

SO/GIE/SC

facilitators manual



MODULE 2

Implicit bias



MODULE 2

Module two looks at how human beings obtain unconscious ideas about the world around them, and how these influence thoughts and actions. This knowledge is helpful in understanding why many people around the world harbor bias against sexual or gender diversity, and how this affects their (in)actions. By understanding the way our brain works and categorizes information, and by exploring the way we subconsciously schematize the world, we can become more aware of the stereotypes and attitudes that we hold and our implicit biases that underpin these.

MODULE 2

DESCRIPTION

LGBTI persons often encounter stigmatisation, discrimination, and violence, as a consequence of their sexual orientation and gender identity and expression, or sex characteristics (SO/GIE/SC). Such attitudes and acts become a barrier for inclusion and recognition of LGBTI persons in society. When such biases and stigmatising attitudes and acts are normalised, it becomes easy to delegitimise human rights claims of LGBTI persons. This module seeks to create awareness of the biases we all hold. It explores how and why this state of affairs is normalised, and what can be done to counteract stigmatising biases, attitudes and stereotypes.

LEARNING OUTCOMES

At the end of Module 2, participants:

- Understand the way our brain works and how this can create (unconscious) biases.
- Are more aware of our biases and understand how these affect our ideas and perceptions about SO/GIE/SC issues and LGBTI persons, and how this may lead to stigma and discrimination.
- Have explored strategies to counteract stigma, discriminatory attitudes and stereotypes.

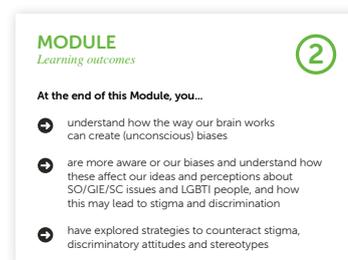
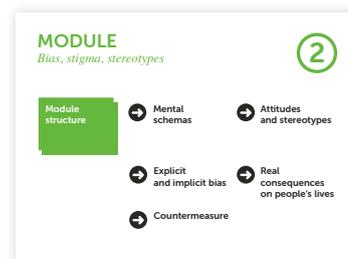
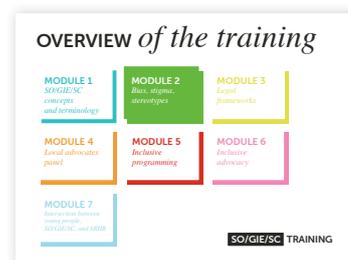
STRUCTURE

- P4 **Module 2.1** - *Mental schemas*
- P12 **Module 2.2** - *Attitudes and stereotypes*
- P14 **Module 2.3** - *Explicit and implicit bias*
- P16 **Module 2.4** - *Real consequences on people's lives*
- P24 **Module 2.5** - *Countermeasures*
- P26 *Sources overview*

MATERIALS REQUIRED

- Projector and/or LCD Screen
- Flipcharts
- Felt pens
- Print hand-outs

Slides:



- 🕒 90 to 120 min.
- 🕒 60 to 90 min.
- 🕒 30 min.
- 🕒 60 to 90 min.
- 🕒 25 min.

2.1

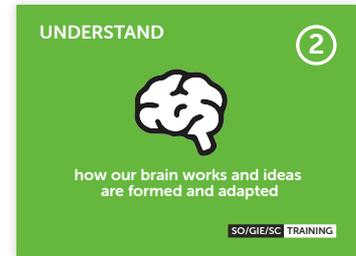
Introduction to mental schemas

 90 to 120 min.

Slides:

Note:

1. Read out the quote from Nelson Mandela’s autobiography :
“No one is born hating another person because of the colour of his (her/their) skin or background or religion. People learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite.”



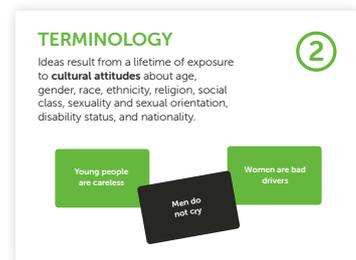
EXPLANATION



30 min.

