphobic bullying is one of the most frequent types of harassment that occurs in classrooms in Europe. 54% of LGBTQ+ Europeans have suffered bullying at least once in their lives due to their sexual orientation or gender identity, UNESCO states based on a survey of a sample of more than 17000 children and youth between 13 and 24 years old.

- Homophobia discriminates against people based on their sexual orientation, with gays and lesbians being the victims, but discrimination based on gender expression is also very common.
- Biphobia also discriminates against people based on their sexual orientation, but it has specific characteristics, for example it is common to deny the existence of bisexual people, having serious prejudices towards them as being more promiscuous, not having a clear sexuality, saying that “it’s just a phase” or that it is “just to draw attention”, etc.
- Transphobia discriminates against people based on their gender identity, since it does not match the one they were assigned at birth. It is not necessary for the trans person to have begun their transition for transphobia to occur, since this discrimination is usually based on the person not following mainstream gender roles.
- Enbyphobia discriminates against people for not having been assigned one of the two mainstream genders, so because they are non-binary people who do not consider themselves male or female; they don’t even have to have undergone any transition. For example, there are many intersex people who are non-binary

or queer. There are also non-binary people who are “gender fluid”, meaning that they change their gender on a regular basis.

Lastly, it is key to point out that one can suffer homophobic bullying and not be an LGBTQ+ person, but just seem like that to the bully. Thus, it is common for heterosexual students to be bullied for not complying with gender norms and mainstream sexuality, so for not being “masculine enough” or “feminine enough” for the harasser.

What is the first step towards preventing or stopping LGBTQphobia?

LGBTQphobic bullying, like many others, is usually based on prejudices, stereotypes, and ignorance, so it is essential for students to know the broad affective-sexual and gender diversity spectrum existing in society.

It is highly recommended not to assume the CIS-heterosexuality of students or any members of the educational community. One has to understand that there is the possibility that each person can be heterosexual, homosexual, bisexual, trans, intersex, queer or just have doubts about their position in this regard.

Therefore, the first step is to raise awareness on the situation these people are experiencing, and teaching what LGBTQphobia is. It is also very important to develop values like empathy, tolerance, and peaceful coexistence in the classroom to prevent any type of discrimination. To do this, we recommend working on the LGBTQ+ Didactic Unit, included in the Kit for Sexual Diversity (OER).



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RECOMMENDATIONS FOR THE TEACHER

ON SURVEY 4

How can you detect LGBTQphobia or bullying due to sexual and gender orientation?

1. The first step is to detect if there are students who are vulnerable to being harassed. To know this, watch the daily interaction between students, and notice if they use names/insults related to gender or sexuality (“faggot”, “dyke”, “sissy”, “tomboy”, etc.); if they mimic their way of speaking, moving, or walking; if they ridicule their way of dressing or expressing themselves with jokes, contempt, insults, or humiliation; hostile treatment or subjugation; if a student is left out of school and extracurricular activities and is usually alone; and if he/she interacts only with students of the opposite sex.
2. LGBTQphobia or bullying due to sexual orientation or gender roles. For this, it is usually considered that an abuse or harassment repeated three times or more has become bullying. There must also be intentionality and an imbalance of power.
3. In recesses and physical education there are usually activities or games segregated by sex: watch the relationships between students in these spaces to detect situations of harassment linked to LGBTQphobia. Bathrooms and changing rooms are other spaces in which the division by sex, the absence of adults, and body exposure makes them potentially dangerous places for those who don't identify with normative gender and/or sexuality.
4. Be aware of the diversity within the LGBTQ+ community, lesbian, gay, transgender, bisexual, intersex, queer, etc. students; they each live very different realities. For example, lesbian women experience a double discrimination, one just for being a woman (sexism) and the other for being a lesbian (homophobia); trans people are especially vulnerable students since they are usually more visible than students who suffer bullying due to sexual orientation. Also, unlike other types of bullying, in this case families should not be notified without the consent of the student, since the

decision to “come out” and make their sexual orientation and/or gender identity public is a very personal decision, especially considering that LGBTQphobia can also come from families themselves.

5. Be careful to notice less obvious cases of harassment or discrimination; physical aggression is usually the most obvious, but most bullying is psychological or verbal. Also, pay special attention to cyberbullying, as it is an increasingly frequent and especially serious phenomenon, because vulnerable students can be harassed 24/7, both inside and outside the classroom.

6. In addition to detecting harassment or discrimination, pay attention to other aspects or situations that are a symptom that something is not going well:
 - a) Changes in behavior or habits: it is necessary to notice if the vulnerable student drops their average grades, loses interest in certain activities, has a changing mood, changes their friendships, etc.
 - b) If you notice that the LGBTQ+ student or the one(s) suffering from LGBTQphobia becomes isolated and their classmates avoid being with him/her, this is considered a relational aggression: exclusion from the group.
 - c) Outbursts of anger, problems with authority, and problems regulating emotions are a symptom that bullying may be taking place, and both harassers and the harassed may have these attitudes.
 - d) Leaders and privileges: in a classroom there are usually students who assume the role of leaders, and who usually have other students who follow them; these situations must be watched carefully before the leadership becomes negative, using this situation to harass vulnerable students or to encourage “followers” to harass them.

What can you do with a situation of LGBTQphobia in the classroom?

1. The best option is always prevention, which is why it is key to educate the students in values like dialogue, empathy, tolerance, and the peaceful resolution of conflicts,



especially at younger ages. It is also essential for them to learn what LGBTQphobia is, and the main reasons that cause it, in order to avoid it.

2. In cases where prevention is no longer an option (when harassment is already happening), the first step is to investigate and gather information, speaking with the parties involved.
3. Once you have all the necessary information, a sanction is required for harassers, adjusted to the seriousness of their actions, but it is essential that this sanction has an educational and not a punitive nature, meaning that it is necessary to work with the harasser's empathy and respect for diversity, and make them understand how their actions can impact other people, especially the harassed person.
4. In the case of the victim, it is advisable to create and maintain a climate of communication, trust, and show support, but also working on assertiveness, on learning to say no, and to set limits, always without resorting to violence. If they have any feelings of guilt, make it clear to them that the aggressors are to blame, never him/her. Lastly, show them that a boost in self-confidence and a change in attitude can also improve things.
5. Regarding witnesses, explain to them that not opposing an unfair situation makes them accomplices, that many times harassers seek their applause, the benefits of being dominant, so if they react with rejection towards a bullying situation, it is much more likely to stop.
6. Lastly, one of the most useful prevention tools is to assign the figure of two or three student observers who identify and report situations of bullying (peer prevention).

Photo by [Alexander Grey](#) in [Unsplash](#)



SURVEY 4: LGBTQ+PHOBIA

What do you think about the LGBTQ+ pride day?

1. If there is no heterosexual pride day, why should there be one for LGBTQ+?
2. I'm not ok with it; I agree with people being the way they are, but it is not necessary for the rest of us to see it.
3. Yes, it is a very important day to make diversity visible and fight for their rights.

What would you do if a family member or friend told you that they are LGBTQ+?

1. I would rather not know; I wouldn't feel comfortable afterwards.
2. I would support them.
3. I don't know, I've never considered it.

Are there LGBTQ+ characters in the series you watch?

1. No, I would never watch a series like that.
2. There are too many, it seems to be trendy now.
3. Yes, but I think it's not enough.

What would you do if a friend of yours makes fun of LGBTQ+ people in front of you?

1. I would laugh.
2. It would bother me, it's not okay to make fun of people.
3. I wouldn't say a thing, I don't want any trouble.

Have you ever criticized someone for her sexual orientation?

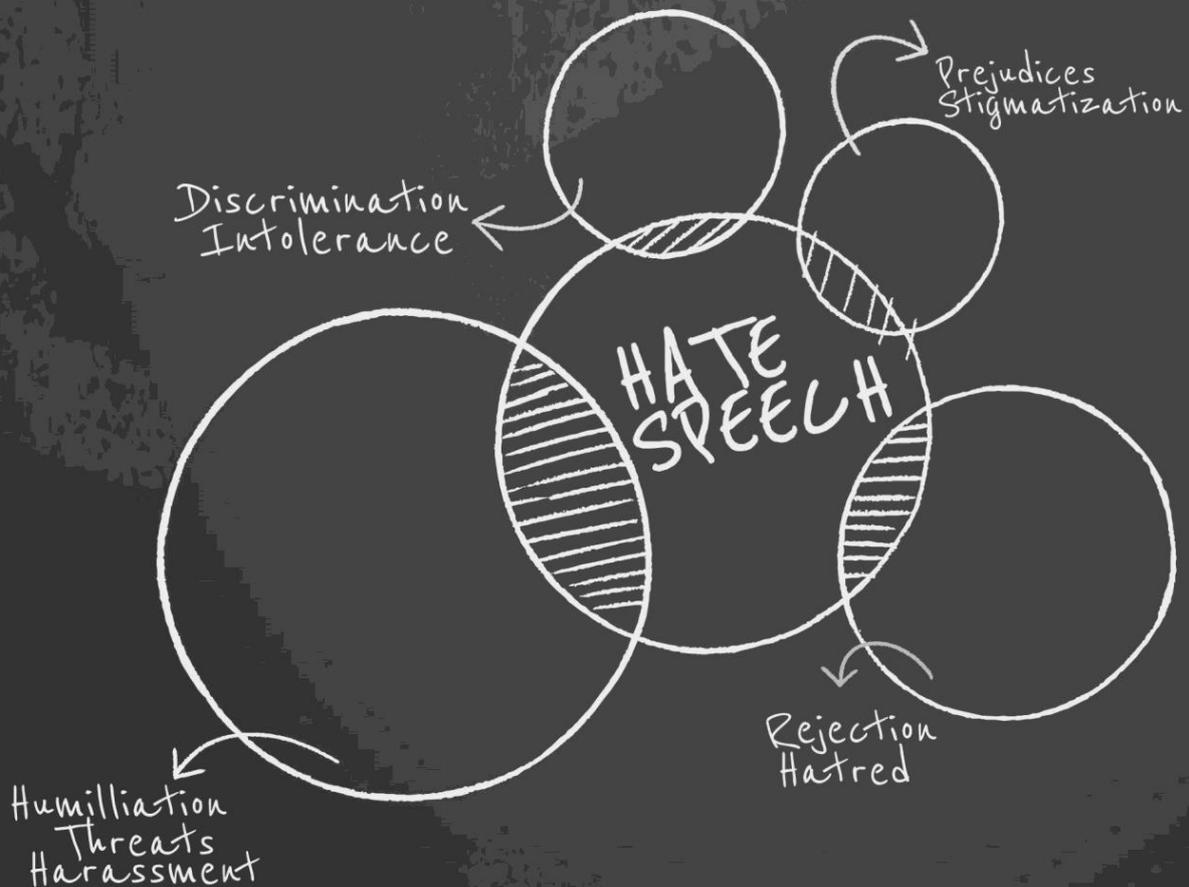
1. Yes, it was just as a joke, it didn't hurt anyone.
2. Never.
3. Sometimes, but without malice.



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SURVEY 5: TRANSPHOBIA



BRIEF THEORETICAL INTRODUCTION OF SURVEY 5: TRANSPHOBIA

What is transphobia?

It is the rejection, fear, repudiation, prejudice, or discrimination towards trans people, which is caused by someone else's perception of their gender identity. At this point it should be clarified that gender identity is not related to sexual orientation: trans people can be heterosexual, homosexual, bisexual, etc., so they can have an added discrimination due to their sexual orientation.

What types of transphobia can occur in the classroom?

Transphobic bullying is one of the most frequent harassments that occur in classrooms in Europe. 54% of LGBTQ people have experienced bullying at least once in their lives because of their sexual orientation or gender identity in Europe, (GEM Report, Unesco).

Transphobia discriminates against people because of their gender identity, since it does not match the one they were assigned at birth. It is not necessary for the trans person to have begun a transition for transphobia to take place, since this discrimination is usually based on the person not following mainstream gender roles.

Trans* is an umbrella term that includes: transgender, transsexual, Drag Queens, and Drag Kings, and in general, all those who question the binary choice between man/woman as the only alternative for individual and social identification.

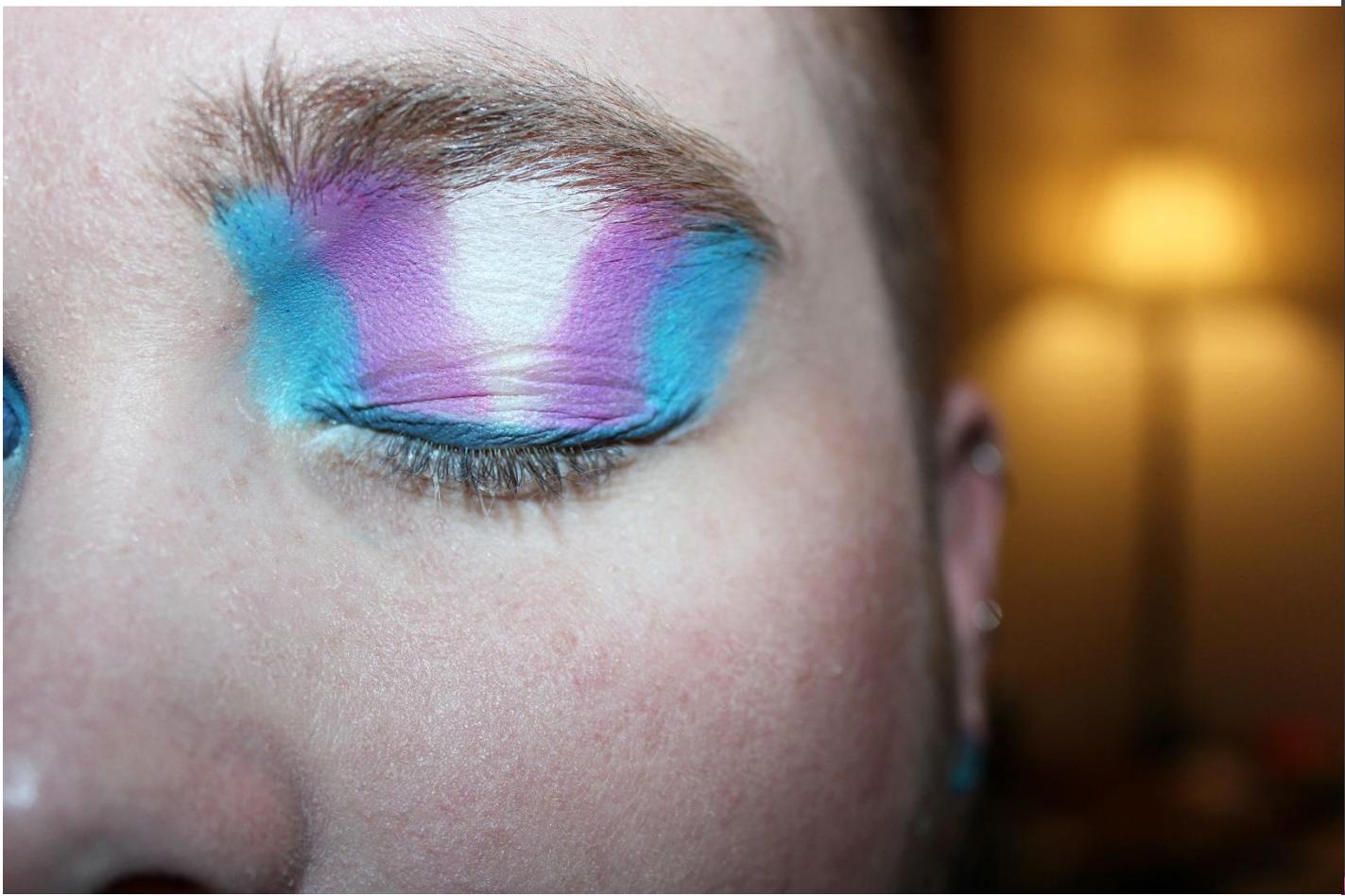
Lastly, it is key to point out that it is not necessary to be a trans person to suffer transphobic bullying, it is enough for the harasser to think you are. Thus, it is common for there to be bullying of CIS-heterosexual students who don't comply with mainstream gender and sexual norms, so just for not being "masculine enough" or "feminine enough" for the harasser.

What is the first step in preventing or tackling transphobia?

Transphobic bullying, like many others, is often based on prejudice, stereotypes and ignorance, so it is essential that students know the affective-sexual and gender diversity that exists in society. It is highly recommended not to presuppose the CIS-heterosexuality of the students or any member of the educational community. Every person may be or discover themselves heterosexual, homosexual, bisexual, trans, intersex, queer, or simply have doubts or their own position on the matter.

Therefore, the first step is to raise awareness on the situation these people live, and to teach what transphobia is. It is also very important to develop values such as empathy, tolerance and peaceful coexistence in the classroom to prevent any type of discrimination. To do this, we recommend to work on the LGBTQ+ Didactic Unit included in the Kit of Open Educational Resources on Sexual Diversity.

Foto de [Kyle](#) en [Unsplash](#)



RECOMMENDATIONS FOR THE TEACHER

SURVEY 5

How to detect transphobia or bullying due to gender identity?

1. The first step is to detect if there are students who are vulnerable to being harassed. To know this, watch the daily interaction between students, and notice if they use names/insults related to gender or sexuality (“faggot”, “dyke”, “sissy”, “tomboy”, etc.); if they mimic their way of speaking, moving, or walking; if they ridicule their way of dressing or expressing themselves with jokes, contempt, insults, or humiliation; hostile treatment or subjugation; if a student is left out of school and extracurricular activities and is usually alone; and if he/she interacts only with students of the opposite sex.
2. Know how to differentiate between an isolated incident or a case of bullying related to sexism. For this, it is usually considered that an abuse or harassment repeated three times or more has become bullying. There must also be intentionality and an imbalance of power, which in the case of transphobia is evident, because these students are especially vulnerable.
3. In recesses and physical education there are usually activities or games segregated by sex: watch the relationships between students in these spaces to detect situations of harassment linked to homophobia. Bathrooms and changing rooms are other spaces in which the division by sex, the absence of adults, and body exposure makes them potentially dangerous places for those who don’t identify with normative gender and/or sexuality.
4. Be aware that trans people are especially vulnerable students, since they are usually more visible than students who are bullied due to sexual orientation. Unlike other types of bullying, in this case families should not be notified without the consent of the trans student, since the decision to “come out” (make their gender identity public) is a very personal decision, especially considering that transphobia can also come from the families themselves.
5. Be careful to notice less obvious cases of harassment or discrimination; physical aggression is usually the most obvious, but most bullying is psychological or verbal. Also, pay special attention to cyberbullying, as it is an increasingly frequent and

especially serious phenomenon, because vulnerable students can be harassed 24/7, both inside and outside the classroom.

6. In addition to detecting harassment or discrimination, pay attention to other aspects or situations that are a symptom that something is not going well:
 - a) Changes in behavior or habits: it is necessary to notice if the vulnerable student drops their average grades, loses interest in certain activities, has a changing mood, changes their friendships, etc.
 - b) If you notice that the vulnerable student becomes isolated and their classmates avoid being with him/her, this is considered a relational aggression: exclusion from the group.
 - c) Outbursts of anger, problems with authority, and problems regulating emotions are a symptom that bullying may be taking place, and both harassers and the harassed may have these attitudes.
 - d) Leaders and privileges: in a classroom there are usually students who assume the role of leaders, and who usually have other students who follow them; these situations must be watched carefully before the leadership becomes negative, using this situation to harass vulnerable students or to encourage “followers” to harass them.

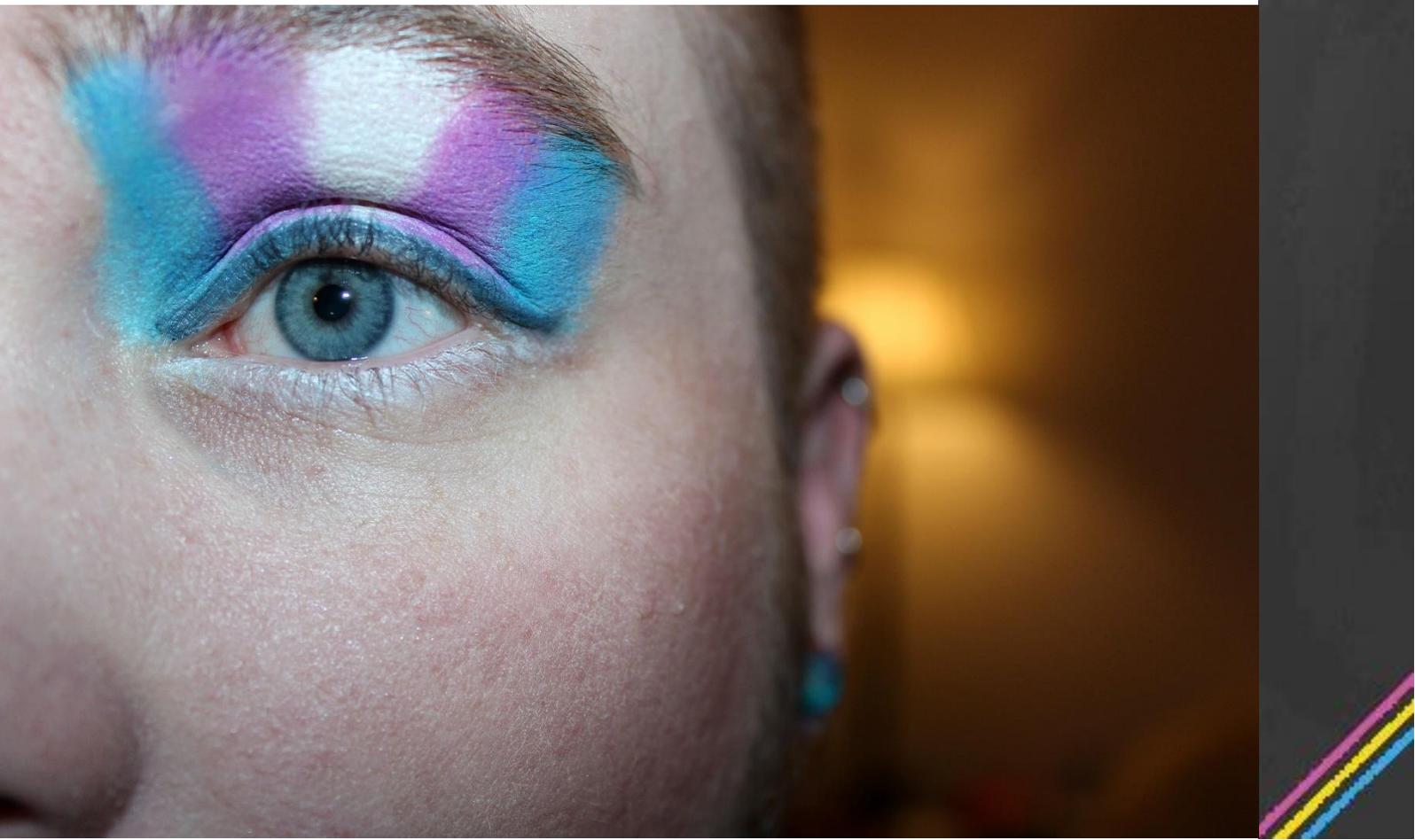
What to do about a situation of transphobia in the classroom?

1. The best option is always prevention, which is why it is key to educate the students in values like dialogue, empathy, tolerance, and the peaceful resolution of conflicts, especially at younger ages. It is also essential for them to learn what LGBTQphobia is, and the main reasons that cause it, in order to avoid it.
2. In cases where prevention is no longer an option (when harassment is already happening), the first step is to investigate and gather information, speaking with the parties involved.
3. Once you have all the necessary information, a sanction is required for harassers, adjusted to the seriousness of their actions, but it is essential that this sanction has an educational and not a punitive nature, meaning that it is necessary to work with the harasser’s empathy and respect for diversity, and make them understand how their actions can impact other people, especially the harassed person.



4. In the case of the victim, it is advisable to create and maintain a climate of communication, trust, and show support, but also working on assertiveness, on learning to say no, and to set limits, always without resorting to violence. If they have any feelings of guilt, make it clear to them that the aggressors are to blame, never him/her. Lastly, show them that a boost in self-confidence and a change in attitude can also improve things.
5. Regarding witnesses, explain to them that not opposing an unfair situation makes them accomplices, that many times harassers seek their applause, the benefits of being dominant, so if they react with rejection towards a bullying situation, it is much more likely to stop.
6. Lastly, one of the most useful prevention tools is to assign the figure of two or three student observers who identify and report situations of bullying (peer prevention).

Foto de [Kyle](#) en [Unsplash](#)



SURVEY 5: TRANSPHOBIA

Do you know what transphobia is?

1. Fear, hatred, or rejection of trans people.
2. I have no idea.
3. Fear, hatred, or rejection towards non-binary people.

Does sexual identity correspond to genitalia?

1. It has nothing to do with it.
2. Of course.
3. It depends on each person.

Would you mind if a trans classmate walked into the same bathroom as you?

1. Yes, they should not use this bathroom.
2. No.
3. As long as they leave me alone, they can do whatever they want.

What would you do if a friend tells you they are transgender?

1. Support them in everything they need.
2. Distance myself from them little by little, so they don't notice.
3. Stop being their friend.

What would you do if a friend was made fun of for being transgender?

1. Defend them, they don't deserve to be made fun of.
2. Supporting him and leaving, they don't deserve our time.
3. Stay on the sidelines.

Which of these options does NOT help stop transphobia?