Proceed to explain the following:

2. To understand how our ideas are formed, we need to first understand how we, as human beings, acquire and process new information.
3. Psychologists say stereotypical ideas result from a lifetime of exposure to cultural attitudes about age, gender, race, ethnicity, religion, social class, sexuality and sexual orientation, disability status, and nationality.²³ They shape our likes and dislikes, and our judgments about people’s character, abilities, and potential. For example, that women are bad drivers, that young people are careless, that men do not cry, etc.
4. Ask people if they can think of other examples.
5. For this toolkit, we use, amongst others, the theory on mental schemas, as developed by Jean Piaget²⁴, to help us break down and understand our learning process. Piaget analyses how children acquire new knowledge, and based on that he elaborates how humans interpret new experiences and relate them to pre-existing ideas.

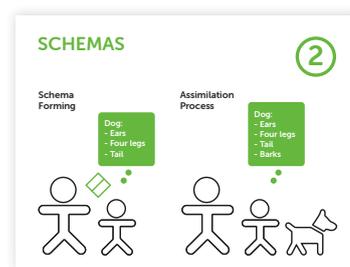


²³Psychologists Mahzarin R. Banaji and Anthony G. Greenwald wrote an accessible book about unconscious biases (Banaji, Mahzarin R. and Anthony G. Greenwald, “Blindspot, hidden biases of good people”, 2013, New York). They use the term “Blindspot” as a metaphor for the portion of the mind that houses hidden biases.

²⁴ <http://swppr.org/textbook/Ch%204%20Piaget.pdf>.

You can either explain the following quote from Piaget or show the video clip²⁵, or do both.

Imagine yourself as a child. You learn about the world around you by looking, hearing, feeling, and tasting. Your interpretations are either confirmed or denied by others, particularly by the adults around you. One day you might see a dog, and somebody might tell you: “That is a dog”. You, as a child, then construct an idea about dogs, such as that it has four legs and a tail. This is your knowledge about what a dog is. You store that in a ‘mental map’ or a ‘schema’. Then you pet the dog and discover that it is furry. This is something new. You then add that feeling to your ‘schema’ about dogs, etc.



You then see a cat. It is also furry, has four legs and a tail. So, you might think that it is a dog. Then it climbs in a tree. You do not know yet if dogs can climb. At this point, you seek reinforcement from another person, maybe one of your parents. The parent then tells you that this is not a dog, but a cat. By adding newly discovered information to the existing 'schema' of what a dog is and what a cat is, you are actively constructing meaning.

SHORT LECTURE



6. Our brains constantly get new information about our surroundings. The amount of data that our brains have to process is enormous. Therefore, our brains – through evolution and socialisation – have developed tricks or shortcuts to help us analyse this information in the quickest and most efficient way possible.

7. Our brains do this by forming mental representations based on earlier experiences (both at conscious and unconscious levels). This helps us to not only understand, communicate about, and interpret the world around us very fast, but also to do quick assessments, respond rapidly and make judgements in an ever-changing reality. These mental representations are called mental schemas.



8. These mental schemas help in 'automating' information processing, so that information is processed with little attention. When a person encounters new information it is quickly assimilated and stored in the relevant or associated 'folder' in the brain.²⁶

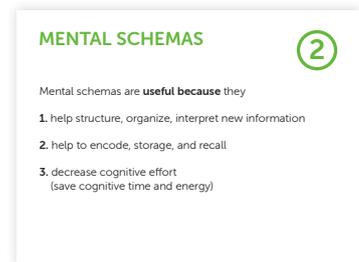


²⁵ There are other video clips on YouTube that could serve the same purpose:- a) https://www.youtube.com/watch?v=Bq_xYSOZrgU&t=3s, b) <https://www.youtube.com/watch?v=rbe5D3Yh43o> c) <https://www.youtube.com/watch?v=dVp9Z5k0dEE>

²⁶ <https://pdfs.semanticscholar.org/8a12/f503da0d1d8e422a3b7c990bbee4b8184301.pdf>

This is a very efficient way to structure, organise and interpret new information, with minimal efforts.

9. The mental schemas therefore are basic building blocks of knowledge; the schemas organise information into categories of related objects. The theory on schemas, as developed by Piaget, states that all knowledge is organised into units. We store information in our brains within these units of knowledge, or schemas.



MENTAL SCHEMAS ②

Mental schemas are **useful because** they

1. help structure, organize, interpret new information
2. help to encode, storage, and recall
3. decrease cognitive effort (save cognitive time and energy)

10. Although the use of schemas is a smart way for our brain to organise information, when the mental schemas contain negative stereotypes or stigmatising categories to facilitate 'cognitive efficiency', it can also produce (often unconscious) biases in the process of creating that mental framework and value attribution.



UNCONSCIOUS BIASES ②

short film on biases

SO/GIE/SC TRAINING

11. This cognitive process operates unconsciously and automatically. Explain that it is therefore necessary to first become aware of the unconscious biases we hold. We can then 'deconstruct' these and replace them with value-free, or positive and inclusive judgements. In the current module, this training makes a start with this deconstruction, by creating awareness and understanding. In the next Modules, we continue to build on this.

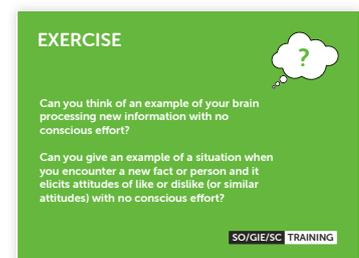
GROUP EXERCISE



10 min.

12. To reflect on how mental schemas impact our day-to-day mental processes, discuss personal examples of automaticity of the brain functions. In groups of three (or as convenient), the following two questions can facilitate this reflection:

- Can you think of an example of your brain processing new information with no conscious effort?
- Can you give an example of a situation when you have encountered a new fact or person and it elicits attitudes of like or dislike (or similar attitudes) with no conscious effort?



EXERCISE ?

Can you think of an example of your brain processing new information with no conscious effort?

Can you give an example of a situation when you encounter a new fact or person and it elicits attitudes of like or dislike (or similar attitudes) with no conscious effort?

SO/GIE/SC TRAINING

Debrief: After the group exercise, the facilitator should debrief by emphasising that while mental schemas facilitate "cognitive efficiency", they can also entrench negative stereotypes or stigmatising categories. Hence, we must critically analyse why we may hold negative views about any stigmatised group in society.



Share information

13. However, we, as human beings, do not exist only as individuals. We are relational beings. The French sociologist Bourdieu has researched this in depth.²⁷ He analyses how we all bring our personal history and ideas (formed by education, social class, upbringing, past choices, etc.) to the space in which we interact. He calls these deeply ingrained habits, skills, and dispositions **'habitus'**. Bourdieu often used sports metaphors, and when talking about the 'habitus', he referred to it as a "feel for the game". Like a skilled soccer player "just knows" how to kick the ball in the goal without consciously thinking about it, each of us has an embodied type of 'feel' for the social situations or 'games' we regularly find ourselves in. In the right situations, our 'habitus' allows us to successfully navigate social environments. However, skills that are very useful in one setting can be counterproductive in another.

- Ask participants if they can think of such an example. If needed, you can use the example in the text box to spark the conversation.

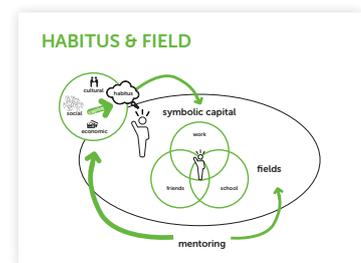
Bourdieu noted that 'habitus' is so ingrained that people often mistake the "feel for the game" as something natural instead of culturally developed. This often leads to justifying social inequality.