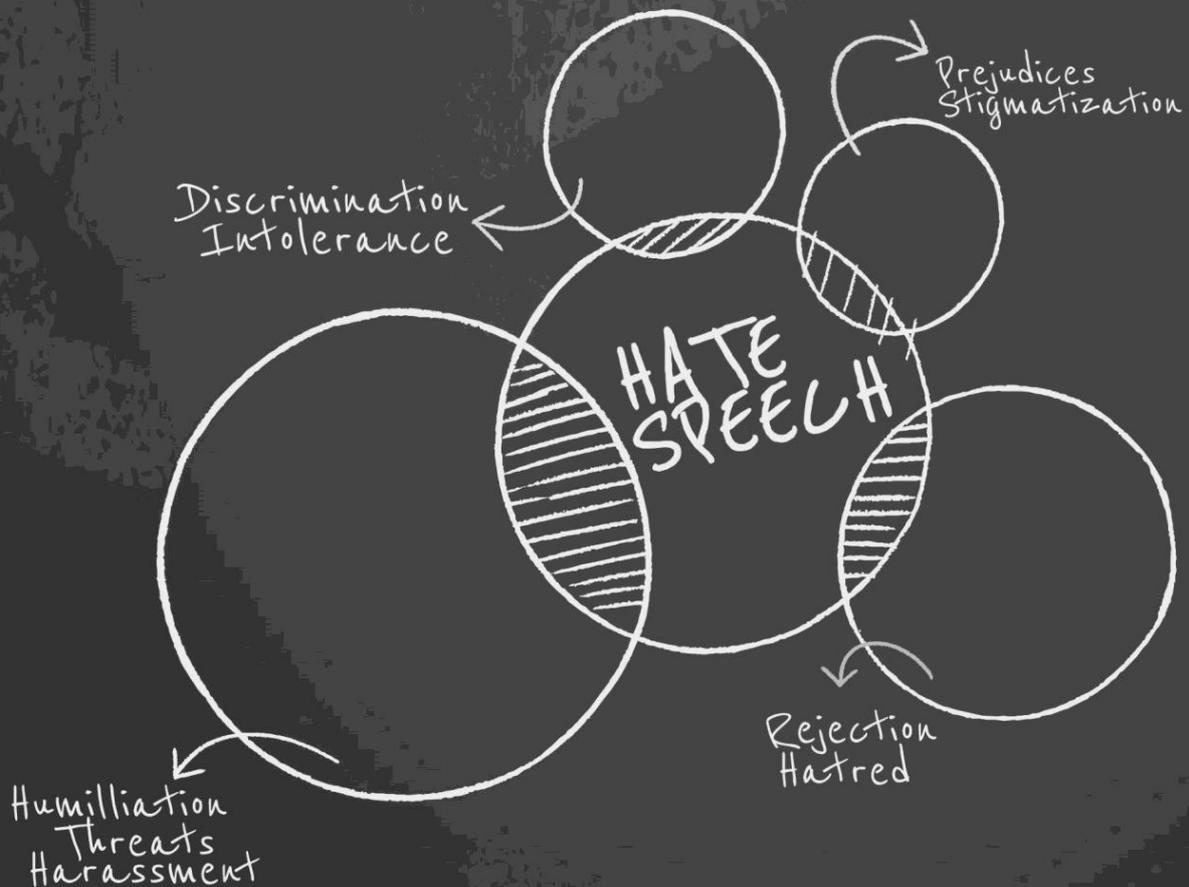
1. Insult trans people.
2. Use inclusive language.
3. Respect trans people in their decisions.



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SURVEY 6: ENBYPHOBIA



BRIEF THEORETICAL INTRODUCTION TO SURVEY 6

What is enbyphobia?

The word enbyphobia refers to the acronym for Non-Binary person (NB /'ɛnbi/) and, as we already know, phobia refers to rejection, fear, and/or discrimination; so enbyphobia is the discrimination against non-binary people.

Non-binary people are those who do not feel identified with either of the two mainstream genders (male and female); they can be gender neutral people, gender fluid people, etc.

What kinds of enbyphobia can happen in the classroom?

Enbyphobia discriminates against people for not identifying themselves with one of the two mainstream (male, female), so, for being non-binary people. For example, there are many intersex people who are non-binary or queer, and there are also non-binary people who are “genderfluid”, meaning that they change gender on a regular basis.

We have to point that one can suffer enbyphobic bullying and not be a non-binary person, but just seem non-binary (or not clearly a male or a female) to the bully. Thus, it is common to find binary students that are suffering from enbyphobia for not complying with mainstream gender and sexual norms, so for not being “masculine enough” or “feminine enough” for the harasser.

What is the first step towards preventing or stopping enbyphobia?

Bullying related to enbyphobia, like many others, is usually based on prejudices, stereotypes, and ignorance, so it is essential for students to know the broad affective-sexual and gender diversity spectrum existing in society.

No one should assume the CIS-heterosexuality of students or other members of the educational community, so not assume that people have to comply with normative gender roles. One has to understand that there is the possibility that each person is non-binary, trans, intersex, queer, or that they just have doubts about their position in this regard.

We also highly recommend that, if any non-binary person requests it, teachers and students should use the name and pronouns this person has chosen. It is common for non-binary people to use the pronoun “they/them” to avoid the dichotomy (binarity) of language.

Therefore, the first step is to raise awareness on the situation these people are experiencing, and teaching what enbyphobia is. It is also very important to develop values like empathy, tolerance, and peaceful coexistence in the classroom to prevent any type of discrimination. To do this, we recommend to work on the LGBTQ+ Didactic Unit, included in the Kit for Sexual Diversity (OER).

Foto de [Shane](#) en [Unsplash](#)



RECOMMENDATIONS FOR TEACHERS –

SURVEY 6

How can you detect enbyphobia or bullying due to gender identity?

1. The first step is to detect if there are students who are vulnerable to being harassed. To know this, watch the daily interaction between students, and notice if they use names/insults related to gender or sexuality (“faggot”, “dyke”, “sissy”, “tomboy”, etc.); if they mimic their way of speaking, moving, or walking; if they ridicule their way of dressing or expressing themselves with jokes, contempt, insults, or humiliation; hostile treatment or subjugation; if a student is left out of school and extracurricular activities and is usually alone; and if he/she interacts only with students of the opposite sex.
2. Know how to differentiate between an isolated incident or a case of enbyphobia or bullying due to gender identity. For this, it is usually considered that an abuse or harassment repeated three times or more has become bullying. There must also be intentionality and an imbalance of power.
3. In recesses and physical education there are usually activities or games segregated by sex: watch the relationships between students in these spaces to detect situations of harassment linked to enbyphobia. Bathrooms and changing rooms are other spaces in which the division by sex, the absence of adults, and body exposure makes them potentially dangerous places for those who don’t identify with normative gender and/or sexuality.
4. Be aware of the diversity of the LGBTQ+ collective; non-binary people don’t have to consider themselves “trans”, since they haven’t necessarily made any gender or sex transition, nor do they have to consider themselves homosexual, since sexual orientation is not linked to gender identity. However, consider that non-binary people, the same as trans people, tend to be more vulnerable, since they tend to be more visible than a lesbian woman or a gay man.
5. Unlike other types of bullying, in this case families should not be notified without the consent of the student, since the decision to “come out” (making their gender

identity public) is a very personal decision, especially considering that enbyphobia can also come from families themselves.

6. Be careful to notice less obvious cases of harassment or discrimination; physical aggression is usually the most obvious, but most bullying is psychological or verbal. Also, pay special attention to cyberbullying, as it is an increasingly frequent and especially serious phenomenon, because vulnerable students can be harassed 24/7, both inside and outside the classroom.
7. In addition to detecting harassment or discrimination, pay attention to other aspects or situations that are a symptom that something is not going well:
 - a) Changes in behavior or habits: it is necessary to notice if the student suffering from enbyphobia drops their average grades, loses interest in certain activities, has a changing mood, changes their friendships, etc.
 - b) If you notice that the student suffering from enbyphobia becomes isolated and their classmates avoid being with him/her, this is considered a relational aggression: exclusion from the group.
 - c) Outbursts of anger, problems with authority, and problems regulating emotions are a symptom that bullying may be taking place, and both harassers and the harassed may have these attitudes.
 - d) Leaders and privileges: in a classroom there are usually students who assume the role of leaders, and who usually have other students who follow them; these situations must be watched carefully before the leadership becomes negative, using this situation to harass vulnerable students or to encourage “followers” to harass them.

What can you do with a situation of enbyphobia in the classroom?

1. The best option is always prevention, which is why it is key to educate the students in values like dialogue, empathy, tolerance, and the peaceful resolution of conflicts, especially at younger ages. It is also essential for them to learn what enbyphobia is, and the main reasons that cause it, in order to avoid it.

2. In cases where prevention is no longer an option (when harassment is already happening), the first step is to investigate and gather information, speaking with the parties involved.
3. Once you have all the necessary information, a sanction is required for harassers, adjusted to the seriousness of their actions, but it is essential that this sanction has an educational and not a punitive nature, meaning that it is necessary to work with the harasser's empathy and respect for diversity, and make them understand how their actions can impact other people, especially the harassed person.
4. In the case of the victim, it is advisable to create and maintain a climate of communication, trust, and show support, but also working on assertiveness, on learning to say no, and to set limits, always without resorting to violence. If they have any feelings of guilt, make it clear to them that the aggressors are to blame, never him/her. Lastly, show them that a boost in self-confidence and a change in attitude can also improve things.
5. Regarding witnesses, explain to them that not opposing an unfair situation makes them accomplices, that many times harassers seek their applause, the benefits of being dominant, so if they react with rejection towards a bullying situation, it is much more likely to stop.
6. Lastly, one of the most useful prevention tools is to assign the figure of two or three student observers who identify and report situations of bullying (peer prevention).



Photo by [Shane](#) in [Unsplash](#)

SURVEY 6: ENBYPHOBIA

What is enbyphobia?

1. The discrimination or rejection of non-binary people.
2. Enby-what?
3. A type of discrimination, but I'm not sure which one.
4. Discrimination or rejection of people with disabilities.

Which of these situations is NOT enbyphobia?

1. Physically intimidating or threatening non-binary people.
2. Saying non-binary people are not normal.
3. Bothering non-binary people by talking about parts of their body like genitals or breast.
4. None of the above.

Which of these situations IS enbyphobia?

1. Laughing at someone for not complying with normative gender roles.
2. Glancing and whispering derogatory comments.
3. Knowingly using an incorrect pronoun or name.
4. All of the above.

Have you ever witnessed an enbyphobic incident?

1. Only on social networks.
2. Yes, on too many occasions.
3. Never.

What would you do if you see a comment on social networks criticizing non-binary people?

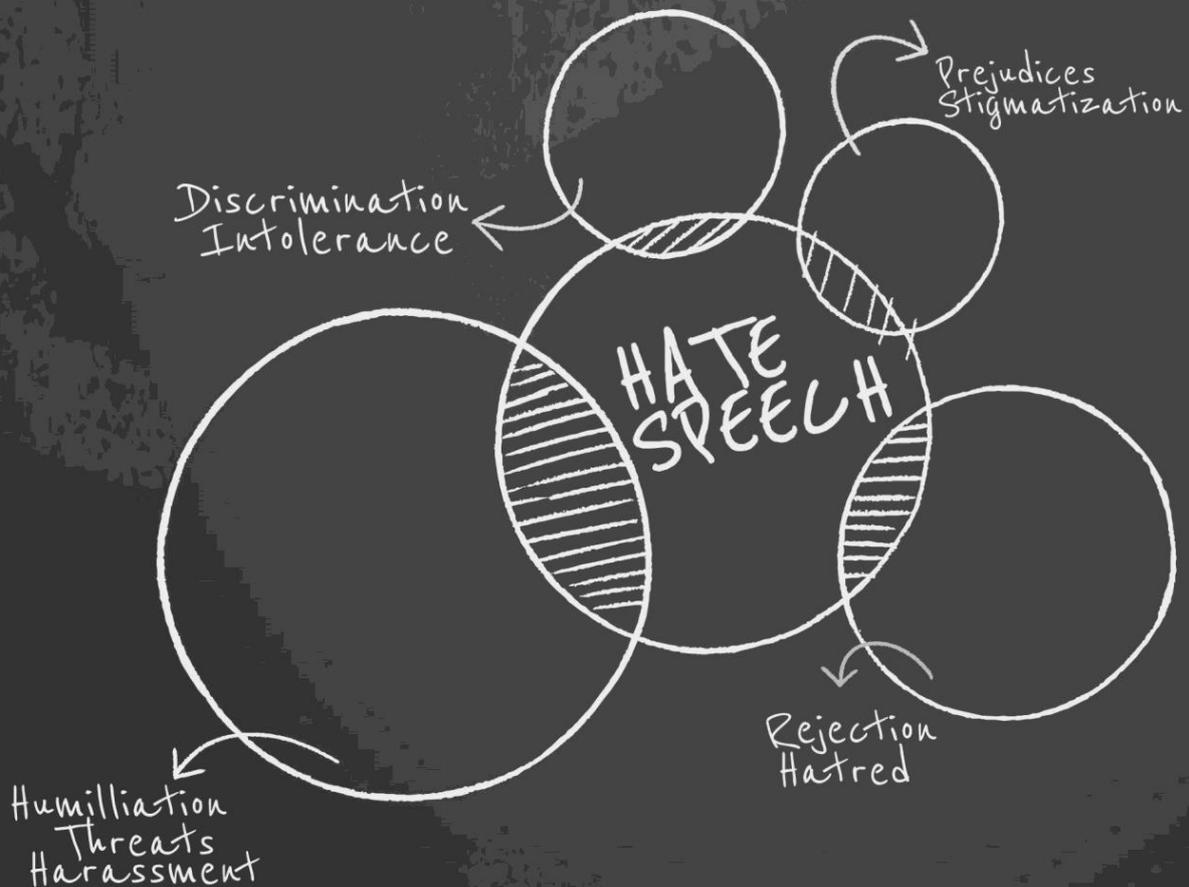
1. Report the comment.
2. Give it a "like".
3. Answering to it with my opinion.
4. Nothing.



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SURVEY 7: RACISM



BRIEF THEORETICAL INTRODUCTION TO

SURVEY 7: RACISM

What is racism?

Racism is a type of discrimination that occurs when a person or group of people has feelings of hatred towards others for having different characteristics or qualities, such as their phenotype, language, or place of birth.

One of the most common causes of racist attitudes can be found in the fear of what is different, or of people who come from other countries, due to ignorance or lack of information.³⁴

What is Xenophobia?

The word xenophobia comes from the Greek prefix *xeno* -which refers to something or someone of foreign origin- and the Latin suffix *fobia* -which indicates rejection or aversion-, so xenophobia literally means “rejection of the foreigner”. It hasn’t in principle any racial or cultural connotations, but is just based on the rejection of any person for the mere fact of not sharing the same nationality.

According to the International Organization for Migration, xenophobia is used to designate “attitudes, prejudices, or behaviors that reject, exclude, and often despise other people based on the condition of foreigner or stranger to the identity of a community, society, or country”.

³⁴ Office of the United Nations High Commissioner for Refugees (UNHCR).

What types of racism or xenophobia can happen in the classroom?

Racism or xenophobia can manifest itself in different ways in the classroom, the most common are usually insults, criticism, or harassment to students because of their skin color, origin, culture, way of speaking, or physical appearance.

Therefore, you have to be aware of whether there are relevant differences in ethnicity, culture, or origin among the students in the classroom, and identify those who are most vulnerable due to their situation.

Also, there are several types of racism for which people may feel discriminated against or be victims of inequalities:

- Aversive racism: it is a type of subtle racism, because it is generally used by people who are openly against racism and racist behavior. In it, equal rights and freedom are sought for each group to live their own culture openly, but racist attitudes are produced in the way of distance from the other person, lack of empathy, or coldness.
- Ethnocentric racism: this type of racism is based on the cultural superiority of the own group, so it assumes that other different groups pose a cultural threat. In this type of racism there is no right to equality, and it is believed that people from a different race (and culture) must submit to the predominant group. Thus, the rejection of customs, beliefs, behaviors, religions, or languages of other ethnic groups is recurrent.
- Symbolic racism: it advocates the right to be equal, but with nuances, since this only exists in specific areas or certain situations. In a society with symbolic racism, each group has the freedom to live as they want, but in areas limited for them. These causes a cultural segregation between the different groups, which in turn produces distance between its members.
- Biological racism: it is the least tolerant type of racism, which poses that a race is biologically superior to others, which threaten to degenerate or taint the superior one. Biological racism does not believe that other races should have any rights, it states that they should be totally excluded, even by physical segregation. An example of this type of racism was carried out by the nazi ideology and regime in the 30s and 40s: they considered the aryan race as the pure and superior one.

What is the first step to prevent or stop racism / xenophobia?

It is difficult to deny that in our time we educate children and teenagers in fear and rejection of what is different, foreign, because we start from the identification of migrants with delinquency, violence, aggression, immorality, and evil in society.

That is why one of the first steps to prevent racism and xenophobia is to understand what they are. There are many articles, books, documentaries, movies, and podcasts related to racism, xenophobia, discrimination, and privilege. Listen to what their guests or featured people in them say, people who suffer racism on a daily basis, understand and confront your own privilege, prepare to feel awkward at times. Everyone has acquired prejudices at an early age that are not easy to forget.

Racism and discrimination happen all around us all the time. It is often as jokes, stereotypes, or insensitive comments and questions from our students, friends, family, or colleagues.

If you see a student expressing racist or discriminatory ideas, talk to them; approach them privately first, since they will be more receptive if they are not publicly embarrassed. Point out that what they are saying is racist or discriminatory, and remind them that everyone has the right to dignity and that in many countries it is against the law to discriminate against a person because of the color of their skin, their ethnicity, religion, gender, or sexual orientation. Encourage them to learn more about the historical context of racial bias and discrimination, and to check any helpful resources you've found. If you see someone being harassed, intervene.

Therefore, the first step is to raise awareness on the situation that these people live, teach what racism and xenophobia are, and develop values like empathy, tolerance, and peaceful coexistence in the classroom to prevent any type of discrimination. To do this, we recommend to work on the Cultural Diversity Didactic Unit, included in the Kit for Cultural Diversity (OER).

RECOMMENDATIONS FOR THE TEACHER

ON SURVEY 7

How can you detect xenophobic or racist bullying?

1. The first step is to detect if there are vulnerable students in the classroom, either because of their skin color, origin, place of birth, ethnicity, culture, religion, or language, and monitor them to find out if there is any conflict with the rest of the students.
2. Know how to differentiate between an isolated incident or a case of racist or xenophobic bullying. For this, it is usually considered that an abuse or harassment repeated three times or more has become bullying. There must also be intentionality and an imbalance of power, which is evident in xenophobic bullying, since these students are especially vulnerable.
3. Social or cultural obstacles rarely appear alone; they are usually accompanied by economic obstacles, which is why it is necessary to differentiate between racism, xenophobia, and aporophobia. For example: if there are two migrant students, one with a good economic position and the other in a situation of poverty, the latter will usually be more vulnerable to bullying, especially bullying linked to aporophobia.
4. Be careful to notice less obvious cases of harassment or discrimination; physical aggression is usually the most obvious, but most bullying is psychological or verbal. Also, pay special attention to cyberbullying, as it is an increasingly frequent and especially serious phenomenon, because vulnerable students can be harassed 24/7, both inside and outside the classroom.
5. In addition to detecting harassment or discrimination, pay attention to other aspects or situations that are a symptom that something is not going well:
 - a) Changes in behavior or habits: it is necessary to notice if the vulnerable student drops their average grades, loses interest in certain activities, has a changing mood, changes their friendships, etc.

- b) If you notice that the vulnerable student becomes isolated and their classmates avoid being with him/her, this is considered a relational aggression: exclusion from the group.
- c) Outbursts of anger, problems with authority, and problems regulating emotions are a symptom that bullying may be taking place, and both harassers and the harassed may have these attitudes.
- d) Leaders and privileges: in a classroom there are usually students who assume the role of leaders, and who usually have other students who follow them; these situations must be watched carefully before the leadership becomes negative, using this situation to harass vulnerable students or to encourage “followers” to harass them.

What can you do with a situation of racism /xenophobia in the classroom?

1. The best option is always prevention, which is why it is key to educate the students in values like dialogue, empathy, tolerance, and the peaceful resolution of conflicts, especially at younger ages. It is also essential for them to learn what racism and xenophobia are and the main reasons that cause them, in order to avoid them.
2. In cases where prevention is no longer an option (when harassment is already happening), the first step is to investigate and gather information, speaking with the parties involved.
3. Once you have all the necessary information, a sanction is required for harassers, adjusted to the seriousness of their actions, but it is essential that this sanction has an educational and not a punitive nature, meaning that it is necessary to work with the harasser’s empathy and solidarity, and make them understand how their actions can impact other people, especially the harassed person.
4. For the victim, it is advisable to create and maintain a climate of communication, trust, and show support, but also working on assertiveness, on learning to say no, and to set limits, always without resorting to violence. If they have any feelings of guilt, make it clear to them that the aggressors are to blame, never him/her. Lastly, show them that a boost in self-confidence and a change in attitude can also improve things.

5. Regarding witnesses, explain to them that not opposing an unfair situation makes them accomplices, that many times harassers seek their applause, the benefits of being dominant, so if they react with rejection towards a bullying situation, it is much more likely to stop.
6. Lastly, one of the most useful prevention tools is to assign the figure of two or three student observers who identify and report situations of bullying (peer prevention).

Photo by [Library of Congress](#) in [Unsplash](#)



SURVEY 7: RACISM/XENOPHOBIA

How to detect racist/xenophobic attitudes in the classroom:

Is there a student / group of students that attack a migrant student?

1. Yes.
2. No.

Is there a student / group of students that insult another student?

1. Yes.
2. No.

Is there a student / group of students that say things about another student to make the rest of them laugh?

1. Yes.
2. No.

Is there a student / group of students that threaten another student for being migrant?

1. Yes.
2. No.

Is there a student / group of students that isolates a migrant student during recesses or in group activities?

1. Yes.
2. No.

How to detect victims of racist/xenophobic crimes in the classroom:

Does the student avoid carrying out group activities?

1. He/she never participates.
2. He/she sometimes participates.
3. He/she always participates.

Does the student wait for the rest of their classmates to leave before he/she leaves?

1. Always.
2. Sometimes.
3. Never.

Has there been a drop in his/her grades?

1. Yes, in all subjects.
2. Yes, in some subjects.
3. No, there hasn't.

Has there been a change of mood in the student?

1. There are no noticeable changes.
2. There have been some noticeable changes.
3. I don't know.

Does the student often skip school?

1. Almost always.
2. Sometimes.
3. Almost never.

Does the student avoid arrive to the classroom at the same time as his/her classmates?

1. I don't know.
2. He/she always avoids his/her classmates.
3. He/she comes in with everyone else.

Has the student stopped attending to activities he/she attended and enjoyed?

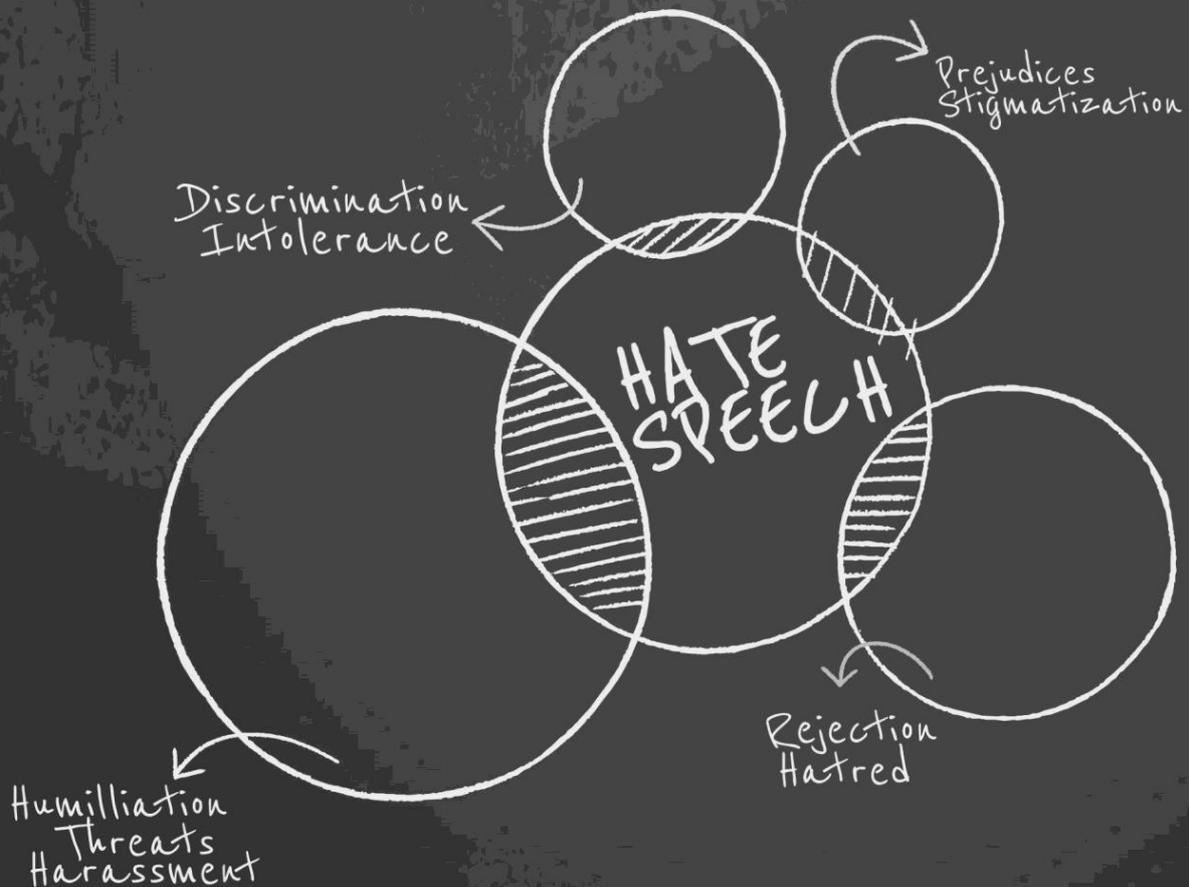
1. He/she doesn't attend anymore.
2. I don't know.
3. He/she always attends.
4. He/she still attends sometimes.



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SURVEY 8: ISLAMOPHOBIA



BRIEF THEORETICAL INTRODUCTION TO

SUEVEY 8: ISLAMOPHOBIA

What is islamophobia?

islamophobia is a form of rejection, aversion, and hostility towards islam and everything related to it -whether real or not, meaning also to things linked to it, even if they actually have no place in it- and towards muslims, which in certain circumstances can be combined with forms of religious intolerance, racism, xenophobia... It manifests itself in the form of prejudice, discrimination, offenses, aggression, and violence.

However, what *is* and *isn't* islamophobia is still an unfinished debate by academics and the different social agents dedicated to this issue. The Council of Europe and the UN Committee on the Elimination of All Forms of Racial Discrimination define islamophobia as:

"[...] a form of racism and xenophobia manifested through hostility, exclusion, rejection, and hatred against muslims, especially when the muslim population is a minority, which happens more often in western countries."

Therefore, islamophobia is a form of specific, anti-muslim racism.

What types of islamophobia can happen in the classroom?

islamophobia can manifest itself in different ways in the classroom, the most common being insults, criticism, or harassment of a student because of their religion or culture, or due to any aspect related to islam and muslims, whether real or not.

Thus, the teacher must be mindful to whether there are muslim students in his/her classroom, and identify those who are most vulnerable despite not being muslim due to their origin, clothing, culture, language, skin color, etc.

islamophobia, like most hate speech, is based on stereotypes and prejudices, which lead to discrimination, some of the most frequent of these being:

- The belief that islam is a monolithic block, static and resistant to change.
- The belief that islam is radically different from other religions and cultures with which it doesn't share values nor influences.
- Deeming islam as inferior to western culture: primitive, irrational, barbaric, and sexist.
- The idea that islam is, *per se*, violent and hostile, prone to racism and the clash of civilizations.
- The idea that political ideology and religion are intimately linked in islam.
- The global and direct rejection of criticism towards western societies made from muslim circles.
- The justification of discriminatory and excluding practices towards muslims.
- The consideration of such hostility towards muslims as something natural and usual.

Lastly, it is key to point out that one can suffer islamophobia and not be a muslim; for example, a student of arab origin who is an atheist or follows any other religion than islam, but because of his/her appearance, culture, and language is assumed to be a muslim and harassed.

What is the first step to prevent or stop islamophobia?