14. Also, and staying with the metaphor of sports, Bourdieu described the different spaces in which people interact as **'fields'**. While these fields can certainly overlap – for example, education and religion overlap in religious schools – Bourdieu sees each field as being relatively autonomous from the others. He sees that each field has its own set of positions and practices, where people struggle for their position. We all bring ourselves to this field, with our different backgrounds, histories, skills, ideas, individual characteristics, etc. People in the field play to win, while also constantly challenging the rules of the game. Think for example about artists that overturn the established position of those who came before them, only to be critiqued by the next generation of avant-garde artists who seek their own powerful position in the field.

FACILITATORS QUICK REFERENCE

You can use this example to spark the conversation

If you grew up in a rough, crime-ridden neighbourhood in your city, it is likely you will have the street smarts needed to successfully survive, steer clear of violent confrontations, "hustle" for jobs and money in a neighbourhood with extremely low employment, and avoid police surveillance or harassment. However, if you were one of the lucky few in your neighbourhood to make it to college, you would probably find that this same set of skills and dispositions were not useful—and maybe even detrimental—to your success in your new social scenario.



²⁷ Much of this information was extracted to the following website about Bourdieu: <http://routedgesoc.com/category/profile-tags/fields>

GROUP DISCUSSION



15. Ask the group why they think we are having a discussion on mental schemas and football fields in this workshop on sexual orientation and gender identity and expression and sex characteristics (SO/GIE/SC). Why is it important to discuss this?
16. After having heard some answers from the group, explain that these theories are useful in understanding the narrative about SO/GIE/SC issues. This is because the current understanding is based on the context of how we form information and store it in a "mental schema", how we continuously revise those mental schemas, how we bring these ideas to the field, and how we interact here with one another.
17. Explain that it is important for us to reflect on a personal level how we learned about elements of SO/GIE/SC, including the rights attached to these statuses. For many people this could be from gossip, negative comments and remarks, or items on television and in newspapers. How does this relate to the norms and values that determine the dominant narrative on SO/GIE/SC in our own societies?

CONVERSATION

2

Why do we talk about mental schemas and fields... in a training on SO/GIE/SC?

GROUP EXERCISE



30 min.

18. You may want to point out that these exercises come from a methodology called Looking In, Looking Out, which has been developed by the Namibian organisation Positive Vibes.²⁸ You might notice how this simple exercise quickly allows the group to share quite personal experiences, worldviews, and hopes for the future.
19. Divide the group in half. Ask one half to form a small circle in the middle of the room. They should face inwards first. The other group should form an outside circle around the inside circle and should be sure to stand behind someone. The inner group should turn around to see who is standing behind them. Each person will now have a 'communication partner'. They should greet them and move a comfortable distance apart so they can chat.
20. Tell the group that you will ask a series of questions, while all participants will take turns answering them. Tell them that you will give instructions when to move on to a new partner.

EXERCISE

2

Childhood messages

OVERVIEW EARLY MESSAGES QUESTIONS

Question 1

What messages were you given as a child about being a boy or girl?

Question 2

Growing up, what did you know about sexual orientation?

Question 3

If you were to raise a child, what messages would you want them to grow up hearing about gender and sexual orientation? What different messages would you give?



²⁸See <https://www.positivevibes.org>. Hivos has supported the work of Positive Vibes from the start and contributed to the development of various curricula.

*Check the circles and make sure everyone has a communication partner.
Conduct the activity using this process:*

- Partners greet each other in a way that feels comfortable – wave, handshake, high fives – and introduce themselves.
- Read the first Early Messages Question (see opposite).
Persons in the inside circle answer first. Use a watch or timer and give them 60 seconds to answer.
- The outside circle answers the same question for one minute.
- When the time is up, ask partners to say goodbye to each other.
- Ask the inside circle to move one person to their right. Observe to make sure the entire group shifts over. Then, new communication partners greet each other and introduce themselves.
- Ask the second Early Messages Question. This time the outside circle answers first for one minute. Have the inside circle answer the same question for one minute. Partners say goodbye.
- This time the outside circle moves one person to their right. Have new partners greet each other.
- The inside circle now answers first.