It is difficult to deny that in our time we educate children and teenagers in fear and rejection of what is different and foreign, because we start from the identification of muslim people with terrorism, violence, aggression, immorality and evil in society.

That is why one of the first steps to prevent islamophobia is to dismantle the stereotypes and prejudices on which it is based. Also, by making a part of the history of islam more known, islamophobia is also fought against, because there are many muslims who have left and continue to leave an undeniable legacy over the centuries.

Therefore, the first step is to raise awareness on the situation that these people live, their culture, their history, religion, and teach about what islamophobia is, and develop values like empathy, tolerance, and peaceful coexistence in the classroom to prevent any type of discrimination. To do this, we recommend to work on the Didactic Unit for Cultural Diversity Didactic Unit, included in the Kit for Cultural Diversity (OER).

RECOMMENDATIONS FOR THE TEACHER

ON SURVEY 8

How can you detect islamophobic bullying?

1. The first step is to detect if there vulnerable students in the classroom, either because of their skin color, origin, place of birth, culture, religion, or language, and monitor them to find out if there is any conflict with the rest of the students.
2. Know how to differentiate between an isolated incident or a case of islamophobic bullying. For this, it is usually considered that an abuse or harassment repeated three times or more has become bullying. There must also be intentionality and an imbalance of power, which is evident in islamophobic bullying, since these students are especially vulnerable.
3. Social or cultural obstacles rarely appear alone; they are usually accompanied by economic obstacles, which is why it is necessary to differentiate between islamophobia, racism, xenophobia, and aporophobia. For example: if there are two muslim students, one with a good economic position and the other in a situation of poverty, the latter will usually be more vulnerable to bullying, especially bullying linked to aporophobia.
4. Be careful to notice less obvious cases of harassment or discrimination; physical aggression is usually the most obvious, but most bullying is psychological or verbal. Also, pay special attention to cyberbullying, as it is an increasingly frequent and especially serious phenomenon, because vulnerable students can be harassed 24/7, both inside and outside the classroom.
5. In addition to detecting harassment or discrimination, pay attention to other aspects or situations that are a symptom that something is not going well:

- a) Changes in behavior or habits: it is necessary to notice if the vulnerable student drops their average grades, loses interest in certain activities, has a changing mood, changes their friendships, etc.
- b) If you notice that the vulnerable student becomes isolated and their classmates avoid being with him/her, this is considered a relational aggression: exclusion from the group.
- c) Outbursts of anger, problems with authority, and problems regulating emotions are a symptom that bullying may be taking place, and both harassers and the harassed may have these attitudes.
- d) Leaders and privileges: in a classroom there are usually students who assume the role of leaders, and who usually have other students who follow them; these situations must be watched carefully before the leadership becomes negative, using this situation to harass vulnerable students or to encourage “followers” to harass them.

What can you do with a situation of islamophobia in the classroom?

1. The best option is always prevention, which is why it is key to educate the students in values like dialogue, empathy, tolerance, and the peaceful resolution of conflicts, especially at younger ages. It is also essential for them to learn what islamophobia is, and the main reasons that cause it, in order to avoid it.
2. In cases where prevention is no longer an option (when harassment is already happening), the first step is to investigate and gather information, speaking with the parties involved.
3. Once you have all the necessary information, a sanction is required for harassers, adjusted to the seriousness of their actions, but it is essential that this sanction has an educational and not a punitive nature, meaning that it is necessary to work with the harasser’s empathy and solidarity, and make them understand how their actions can impact other people, especially the harassed person.

4. In the case of the victim, it is advisable to create and maintain a climate of communication, trust, and show support, but also working on assertiveness, on learning to say no, and to set limits, always without resorting to violence. If they have any feelings of guilt, make it clear to them that the aggressors are to blame, never him/her. Lastly, show them that a boost in self-confidence and a change in attitude can also improve things.
5. Regarding witnesses, explain to them that not opposing an unfair situation makes them accomplices, that many times harassers seek their applause, the benefits of being dominant, so if they react with rejection towards a bullying situation, it is much more likely to stop.
6. Lastly, one of the most useful prevention tools is to assign the figure of two or three student observers who identify and report situations of bullying (peer prevention).

Photo by [ibrahim abdullah](#) in [Unsplash](#)



SURVEY 8: ISLAMOPHOBIA

There is a girl who wears a hijab (veil) in your classroom; what do you think about it?

1. I respect her decision.
2. I don't think she should be allowed to wear it, she should adapt to our culture.
3. I don't understand why she wears it.

Do you know what discrimination or rejection to muslims due to their religion is called?

1. Aporophobia.
2. islamophobia.
3. Ideological hatred.

What would you do if you find content with signs of islamophobia on social media?

1. I would report it.
2. Depending on whether it's funny or not, I might share it.
3. I would ignore it.

Are any of these statements islamophobic?

"All muslims are dangerous"/ "muslims are discriminated against on TV"/ "The other day a muslim boy was beaten up in my neighborhood, he probably deserved it".

1. Yes, they all are.
2. I am not sure.
3. No, I don't think they are discriminatory.

How would you act if a new muslim student came to your class?

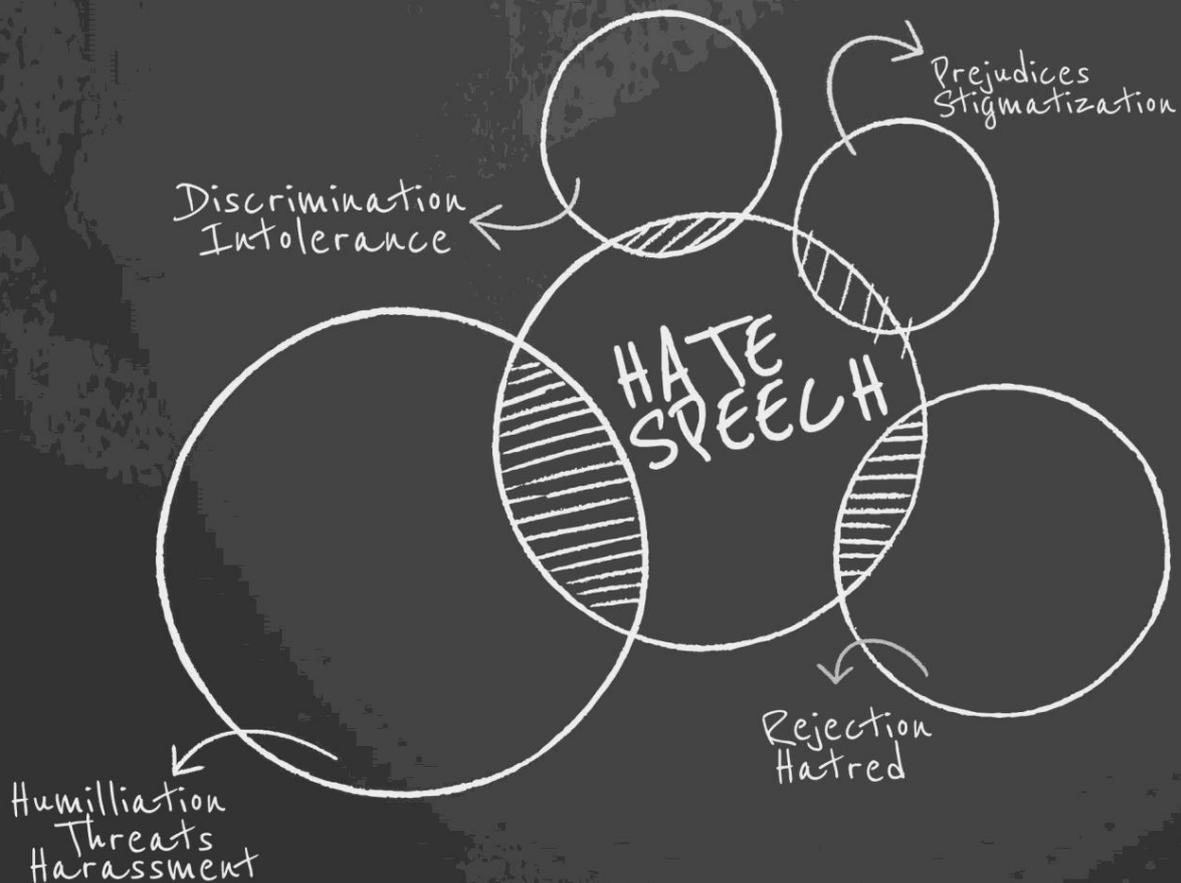
1. I would introduce myself and my friends to him/her.
2. I don't care, it wouldn't change anything.
3. I better not get close...



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SURVEY 9: ROMAPHOBIA



BRIEF THEORETICAL INTRODUCTION TO SURVEY 9

What is romaphobia?

The European Roma Information Office of 2005, it defines romaphobia (also antiziganism, antigypsyism) as a specific type of racist ideology, different from and at the same time interconnected with other types of racism. Romaphobia manifests in a violent way, in hate speech, in exploitation, and discrimination. Stereotypes and representations in academic life, politics, society, segregation, stigmatization, and exclusion are other forms of romaphobia.

The terms romaphobia and antiziganism appear for the first time around 1920, and their current use is based on the academic debates of 1970-1980. It wasn't until the year 2000 that they began to be used in European institutions, thus recognizing that the roma community is the victim of a specific racism.

What kinds of romaphobia can happen in the classroom?

Romaphobia can manifest in different ways in the classroom, the most common are usually insults, criticism, or harassment of students for belonging to the roma ethnic group, their culture, their customs, or any aspect related to it, whether real or false.

Therefore, you have to be aware of whether there are roma students in the classroom, as well as identify other students who are more vulnerable despite not being roma, due to their appearance, origin, way of dressing, culture, language, skin color, etc.

When speaking about romaphobia, also consider that an average of 16% of roma women in the European Union have never attended formal education. This percentage increases in ages over 45, and only 15% of roma youth in the EU finishes compulsory education. Therefore, within the fight for the inclusion of the roma population, it is also essential to pay special attention to school leaving.

If a roma student has economic, social, and cultural obstacles that make it difficult for them to succeed at school, it is even more important that they don't suffer harassment or discrimination from their peers (and even their teachers), so stopping bullying related to romaphobia is key to reducing dropout rates.

The problem of romaphobia exists on several levels:³⁵

- Within people's minds, at the level of attitudes, and it shapes the way they perceive roma.
- In their individual behavior, shaping the way people interact with and talk about roma.
- In society as a whole, in structures and policies that discriminate against the roma.

Each of these attitudes and behaviors promotes romaphobia and in turn feeds off of it.

What is the first step to prevent or stop romaphobia?

It is difficult to deny that in our time we educate children and teenagers in fear and rejection of what is different, because we start from the identification of roma people with delinquency, violence, aggression, immorality and evil in society.

That is why one of the first steps to prevent romaphobia is to understand what it is, and to dismantle the stereotypes and prejudices on which it is based, but also to favor equal opportunities and not ignoring the conflicts that can occur between cultures.

“Certainly, diversity enriches us, but it also poses challenges that are difficult to solve: conflicting values -even contradictory ones-, customs and ways of acting that are hardly compatible, opposing attitudes... Accepting cultural diversity is not

³⁵ Espejos - Manual para combatir el antigitanismo a través de la educación en los derechos humanos.

*denying that there are culturally rooted conflicts, so we must learn to live with them, educate ourselves in its analysis and treatment, and extract its educational aspect. If we are capable of doing so, we will save ourselves the negative cost that poorly handled and poorly solved social conflicts have for the community, or those that, for having been denied, hidden, or not made explicit, end up entrenched and become almost insoluble.*³⁶

Therefore, the first step is to raise awareness on the situation that these people live, their culture, their history, etc., teach about what romaphobia is, and develop values like empathy, tolerance, and peaceful coexistence in the classroom to prevent any type of discrimination. To do this, we recommend to work on the Cultural Diversity Didactic Unit, included in the Kit for Cultural Diversity (OER).



Foto de [Caroline Hernandez](#) en [Unsplash](#)

³⁶ SOCIEDAD Y MULTICULTURALIDAD. UNA PERSPECTIVA EDUCATIVA. Xavier Lluch

RECOMMENDATIONS FOR THE TEACHER

ON SURVEY 9

How can you detect bullying related to romaphobia?

1. The first step is to detect if there vulnerable students in the classroom, either because of their skin color, ethnicity, or culture, and monitor them to find out if there is any conflict with the rest of the students.
2. Know how to differentiate between an isolated incident or a case of bullying related to romaphobia. For this, it is usually considered that an abuse or harassment repeated three times or more has become bullying. There must also be intentionality and an imbalance of power, which is evident in romaphobic bullying, since these students are especially vulnerable.
3. Social or cultural obstacles rarely appear alone; they are usually accompanied by economic obstacles, which is why it is necessary to differentiate between romaphobia, racism, xenophobia, and aporophobia. For example: if there are two roma students, one with a good economic position and the other in a situation of poverty, the latter will usually be more vulnerable to bullying, especially bullying linked to aporophobia.
4. Be careful to notice less obvious cases of harassment or discrimination; physical aggression is usually the most obvious, but most bullying is psychological or verbal. Also, pay special attention to cyberbullying, as it is an increasingly frequent and especially serious phenomenon, because vulnerable students can be harassed 24/7, both inside and outside the classroom.
5. In addition to detecting harassment or discrimination, pay attention to other aspects or situations that are a symptom that something is not going well:

- a) Changes in behavior or habits: it is necessary to notice if the vulnerable student drops their average grades, loses interest in certain activities, has a changing mood, changes their friendships, etc.
- b) If you notice that the vulnerable student becomes isolated and their classmates avoid being with him/her, this is considered a relational aggression: exclusion from the group.
- c) Outbursts of anger, problems with authority, and problems regulating emotions are a symptom that bullying may be taking place, and both harassers and the harassed may have these attitudes.
- d) Leaders and privileges: in a classroom there are usually students who assume the role of leaders, and who usually have other students who follow them; these situations must be watched carefully before the leadership becomes negative, using this situation to harass vulnerable students or to encourage “followers” to harass them.

What can you do with a situation of homophobia in the classroom?

1. The best option is always prevention, which is why it is key to educate the students in values like dialogue, empathy, tolerance, and the peaceful resolution of conflicts, especially at younger ages. It is also essential for them to learn what homophobia is, and the main reasons that cause it, in order to avoid it.
2. In cases where prevention is no longer an option (when harassment is already happening), the first step is to investigate and gather information, speaking with the parties involved.
3. Once you have all the necessary information, a sanction is required for harassers, adjusted to the seriousness of their actions, but it is essential that this sanction has an educational and not a punitive nature, meaning that it is necessary to work with the harasser’s empathy and solidarity, and make them understand how their actions can impact other people, especially the harassed person.

4. For the victim, it is advisable to create and maintain a climate of communication, trust, and show support, but also working on assertiveness, on learning to say no, and to set limits, always without resorting to violence. If they have any feelings of guilt, make it clear to them that the aggressors are to blame, never him/her. Lastly, show them that a boost in self-confidence and a change in attitude can also improve things.
5. Regarding witnesses, explain to them that not opposing an unfair situation makes them accomplices, that many times harassers seek their applause, the benefits of being dominant, so if they react with rejection towards a bullying situation, it is much more likely to stop.
6. Lastly, one of the most useful prevention tools is to assign the figure of two or three student observers who identify and report situations of bullying (peer prevention).



SURVEY 9: ROMAPHOBIA

Two new roma students have arrived this year to your classroom, what do you think?

1. I don't feel comfortable, they are not trustworthy.
2. I don't care.
3. They will surely end up creating trouble.

On the way home from school you find a group of roma boys and girls talking on the street, what do you do?

1. I cross to the other side of the street, I'm sure they'll mug me.
2. I continue my way.
3. I keep my things safe and continue that way.
4. I say hello to them, they are classmates.

What would you do if a friend introduces you to her partner and she is roma?

1. Nothing, I'd be her friend.
2. I would worry about my friend.
3. It is ok if she likes her, but I think it's better if they don't date.

You have to work in a group with a roma student, what do you think?

1. I have no problem with it.
2. I think he/she's going to slow us down, but I won't complain.
3. I ask the teacher to put me in another group.

What would you do if someone messed with your friend for being roma?

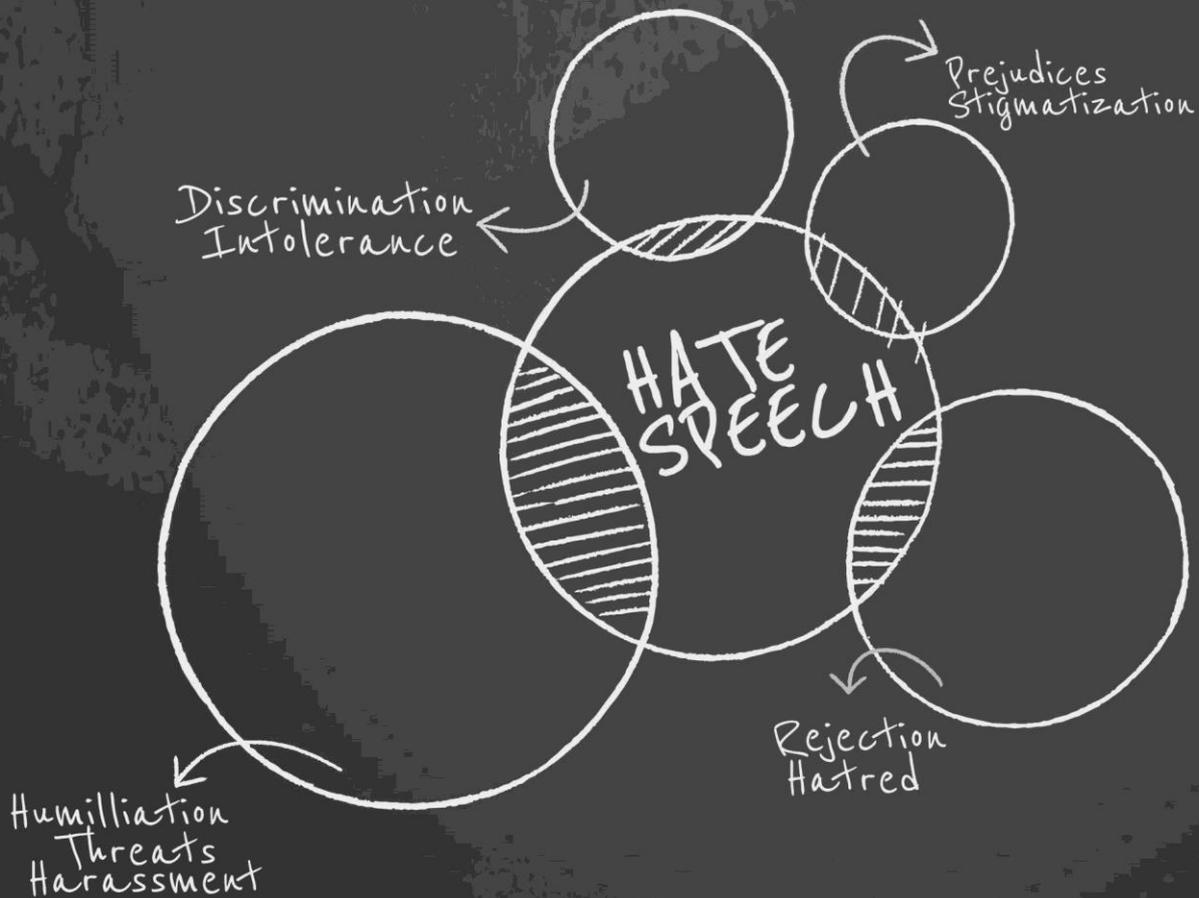
1. I would defend him/her.
2. I would never be friends with a roma person.
3. I would stay out of it; I don't want any trouble.



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SURVEY 10: ANTISEMITISM



BRIEF THEORETICAL INTRODUCTION TO

SURVEY 10: ANTISEMITISM

What is antisemitism?

“Antisemitism is a certain perception of jews that can be expressed as hatred towards jews. Physical and rhetorical manifestations of antisemitism are directed at both jewish or non-jewish persons and/or their property, at the institutions of jewish communities, and at their places of worship”.³⁷

Antisemitic manifestations can include attacks against the state of Israel, if regarded to as a jewish collective. However, criticisms against Israel as a country (an international entity), the same as those directed against any other country, cannot be considered antisemitism. Antisemitism often accuses jews of conspiring against humanity, and is sometimes used to blame them for “things going wrong”. It expresses itself through language, publications, actions, and visually, and uses sinister stereotypes and negative character traits.

What types of antisemitism can appear in the classroom?

Antisemitism can manifest itself in a classroom in different ways, the most common being to insult, criticize, or harass a student for their religion, culture, customs, or any aspect related to Judaism, whether real or surmised. Thus, the teacher must be mindful to whether there are jewish students in his/her classroom.

Much of antisemitism is based on antisemitic conspiracy theories, which try to offer a global-scope explanation and blame jews for “all ills of this world”. These theories often contain some of the following elements:

→ Portraying jews as a threat to society.

³⁷ Definition of May 26, 2016, of the the 31 member countries of the IHRA, the International Holocaust Remembrance Alliance (IHRA)

- Accusing jews of making use of hidden and evil methods.
- Defining jews as a foreign body (“they/them”), seeking power and trying to do harm.
- Questioning the loyalty of jews to their own states and to people of other religions.

It is always worth to proactively raise awareness and sensitize students against the peculiar logic of conspiracy theories, since it also takes them away from believing in images of the world that reduce it to good versus evil.

Furthermore, as in most hate speech, antisemitism is based on stereotypes and prejudices, most antisemitic stereotypes often dehumanizing jews and portraying them as dangerous, inferior, or evil “others”, and being associated with discrimination, marginalization, and persecution.

Lastly, there can also be a more or less unconscious antisemitism in the classroom, especially in the way language is used, so it is important to help students know when they are unintentionally using antisemitic language or antisemitic perceptions of jews. Such acknowledgment can help fix the problem and encourage further awareness later.

Educators must choose the right time and context to address the topic both in a personal discussion and with the whole classroom. If there are jewish students in the classroom, teachers should look out for any issues that may arise in the context of the discussions.

What is the first step towards preventing or stopping antisemitism?

It is difficult to deny that in these times, we educate children and teenagers in fear and rejection of those who are different. This is why one of the first steps to prevent antisemitism is to understand what it is, as well as to dismantle the stereotypes and prejudices on which it is based.

If a particular antisemitic stereotype comes up in a classroom discussion, patterns of stereotyping need to be addressed and discussed before discussing the particular stereotype and its historical origins. In this regard, it is helpful for teachers to become aware of their own image of jews and to confront how they themselves use stereotypes.

In general, explaining stereotypes and researching their use is more helpful than getting into arguments. A clear distinction must be made between facts and opinions; there are two types of stereotypes: one is based on pure fantasy, such as the idea of a world jewish

conspiracy, control of the international media, the world financial system...; the other generalizes in an exaggerated way and distorts fragments of reality. Showing the distortion of these stereotypes can be a fruitful way to dismantle these perceptions.

For example, if jews are perceived as outstanding in certain jobs or professions, that fact should not automatically denote jewish control in that field, nor does it mean that jews are by nature more or less qualified for certain jobs or sectors. There is no difference between jewish and non-jewish professionals in any field.

Another of the hoaxes that must be dismantled to prevent or stop antisemitism is the denial of the Holocaust, which is essentially based on lies, just like conspiracy theories. Although it is necessary to check this vision against historical memory and facts, any discussion about whether the Holocaust took place or not is not only misplaced, but also counterproductive, since each true fact can be met with a new lie. Since some people have a solid antisemitic worldview and choose to deny the Holocaust, providing them with information about it is unlikely to solve the problem.

Teachers may first want to ensure that such views, if expressed, remain as a minority within the group, and that students understand why it is wrong to deny the Holocaust and why it is necessary to respond to this quickly.

One way to do this may be to introduce students to recent political efforts to abolish Holocaust denial and show them the arguments used in this context. An example could be the EU Framework Decision on the fight against racism and xenophobia, which states: *“The public approval, denial, or flagrant trivialization of genocide, crimes against humanity, and war crimes shall be criminalized if the crime is directed against a group of people because of their race, color, religion, descent, or national or ethnic origin”*³⁸.

Therefore, the first step is to make known the situation that these people live, their culture, their history, etc., and teach what antisemitism is. But it is also very important to develop values like diversity, empathy, tolerance and peaceful coexistence in the classroom to prevent any type of discrimination. To do this, we recommend to work on the Didactic Unit on cultural diversity, including the OER Kit on cultural diversity.

38 “EU: Common Criminal Provisions Against Racism and Xenophobia”, Presidencia Alemana de la Unión Europea, nota de prensa, 20 de abril del 2007

RECOMMENDATIONS FOR TEACHERS –

SURVEY 10

How to detect antisemitic harassment?

1. The first step will be to detect if there are vulnerable students in the classroom, either because of their religion or culture, and to monitor them to find out if they have any conflict with the rest of the students.
2. Know how to differentiate between a specific conflict and a case of antisemitic harassment. For this, it is usually considered that an action of harassment or abuse repeated three times or more is already bullying, and there must be intentionality and an imbalance of power, which in the case of antisemitic bullying is evident because these students are especially vulnerable.
3. Also detect less obvious cases of harassment or discrimination; keep in mind that physical aggression tends to be the most obvious, but most bullying is psychological or verbal. Special attention should also be paid to *cyberbullying*, as it is an increasingly frequent and especially severe phenomenon, because vulnerable students can be harassed 24 hours a day, both inside and outside the classroom.
4. Analyze if there is belief in the classroom about antisemitic conspiracy theories, lies such as Holocaust denial, and/or an unconscious use of antisemitic language by the students.
5. In addition to detecting harassment or discrimination, it is also very important to pay attention to aspects or situations that are a symptom of something not going well:

- a) Changes in behavior or habits, meaning that you need to observe if the vulnerable student drops their grade averages, loses interest in certain activities, has mood changes, changes their friendships, etc.
- b) If you detect that the vulnerable student is isolated and some classmates avoid being with them, this is considered a relational aggression (group exclusion).
- c) Outbursts of anger, problems with authority, and/or problems in regulating emotions are a symptom that bullying may be taking place, and both the harassers and the harassed student may have these attitudes.
- d) Leaders and privileges: there are usually students in the classroom who take on the role of leaders and who usually have other students who follow them. These situations must be watched in case the leadership turns negative, since they can use their “higher position” to harass vulnerable students or to encourage their followers to harass.

What to do before a situation of antisemitism in the classroom?

1. The best option is always prevention, which is why educating in values like dialogue, empathy, tolerance, and the peaceful resolution of conflicts is essential, especially at younger ages. It is also essential to learn what antisemitism is and its main causes, in order to avoid it.
2. In cases in which it is too late for prevention, because harassment is already taking place, the first step is to investigate and gather information, and speak with the parties involved.
3. Once you have all the necessary information, a sanction will be required in the case of the harasser(s), adjusted to the seriousness of their acts, but it is also essential for this sanction to be of an educational and not punitive nature. This means that it is necessary to work with the harasser(s) on empathy and solidarity, and make them understand how their actions can impact other people (and especially the harassed person).
4. In the case of the victim, it is recommended to create and maintain a climate of communication and trust, show support, but also work on assertiveness, learning to

say no, and to set limits, always without resorting to violence. If they have any feelings of guilt, make it clear to them that the harassers are to blame, not him/her. Lastly, show them that a boost in self-confidence and a change in attitude can also make things better.