EXERCISE ②

What messages were you given as a child about being a boy or girl?

EXERCISE ②

Growing up, what did you know about sexual orientation?

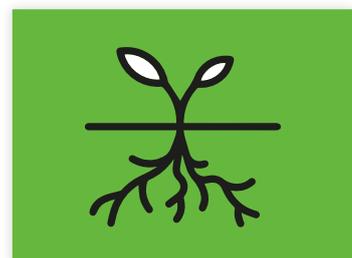
EXERCISE ②

If you were to raise a child, what messages would you want them to grow up hearing about gender and sexual orientation? What different messages would you give?

Continue in this fashion, alternating the procedure for the third question. When you finish the last question, ask participants to take their seats.

1. What struck you about the messages you received about gender and sexual orientation?
2. Were there any surprises or interesting findings that you learned about how you grew up?
3. How would you like things to be different for the next generation of children?

Mental schemas can be compared to the hidden roots of a tree - determine how the trunk and branches grow and develop. We need to become aware of our own hidden roots, that unconsciously inform the lenses through which we contextualise.





Contextualising Stigma and Discrimination in Mental schemas

21. Now explain that you would like to make the link between the discussion on mental schemas and the experiences of stigma and discrimination.
22. For background, you can refer to Irving Goffman, one of the thinkers in the field of stigma research. In his seminal work, "Stigma: Notes on the Management of Spoiled Identity", he describes stigma as "an attribute that is deeply discrediting", which results in the reduction of a person or group "from a whole and usual person to a tainted, discounted one." He notes that by regarding 'others' negatively, an individual or group confirms their own 'normalcy' and legitimises their devaluation of the 'other'.²⁹
23. This 'othering' is at the basis of stigmatisation and exclusion, and can result in stigma and homo-lesbo-, bi- and transphobia. It can also lead to self-stigma, which is the feeling that you are not okay the way you are. You internalise the stigma that society has put on you.
24. Explain that stigmatisation of sexual and gender minorities (just like other stigmatised groups), is reflected in them being 'othered' and regarded as outcasts (often affirmed by official religious, political and/or medical authorities). This becomes a barrier for inclusion in and acceptance by communities. **Once this stigma is normalised, it becomes easy to delegitimise any human rights claims.**
25. The stigma, rejection, and harassment that many (young) people face on the basis of their SO/GIE/SC, is likely to negatively impact their psychosocial development, self-image, and behaviour.

STIGMA

- ➊ Stigma refers to attitudes and beliefs that lead people to reject, avoid, or fear those they perceive as being different.
- ➋ Stigmatization of sexual, gender and sex minorities because of their SO/GIE/SC is reflected in them being regarded as outcasts, by "othering" them. By doing so, this becomes a barrier for inclusion in and acceptance by communities.
- ➌ Once this stigma is normalized, then it becomes easy to delegitimize any human rights claims

This particularly affects people during adolescence. All young people undergo complex physical, psychosocial, sexual, and cognitive changes. Some youth, who identify as belonging to a sexual, gender or sex minority have the added burden of dealing with all these changes, while at the same time navigating one or more stigmatised identities.

SO/GIE/SC-related stigma may have social, behavioural, and health-related consequences that can increase risk behaviours, particularly in young people.