5. In the case of witnesses, make them understand that not opposing an unfair situation makes them accomplices of harassers; explain them that harassers often seek their praise -the benefits of being “dominant” students, so if they react with rejection towards any of these situations, harassers will be much more likely to stop.
6. Lastly, we must add that a very useful prevention tool is to assign the figure of two or three student observers who identify and report situations of bullying (peer prevention).

Photo by [Karsten Winegeart](#) in [Unsplash](#)



SURVEY 10: ANTISEMITISM

Do you know what antisemitism is?

1. The rejection, hatred, and discrimination towards jews.
2. The rejection, hatred, and discrimination towards muslims.
3. The rejection, hatred, and discrimination towards others because of their ideology.

Which of these situations is a sign of antisemitism?

1. Physically assaulting a person for being jewish.
2. Rejecting the entrance of a person to a party for being jewish.
3. Using the word "jew" as a derogatory term or in a pejorative tone.
4. All of the above.

What would you do if you saw a discriminating comment towards jews in a social network?

1. Report the comment.
2. It's just a joke, it has no importance.
3. Give it a like.

What would you do if someone shouted "*filthy jew!*" to one of your classmates?

1. Defend him/her.
2. Look away; I don't want any trouble.
3. Shout at my classmate too, I don't want to end up criticized too.

Have you ever witnessed an antisemitic incident?

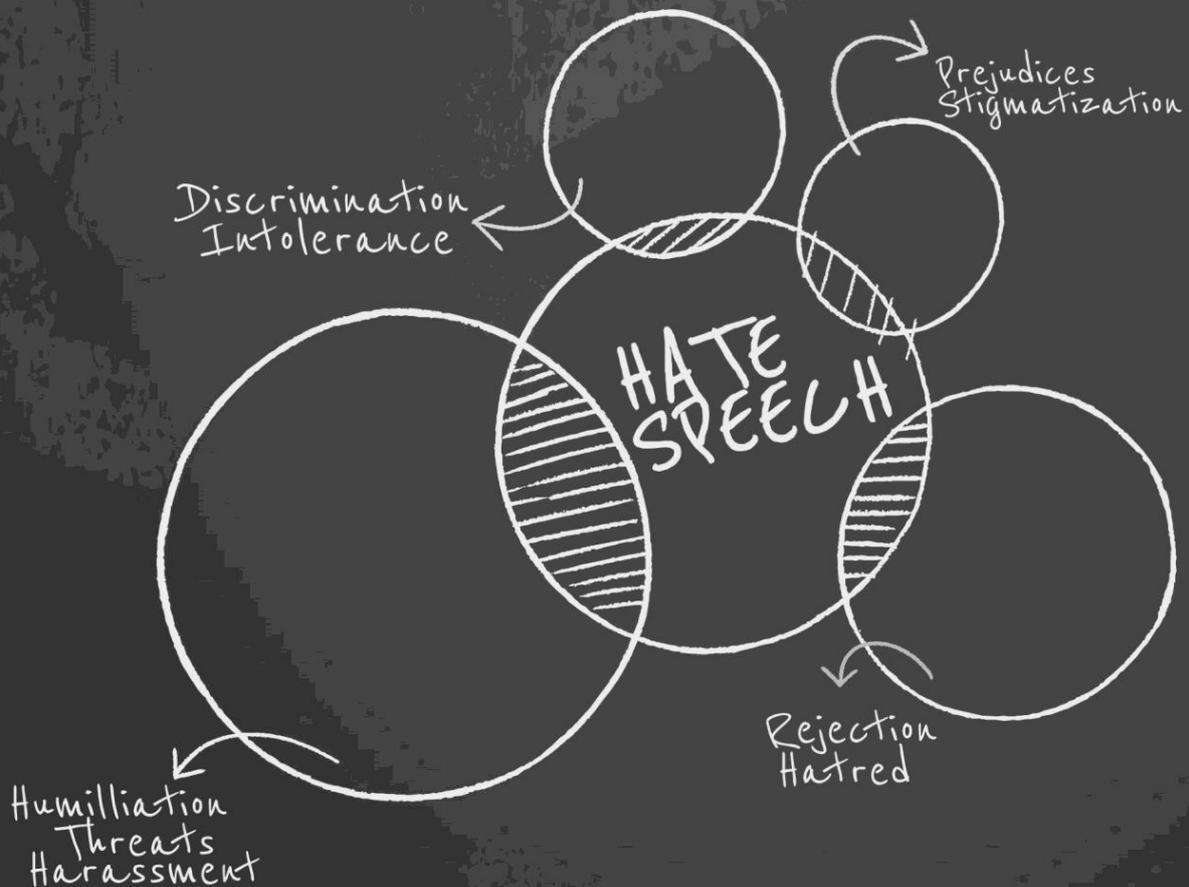
1. No, never.
2. Yes, especially in social networks and the TV.
3. I think not.



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SURVEY 11: MISOGYNY



BRIEF THEORETICAL INTRODUCTION TO

SURVEY 11: MISOGYNY

What is misogyny?

The term misogyny comes from the Greek *miso-* (hate) and *gyné* (woman), and turns gender itself into a factor of discrimination, subordination, and devaluation for women. Misogyny comes from sexism, by which a different behavior towards a person is produced due to the simple fact of being a man or a woman. Such behaviors imply hierarchy and discrimination.

Misogyny is highly harmful, creating feelings of worthlessness, self-censorship, the adoption of self-protective strategies, behavioral changes, and deterioration of people's health. This sexism is rooted in gender inequality and affects women and girls disproportionately.

What types of misogyny can happen in the classroom?

Misogyny can manifest itself in different ways in the classroom, the most common being undervaluing, insulting, criticizing, ignoring, or harassing girls just because of their gender, or for any aspect related to gender roles, whether real or supposed.

Therefore, a teacher must be attentive to whether there are sexist attitudes among the students in the classroom, and reflect on their own attitudes, including unconscious ones.

Different types of misogyny can happen in the classroom:

- Individual misogyny: it is built in the socialization process and is easier to detect.
- Misogyny as a social practice: it has public transcendence; it is mainly discrimination and inequality of opportunities, sexist prejudices that usually

originate within the family, then at school, the media, peer groups and other institutions, reinforcing discrimination until it is natural.

- Hostile misogyny: it manifests itself through violent behavior; men take on an attitude of domination towards women and become hostile. It is easily identifiable.
- Subtle misogyny: it manifests itself as an overprotective behavior by men towards women, making their achievements and actions invisible. It is harder to detect. In general, this type of misogyny will not be identified by those who have incorporated stereotypes and gender roles into their beliefs.

Some examples of misogyny that can happen at school are:

- Boys occupying the center of the courtyard and girls being around or in its corners.
- Books and their pictures showing many more male than female generic characters.
- When teachers say: “remember to tell your mother to put your sportswear in your backpack tomorrow” or “tell her to make your lunch for the school trip”.
- When a boy is told “don’t be a girl” if he is sensitive etc.

What is the first step to prevent or stop misogyny?

It is hard to deny that nowadays we educate children and teenagers in a sexist and misogynistic society, where stereotypes and gender roles are the norm. Thus, one of the first steps to prevent misogyny is to dismantle the stereotypes and prejudices on which it is based. Here are some basic guidelines to prevent or stop misogyny:

- Offer exemplary behavior patterns: it is important to show an example matching the speech; if we say that we are all equal in all situations, but then perpetuate gender roles in our behavior, it won’t do any good.
- Address gender differences: at the physiological level, it is evident that there are differences between boys and girls. As educators, we must talk about them, face them, and deal with any doubts that arise. With teenagers, trying to break taboos will help normalize the issue of sex and will also be a good way to prevent undesirable situations.
- Eliminate prejudices and preconceived misogynistic ideas: through critical thinking, enable students to think for themselves and avoid generalization. Don’t forget the great educational value of games and leisure in these cases. Likewise,

thanks to cooperative and inclusive games, you can work on masculine and feminine roles and give equal value to both.

- Work on critical sense in the classroom: develop critical thinking in students, through which they'll arrive at the most coherent and justified position on any topic.
- Teach students to share tasks: help them realize that everyone can do everything (within their possibilities). This is a job that should be joint at home and school. We should also try to follow up during cognitive development to realize how children think and redirect situations through critical reasoning if necessary. Avoid above all that our students have misconceptions that can be solved with a good learning base.
- Avoid access to misogynistic stimuli as much as possible: the easy access to undesirable stimuli that promote a sexist, misogynistic, and a distorted perception of reality is undeniable. We adults have a responsibility to protect children from this, and provide them with tools so they can think, reason, and criticize things openly and with respect.

But it is also very important to develop values like diversity, equality between men and women, empathy, tolerance, and peaceful coexistence in the classroom to prevent any type of discrimination. To do this, we recommend working on the Gender Equality Didactic Unit, included in the Kit for Gender Equality (OER).



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RECOMMENDATIONS FOR THE TEACHER ON SURVEY 11

How can you detect misogyny?

1. In this case, the first step would be to detect if there are vulnerable students in the classroom, but all women are vulnerable to misogyny, so you'll have to be careful to find out if there are conflicts with other students.
2. Know how to differentiate between an isolated incident or a case of misogyny. For this, it is usually considered that an abuse or harassment repeated three times or more has become bullying. There must also be intentionality and an imbalance of power, which is evident in misogyny because women are vulnerable since all society is imbalanced in favor of men.
3. Be careful to notice less obvious cases of harassment or discrimination; physical aggression is usually the most obvious, but most bullying is psychological or verbal. Also, pay special attention to cyberbullying, as it is an increasingly frequent and especially serious phenomenon, because vulnerable students can be harassed 24/7, both inside and outside the classroom.
4. Analyze whether there are misogynistic opinions in the classroom that reinforce sexism and gender roles, both consciously and unconsciously, such as sexist language.
5. In addition to detecting harassment or discrimination, pay attention to other aspects or situations that are a symptom that something is not going well:

- a) Changes in behavior or habits: it is necessary to notice if the vulnerable student drops their average grades, loses interest in certain activities, has a changing mood, changes their friendships, etc.
- b) If you notice that the vulnerable student becomes isolated and their classmates avoid being with him/her, this is considered a relational aggression: exclusion from the group.
- c) Outbursts of anger, problems with authority, and problems regulating emotions are a symptom that bullying may be taking place, and both harassers and the harassed may have these attitudes.
- d) Leaders and privileges: in a classroom there are usually students who assume the role of leaders, and who usually have other students who follow them; these situations must be watched carefully before the leadership becomes negative, using this situation to harass vulnerable students or to encourage “followers” to harass them.

What can you do with a situation of misogyny in the classroom?

1. The best option is always prevention, which is why it is key to educate the students in values like dialogue, empathy, tolerance, and the peaceful resolution of conflicts, especially at younger ages. It is also essential for them to learn what misogyny is and what are the main reasons that cause it, in order to avoid it.
2. In cases where prevention is no longer an option (when harassment is already happening), the first step is to investigate and gather information, speaking with the parties involved.
3. Once you have all the necessary information, a sanction is required for harassers, adjusted to the seriousness of their actions, but it is essential that this sanction has an educational and not a punitive nature, meaning that it is necessary to work with the harasser’s empathy and solidarity, and make them understand how their actions can impact other people, especially the harassed person.

4. For the victim, it is advisable to create and maintain a climate of communication, trust, and show support, but also working on assertiveness, on learning to say no, and to set limits, always without resorting to violence. If they have any feelings of guilt, make it clear to them that the aggressors are to blame, never him/her. Lastly, show them that a boost in self-confidence and a change in attitude can also improve things.
5. Regarding witnesses, explain to them that not opposing an unfair situation makes them accomplices, that many times harassers seek their applause, the benefits of being dominant, so if they react with rejection towards a bullying situation, it is much more likely to stop.
6. Lastly, one of the most useful prevention tools is to assign the figure of two or three student observers who identify and report situations of bullying (peer prevention).

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QUESTIONARIO 11: MISOGYNY

Should women be the ones in charge of household chores?

1. Everyone should equally contribute to household chores.
2. My mother has always been in charge of them, and I will do the same in my future home.
3. I had never thought about that.

Is it ok for boys to date a lot of girls, but not the other way around?

1. Everyone is free to date whomever and as many people he/she chooses.
2. In my classroom, everyone picks on girls that have dated more than 3 guys; I don't want to be picked on.
3. It's not ok with girls because it's not the same.

Do you think it is ok that girls drift apart from their friends when they have a boyfriend?

1. No, they should never drift apart from the people they feel comfortable with just because of a boyfriend.
2. It's natural, you spend more time with your boyfriend; your friends should understand that.
3. I had never thought about that.

In a sports activity, would you pick first a boy or a girl for your team?

1. A boy; they are better at sports.
2. I would not mind whichever of them.
3. I had never thought about that.

Would you judge equally a boy and a girl for how they dress?

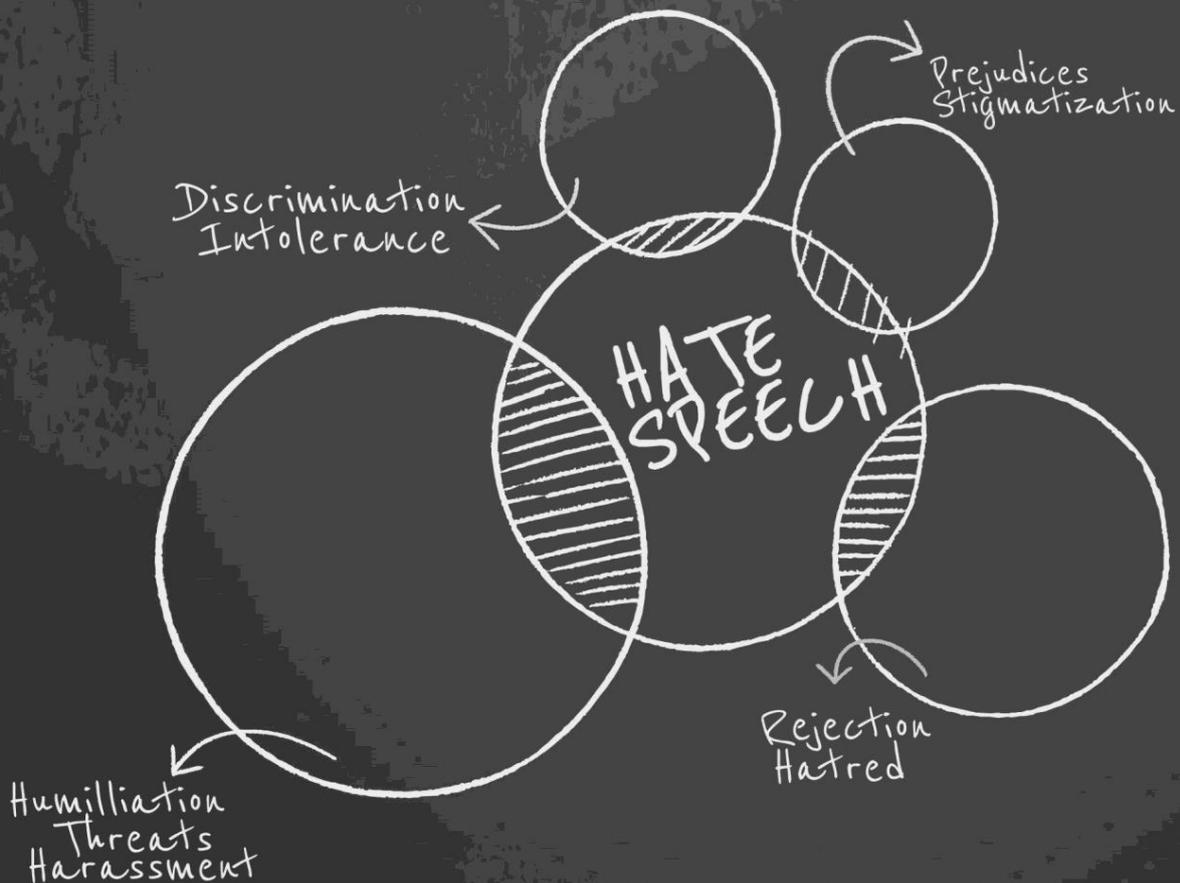
1. I wouldn't judge; everyone is free to dress as they choose.
2. Girls shouldn't wear certain clothes, it can be dangerous for them.
3. It depends on what they wear.



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SURVEY 12: SEXISM



BRIEF THEORETICAL INTRODUCTION TO

SURVEY 12: SEXISM

NOTE: we will refer here only to male-centered sexism, in other words, male chauvinism, as social attitude or belief, since female sexism is almost non-existent in most societies.

What is sexism?

Male sexism can be defined as the attitude or way of thinking of those who maintain that men are naturally superior to women. It encompasses the set of attitudes, norms, behaviors, and cultural practices that reinforce and preserve the structure of normative masculine and heterosexual dominance over sexuality, procreation, work, and affections. Sexist behavior has been denounced as a substantial part of the patriarchal culture that discriminates and oppresses not only women, but also LGBTQBIQ+ people.

According to the Feminist Ideological Dictionary, male sexism is “the set of laws, norms, attitudes, and sociocultural traits of men whose purpose -explicit and/or implicit- has been and is to produce, maintain, and perpetuate the oppression and submission of women in all levels: sexual, procreative, labor, and affective”.

What kinds of sexism can happen in the classroom?

Sexism can manifest itself in different ways in the classroom, the most common being undervaluing, insulting, criticizing, ignoring, or harassing a student because of her gender or with any aspect related to gender roles, whether, real or supposed.

Sexism can also affect men and boys when their behavior does not match stereotypical gender roles. In other words, sexism can also be produced towards students who are not “masculine enough” for the harasser, or who have behaviors or traits that are seen as feminine.

Therefore, the teacher must be aware to whether there are sexist attitudes among the students in his/her classroom, as well as reflect on their own attitudes, including unconscious ones, knowing that the majority of the victims are women.

The most obvious type of sexism is sexist violence or gender violence, that which a man exerts on a woman for the mere fact of being a woman. But bear in mind that violence does not just encompass physical violence, but it can also be psychological, which is more difficult to identify.

There are also other types of sexism that can usually happen in a classroom, such as the so-called “microsexism”. Sexism and microsexism are not different things, but the term microsexism has been popularized to refer to everyday, “smaller” sexism gestures: those that happen often, every day, but which we tend to justify, neglect, and even ignore. An example can be: “you run like a girl” (notice the double damage, to the male that this is said, since it is meant to hurt him, and to females in general, since they are assumed to just run worse), or the concept that boys that “make out” with a lot of girls are “badasses”, but girls that do the same with a lot of boys are promiscuous.

Another common form of sexism that can happen in the classroom is sexist language or sexist humor, which can even happen unconsciously.

Lastly, note that sexism can also occur in textbooks and other educational materials used in the classroom; in this case the role of teachers is very relevant to dismantle the stereotypes that appear in said materials, create own materials based on equality and coeducation, or take this aspect into account when choosing books.

What is the first step to preventing or stopping sexism?

It is hard to deny that nowadays we educate children and teenagers in a sexist society, where the privilege of men over women is the usual pattern. This is why one of the first steps to prevent sexism is to understand what it is, and to dismantle the stereotypes and prejudices on which it is based.

In schools, despite the fact that there is currently (no longer) no differentiation by gender or sex in terms of the subjects and contents, real equality between male and female students is still not achieved, among other reasons because sexism and heteropatriarchy are both structural and socially ingrained, and continue to solidify inequality between men and women, albeit unconsciously.

Thus, these are some basic guidelines to prevent or stop sexism in the classroom:

- Break the glass ceiling: there are many types of activities that have examples of people of different genders and jobs as characters. To not to fall into sexist topics

like “the male boss and the female secretary”, try to reverse the roles if it always happens.

- Analyze the material: when working with stories, consider tropes: who the main character is, how the story unfolds... do girls/women have weight in the plot or are they just a complement (mother, girlfriend) of the male character(s)? A way to promote independence and friendship is to critically analyze this tropes with students: “men and women don’t always have to get married, they can be friends”, “girls can also save boys”, “when someone saves another person, the latter doesn’t necessarily have to fall in love or marry them”, etc.
- Work groups: in social groups formed by the students in the classroom, it is very common to find one-gendered majority. This is beyond your control, but you can try to avoid it as much as possible with group activities. Thus, completely avoid dividing by sex, and try to have a balanced number of students of each gender.
- Language: it is difficult at first to speak inclusively, but everyone gets used to it with practice. Many institutions have developed inclusive language guides with a number of very useful formulas.
- Microsexism: to work on equality effectively and get students interested and involved, detecting microsexisms works very well. After some easy activities, like finding them in sports (different uniforms for boys and girls), in toys (dolls vs superheroes), in TV shows (women are young and wear heels and dresses, men are older and wear informal clothes), students can take this search into their daily life and make their surroundings see them too.

It is very important to develop values of diversity, equality between men and women, empathy, tolerance, and the peaceful coexistence in the classroom to prevent any type of discrimination. To do this, we recommend working on the Gender Equality Didactic Unit, included in the Kit for Gender Equality (OER).



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RECOMMENDATIONS FOR THE TEACHER

ON SURVEY 12

How can you detect sexist bullying?

1. The first step is to detect if there are students who are vulnerable to being harassed, either because they are women or because they are men who do not comply with the mainstream perception of their gender role, and watch carefully if they are having any conflict with other students.
2. Know how to differentiate between an isolated incident or a case of bullying related to sexism. For this, it is usually considered that an abuse or harassment repeated three times or more has become bullying. There must also be intentionality and an imbalance of power, which in the case of sexist bullying it is evident because these students are especially vulnerable.
3. Be careful to notice less obvious cases of harassment or discrimination; physical aggression is usually the most obvious, but most bullying is psychological or verbal. Also, pay special attention to cyberbullying, as it is an increasingly frequent and especially serious phenomenon, because vulnerable students can be harassed 24/7, both inside and outside the classroom.
4. Analyze whether there is sexist speech in the classroom that reinforces gender roles, both consciously and unconsciously, such as sexist language.
5. Another key aspect to consider, although it is strictly not bullying, is whether there are sentimental relationships between the students in which sexism is present: if there is a girl who is subject to constant control by her boyfriend, who checks her phone, doesn't allow her to interact with other boys, is very jealous or possessive, or of course if there is any indication of gender violence, whether physical or psychological.
6. In addition to detecting harassment or discrimination, pay attention to other aspects or situations that are a symptom that something is not going well:

- a) Changes in behavior or habits: it is necessary to notice if the vulnerable student drops their average grades, loses interest in certain activities, has a changing mood, changes their friendships, etc.
- b) If you notice that the vulnerable student becomes isolated and their classmates avoid being with him/her, this is considered a relational aggression: exclusion from the group.
- c) Outbursts of anger, problems with authority, and problems regulating emotions are a symptom that bullying may be taking place, and both harassers and the harassed may have these attitudes.
- d) Leaders and privileges: in a classroom there are usually students who assume the role of leaders, and who usually have other students who follow them; these situations must be watched carefully before the leadership becomes negative, using this situation to harass vulnerable students or to encourage “followers” to harass them.

What can you do with a situation of sexism in the classroom?

1. The best option is always prevention, which is why it is key to educate the students in values like dialogue, empathy, tolerance, and the peaceful resolution of conflicts, especially at younger ages. It is also essential for them to learn what sexism is, and the main reasons that cause it, in order to avoid it.
2. In cases where prevention is no longer an option (when harassment is already happening), the first step is to investigate and gather information, speaking with the parties involved.
3. Once you have all the necessary information, a sanction is required for harassers, adjusted to the seriousness of their actions, but it is essential that this sanction has an educational and not a punitive nature, meaning that it is necessary to work with the harasser’s empathy and respect for diversity, and make them understand how their actions can impact other people, especially the harassed person.
4. In the case of the victim, it is advisable to create and maintain a climate of communication, trust, and show support, but also working on assertiveness, on learning to say no, and to set limits, always without resorting to violence. If they have any feelings of guilt, make it clear to them that the aggressors are to blame, never

him/her. Lastly, show them that a boost in self-confidence and a change in attitude can also improve things.

5. Regarding witnesses, explain to them that not opposing an unfair situation makes them accomplices, that many times harassers seek their applause, the benefits of being dominant, so if they react with rejection towards a bullying situation, it is much more likely to stop.
6. Lastly, one of the most useful prevention tools is to assign the figure of two or three student observers who identify and report situations of bullying (peer prevention).

Photo by [Natalie Hua](#) in [Unsplash](#)



SURVEY 12: SEXISM

Is it right to threaten others to show who rules in the relationship?

1. Sometimes it is necessary.
2. Yes.
3. It is never right to threaten to show anything.

Is it right to intimidate with commands, insults, or behaviors of a sexual nature?

1. Yes, it's just jokes, there's no problem.
2. No, it's not right.

Is jealousy an expression of love?

1. Yes, it is one way to show how much you love someone.
2. I've never had jealous partners.
3. I think it shouldn't be.
4. No jealousy just shows a lack of confidence.

Is knowing at all times what one is doing or where one is an expression of love?

1. Yes, it is a way of showing concern.
2. No, it is just a form of control.
3. It depends on the situation.

Is it right to control your partner by checking their smartphone?

1. It is not control, it's trust.
2. No, it is never right.
3. It isn't control if they give it to you themselves.

You notice that your partner has logged-in to your social network's profiles. What would you do?