²⁹ The pdf copy of this article is included in the reading materials document

26. Research by Link and Phelan³⁰, along with many other authors, confirm that people form stigmatising attitudes early on in life. This means that in cultures that stigmatise sexual, gender and sex diversity, children grow up categorising certain persons as 'outcast', and this reflects and reconfirms this stigma. By contrast, if these same children would grow up in a society that accepts and recognises human variances of sexual orientation, gender identity and expression, and sex characteristics, children develop neutral or positive mental schemas about people belonging to those groups.
27. Thus in this training, instead of thinking of people who do or do not stigmatise such diversity, or in terms of good or bad categories, we should use this learning context **as a space to recognise and critically investigate our own ideas related to SO/GIE/SC**. This toolkit provides learning models that facilitate this, with an aim to critically revise and change the dominant but stigmatising mental schemas that are rooted in a heteronormative framework (see module 1), and influence how we view persons that identify as LGBTI, or another nomenclature in which they self-define, and their experiences.



³⁰ https://campus.fsu.edu/bbcswebdav/xid-1288713_4.

2.2

 60 to 90 min.

Attitudes and stereotypes

SHORT LECTURE



30 min.

28. Explain that **attitudes** and **stereotypes** are two more words likely to arise when talking about stigmatisation of sexual, gender and sex minorities.
29. To encourage participation, you, as a facilitator, may ask whether anyone knows the meanings of these two words.
30. After a few people have answered, proceed to explain that stereotypes refer to **simplified descriptions of a set of characteristics believed to be typical of members of a certain group**. These could be either positive or negative. Stereotypes reinforce the perception of the other person as different, not as 'us', but as "**the other**" – **the outsiders**. Below is a more detailed explanation of these terminologies that you can use to increase understanding and awareness.
31. **Attitude:** An attitude is "a relatively enduring organisation of beliefs, feelings, and behavioural tendencies towards socially significant objects, groups, events or symbols" (Hogg, and Vaughan 2005, p. 150). People hold certain attitudes for various reasons.³¹ For example, if a person holds and/or expresses socially acceptable attitudes, other people will **reward them with approval and social acceptance**. It serves to enable people to attain specific desired goals, or avoid undesirable circumstances.

ATTITUDE

a relatively enduring organisation of beliefs, feelings, and behavioural tendencies towards socially significant objects, groups, events or symbols

- ➔ to reward oneself with approval and social acceptance
- ➔ to make the world more predictable and 'knowable'
- ➔ to feel good about oneself
- ➔ to protect oneself from psychologically damaging events or information

- ➔ **Ask participants:** Can you think of examples of attitudes one can hold to get social approval or acceptance?

*It also serves to **make the world more predictable and 'knowable'**. Knowing a person's attitude helps us predict their behaviour. In addition, by expressing values that are integral to that person's self-concept (i.e. their ideas about who they are), a person **feels good about themselves**, because they have asserted one's identity. The attitude is, consequently, "part of who they are" and the expression of that attitude communicates important things about that person to others.*

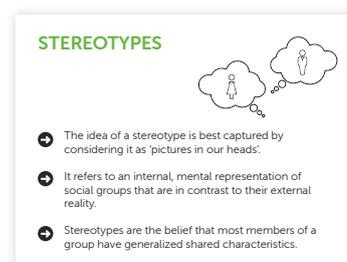


³¹ Based on Daniel Katz (1960): http://psych.colorado.edu/~chlo0473/teaching/2015_F/articles/Katz_1960.pdf.

- **Ask participants:** Can you think of an example? For instance, a political opinion, a television show you watch, or wearing clothes that express your values.

Finally, attitudes can serve people to protect themselves from psychologically damaging events or information, by allowing them to be recast the consequences of their actions and attitudes in less damaging or threatening ways. This may involve a degree of bias or distortion of the way the event or information is interpreted in order to preserve a particular (usually favourable) view of themselves or the world. A homophobic person may interpret an event of extreme violence against someone of a sexual minority as a response to provocation by that person's group as a whole. We see this reflected in the events of 2011 in Uganda. After the brutal murder of one of Uganda's foremost SOGI activists (David Kato), the editor of a newspaper that routinely publishes names and pictures of people suspected of being gay, said: "There is no need for anxiety or for hype.... We should not overblow the death of one." Thus, to avoid having to acknowledge the fact that the newspaper had a role in this terrible event, the editor downplayed it.