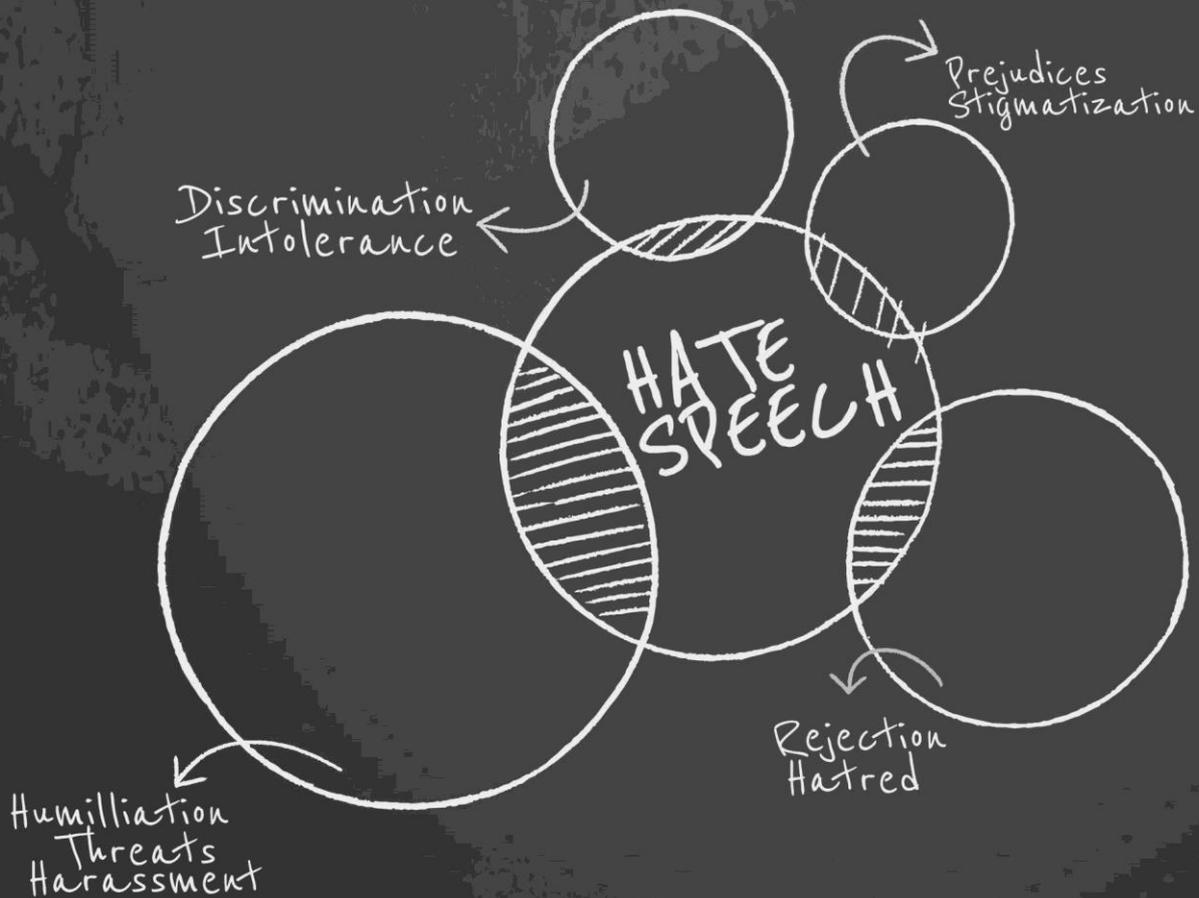
1. I don't care, I trust him/her.
2. It is natural, since I gave them the password.
3. I'm upset; I am the only one who should manage/ log-in my social networks.



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SURVEY 13: MULTIPLE DISCRIMINATION



BRIEF THEORETICAL INTRODUCTION TO

SURVEY 13

What is multiple discrimination?

Multiple discrimination implies the simultaneous impact of two or more causes of discrimination against the same person (due to gender, culture, religion, ethnicity, sexual orientation, disability, origin, etc.) without them interacting with each other, so the existence of each separate discrimination can be appreciated separately.

Double discrimination or triple discrimination are both commonly used as synonyms for multiple discrimination.

To better understand this concept, consider the following examples:

- A muslim man can suffer discrimination due to his culture and religion.
- A muslim woman can suffer double discrimination: for being a woman and for being a muslim.
- A muslim lesbian woman suffers triple discrimination: because of her gender, her sexual orientation, and her religion.
- A handicapped, lesbian, and muslim woman suffers 4 cumulative discriminations.

This example can be used for almost all groups that suffer discrimination, since groups of people are not homogeneous.

What kinds of multiple discrimination can happen in the classroom?

Multiple discrimination can manifest itself in many different ways in a classroom, in each case it will depend on whether there are students susceptible to two or more causes of discrimination. Thus, there are dozens of possible types (combinations) of multiple discrimination that can happen in the classroom, depending on the causes of discrimination. These are some common examples:

- Discrimination based on gender and racial or ethnic origin: this discrimination is caused by sexism + racism, so it can happen to any racialized girl.

- Discrimination based on race /ethnic origin and economic reasons: this discrimination is caused by aporophobia + racism, so it can happen to any migrant student in a situation of poverty.
- Discrimination based on sexual orientation and gender: this discrimination is caused by LGBTQphobia + sexism, so it can happen for example to a lesbian girl, a bisexual girl, any trans person, etc.

These are only three examples of the many possible combinations of obstacles a person may have (due to gender, culture, religion, ethnicity, sexual orientation, disability, origin, etc.), but almost any combination can happen. Therefore, to know what type of multiple discrimination can happen in your classroom, it is especially important to analyze the obstacles or causes of discrimination each vulnerable student has, and pay special attention to them.

What is the first step to prevent or stop multiple discrimination?

It is hard to deny that nowadays we educate children and teenagers in a sexist, heteropatriarchal society where the model is a well-off, healthy, heterosexual, white man, and almost anyone who falls outside that model suffers from some kind of handicap.

Therefore, the first step to prevent and stop multiple discrimination is for students to understand the diversity that exists in society and see it in a positive way, understanding that everyone is different, but also the same; that no one is better or worse because of their gender, sexual orientation, origin, etc.

It is also very important to work on empathy and for students to understand that a person who suffers from multiple discrimination has more difficulties than they do, so therefore instead of harassing or bullying them, they should reach out to them if they need help.

It is also essential to know what hate speech is, the different types of discrimination, and the prejudices and stereotypes on which each of them is based, in order to know how to dismantle and combat them.

Lastly, it is very important to develop values like empathy, tolerance, and peaceful coexistence in the classroom to prevent any type of discrimination. To do this, we recommend working on the Inclusion into Diversity Didactic Unit, included in the Kit for Inclusion (OER).

RECOMMENDATIONS FOR THE TEACHER

ON SURVEY 13

How can you detect bullying related to multiple discrimination?

1. The first step is to detect if there are vulnerable students in the classroom for having two or more causes of discrimination, and watch to find out if they have any conflict with the rest of the students.
2. Know how to differentiate between an isolated incident or a case of multiple discrimination. For this, it is usually considered that an abuse or harassment repeated three times or more has become bullying. There must also be intentionality and an imbalance of power, which is evident in multiple discrimination, because these students are especially vulnerable.
3. Bear in mind that multiple discrimination can be more severe than each separate discrimination, for example: if a boy harasses a black girl, you can understand that he is sexist and racist, but maybe this boy wouldn't harass any white girls nor black boys, but only more vulnerable victims, like this one that suffers from multiple discrimination.
4. Be careful to notice less obvious cases of harassment or discrimination; physical aggression is usually the most obvious, but most bullying is psychological or verbal. Also, pay special attention to cyberbullying, as it is an increasingly frequent and especially serious phenomenon, because vulnerable students can be harassed 24/7, both inside and outside the classroom.
5. In addition to detecting harassment or discrimination, pay attention to other aspects or situations that are a symptom that something is not going well:
 - a) Changes in behavior or habits: it is necessary to notice if the vulnerable student drops their average grades, loses interest in certain activities, has a changing mood, changes their friendships, etc.
 - b) If you notice that the vulnerable student becomes isolated and their classmates avoid being with him/her, this is considered a relational aggression: exclusion from the group.

- c) Outbursts of anger, problems with authority, and problems regulating emotions are a symptom that bullying may be taking place, and both harassers and the harassed may have these attitudes.
- d) Leaders and privileges: in a classroom there are usually students who assume the role of leaders, and who usually have other students who follow them; these situations must be watched carefully before the leadership becomes negative, using this situation to harass vulnerable students or to encourage “followers” to harass them.

What can you do with a situation of multiple discrimination in the classroom?

1. The best option is always prevention, which is why it is key to educate the students in values like dialogue, empathy, tolerance, and the peaceful resolution of conflicts, especially at younger ages. It is also essential for them to learn what multiple discrimination is, as well as the different types of discrimination that exist, and the main reasons behind each of them, in order to avoid them.
2. In cases where prevention is no longer an option (when harassment is already happening), the first step is to investigate and gather information, speaking with the parties involved.
3. Once you have all the necessary information, a sanction is required for harassers, adjusted to the seriousness of their actions, but it is essential that this sanction has an educational and not a punitive nature, meaning that it is necessary to work with the harasser’s empathy and solidarity, and make them understand how their actions can impact other people, especially the harassed person.
4. In the case of the victim, it is advisable to create and maintain a climate of communication, trust, and show support, but also working on assertiveness, on learning to say no, and to set limits, always without resorting to violence. If they have any feelings of guilt, make it clear to them that the aggressors are to blame, never him/her. Lastly, show them that a boost in self-confidence and a change in attitude can also improve things.
5. Regarding witnesses, explain to them that not opposing an unfair situation makes them accomplices, that many times harassers seek their applause, the benefits of being dominant, so if they react with rejection towards a bullying situation, it is much more likely to stop.

6. Lastly, one of the most useful prevention tools is to assign the figure of two or three student observers who identify and report situations of bullying (peer prevention).

Photo by [mostafa meraji](#) in [Unsplash](#)



SURVEY 13: MULTIPLE DISCRIMINATION

What is multiple discrimination?

1. The discrimination to a person for more than one reason (gender, religion, ethnic origin, etc.).
2. The discrimination to a person for being handicapped.
3. The discrimination to a person for their ideology.

Which of these instances is multiple discrimination?

1. Undervaluing someone for being roma and a woman.
2. Discriminating someone for being poor.
3. Discriminating someone for being jewish.

Is this situation considered multiple discrimination? “A North African woman is fired from her job because they think she will ask for maternity leave too often”?

1. Yes.
2. No.

Is this situation considered multiple discrimination? “Get out of our country, you filthy jew!”

1. No, it is antisemitism.
2. I think so, but I’m not sure.
3. Yes.

Have you ever witnessed some kind of hatred for multiple discrimination?

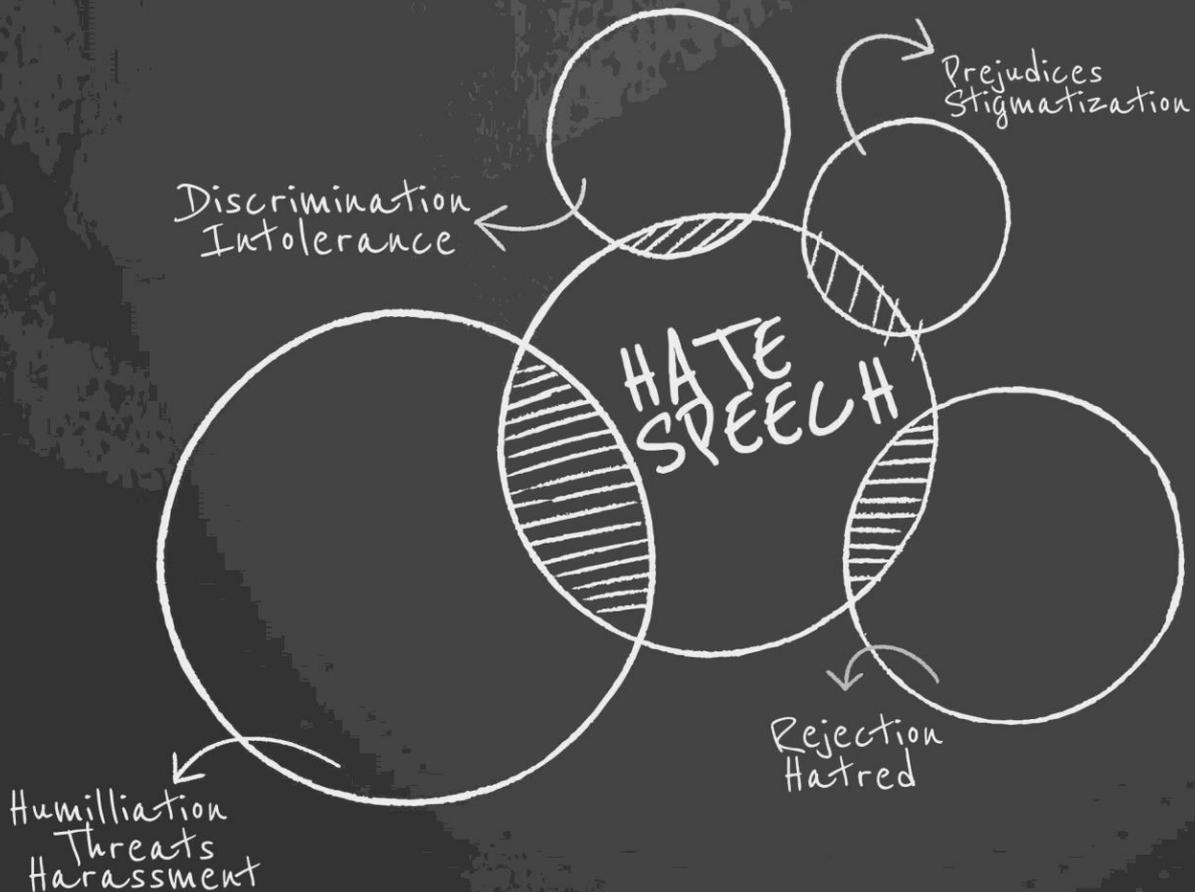
1. Yes, too many times.
2. No.
3. Sometimes.



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SURVEY 14: IDEOLOGICAL HATRED



BRIEF THEORETICAL INTRODUCTION TO SURVEY 14: IDEOLOGICAL HATRED

What is ideological hatred?

By ideological hatred we understand that which is aimed at someone for the mere fact that they defend and/or assume a certain ideology. Ideological hatred happens especially in the field of politics and demonstrates the will to marginalize, segregate, and even attack people with certain political-ideological positions.

What kinds of ideological hatred can happen in the classroom?

Ideological hatred can manifest itself in different ways in the classroom, the most common being insults, criticism, or harassment of student for their political-ideological orientation. Therefore, the teacher must watch for marked differences in political-ideological positions among the students, identifying those with extremist positions and those who may be more vulnerable to them.

Ideological hatred comes in most cases from people who identify with the political position of the far-right: neo-fascists, or neo-nazis, or ultranationalists of various kinds. These people not only show ideological hatred towards people with progressive or leftist mindset, but also make this hatred compatible with that which they also show towards many racial minorities: immigrants, poor people, the LGBTQ+ community...

What is the first step to prevent or stop ideological hatred?

It is hard to deny that nowadays we educate children and teenagers in fear and rejection of what different, against “the opponent” in both sports and politics, for example, because sometimes we base the problems and injustices, we see for ourselves or attribute to society on people with different ideas or with intellectual disability.

One of the first steps in preventing ideological hatred is understanding it. There are many examples throughout history in which people who think differently or who defend

other political positions have been persecuted, attacked, and even killed. Some have assimilated prejudices against those who think differently, and are not capable of tolerance towards them.

Ideological hatred is around us at all times. It frequently takes the form of intransigent positions, not open to dialogue with people of contrary ideology. It cannot be confused with having political opinion and differences, which is absolutely legal and logical. Ideological hatred only seeks to denigrate, humiliate, and ultimately eliminate people who have an ideology perceived as contrary to theirs.

If you witness a student expressing extremist ideas against people of other political orientations, talk to them privately first; they will be more receptive if they are not publicly embarrassed. Point out that what they are saying is intolerant and remind them that everyone has the right to have their own opinion and political position, and that in many countries it is punishable by law to discriminate against a person because of their political opinions. Encourage them to learn more about the historical context of the period between the two world wars and the terrible consequences that the development of fascist and nazi ideologies had for humanity. Share the resources that you find useful. If you see someone being harassed, intervene.

Therefore, the first step is to promote tolerance and political plurality, as well as teaching what ideological hatred is. It is also very important to develop values like empathy and peaceful coexistence in the classroom, to prevent any type of discrimination or confrontation. To do this, we recommend working on the Ideological Hatred Didactic Unit, included in the Kit for the Freedom of Speech (OER).



RECOMMENDATIONS FOR THE TEACHER

ON SURVEY 14

How can you detect ideological bullying?

1. The first step is to detect if there are vulnerable students in the classroom, either for their political-ideological ideas, or because of their appearance or way of dressing.
2. Know how to differentiate between an isolated incident or a case of ideological hatred. For this, it is usually considered that an abuse or harassment repeated three times or more has become bullying. There must also be intentionality and an imbalance of power, which in case of ideological bullying is often evident, because extremists are often easily identifiable.
3. Those who have and defend an ideological hatred speech also show aversion and discriminatory attitudes towards many other minority groups that have historically been the object of persecution. Neo-fascism, neo-nazism, and other extremist nationalist radicals share not only hatred towards people with progressive or left-wing ideologies, but also show rejection and even aggressiveness towards immigrants, foreigners, ethnic minorities, poor people, minorities of non-christian religions, the LGBTQ+ collective, etc. If there is a far-right student in a classroom, they can be harassers of students from said groups.
4. Be careful to notice less obvious cases of harassment or discrimination; physical aggression is usually the most obvious, but most bullying is psychological or verbal. Also, pay special attention to cyberbullying, as it is an increasingly frequent and especially serious phenomenon, because vulnerable students can be harassed 24/7, both inside and outside the classroom.
5. In addition to detecting harassment or discrimination, pay attention to other aspects or situations that are a symptom that something is not going well:
 - a) Changes in behavior or habits: it is necessary to notice if the vulnerable student drops their average grades, loses interest in certain activities, has a changing mood, changes their friendships, etc.

- b) If you notice that the vulnerable student becomes isolated and their classmates avoid being with him/her, this is considered a relational aggression: exclusion from the group.
- c) Outbursts of anger, problems with authority, and problems regulating emotions are a symptom that bullying may be taking place, and both harassers and the harassed may have these attitudes.
- d) Leaders and privileges: in a classroom there are usually students who assume the role of leaders, and who usually have other students who follow them; these situations must be watched carefully before the leadership becomes negative, using this situation to harass vulnerable students or to encourage “followers” to harass them.

What can you do with a situation of ideological hatred in the classroom?

1. The best option is always prevention, which is why it is key to educate the students in values like dialogue, empathy, tolerance, and the peaceful resolution of conflicts, especially at younger ages. It is also essential for them to learn what ideologies are, their main characteristics and differences, and which ones have been and continue to be protagonists of intolerance and attacks on democratic societies.
2. In cases where prevention is no longer an option (when harassment is already happening), the first step is to investigate and gather information, speaking with the parties involved.
3. Once you have all the necessary information, a sanction is required for harassers, adjusted to the seriousness of their actions, but it is essential that this sanction has an educational and not a punitive nature, meaning that it is necessary to work with the harasser’s empathy and solidarity, and make them understand how their actions can impact other people, especially the harassed person.
4. In the case of the victim, it is advisable to create and maintain a climate of communication, trust, and show support, but also working on assertiveness, on learning to say no, and to set limits, always without resorting to violence. If they have

any feelings of guilt, make it clear to them that the aggressors are to blame, never him/her. Lastly, show them that a boost in self-confidence and a change in attitude can also improve things.

5. Regarding witnesses, explain to them that not opposing an unfair situation makes them accomplices, that many times harassers seek their applause, the benefits of being dominant, so if they react with rejection towards a bullying situation, it is much more likely to stop.
6. Lastly, one of the most useful prevention tools is to assign the figure of two or three student observers who identify and report situations of bullying (peer prevention).

Photo by [Jason Leung](#) in [Unsplash](#)



SURVEY 14: IDEOLOGICAL HATRED

Do you know what ideological hatred is?

1. The discrimination or rejection to someone due to their ideology.
2. The rejection of an ideology.
3. The discrimination or rejection to someone due to their religion.

Which of these sentences is ideological hatred?

1. "Filthy commie!"
2. "You are so tacky, fucking fascist!"
3. "The damn left is full of criminals."
4. All of the above.

Have you been a witness to de ideological hatred?

1. Yes, in many occasions.
2. I've never noticed that.
3. A few times.

Where have you witnessed ideological hatred?

1. In social networks.
2. At home, while watching the news.
3. Among my classmates.
4. In all of the above.

Which of these situations is ideological hatred?

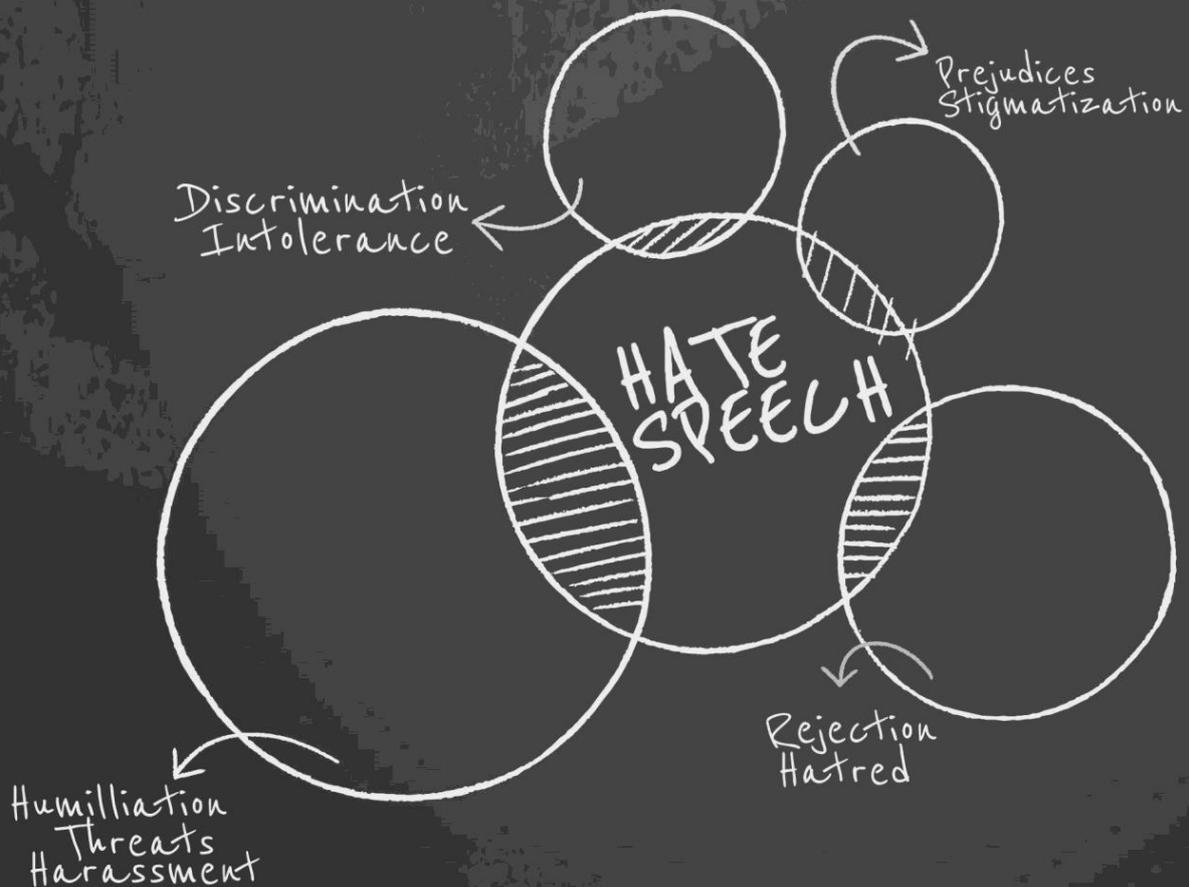
1. Not hiring a person due to their ideology.
2. Presuming that someone is a criminal for their ideology.
3. Threatening someone for their ideology.
4. All of the above.



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TRAINING POSTERS





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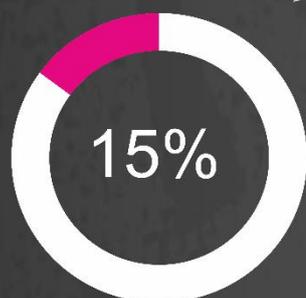


DISPHOBIA IN THE CLASSROOM

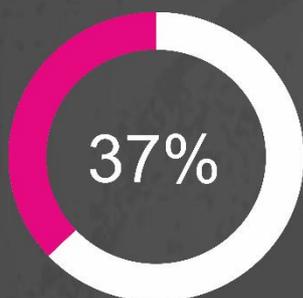


What is Disphobia?

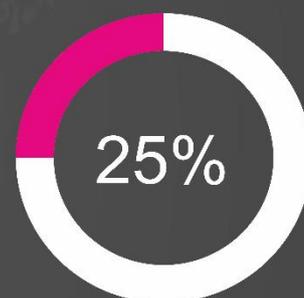
Disphobia is the hatred, rejection, or ridicule towards persons with disabilities.



Of students with disabilities between 16 and 19 years old leave their studies.



Of children with disabilities constitute the 15% school-age children that do not go to school.



Of teachers state that there is a great need for professional training to teach students with special needs.

OF THE COUNTRIES WITH LAWS ON EDUCATION OF STUDENTS WITH DISABILITIES

25% Of them defines separated specialized schools.

17% Of them opts for inclusive schools.

10% Of them opts for integration in standard schools.

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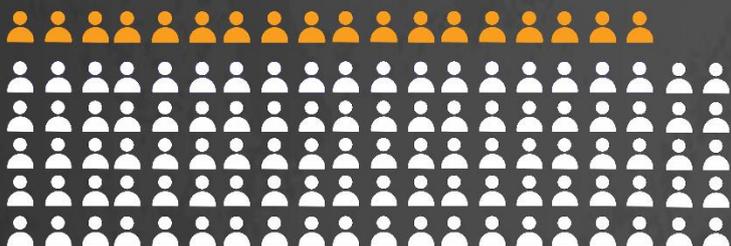


APOROPHOBIA IN THE CLASSROOM

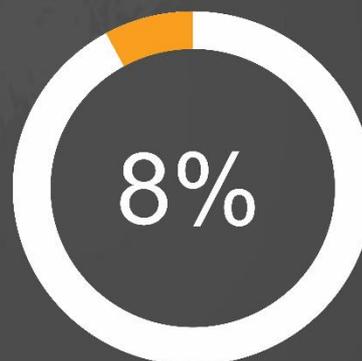


What is Aporophobia?

Aporophobia is the hatred, reject, or ridicule towards persons in situation of poverty.



Only 18 of students in a situation of poverty finish secondary school for each 100 of those with better economical conditions.



Of families go into debt to pay for their education or their children's'.



In 32 of the 38 OCDE states, the more disadvantaged schools and classrooms have more probabilities of having lesser qualified teachers.

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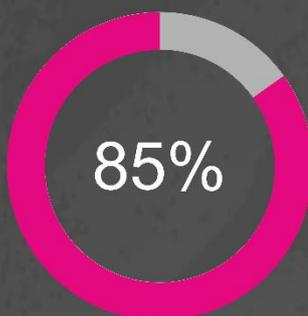
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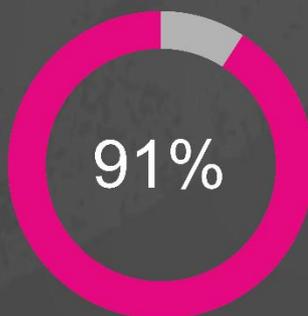
HOMOPHOBIA IN THE CLASSROOM



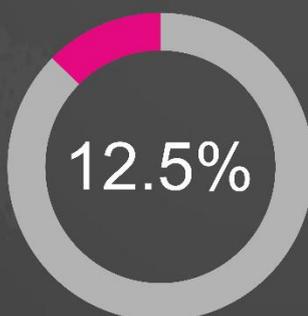
In 2019 in Spain, more than 50 **ATTACKS PER MONTH** were committed due to homophobia, biphobia, or transphobia.



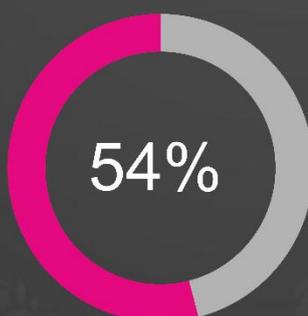
Of LGBTQI+ students have suffered from homophobic and/or transphobic violence at school.



Of LGBTQI+ persons has witnessed one or more cases of homophobia.



Of LGBTQI+ students don't want to go to school because they feel insecure there or during the path from/to it.



Of gay, lesbian, bisexual, transgender, and intersexual students has suffered from school harassment.

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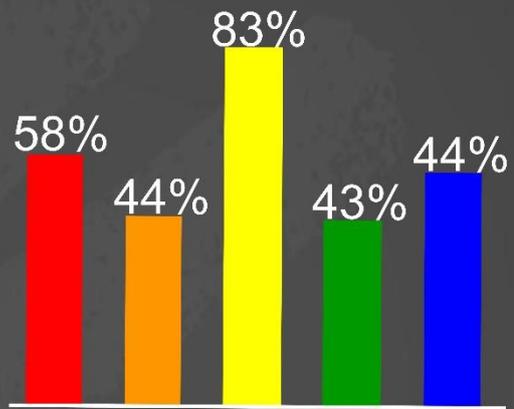


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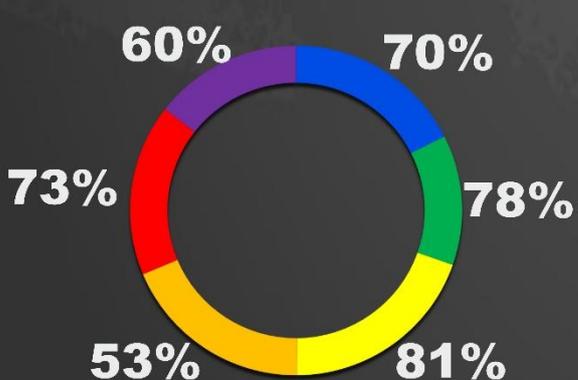
HATE SPEECHES IN THE CLASSROOMS AGAINST LGBTIQ+

LGBTIQ+ students subject to harassment and discrimination



- DIDN'T REPORT THE INCIDENT
- DIDN'T RECEIVE SUPPORT
- WERE WITNESSES OF NEGATIVE COMMENTS ADDRESSED TO ANOTHER PERSON FOR BEING LGBTI
- WERE SUBJECT OF DERISION, INSULTS OR THREATS
- HAVE SUFFERED HARASSMENT

LGBTIQ+ students who have reported not receiving information:



- ON IDENTITY AND GENDER EXPRESSION
- ON SEXUAL ORIENTATION
- ON VARIATIONS IN SEXUAL CHARACTERISTICS
- HAD RECEIVED PREDOMINANTLY NEGATIVE INFORMATION
- THINK THEIR TEACHERS ARE NOT WILLING TO TALK
- DIDN'T KNOW ANY LAW OR POLICY AGAINST DISCRIMINATION TO DEAL WITH LGBTI HARASSMENT

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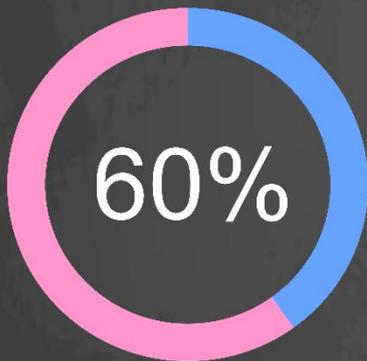
The information used has been extracted from: UNESCO, Policy paper 45 "Don't look away: no place for exclusion of LGBTI students" May, 2021 (GLYO, The International Lesbian, Gay, Bisexual, Transgender, Queer & Intersex (LGBTQI) Youth and Student Organisation



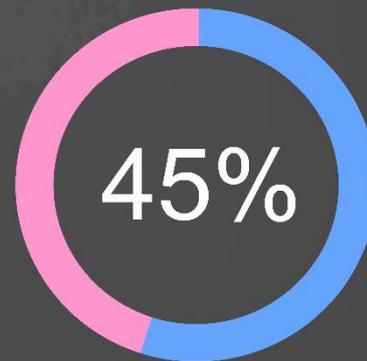
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TRANSPHOBIA IN THE CLASSROOM



Of transgender youth **DOES NOT CARRY OUT ACTIVITIES** in the non-formal education area **DUE TO FEAR** of rejection.



Of transgender students **LEAVES SCHOOL** as a consequence of the violence they suffer in the classroom.



Globally, 42% of lesbian, gay, bisexual, and trans youth **SUFFERS HARASSMENT** at school.

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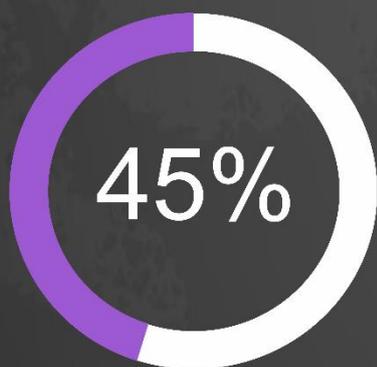


ENBYPHOBIA IN THE CLASSROOM

What is

Enebyphobia?

Enbyphobia is the hatred, rejection, or ridicule towards non-gender or non-binary gender persons.



Of non-binary persons and/or those not compliant with gender HAS SUFFERED SCHOOL HARASSMENT.

HATE SPEECHES:

- Considering that non-binary gender is a fabrication.
- Associating non-binary gender to an androgynous appearance.
- Limiting the sexual orientation of a non-binary person.
- Asking for explanations due to being a non-binary person.
- Assuming that all non-binary identities are the same.
- Considering that being a non-binary person is just a stage in the life of said person.





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RACIST HATE SPEECH IN THE CLASSROOM

Has it happened to you as well?



1 of every 3 racialized students claims to have been a victim of racial discrimination by their peers



Only 15 of the 28 EU Member States has specific plans of action and strategies to fight racism and ethnical discrimination.



Of minors suffering from harassment have psychological problems (anxiety, depression and constant fear)



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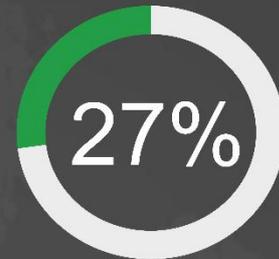




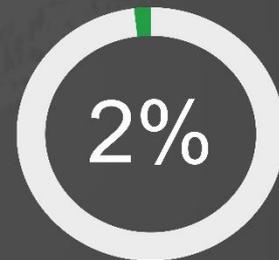
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ISLAMOPHOBIA IN THE CLASSROOM



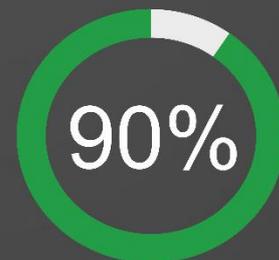
Of muslim youth has suffered from harassment due to their ethnic or migrant origin.



Has been physically assaulted for it.



Of islamophobic hate speech in Spain occurs online.



Of muslim teachers in Spain are unemployed.



4 of every 10 muslims (39%) have felt discriminated for it.

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Segunda encuesta de la Unión Europea sobre las minorías y la discriminación. Musulmanes: algunas conclusiones - FRA 2018



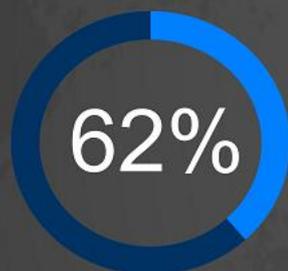
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ROMAPHOBIA HATE SPEECH IN THE CLASSROOM



1 of every 2 roma persons is a victim of discrimination



Of the persons surveyed would feel uncomfortable if their children went to school with roma classmates



Of victims DO NOT DENOUNCE IT

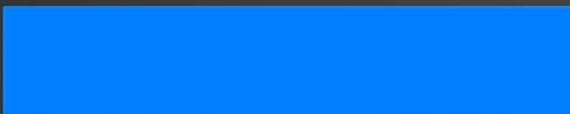
THE DOUBLE DISCRIMINATION OF ROMA WOMEN

16%



Has never attended formal education.

72%



Between 16 and 24 years old do not study nor work.

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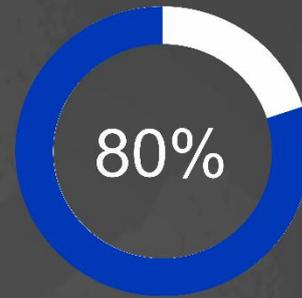




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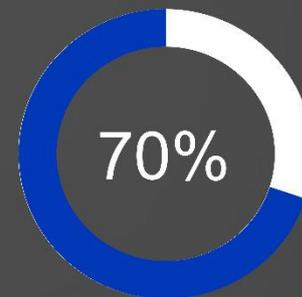


ANTISEMITISM IN THE CLASSROOM



Of young european jews consider that antisemitism is a problem in their country and that it has increased over the last years.

In order to protect themselves, many young jews avoid using or wearing items that can identify them as such.



States that antisemitism in the media and in public places is a “very big” or “big enough” problem.



Of young european jews have been victims of ANTISEMITIC HARASSMENT.



Of young european jews that were victims of harassment DO NOT REPORT IT.

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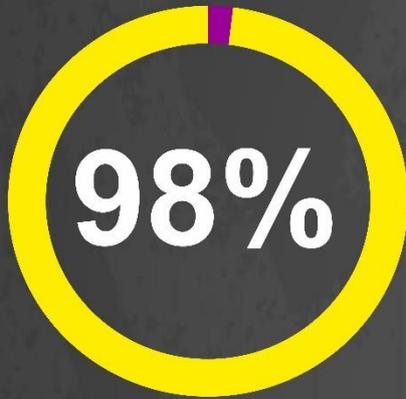




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MISOGYNY IN THE CLASSROOM

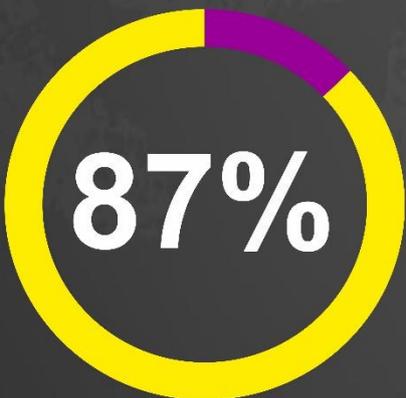


Of girls feel unfairly treated in comparisson to boys.

Girls have greater probability of being victims of psychological harassment ; especially of being ignored, excluded, or immersed in painful rumors.

Girls are more prone to boys of suffering from harassment based on their physical appearance.

Girls have greater possibility than boys of being harassed through written messages.



Of the world's population in school age lives in countries where gender equality in secondary education has still not been reached.

In all European countries for which data is available, female representation in teaching decreases considerably as the educational level rises.

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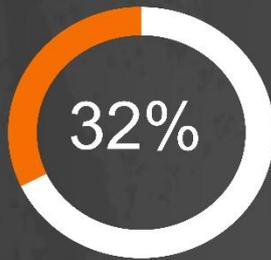




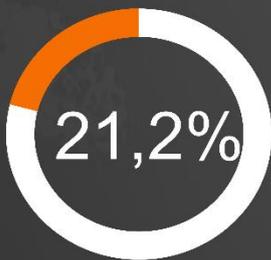
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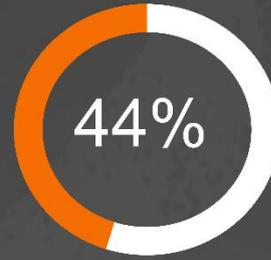
SEXISM IN THE CLASSROOM



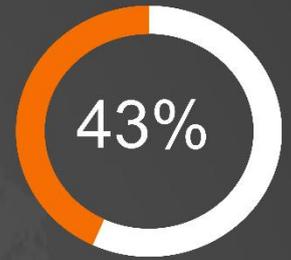
Of teenagers between 14 and 19 years old in Spain think that jealousy is normal in a couple.



Of youth between 15 and 29 years old in Spain believes that gender-based violence is a “very politicized topic that is highly exaggerated”.

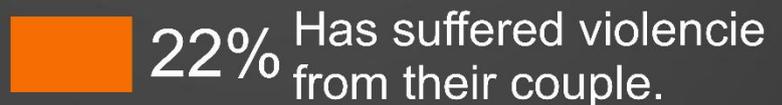
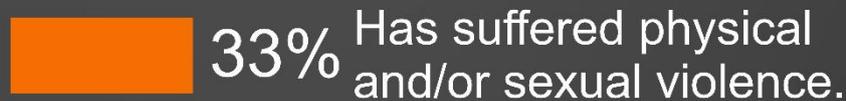


Of Europeans believe the most important task of a woman is to take care of her home and family.



Of Europeans believe the most important task of a man is to earn money.

WOMEN VICTIMS OF VIOLENCE IN THE E.U.



PROYECTO ERASMUS+ “EDUCATIONAL INCLUSION INTO DIVERSITY, FACING EARLY SCHOOL LEAVING”



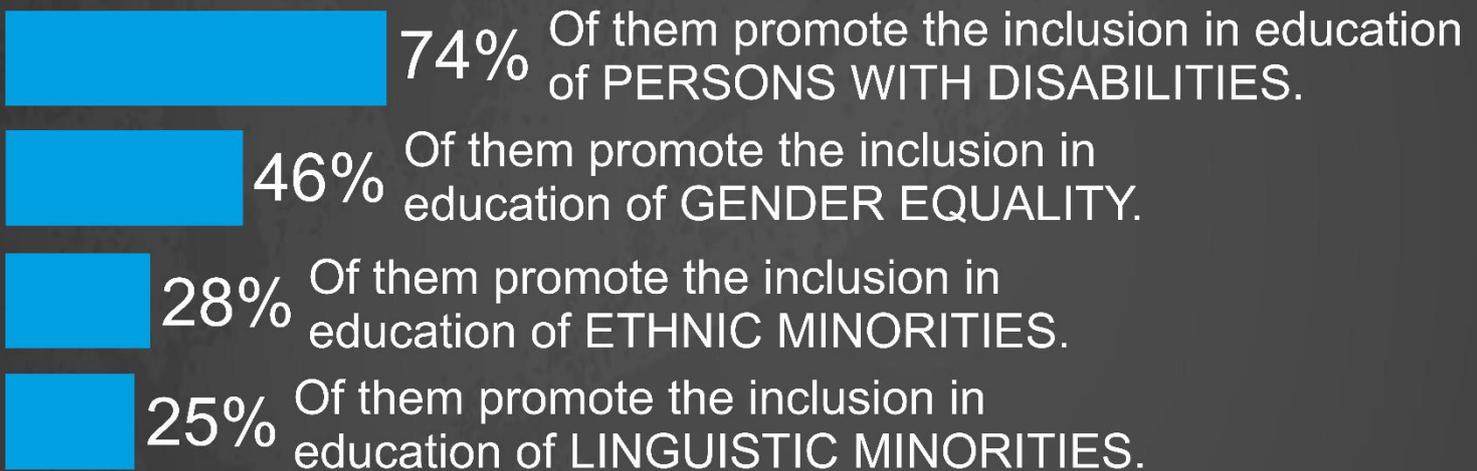


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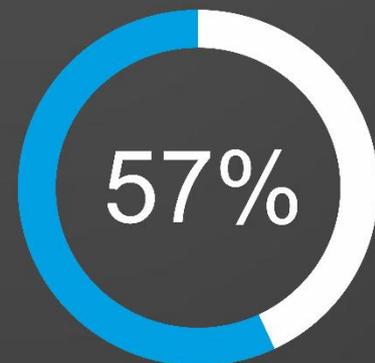


MULTIPLE DISCRIMINATION IN THE CLASSROOM

COUNTRIES WITH LAWS THAT REGULATE AND PROMOTE INCLUSION IN EDUCATION



Of the 68% of countries that define inclusive education, ONLY 57% OF THOSE DEFINITIONS ENCOMPASS TARGET GROUPS THAT SUFFER FROM MULTIPLE DISCRIMINATION.



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IDEOLOGICAL HATRED IN THE CLASSROOM



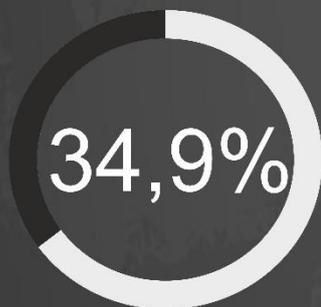
What is ideological hatred?

is the hatred, rejection, or discrimination towards a person due to their real or supposed ideological orientation.

EUROPEAN DAY IN SUPPORT OF VICTIMS OF HATE CRIMES

22 July

Instituted by the Council of Europe in memory of the 2011 massacre in Oslo and Utoya island (Norway), when 77 people -33 of them under 18 years old-, were killed by a neo-Nazi fanatic.



of hate crimes in Spain stem from ideological hatred.

Of the 11 categories of discrimination contemplated by the Spanish Ministry of Interior, the second with most hate crimes registered per year is ideology.



Fascism and neo-Nazism (far-right) are the main instigators of ideological hatred.

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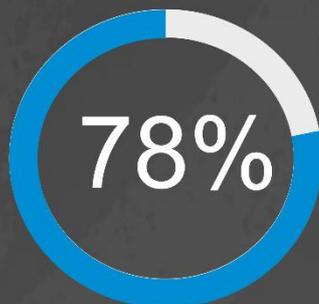




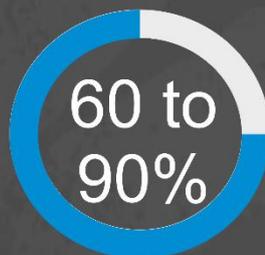
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HATE SPEECH IN THE CLASSROOM



78% of surveyed persons state that they routinely find hate speech online.



60 to 90% of victims of hate-motivated crimes do not report their case because they believe doing it won't change anything.

THE LADDER OF HATRED

VIOLATE

Verbally (humiliation, intimidation, harassment, threats, insults) or physically (desecration, burning, vandalism, aggression, rape, murder, terrorism, genocide...).

DISCRIMINATE

Excluding and discriminating the rights or access to jobs, education, housing, public and private services, political or economic participation, etc.

PREJUDGE

Isolating and excluding a group by ridiculizing and de-humanizing it to generate social rejection or hostility towards it, many times through stigmatization and denigration.

STEREOTYPE

Spreading rumors, insensitive comments, hurtful jokes; using excluding (non-inclusive) language; identifying guilt as group identity; always spreading negative aspects of a group, never the positive ones... In essence, the non-critical acceptance and dissemination of stereotypes.

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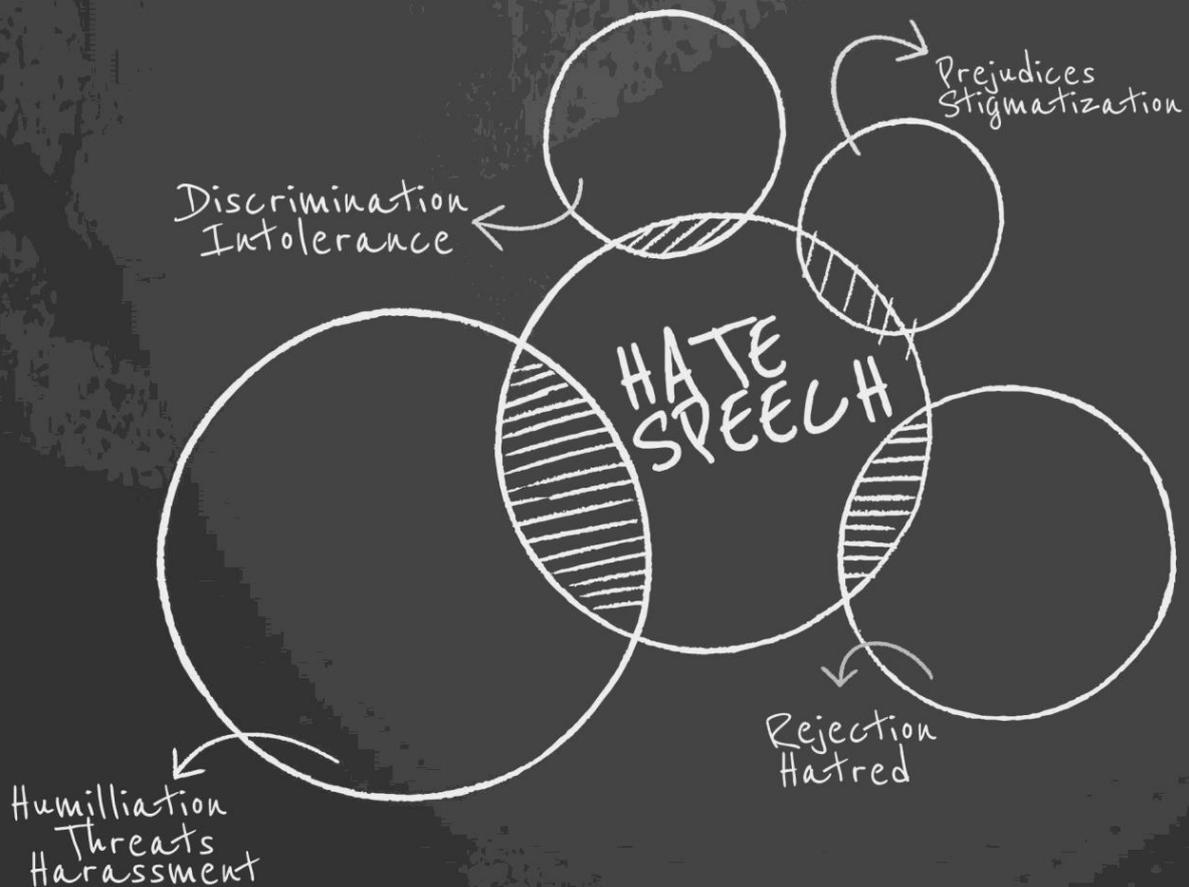




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ACTIVITIS



“TRANS” LIFE STORIES

This activity intends to bring the reality of transsexual people closer to the students, to break their myths and prejudices along with previous misconceptions that interfere with the development of positive attitudes towards transsexuality. To do this, this activity will show the life stories of landmark transsexual individuals in Europe.

Level: Easy. Secondary Education.

Group size: big group.

Length: 50 minutes.

Topics: Sexual-affective diversity, LGBTQ+, transphobia.

Objectives:

- Knowing the reality that transsexual people live, to generate empathy.
- Analyzing the stereotypes and prejudices towards transsexual people to avoid discrimination.

Materials: writing tools.

Preparation: Copy the materials in the “resources” section and cut it to distribute it to the students.

Instructions:

To start the session, ask for 5 volunteers. It is highly recommended that both male and female students participate. Each of them will be assigned one of the “trans” people described in the resources section.

Each of the participants will read the biography of their character and tell how their life has been to the rest of the students.

The rest of the students who have not been assigned a character will ask questions to better understand the life and experiences of these transsexual figures from Europe played by their classmates.

Sharing:

The following questions may serve as a reference:

- Have you had difficulties in your job for being a trans person?
- Do you think that if you had not been a trans man/woman life would've been easier?
- Did you suffer bullying for being trans?
- In what aspects of your life have you suffered discrimination because of your gender identity?...

If you don't know the answer to any of the questions, search for more information online about the lives of these people.

Tips:

Focus and moderate the debate to discuss the obstacles a trans person faces due to their gender identity, as well as ways to overcome them and become a person of reference due to their success.

This is about trying to generate empathy by putting oneself in the place of these people, thus avoiding prejudice.

Variations:

In addition to the biographies of trans referents in the resources section, you can search for the biographies of other trans people that the students know or are more interested in.

Also, depending on the size of the group, you can vary the number of people and students playing roles.

Ideas:

It can be interesting to invite a transsexual person, either from an LGBTQ+ organization or from the school itself who has “come out” so they can tell what their life is like, and how they managed to overcome the obstacles they face due to their gender identity.

Resources:

The biographies collected here are a small selection of those compiled by the Euphoria Association in its trans reference materials:

Lara Martorell

Born in Palma de Mallorca, Spain, in 1987. She is an actress who became known in the series “Servir y Proteger” (2017, TVE), playing inspector Ángela Betanzos, becoming the first trans actress to join the cast of a daily Spanish series to interpret the role of a trans character.

From an early age she began to train in the world of acting; when she was 7 years old, she began studying at the Ses Voltes school in Palma de Mallorca, after finishing high school she went to London to continue her studies at The Actor’s Temple. Then, in Madrid, she taught seminars at Cristina Rota school and obtained the Diploma for Film and Television from Central del Cine.

Among her film work, “Pullman” (2019) stands out, and in 2020 she participated in the ATresMedia series “Veneno”, playing “La Fany”.

Jonas Ben Ahmed

Born in Lyon, France, in 1991. He was the first trans actor in a French television series. After making his sexual identity public, he was forced to leave the family home. He began higher studies at the University of Lyon, but economic difficulties forced him to abandon them.

When he saw the ad for the casting looking for a trans actor to play a trans man, he applied and that is how he began to work in the series “Plus Belle la Vie” (2004) on the France 3 Channel, which allowed him to combine his passion for acting with the opportunity to tell a trans life experience.

In 2018 he won the Out d'Or award for LGBTQ+ personality of the year; these awards recognize artists, journalists and personalities who have embodied a positive representation of LGBTQ+ people.

In 2020 he played the role of Niel in the film “A Good Man” (2020), by Marie-Castille Mention Schaar. The film suffered some criticism for casting a cis actress to play a trans man, perpetuating the idea that a trans man is actually a woman.

Max Wolf Valerio

Born in Heidelberg, Germany, in 1957. He is a poet, writer, essayist and actor. Since his childhood he felt that he did not fit the identity that had been assigned to him, and after many years trying to find an answer, he found it thanks to a trans friend and roommate. It was then, at 31 years old, when he made his social transition. That same year he founded the “FTM Organization” in San Francisco, directed by Lou Sullivan.

He is the author of books such as “The Criminal: The Invisibility of Parallel Forces” and “The Testosterone Files: My Hormonal and Social Transformation from Female to Male”, and has collaborated in the edition of many other well-known titles: “When My Boyfriend Was a Girl: A Memoir” and “Troubling the Line: Trans and Genderqueer Poetry and Poetics”, among others.

He has also acted in movies and appeared in numerous documentaries such as “Unhung Heroes”, “Gendernauts: A Journey Through Shifting”, and most famously, “MAX”, where Valerio talks about his experience of the perceptual, emotional, and physical change with testosterone. The film was a groundbreaking exploration of the experience of trans men in the 1990s.

Petra de Sutter

Born in Oudenaarde, Belgium, in 1963. She is a gynecologist and Green Party politician and Deputy Prime Minister in the Belgian government since 2020, in charge of public service and public companies.