32. Stereotypes³³: The idea of a stereotype is best captured by considering it as 'pictures in our heads.' It refers to an internal, mental representation of social groups that are in contrast to their external reality. Stereotypes are based on the belief that most members of a group have generalised shared characteristics.³⁴



33. You can link this section to what was discussed above by summarising: As indicated above, humans have limited capacities to perform cognitive tasks. Because of these human limitations, they have difficulty processing complex new information. Therefore, we (unconsciously) use mental schemas that help us to automatically categorise the world around us. Such activation processes do not require cognitive capacity or an intention to evaluate an object (Cunningham, Raye, and Johnson, 2004).³⁵ Unfortunately, because stereotypes simplify and justify social reality, this can result in negative and discriminatory stereotypes that have potentially powerful effects on how people perceive and (mis)treat one another. This is particularly true when different discriminatory stereotypes intersect.



³² <http://www.nytimes.com/2011/01/28/world/africa/28uganda.html>

³³ The term stereotype was first introduced by Lippmann in his book *Public Opinion* (1922). He was the person that referred to the famous 'pictures in our heads'. See ... for further reading

³⁴ https://sites.fas.harvard.edu/~mrbworks/articles/2002_NSMELSER.pdf

³⁵ <http://www.blackwellpublishing.com/intropsych/pdf/chapter17.pdf>.

2.3

 30 min. total

Explicit and implicit bias

SHORT LECTURE



30 min.

34. Explain that we have already looked at attitudes and stereotypes that represent explicit bias. In order to bring out the concept of implicit bias, it is important we revisit some of the content we may have already talked about.
35. Firstly, let us look at the term bias. In everyday use, the term bias refers to a lack of impartiality or an undue preference or “a tendency to believe that some people, ideas, etc., are better than others that usually results in treating some people unfairly” (Merriam Webster).
36. Bias **refers to attitudes or stereotypes that affect our understanding, actions (or lack thereof), and decisions.** These biases, which encompass both favourable and unfavourable assessments, are activated involuntarily and without an individual’s awareness or intentional control.
37. Connect this section with what we discussed in the mental schemas by observing: In the previous sections, we discussed attitudes and stereotypes, which can be considered forms of explicit biases. In this section, we would like to focus on implicit biases. These reside deeply in the subconscious, are based on negative ideas stored in the folders in our head (the mental schemas), and may not even be accessible through introspection. We may not be aware of our own implicit biases and they may not necessarily align with our openly declared beliefs, or even reflect stances we would explicitly endorse. **To work towards change, we first need to become aware of these.**

BIASES

- “A tendency to believe that some people, ideas, etc., are better than others that usually results in treating some people unfairly”
- Unconscious biases encompass both favorable and unfavorable assessments, and are activated involuntarily and without an individual’s awareness or intentional control.

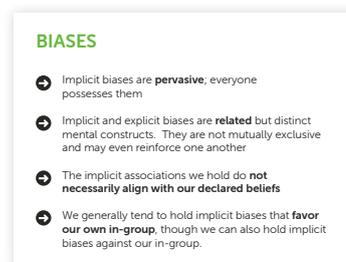
To work towards change, we first need to become aware of our biases



36 You can read more about implicit bias on the Implicit Project website – <https://implicit.harvard.edu/implicit/>

38. Implicit biases influence our perception of the world and, possibly, our actions. About implicit bias:³⁶

- Implicit biases are pervasive; but everyone possesses them.
 - Implicit and explicit biases are related but distinct mental constructs. They are not mutually exclusive and may even reinforce one another.
 - The implicit associations we hold do not necessarily align with our declared beliefs, or even reflect stances we would explicitly endorse.
 - We generally tend to hold implicit biases that favour our own in-group, that is "people like us", thus "othering" the ones that do not belong to our in-group (although research has shown that we can still hold implicit biases against people of our in-group). Think about the habitus of Bourdieu, described earlier.
- ➔ Invite participants to reflect on and brainstorm together about how our personal beliefs may manifest themselves. Possible examples might include:
- a) Negative body language
 - b) Saying things about sexual, gender and sex diversity that (young) persons may interpret as judgmental or a form of rejection, whether or not one intends it to be
 - c) Relating differently to (young) persons who you perceive to belong to a sexual or gender minority than to those one perceives to be 'straight' or 'cisgender'.