She worked as a professor of Gynecology at Ghent University, and was head of the Department of Reproductive Medicine at the University Hospital of Ghent (UZ Gent) when she became part of the Belgian delegation to the Parliamentary Assembly of the Council of Europe, from 2014 to 2019. She was a member of the European Parliament from 2019 to 2020.

In politics, she has addressed important issues: a regulation for surrogacy at the Belgian and European level, independent clinical research in the pharmaceutical industry, the risks of the free trade agreement between the European Union and the United States for the protection of consumers of food and chemicals, and the defense of LGBTQ+ rights.

On October 1, 2020, De Sutter swore in as one of the seven deputy prime ministers in Prime Minister Alexander De Croo's government, becoming the most senior trans politician in Europe.

Nino Mick

Born in Stockholm, Sweden, in 1990. They are a poet currently living in Gothenburg, where they were vice-president of the city's House of Literature and works as a train conductor.

In 2013, they won the National Poetry Slam Championship, a scenic poetry competition in which the participants (or "slammers") have 3 minutes to present texts of their own authorship to an audience using only their body and voice.

After self-publishing a series of librettos, in 2018 their first book "Tjugofemtusen Kilometer Nervtrådar" (Twenty Five Thousand Kilometers of Nerve Fibers) was published by Norstedts, the oldest publisher in Sweden.

An interpreter since 2014, Nino has performed in Sweden, Finland, Norway, Denmark, France, and the United Kingdom, as well as in Spain online. They perform in Swedish and English.

Gender, sexuality, families, god, climate change, natural sciences, and art history are some of the many themes that Nino combines in his poetry.

LGBTQ+ PEOPLE THROUGH CINEMA

This activity will try to bring the reality of LGBTQ+ people closer through cinema, promoting empathy and critical analysis among students.

Level: Easy. Secondary Education.

Group size:

Length: 3 hours approximately.

Topics: Affective-sexual diversity, LGBTQ+, LGBTphobia.

Objectives:

Knowing the affective-sexual diversity existing in society.

Analyzing stereotypes and prejudices towards LGBTQ+ people to avoid discrimination.

Materials: PC, projector, projector screen, writing tools.

Preparation: Not needed.

Instructions:

Three films are recommended below, the first of which deals with transsexuality, the second with bisexuality, and the third with homosexuality, all of them starring young people. Start by watching the three films. If it is not possible to do so at school, invite the students to watch them at home.

The activity can also be carried out by only watching one of the three films, but in this way it will be more complicated to understand the diversity existing within the LGBTQ+ collective.

- **“Boys Don’t Cry” (1999):** Tragedy based on the real case of a young transsexual man who was murdered when it was discovered that he had female genitalia. It explains very well the difference between being a woman who loves women and a straight transsexual man.
- **“Verbal Attack” (1999):** The «coming out» of a 15-year-old bisexual boy is one of the seven stories that make up the film. This story, barely 10 minutes long, is ideal for working on homophobia and affective-sexual diversity in the school context.
- **“The Incredibly True Adventure of Two Girls in Love” (1995):** A love story between two teenage girls, one of them black and with a good economic position, and the other white and poor.

Sharing:

After watching the films, open a participatory debate based on the following questions:

- What happens in the film? Where and what time does it take place?
- Is there harassment, bullying, or hate crimes? And violation of human rights?
- What did you feel while watching the movie? Can you put yourself in the shoes of the victim?
- Do you think that the events narrated in the film could happen today?
- Has something similar happened to you to someone you know?
- Do you understand the difference between a homosexuality, transsexuality, and bisexuality?
- Are the main characters of the three films equally discriminated against? Who suffers more and why?
- What differences do you see between the homophobia, biphobia, and transphobia suffered by the main characters respectively?
- What would you do to end LGBTQphobia?

Tips:

The activity can be completed by asking students to choose one of the three films and do a group project on it.

The work could consist for example of trying to tell a story similar to the one in the movies but removing all LGBTQphobia, picturing what would the life of the main characters be like without suffering any type of discrimination, living in a society in which LGBTQ+ people are fully accepted.

Variation:

This activity can be done by watching only one of the recommended films, although it is preferable to watch all three, since they show different realities.

This activity can also be carried out by watching other films that deal with LGBTQphobia, but it is important to watch films that show the diversity that exists within the collective, meaning to show homosexual, transsexual, bisexual, intersex, queer people, etc.

Ideas:

It can also be interesting for the students themselves to propose films, shorts, videos, etc. that show the reality of LGBTQ+ people, as a way to enhance the motivation of students by coming closer to their audiovisual tastes.

Resources:

Below is a list of audiovisual resources that can also be used to carry out the activity, or to complement it:

- [“Youth and sexual diversity: transforming the present, building the future”](#). This 15-minute documentary collects the experiences and strategies of lesbian, gay, bisexual, transsexual, and asexual teenagers and young people who have decided to make themselves visible and commit to respecting

sexual diversity in various areas of their lives: education, family, the internet, friendships, activism, etc. It is a useful tool to reflect on equality. YouTube.

- The project “Familiarize” has a series of videos on homoparental families by FELGTB (State Federation of Lesbians, Gays, Transsexuals, and Bisexuals) in which they tell their daily experiences. For example: [a family made up of two mothers and a daughter: Cruz, Grego, and Alejandra](#) talk about their life in this video; or the family made up of two parents and one son: David, Jesus, and Gabriel, talking about their life in two different videos, [one from 2010](#) and the [latest one, from 2021](#). YouTube.
- “[New types of families](#)”: a video made in Argentina, within the National Comprehensive Sexual Education Program. Young students show that the traditional family scheme has been transformed. It is interesting to analyze the process of change in family structures that has been taking place in recent decades. It highlights the need for a family to exist as a form of social integration, and the necessary development of minors. YouTube.
- “[QUEER SPAW](#)”: is a documentary by Anna Boluda ([also available here](#)). There are more than ten million people in the US with lesbian mothers or gay fathers. This documentary shows the life of several young people with two mothers or two fathers, what they think about it, and how it affects them. They answer the following questions: How do you explain it at school when asked about it? What responses do you find? Are you also gay or lesbian?
- “[DIVERSITY AND COEXISTENCE IN EDUCATIONAL CENTRES](#)”: The Diversity and Coexistence in Educational Centers research team of the Department of Social Anthropology of Universidad Complutense of Madrid, coordinated by José Ignacio Pichardo Galán, shows in this video by Laura Muelas de Ayala the response of teachers, students, and families in centers where Family Diversity and Affective-Sexual Diversity is worked on. Youtube.

THERE'S SOMETHING I WANT TO TELL YOU...

This activity will try to bring the reality of homosexual people closer through a role dynamic that allows students to put themselves in the place of a homosexual person, but also of a homophobic person, promoting empathy and critical analysis among students.

Level: Easy. Secondary Education.

Group size: Big group or small groups.

Length: 50 minutes approximately.

Topics: Affective-sexual diversity, LGBTQ+, homophobia.

Objectives:

- Knowing the reality a homosexual person lives, to generate empathy.
- Analyzing stereotypes and prejudices towards homosexual people to avoid discrimination.

Materials: writing tools.

Preparation: Print as many copies of the materials from the “resources” section and cut it to distribute it among the students.

Instructions:

Different roles are defined in the resources section, photocopy and cut them to be distributed among the students (students with ROLE 1 and ROLE 7 should be of the same sex for the activity to make sense). Students must face a situation in which a friend tells them that he/she is homosexual (gay or lesbian), and they must act

according to the role assigned to them and improvise the situation by asking questions and giving explanations.

The rest of the students who do not have any assigned role act as observers and take notes for the subsequent debate.

Students should be arranged in a circle or in two circles, with those who have an assigned role in the inner circle and the observers in the outer circle.

Sharing:

As soon as they finish the role play, each of the students with assigned roles will speak, starting with role 1, explaining how they felt. Once the students with roles have told their impressions, it will be the turn for the observing students to also express themselves.

Start then the debate on homophobia and the difficulties that a homosexual person faces even in their close environment.

Tips:

It is important to focus and moderate the debate towards talking about the feelings that each role can cause in a homosexual person, on the impact it would have if their best friends and/or their family rejected and discriminated them. Try make the students put themselves in the shoes of the homosexual person and generate empathy.

Variations:

This activity can also be carried out by dividing the classroom into bigger groups, so that all or almost all of the students have a role assigned and there are fewer or no observer students. This depends on the size of the group and the interest of the teacher.

Ideas:

It could also be interesting to invite a homosexual person, either from an LGBTQ+ group or from the school itself who is “out of the closet” to tell what they experienced from their close environment when they came out



Resources:

ROLE 1: You are a homosexual person (gay or lesbian) and you want to “come out” to your friends -tell them that you are homosexual-, but you are afraid of being rejected and you feel insecure.

ROLE 2: You are a friend who must listen carefully to what ROLE 1 tells you, but not show approval nor rejection; you must look them directly in the eye when they speak to you.

ROLE 3: You are a classmate who does not believe that ROLE 1 is homosexual, you must show mistrust, thinking that it is just a whim, that they will get over it, that they are not sure of what they’re saying, and try to convince them that it is just better to be straight. Don’t look at them in the eye while you speak.

ROLE 4: You are a friend who is also homosexual; so show closeness and understanding to ROLE 1, tell them that you already imagined it and that you are also gay or lesbian.

ROLE 5: You are a classmate who rejects ROLE 1. Tell them that you don’t care what they do in their private life but that you prefer to not get mixed in their affairs, since you are straight and you don’t like homosexuals.

ROLE 6: You are a friend who is very understanding and empathic; show interested in how ROLE 1 feels and their wellbeing, and show them your support by offering your help for whatever they need. Look at them in the eye while you both talk, and hold their hand or give them a hug.

ROLE 7: You are a homophobic classmate; show surprise and rejection, tell ROLE 1 that you did not expect that from him/her. Assume that they will want to flirt with you and make it clear that you are heterosexual and you would never be interested in a person of your same sex. Tell them that from now on you can no longer be friends and that you don’t want to know anything more from them.

LIVING ON THE STREET

With the objective of fighting aporophobia, this activity proposes knowing the reality of homeless people in the areas closest to the students.

Level: Easy. Secondary Education.

Group size: Reduced groups, from 3 to 5 students.

Length: 45 minutes.

Topics: Homelessness, aporophobia, poverty.

Objectives:

- Learning about the social reality of poverty in our surroundings.
- Overcoming aporophobia by using the knowledge of reality.
- Learning how to look for information online, read it, and synthesize it.

Materials: Internet access, writing tools.

Preparation: Print one copy of the materials under “resources” for each group.

Instructions:

Divide the classroom into smaller groups. Ensure that there is a good level of collaboration in each group to search for information and complement the data they find individually, and that each group has access to the internet.

Give each group a copy of the activity to be carried out, explaining that they must look for the information and summarize what they find. In the first activity, they must

look for the most precise definition of the concept and give some examples. The second activity should be adapted to the school environment, limiting it to your city or the nearest big city.

Allow for a reasonable amount of time to search for and synthesize the information requested.

Sharing:

The sharing will help each group of students to complete their data with those that other groups have. This is the moment to specify the differences between the concepts raised, emphasizing that the situations they refer to are suffered by specific people in specific circumstances; that trying to blame those who suffer them is a defense mechanism that we use to ignore the problem; and that they correspond to complex personal situations to which easy or quick solutions are not applicable, but which require the intervention, often specialized, of different resources to achieve their integration.

Tips:

Before planning the activity, try to find the information on your own. Is it easily accessible? Write down all which you consider better or most substantial, to recommend visiting it during the activity if the students are not able to find it. In the first activity it is important that you can point out the differences between the concepts raised and the examples that illustrate them.

Variation:

Depending on the time you have, you can choose to do one or another activity, or even a part of each one.

Ideas:

If there is interest or you have detected an important or specific problem of aporophobia in the class, it would be a good idea to visit one of the resources that exist in the surroundings close to the educational center to help homeless people. Contacting with volunteers or professionals who work in this field can be very interesting for students, especially to learn about a reality that, although it is close in space to us, can be very far away knowledgewise.

Resources:

LIVING ON THE STREET

To define the same situation, we sometimes make the mistake of using concepts that seem similar at first glance, but actually have different specific meanings.

Look for information and reflect on the different personal situations that encompass the following concepts. Give some examples:

BEGGAR:

VAGRANT:

HOBO:

VAGABOND:

HOMELESS:

ROOFLESS:

LIVING ON THE STREETS OF YOUR CITY

In any city it is possible to see people who do not have a home, but each city is different, as is the situation of people in these circumstances. Let's try to know it:

Search for information or news about the situation of homeless people in your city or in the city closest to your place of residence. Try to find out if there are studies or calculations about how many people there are, the reasons that have led them to this situation, how long they have been like this, etc. If you can't find this information for your city, look for it for your country as a whole.

Public administrations and also private entities make resources available to homeless people to alleviate their situation or to get out of it. Find out which ones and how many are in your city. Look for information about it. As in the previous case, if you do not find information about your city or the closest one, look for it about the whole country.

THE STEM OF HATRED TOWARDS THE POOR

With the objective of fighting aporophobia, this activity proposes knowing the reasons that originate and the mechanisms that maintain a pathological behavior such as aporophobia.

Level: Easy. Secondary Education.

Group size: Indifferent.

Length: 45 minutes.

Topics: Aporophobia, poverty, justification of poverty.

Objectives:

- Knowing the mechanisms that cause aporophobia.
- Identifying the hate speech towards the poor.
- Knowing the consequences of aporophobia.
- Knowing how to fight aporophobia from solidarity.

Materials: No specific materials needed.

Preparation: Print one copy of the materials under “resources” per student.

Instructions:

Give each student a copy of the texts under the “resources” section, explaining that after a comprehensive and reflective reading, the group will discuss the questions that appear there. Allow a few minutes for them to read everything and reflect on the issues raised. Invite them to underline what they think is most significant.

Sharing:

After the reflective reading, start a debate on the questions raised, ordering the contributions and emphasizing the main strong ideas:

The prevalent ideology in our society defends an individualistic meritocracy that justifies the existence of winners and losers, and the necessary existence of the consequent pockets of poverty.

Meritocratic individualism tends to value only will, effort, and talent, ignoring personal circumstances: the starting socio-economic situation, physical or mental health, access to capital or culture, economic level of the family, etc.

Aporophobia is a pathological behavior of the person who suffers from it.

Aporophobia is based on blaming the person for their situation and their lack of will to get out of poverty.

The invisibility, objectification, and dehumanization of people in poverty, attributing to them criminal behavior or threats to collective security, are steps prior to aporophobia.

One reason that causes aporophobia is the expectation of reciprocity, which sustains a contractual society, in which one understands that everyone provides something to the group (society) so that we all can get something too. In this sense, those excluded from society would not provide anything, but they would obtain things.

The demonization of social aid, with the suspicion of fraud or unworthiness, are fallacious arguments that drive aporophobia.

A mental mechanism that can justify aporophobia is cognitive dissonance, which implies an insurmountable difference between our self-perception (a socially responsible, good and competitive person) and the perception of our behavior towards excluded people in a situation of poverty (which we ignore or don't help), which leads to blaming others for our way of acting.

According to studies, half of homeless persons have been attacked, and most of those have been attacked on more than one occasion.

The spiral of degradation and lack of self-esteem that leads to social exclusion can be caused by various problems such as addiction, severe job or family losses, mental illness, anxiety or depression, etc.

Poverty is not necessarily a permanent situation. The social-labor reinsertion of the excluded person is possible and necessary, but in the vast majority of cases that is not possible without external help.

Tips:

Beyond the emotional impact that the story of this activity can generate in each student, try to focus the debate and the contributions on the main ideas expressed above. However, self-identification with the victim and the rejection towards the aggression and the self-justifications of the perpetrators is an important mechanism to prevent aporophobia or fight against it.

Variation:

You can change this case of aporophobia for another one closer in time or space to the educational environment in which the activity is carried out. That will not change the substance of it or the questions that can be asked about the main issue, which is the justification of hatred towards the person in a situation of poverty and the mechanisms that promote it.

Ideas:

If there is interest in the issue of aporophobia or a problem detected in the class needs to be tackled in this regard, it would be a good idea to invite a professional from the care and reintegration services for people in situations of extreme poverty, exclusion or people without home. Their intervention before the group can be very interesting to clarify concepts and doubts about the situation of the people with whom they work, the mechanisms that lead to these situations, the specific problems they deal with, or the procedures they use to seek their social-labor reintegration.

Resources:

THE STEM OF HATRED TOWARDS THE POOR

In Barcelona, on the afternoon of December 15, 2005, two young people entered an ATM where a homeless person -Rosario Endrinal- was staying, insulting him and throwing objects at him. After a struggle they left and went to dinner with their friends. That night they returned to the ATM with another young man, a minor, who asked Rosario to open the door for him. The three entered and rebuked Rosario until the minor sprayed the contents of a 5-liter drum of flammable solvent that she found in a nearby construction site. One of the youths threw a lit cigarette that caused a strong explosion and a fire. For two days, Rosario agonized in a hospital with burns on 70% of her body, before she died.

Two of her murderers had already carried out attacks against homeless people in the past. One of them admitted to having had a close relationship with neo-Nazi and fascist groups. A witness said that for them “the homeless are not people”. After the trial, the minor was sentenced to 8 years in a juvenile center. The other two, Ricard Pinilla and Oriol Llanura, were sentenced in 2008 to 17 years in prison and to compensate the family.

In 2016 the Barcelona newspaper, La Vanguardia, published an entire page dedicated to the murder of Rosario Endrinal and homeless persons: [La Vanguardia 30-XI-2016](#)

After reading the press articles, reflect on the following questions:

- The person in poverty or homelessness: Do they see themselves this way because of their own failure? Are they worthy of being like this? Can the circumstances of their life justify it? Do they lack the will to get out of their situation?
- Is hatred towards poor or socially excluded people an unhealthy behavior?
- Are we aware of the habitual presence of socially excluded people due to their situation of poverty? Do we tend to ignore them or not see them? Is there people who think they are annoying, dangerous, or even criminals?
- Do you think that in order to live in society, we all have to both contribute and receive, and that excluded people do not contribute? Then, should they receive anything? Do you think that social aid is unnecessary or even counterproductive?
- Do you consider yourself a good person? Do you carry out any activity to help socially excluded people due to their situation of poverty? If you consider yourself a good person but you don't help people who need it, how do you solve that contradiction?
- Are poverty and exclusion necessarily permanent situations? Is social-labor reintegration possible without external help in profiles of personal degradation, lack of self-esteem, or situations of depression, anxiety, illness, addiction, etc.?

DEBATING ON FUNCTIONAL DIVERSITY

Through the introduction of some sentences and concepts, encourage a group debate on functional diversity and theoretical approaches on integration and independence.

Level: Easy. Secondary Education.

Group size: Indifferent.

Length: 45 minutes.

Topics: Functional diversity, disability, ableism, disablism, dysphobia.

Objectives:

- Knowing the various names that have been used and are still used when referring to people with functional diversity.
- Knowing the history of the discrimination experienced by people with functional disabilities.
- Assessing the theoretical concepts related to integration and personal independence.
- Valuing the rights of people regardless of their abilities.

Materials: Not needed.

Preparation: Organize the students for a general debate with open participation.

Instructions:

After making a general introduction to the topic of functional diversity and discrimination against this group (ableism/ disablism/ dysphobia), the activity consists of generating an open debate on the issues listed under “resources”. Formulate each question allowing the students to reflect on it, and to develop the ideas that arise. You should direct the debate, personally inviting the students to intervene, while trying to get them to develop the questions that interest them most and those related to the objectives of the activity.

Sharing:

Sharing will take place throughout the activity, highlighting the conclusions obtained after the debate on each of the issues raised regarding concepts like “normality”, “disability”, “personal independence”, “functional diversity”, etc.

Tips:

It is convenient to be informed about the theories, applied terminology, and specific problems related to disability-functional diversity. It is recommended to read the article by Javier Romañach and Manuel Lobato [“Diversidad funcional, nuevo término para la lucha por la dignidad en la diversidad del ser humano”](#) (Independent Life Forum, May 2005).

It would also be interesting to have the [Convention on the Rights of Persons with Disabilities](#), approved by the UN General Assembly in 2006, as significant material to develop this activity.

About the history of the fight for the rights of people with functional diversity you can consult the article [“La batalla de los discapacitados por sus derechos en el mundo”](#).

Variation:

The teacher can adapt the activity to the format that he/she considers most interesting for the specific student body, being able to work in groups or collectively, with people or groups in charge of defending certain positions (voluntarily or suggested), etc. The key is to arouse participation and interest in the issues addressed.

Ideas:

In addition to discussing and reflecting on abstract issues, it would be good to know the life’s reality of people with functional diversity. There isn’t any person in the classroom with these circumstances, who can put a face and concreteness to the topic at hand, you can invite someone outside the classroom to do so.

If you have collaboration from people from outside, it would be positive if they also had experience in working with people with functional diversity and theoretical training in this regard, to transfer the students a more specific vision of this reality.

In order for students to easily perceive the implications of the concept of “functional diversity”, you can use the example of left-handed people, being in this case especially careful of not stigmatizing any left-handed person in the classroom. The adaptation of tools for use by the right-handed majority of the population means that left-handed people (between 10 and 20%) have problems when, for example, using scissors or a corkscrew, or starting a car with a key. These are different abilities that should lead us to adapt our environment so all people can develop as independently as possible.

Resources:

DEBATE ON FUNCTIONAL DIVERSITY

We all have been or will be dependent at some point?

What is “normal”? and the “abnormal”?

Do we consider aspiring to perfection as something “normal”?

What does “handicapped” mean? And what do the terms “disability”, “invalidity”, or “dependent” imply?

Do you know historical examples of significant phenomena of discrimination or even persecution of people with functional diversity?

What is the difference between suffering from blindness and being blind? Or between not hearing and being deaf?

Did you know that left-handed people were considered disabled until the last century? Did you know that they were forced to use their right hand?

Where is the problem, in the ladder itself or in the person who cannot climb it?

Should the objective of working with people with functional diversity be to adapt them to society or is it society what we must adapt to them?

The Convention on the Rights of Persons with Disabilities establishes as first principles respect for the dignity of the person, individual autonomy, and independence. What do you think about it?

ACTIONS AGAINST CYBERBULLYING

In group work, students will develop responses and strategies to deal with various cyberbullying situations.

Level: Easy. Secondary Education.

Group size: Groups from 3 to 5 students.

Length: 45 minutes.

Topics: Cyberbullying, hate crimes, multiple discrimination.

Objectives:

- Developing different action strategies and responses to situations of cyberbullying, specifically due to multiple discrimination.
- Developing empathy towards people who may be the object of cyberbullying and rejection towards collaborating in harassing actions through the internet and social networks.
- Preventing actions that place us in a vulnerable position before cyberbullying.
- Get better at solving problems and finding solutions through distancing and changing perspective.

Materials: Copies of the cards in the “resources” section, with the different situations raised; writing tools.

Preparation: Divide the group into subgroups of 3 to 5 people.

Instructions:

Each subgroup will be given a different situation of cyberbullying. The objective is to reflect on that situation and answer the following questions:

- What would you do if you were a victim of such a situation?
- And if you were only a witness of it?
- What if you knew the bully or bullies?

- Do you think the victim bears some responsibility for what they are experiencing?
- What could he/she have done or not done to not have become a victim?
- Do you think he/she deserves it?
- If you were a victim of a similar situation, do you think you could keep a cool head to find the best solutions?

The groups must discuss the situation raised and the answers to the previous questions, taking note of their conclusions, both those shared by all, and those that aren't, but are defended by a part of the group.

Sharing:

After the autonomous work in small groups, the sharing will serve to the group to know the solutions to the situations raised, as well as the various alternatives found. In addition to formulating the previous questions to the classroom as a whole to see if there are different answers, it is time for the teacher to introduce some new questions and reflections:

Making a mistake and placing oneself in a position of vulnerability towards others does not make the victim guilty or worthy of the negative or even criminal actions to which they may be subjected. People are responsible for their own actions, not those of others.

When problems affect us directly and also in an intimate and painful way, we may not be able to see the solutions that may be better, more obvious, or more convenient for others from their perspective. Distancing yourself from problems, changing your perspective, or talking to other people can help you find solutions or better alternatives.

Developing empathy towards others is a good way to prevent cyberbullying situations of which anyone can be a victim at any given time. None of us are exempt from the danger of making a mistake or facing people who have no empathy towards us.

Do you know of or have you seen or experienced similar situations?

The images, videos, comments, etc. that you post online can be widely disseminated or remain visible for years. You should reflect on this, since not only can this put you

in a situation of vulnerability, but it can also configure your public profile that others can access even long after you have forgotten what you published at a given moment.

Tips:

When suggesting the students to tell their own experiences on these issues, you have to be careful that they do not become a victim or expose themselves to being one. It is important for any possible testimony to be voluntary, never forced.

Variations:

Other situations different from those in the attached resources -or variations on them- may also be introduced. The debate could also be held as a whole without carrying out the previous work in small groups, but this would probably be detrimental to individual participation.

Ideas:

Students can use the ideas and examples in this activity to review the contents of their own social networks, trying to avoid unnecessary exposure of their privacy.

Resources:

X is a high school student who has always had problems with being overweight. That has sometimes caused him difficulties for things like gym classes. He was often not able to do certain exercises, and some classmates used that situation to make him the object of laughter and ridicule. Lately the situation has worsened, because someone is spreading on social networks various fakes with X's face in drawings of a very fat person in various humiliating positions. The drawings are met with laughter and some students continue to spread them.

Y sent his boyfriend a photograph that she had taken nude in front of the mirror, making him promise that he would not show it to anyone. He kept his word, but one day a classmate saw the photo without him noticing, and taking advantage of an oversight he was able to get the phone and the photo. Now the picture is being spread around high school, but neither Y nor his boyfriend know about it yet.

Z is a young roma girl in high school. A few days ago, there was a theft in the classroom and nobody knows who was responsible, but comments quickly began to circulate on social networks accusing Z of being the thief. Versions about her involvement with the robbery or supposed examples of previous disappearances of things increase circulation. Z is perfectly aware of the situation.

H and **G** have been a couple for a long time. One day, G cheats on H with a third person, and shortly after, information about that incident begins to circulate among the couple's friends.

A is a gay boy who goes to high school. He hasn't come out of the closet yet and lives his sexuality with a lot of discretion and some guilt. Also, his homosexuality is very frowned upon in his family. Rumors begin to circulate on social networks about the alleged sexual orientation of A.

B has a girl's name, but she doesn't like it at all, and uses a diminutive that sounds like a boy's name. She also doesn't like to dress in a feminine way and is much more comfortable wearing sports or more masculine clothes. Her hair is very short, and she likes to play sports with the boys. Each day she is more aware that she feels like a boy trapped in a body that doesn't match. For some time now, she has been causing some comments among her classmates, but lately worse things have been happening she's being marginalized, isolated, there's silence when she approaches groups... and all of this is added to a series of comments and even insults that have been appearing on social media.

C is a young woman whose parents are originally from Cameroon. She has been studying at the same high school for years and has always been considered a classmate like any other. This year, three new students joined high school with a particular aesthetic: they have shaved hair and always wear boots and military aesthetic clothes. One day these three students had a brush with C, who responded to the situation by confronting them in front of many others. But from then on, racist messages began to appear on the school's website forum and on social networks, and they are getting harsher and more common.

D has personal profiles on various social networks. Some time ago, she started talking to a person of her same age from a nearby town. They started a virtual friendship and began sending each other pictures and videos; first these were just funny and irrelevant, but in a short time these became hotter, and they sent each other some photos with little or no clothes. Now, the other person is pressuring D to send more sexual videos. D wanted to do it but she was embarrassed, so the other person started to threaten D with publicly spreading the intimate photos she had already sent him if she did not send him these videos.

KNOWING IDEOLOGIES

The activity seeks to broadly identify and describe the main current ideological currents through a table with different positions on certain topics.

Level: Easy. Secondary Education.

Group size: Groups from 3 to 5 students.

Length: 45 minutes.

Topics: Ideological differences, tolerance, ideological hatred.

Objectives:

- Learning the most significant differences between the main political ideologies.
- Reflecting on political tolerance and ideological hatred.
- Understanding plurality as a value and dogmatism as a limitation.

Materials: Copies of the table, writing tools, internet access.

Preparation: Divide the group into subgroups of 3 to 5 people and print for each group the table in the “resources” section.

Instructions:

Organize the groups so they can debate and contribute within themselves, without interfering with the other groups. Distribute the copies of the table and explain the students that they have to fill it with the general position of each ideology regarding the concepts on the left (they can look for information online). Clarify that there are obviously many more ideological varieties than the ones in the table, but that it is

about knowing the main ideological currents without going into excessive details. Give a reasonable amount of time for them to complete the table.

Sharing:

It has to serve so that everyone can complete the table and to discuss what each group has written. It is more important to summarize and express generic positions than to enter into nuance details. After all, the objective of sharing must be to learn the most significant differences while reflecting on the values of tolerance and pluralism. In the debate, it is important to make it as clear as possible who are the protagonists of ideological hatred (victimizers).

Tips:

Sometimes ideological issues can arouse passions, so it is necessary to ask the students to work from an emotional distance, with objectivity and scientific criteria.

Variations:

The table of ideologies is a proposal that can be varied or added to by the teacher both in its items and in the ideological currents. It can be an interesting variant to allow the groups to also add to the table in any of the two axes.

Ideas:

The debate and the table on ideologies is a way to reflect on the dichotomy of dogmatism vs. plurality, freedom vs. totalitarianism, democracy vs. dictatorship, tolerance vs. intolerance. Promoting the assimilation of plurality as a social wealth and critical thinking as a fundamental tool of knowledge is as important as identifying intolerant ideologies.

Resources:

	FASCISM	CONSERVATISM	LIBERALISM	NACIONALISM
Economy / market				
Political system				
Religion				
Property				
Role of the State				
Environment				
Civil rights				
Tolerance				
Centralism / decentralization				
International politics				

	ECOLOGISM	SOCIALISM	COMMUNISM	ANARCHY
Economy / market				
Political system				
Religion				
Property				
Role of the State				
Environment				
Civil rights				
Tolerance				
Centralism / decentralization				
International politics				

GENDER AND NUMBER

In this activity, by reading some articles, we will try to understand and discuss gender as a sociological construction and intersexuality.

Level: Easy. Secondary Education.

Group size: Small groups, from 3 to 5 students.

Length: 45 minutes.

Topics: Gender, intersexuality, hermaphroditism.

Objectives:

- Understanding that gender is a social construction that serves to identify and classify people.
- Knowing the reality of human sexuality beyond male-female dimorphism.
- Reflecting on gender identity.
- Learning to respect diversity.

Materials: Copies of the articles and/or access to the internet to access the links or look for more information. Writing tools.

Preparation: Printing one copy of each article.

Instructions:

Divide the classroom into groups and provide each of them with a copy of one of the articles listed in the “resources” section. Each group will have to read and synthesize the main ideas of the articles assigned to them, so they can later expose them to the rest of their classmates. They should be invited to underline the texts and take notes on what they consider most important and significant.

Being able to access the internet to clarify concepts or seek additional information is positive, as long as it is not a distraction or causes unnecessary digressions.

Sharing:

After a reasonable time to read the articles, synthesize the main ideas, and clarify doubts; sharing must serve for each group to present to the rest of their classmates the summarized content of what they have read. Everyone will be invited to ask questions about what is being explained, and once all groups have presented the summary of their article, the teacher should open a debate on the objectives of this activity:

- Gender, which we usually associate with masculine and the feminine, is a social construction that is understood in different ways and numbers in other cultures, as in the examples show, where up to five genders are recognized.
- In most cases, the gender with which we are perceived by others and the one with which we identify ourselves is the same, but they can be different. In this case, conflicting or unfair situations may arise for people who do not adapt to our gender stereotypes, and we may have negative behavior caused by our own prejudices towards what we don't understand or reject.
- The gender identity with which we perceive ourselves can change throughout life and does not have to match the mainstream socially accepted parameters. It is the right of each person to decide on their own identity. Accepting and respecting it is something extremely positive for tranquility and personal and collective well-being.
- Biologically, the determination of sex is a simple matter in most cases, but in others it is complex due to the intervention of various issues related to genetics, physiology, and psychology.
- Sex, gender, and sexual orientation are different issues, and they can give rise to different combinations in each individual.

Tips:

Some parts of the articles in this activity deal with issues related to medicine, so it would be necessary to emphasize that medical details are not the main objective, nor to dwell on rough details.

As these are sensitive topics that can affect someone close to you or even members of the group, it is advisable to exercise caution when giving examples or inviting people to talk about their personal experiences. Respect for privacy and not publicly exposing anyone is essential.

Variation:

You can search for other articles related to gender and/or intersexuality.

Ideas:

As a complement to this activity, it can be very instructive and interesting to invite someone who has had to face enbyphobia or transphobia problems. Contacting a nearby LGBTQ+ entity could provide you with the contact.

Resources:

ARTICLES ABOUT GENDER AND INTERSEXUALITY:

- [El lugar del mundo donde la gente reconoce 5 géneros.](#)
- [Los nativos americanos reconocían cinco géneros.](#)
- [No, hermafroditismo e intersexualidad no son lo mismo \(aunque se usen como sinónimos\).](#)
- [Intersexualidad.](#)
- [Cuerpos sexuados: La política de género y la construcción de la sexualidad.](#)
- [Money, John and Anke Ehrhardt.](#)

JEWISH CUSTOMS

One of the best ways to fight racism is knowing other cultures. We will fight antisemitism by knowing jewish customs and traditions.

Level: Easy. Secondary Education.

Group size: Indifferent.

Length: 45 minutes.

Topics: Anti-racism, antisemitism, knowledge of other cultures, jewish customs.

Objectives:

- Fighting antisemitism and ignorance by knowing diverse jewish customs.
- Understanding that knowing other cultures, countries, and people is the best way to work against racism and xenophobia.

Materials: Internet access and writing tools.

Preparation: Print as many copies of the materials from the “resources” section as work groups you want to create.

Instructions:

Distribute the copies of the sheet included in the “resources” section, explaining that this is an exercise to learn about some aspects of the jewish culture, looking for the definitions of the words that appear, and some of the culture’s unique food customs. A reasonable amount of time can be given for students to complete the exercise, or the end can be brought forward to save time, so all needed explanations can be provided in the sharing section.

Sharing:

It has to serve for all participants to get to know all the concepts and ask any doubts they have about them. The objective is to expand the knowledge about the Jewish culture, which is directly related to religious practice. Regardless of the individual beliefs of each person, learning about the customs of other cultures is important to understand them by eliminating prejudices.

Tips:

It would be convenient for the teacher to inform themselves in depth about the concepts of the exercise and other aspects of the Jewish culture before doing it, so he/she is able to deal with the doubts and motivations that arise with adequate precision and length. With this, he/she can also contribute to arouse the inquisitive curiosity of the students.

Variations:

The activity can be carried out both individually and in small groups. One can also expand or reduce the concepts attached to adapt them to the time available for the activity.

Ideas:

Beyond carrying out this activity in the classroom, it could be very rewarding to visit a building related to the Jewish people, or inviting a member of the Jewish community to the school, so they could make an approach to their culture and clarify doubts or comments from the students.

Resources:

KNOWING THE JEWISH CULTURE

Look online for the meaning of the following concepts:

Shalom:

Kosher:

Rosh Hashaná:

Shabat:

Kipá:

Bar Mitzvá:

Tefilin:

Mezuzá:

Pesaj:

Yom Kipur:

Sucot:

Jánuka:

Januquiá:

Brit Milá:

Each culture has its own food customs. Find and write down some specifics of the Jewish culture that have caught your attention:

MUSLIM CUSTOMS

One of the best ways to fight racism is knowing other cultures. We will fight islamophobia by knowing muslim customs and traditions.

Level: Easy. Secondary Education.

Group size: Indifferent.

Length: 45 minutes.

Topics: Anti-racism, islamophobia, knowledge of other cultures, muslim customs.

Objectives:

- Fighting islamophobia and ignorance by knowing diverse muslim customs.
- Understanding that knowing other cultures, countries, and people is the best way to work against racism and xenophobia.

Materials: Internet access and writing tools.

Preparation: Print as many copies of the materials from the “resources” section as work groups you want to create.

Instructions:

Distribute the copies of the sheet included in the “resources” section, explaining that this is an exercise to learn about some aspects of the muslim culture, looking for the definitions of the words that appear, and some of the culture’s unique food customs. A reasonable amount of time can be given for students to complete the exercise, or the end can be brought forward to save time, so all needed explanations can be provided in the sharing section.

Sharing:

It has to serve for all participants to get to know all the concepts and ask any doubts they have about them. The objective is to expand the knowledge about the muslim culture, which is directly related to religious practice. Regardless of the individual beliefs of each person, learning about the customs of other cultures is important to understand them by eliminating prejudices.

Tips:

It would be convenient for the teacher to inform themselves in depth about the concepts of the exercise and other aspects of the muslim culture before doing it, so he/she is able to deal with the doubts and motivations that arise with adequate precision and length. With this, he/she can also contribute to arouse the inquisitive curiosity of the students.

Variations:

The activity can be carried out both individually and in small groups. One can also expand or reduce the concepts attached to adapt them to the time available for the activity.

Ideas:

Beyond carrying out this activity in the classroom, it could be very rewarding to visit a building related to the muslim people or inviting a member of the muslim community to the school, so they could make an approach to their culture and clarify doubts or comments from the students.

Resources:

KNOWING THE MUSLIM CULTURE

Look online for the meaning of the following concepts:

Salam:

Islam:

Muslim:

Zakat:

Hammam:

Ramadan:

Halal:

Sunna:

Hajj:

Shia:

Sunni:

Isa:

Hijab:

Khitan:

Eid al Adha:

Each culture has its own food customs. Find and write down some specifics of the muslim culture that have caught your attention:

ROMA CUSTOMS

One of the best ways to combat racism is to learn about other cultures. We will combat romaphobia knowing roma customs and traditions.

Level: Easy. Secondary Education.

Group size: indifferent.

Length: 45 minutes.

Topics: Antiracism, romaphobia, knowledge of other cultures, roma customs.

Objectives:

- Fighting romaphobia and ignorance by knowing diverse roma customs.
- Understanding that knowing other cultures, countries, and people is the best way of fighting racism and xenophobia.

Materials: Internet access and writing tools.

Preparation: Print as many copies of the materials from the “resources” section as work groups you want to create.

Instructions:

Distribute the copies of the sheet included in the “resources” section, explaining that this is an exercise to learn about some aspects of the roma culture, to look for what some of its customs and cultural elements consist of. A reasonable amount of time can be given to complete the exercise, or the end can be brought forward, saving time, so that all the explanations can be given in the sharing.

Sharing:

It has to serve for all participants to get to know all the concepts and ask any doubts they have about them. The objective is to expand the knowledge about the roma culture. Learning about the customs of other cultures is important to understand them by eliminating prejudices.

Tips:

It would be convenient for the teacher to inform themselves in depth about the concepts of the exercise and other aspects of the roma culture before doing it, so he/she is able to deal with the doubts and motivations that arise with adequate precision and length. With this, he/she can also contribute to arouse the inquisitive curiosity of the students.

Variation:

The activity can be carried out both individually and in small groups. One can also expand or reduce the concepts attached to adapt them to the time available for the activity.

Ideas:

Beyond carrying out this activity in the classroom, it could be very rewarding to visit a space related to the roma culture or invite a member of the roma community to the school, so they can make an approach to their culture and clarify the doubts or comments of the students.

Resources:

KNOWING THE ROMA CULTURE

Look online for the meaning of the following concepts or definitions related to the roma culture (words in quotation marks might be only specific to Spanish and/or Portuguese roma culture):

Roma:

Roma flag:

“Pedimiento”:

Gelem Gelem:

“Roneo”:

Patriarch:

Sinti:

Mourning:

“Ajuntamiento”:

International Romani Day:

“Yeli”:

Trimming the first nails of a baby:

“Arreglador”:

Porajmos or Samudaripen:

Language is one of the most characteristic features of a culture. The language of the roma people is Romani, which has many varieties and dialects, due in part to its permeability with other languages, from which it not only borrows, but also lends. Make a list of words lent from Romani to your own language:

THE SEXIST SALARY GAP

Analyzing two articles, one from the North American Women's Policy Research Institute on Equal Pay Day 2022, and another published on the European Parliament's website, the debate on the existing pay gap between men and women is introduced.

Level: Easy. Secondary Education.

Group size: indifferent.

Length: 45 minutes.

Topics: Gender stereotypes, salary gap, sexism at work.

Objectives:

- Showing the reality of sexism in the workplace in Western developed societies.
- Understanding that sexism is not only a problem of developing societies.
- Understanding sexism as a discriminatory behavior that affects women in all areas.

Materials: Copies of the articles in the "resources" section; writing tools.

Preparation: Print as many copies of the articles in the "resources" section as students are in the classroom or provide the links to facilitate their reading.

Instructions:

Give the students some time to read both articles, encouraging them to underline or take notes on the data they consider most significant, interesting, debatable, or requiring clarification.

Sharing:

Open a debate on the contents of the articles, placing emphasis on the sexist motivation of the salary gap that discriminates against women, and especially against racialized women. Compare the 22,7% salary gap in the US with the 13,9% average in the EU and reflect on the legislative differences or those related to the welfare state. However, and observing the differences between the EU countries, it seems that a lower salary gap may not only be due to greater salary equality between men and women, but it can also be caused by a lower rate of female employment, or them concentrating in sectors with lower wages or part-time jobs.

Both articles address the same issue: women tend to occupy more part-time jobs, those paid lowest, and tend to sacrifice in a higher percentage than men a better paid job in favor of family care.

Tips:

If you have noticed that the students tend to stay in non-participatory dynamics, you can propose working in groups for a few minutes so they can draft brief interventions on each of the articles or specific aspects of them.

Variations:

You can search for other articles related to the wage gap in other countries or other time periods, to show the permanence over time and in different scenarios of job inequalities. You could also look for articles on sexism in other areas like [language](#), [social promotion](#), [presence in politics or the public sector](#), time spent [working at home](#), [sports](#), [advertising](#)... The objective in any case is to make it clear to all participants that sexism and discrimination against women is still present in many areas of society, even at home, and that is why we all have opportunities to fight against it.

Ideas:

The objective is that all students understand that there is still sexism and discrimination against women, so if there are students that show specific reluctance to assume this or question the reality of these situations, it is a good idea to invite them to look for evidence that supports their claims. Sometimes it is impossible to convince someone with arguments and data about what they do not want to be

convinced of, but at least you can reach an interesting debate, and above all, the listeners will strengthen their certainty on concepts based on scientific data and properly contrasted information.

Resources:

The salary gap in the USA

Institute for Women's Policy Research

[Equal Pay Day 2022: Digging Deeper into This Year's Gender Wage Gap.](#)

The salary gap in the EU

European Parliament

[Gender pay gap in Europe: facts and figures \(infographic\).](#)

SEXISM IN VIDEOGAMES?

This activity will try to analyze the macho, sexist and violent values that many video games transmit, so that students become aware and learn to combat them.

Level: Easy. Secondary Education.

Group size: Indifferent.

Length: 45 minutes.

Topics: Gender stereotypes, sexism.

Objectives:

- Showing the reality of sexism in video games.
- Understanding that video games are powerful transmitters of ideas, values and attitudes.
- Detecting and analyzing sexist and violent values that are transmitted through video games.

Materials: Internet access, images of videogame box covers, videogame magazines, etc.

Preparation: Looking for the images to analyze.

Instructions:

Start by dividing the classroom into small groups of 3 or 4 people, always trying to make them mixed. Each group will print video game images from box covers, magazines, the internet, etc.

It is important that there is a good number of images to analyze. Once the images are gathered, each group will look for sexist stereotypes or if it transmits sexist values. For this, use the questions under “resources”.

Sharing:

Once all groups have finished their analysis, a spokesperson will be appointed to share their conclusions with the rest of the classroom.

After the presentations of all groups, a participatory debate will be held on the selected images of the video games following the questions in the “Resources” section.

Tips:

As with movies, music, and other art forms, there is an enormous diversity in video games, only some of them are sexist, so choose different video games to analyze, to compare the gender roles and stereotypes that are represented in them.

Variation:

The questions in the “resources” section are an example; depending on the video games analyzed, you can adapt the contents of these questions. We also recommend the students themselves to propose new questions if they come up.

Ideas:

You can complement this activity by choosing one of the videogames that you consider to transmit sexist values and playing it, to better analyze the aspects indicated.

Resources:

The following questions can serve as a basis for discussion:

- How are women represented in these video games?
- Are these realistic representations (like women in our surroundings) or are any features exaggerated? (body, clothes, etc.)
- Do women feel identified with women in these video games?
- Do men think that any girl/ woman can feel identified with them?
- Do you know anyone in your environment who resembles these female characters?
- How are men represented in these video games?
- Are these realistic representations (like men in our surroundings) or are any features exaggerated? (body, clothes, etc.)
- Do men feel identified with them?
- Do men think that any guy/ man can feel identified with them?
- Do you know anyone in your environment who resembles these male characters?
- What values are most highlighted in women in these video games? And in men?
- In what values do men and women differ according to these video games?
- Would the ideal woman have to have the traits and values described above? Why?
- Would the ideal man have to have the traits and values described above? Why?
- Would it make you happier to have these traits and values?
- Are these masculine and feminine values positive for life?
- Are these video games sexist and violent? Why?

GUESS WHERE I'M FROM

The participants will play to try to make others guess, without words, the origin or provenance of an imaginary character that will be lucky for them.

Level: Easy. Secondary Education.

Group size: indifferent.

Length: 45 minutes.

Topics: Racism, xenophobia, stereotypes, prejudices.

Objectives:

- Identify the stereotypes with which we perceive people for their geographical or ethnical origin or background.
- Analyze the possible prejudices that can develop on stereotypes.

Materials: Copies of the cards under the “resources” section; a space where to draw that is visible for all the classroom.

Preparation: Print and copy the cards under the “resources” section.

Instructions:

Explain to the group the dynamics of the game, in which each participant will be shown a card with an imaginary character. Without using words, only with gestures or drawings, the participant has to try to get the rest of their classmates to guess who or what the imaginary character is.

The characters are anonymous people whose place of origin and other characteristics (job, sex, age, etc.) will have to be guessed.

The sharing part will be used to reflect on the different ideas and resources that the students have used to represent the characters.

Sharing:

- Have you noticed how we represent in a simplified way ideas that we apply to entire groups of people?
- Have you detected the existence of stereotypes?
- Have stereotypes of a subtle but racist or xenophobic nature been used in the game?
- Have positive character stereotypes been used in the game?
- How can positive stereotypes be transformed into negative ones?
- How can the stereotypes that we use become prejudices?
- Are the stereotypes we use adjusted to reality? And the prejudices?

Tips:

During the development of the game, try to note the gestures or drawings made which imply the use of stereotypes or prejudiced ideas, both negative and positive, to use them during the sharing.

Variations:

The game can be played with some variations depending on the dynamics that you want to print:

- The group can be divided into two subgroups that compete to guess first the character on the card, while a member of each group performs does the mimic or drawings.
- You can choose to just draw or just mimic, not both.
- You can play with the whole group, but with two or more people doing the mimic and the drawings.

Ideas:

It is not necessary to stick to the characters on the cards provided as a resource. It may be interesting for the teacher to add some of their own or encourage students to invent characters one on the fly, in this case always encouraging fair play.

Resources:

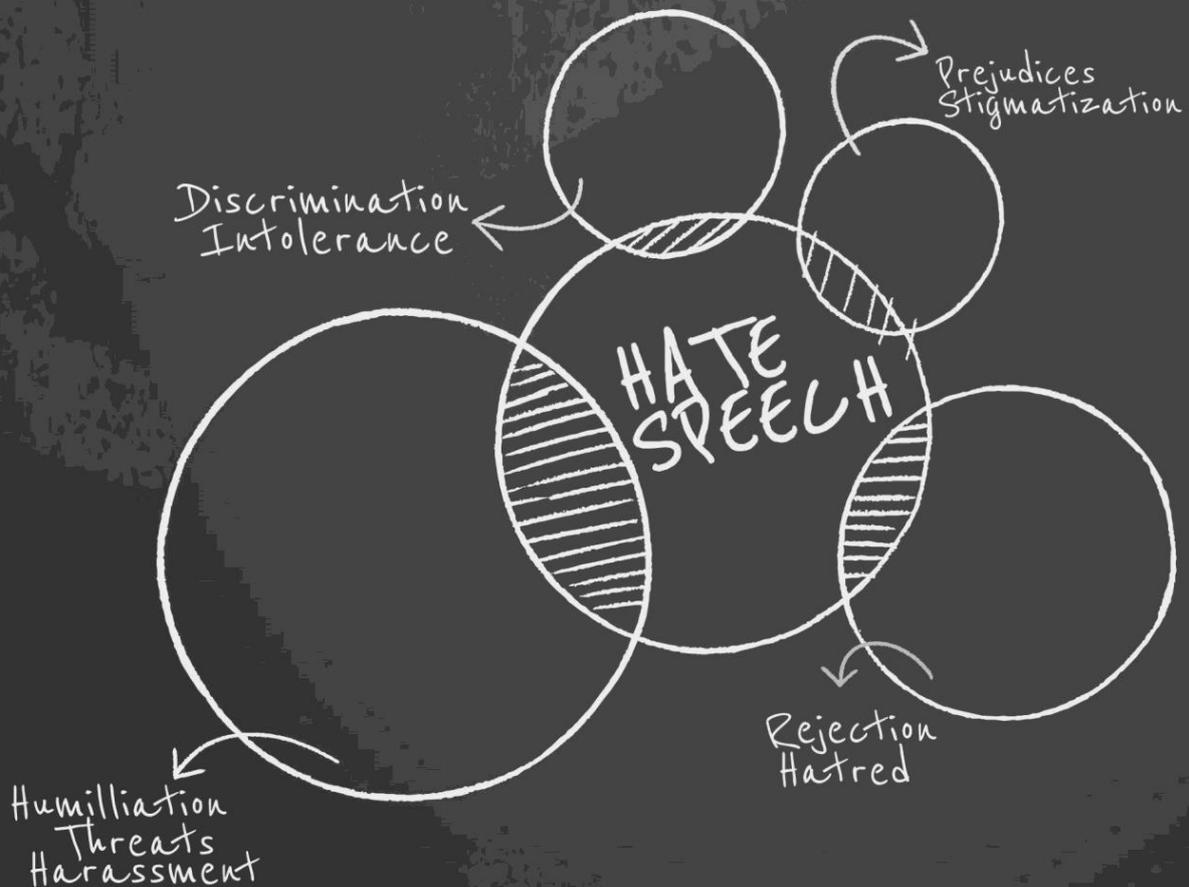
MALE NORSE RETIREE	FEMALE JAPANESE MUSIC TEACHER
FEMALE JEW PROFESSIONAL SOCCER PLAYER	MALE WHITE SOUTH-AFRICAN TRUCK DRIVER
RUSSIAN YOUTH	FEMALE SOUTH-AMERICAN ARCHITECT
MALE CANADIAN PHOTOGRAPHER	FEMALE NORTH-AMERICAN ON VACATION
FEMALE FRENCH TEACHER	MALE AFRICAN ENGINEER
FEMALE MOROCCAN AGRICULTURAL WORKER	MALE OIL SHEIKH
THE WIFE OF AN OIL SHEIKH	FEMALE SUB-SAHARAN STREET MERCHANT
MALE SUB-SAHARAN BEGGAR	FEMALE SUB-SAHARAN COOK
MALE SOUTH-AMERICAN BRICKLAYER	MALE ALBANIAN STUDENT
FEMALE CHINESE WAITRESS	FEMALE HINDU ARCHAEOLOGIST



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EVALUATION CRITERIA



The behaviors that are listed below are some of the guidelines that can help us to evaluate to what extent the activity has been well oriented to produce personal transformations in the students. It is very important to take into account two observations: It is understood that an increase in the frequency of the behaviors cited here must be sought, as an index of change. With a single unit of work, radical changes will not appear, but new attitudes and behaviors can be detected.

On the other hand, it is not necessary to look for all the behaviors in each student, but rather if some of the criteria that are listed appear in some students:

1. Do not claim privileged situations for yourself or your group in the class, accepting equal treatment within the group.
2. Understand and admit a preferential action of the teacher with the students most in need of help.
3. Collaborate with other classmates on common tasks.
4. Greater ease and fewer cases of rejection by students when forming groups during daily activities.
5. Accept the possibility of different solutions and points of view when faced with a specific problem of a school type (synonyms, different reasoning strategies in mathematics, different types of letters, etc.) or social.
6. Increase curiosity and security in new and unknown situations.
7. Accept temporary integration into class groups other than the natural group to which they belong.
8. Increase the ability to discover hidden or less visible facets of things, especially of a positive nature.
9. Know how to explain what other colleagues want or think and understand the reasons for their perspective, if it is different from their own.
10. Increase their self-confidence, expressed in the availability to do activities in and before the group.

Evaluation instruments:

Among the appropriate activities to evaluate the named criteria, we can mention the following

1. Observation of the students through a class diary of the teacher.
2. Detailed monitoring of some behavior of certain students, using control sheets for this.

3. Collection and analysis of fragments of conversation of the students, spontaneous or directed, in relation to the topic.

On the other hand, optionally it is proposed to carry out a Final Project by the students, developing one of the topics worked on or proposed by the student (Model by discovery)

Finally, we will also carry out the evaluation of the Didactic Program itself by the students, using the questions below.

We will carry out two types of evaluation: individual and group.

EXAMPLE SCRIPT:
1. What did you find interesting in the Didactic Program?
2. What did you like the most? And what less?
3. What have you learned in this program?
4. Do you think the topics studied are important?
5. Do you think anything else should be added or any part removed?

Responses can be anonymous or nominal. Once the answers have been collected, we can repeat the same questions to be worked on in groups, so that they can share their impressions.



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