2.4

 60 to 90 min.

Real consequences on people's lives^{37,38}

GROUP EXERCISE



30 to 45 min.

*Impact of Silence*³⁹

39. Ask participants to pair up with someone they do not know very well (if there is an odd number of participants, a trainer should participate).
40. Provide each pair with pieces of paper and pencils.
41. Find a space in the room where you can talk to each other.

Ask each person to write their answers to the following questions on a sheet of paper, without the other person being able to read this information:

- Name the three most important people or relationships in your life
- Name three places that have special meaning to you
- List three topics of conversation that you and your friends usually discuss
- List three of your favourite leisure activities

Ensure that the answers on the paper are not visible to the other person. One participant in each pair should now begin by introducing themselves to their partner without mentioning anything written on the cards. **Emphasise this** by saying things like: "You can talk about whatever you want, but everything on your card is **taboo**. You are absolutely forbidden to speak about what you have written down on your card."

The first person should introduce himself or herself to his or her partner for three minutes. After these three minutes, the trainer should instruct the pairs to stop and switch. The second person of the pair should introduce himself or herself, again not mentioning anything written on the cards. This person will also have three minutes.

IMPACT OF SILENCE

Pair up with someone you do not know very well. Ask each person to write responses to the following on a sheet of paper.



- ➔ Name the three most important people or relationships in your life
- ➔ Name three places that have special meaning to you
- ➔ List three topics of conversation that you and your friends usually discuss
- ➔ List three of your favourite leisure activities

IMPACT OF SILENCE

Now talk to your conversation partner for 3 min. each
First one person talks, then the other.



but...

... the subjects you just wrote down are TABOO. You are absolutely forbidden to speak about these



³⁷ In this section facilitators are encouraged to consider group exercises that resonate with the context of their training participants

³⁸ If the training participants are already exposed to gender and sexual diversity, the facilitator might consider watching the film 'out and about' - <https://corklgbthistory.com/out-and-about-film/>

³⁹ Developed by Robin McHaelen, True Colors, Inc Add link to website

Debrief: Ask the following (or similar) questions to stimulate discussion about the Impact of Silence activity:

- Tell us about the experience: What was it like not being able to talk about what was on your card?
- What made it difficult (to those who found it difficult), and what made it easy (for those who found it easy)?
- Did anyone forget and say something on their list or talk around something on their list?
- Did anyone find that they would start talking, and then run into something they could not talk about and have to suddenly stop or switch topics?
- What did you talk about?

Usually people will notice that they talked about superficial things, about their pasts or that they found a particular topic and stayed on it for the whole time.

Ask participants what it would be like to have to do this exercise for two hours, two days or a lifetime, instead of only three minutes.

At this point, most participants begin to realise that it would be very hard not to talk about the people, places, and experiences that are important to most of them. Participants begin to see how limiting it would be, that they would not be able to relate authentically with other people, and how silenced they would feel.

Use the following notes and questions to facilitate a discussion:

- What was the point of the exercise? How does it relate to homophobia, transphobia, and heteronormativity in our society?
- Notice that people who did not come out cannot talk about their relationships, where they go and with whom, what they do, or other important things that happen in their lives.
- Imagine what it might be like to have to keep so many secrets. Now imagine that you are a teenager and have to keep all these secrets...
- Ask participants to generate a list of the potential impacts that this level of social isolation could have (e.g., depression, anxiety, frustration, anger, substance abuse, etc.).

- It is important to note that while fear of bias and stigma are often reasons that (young) people do not come out, coming out is a complex process and there are many other reasons why (young) people may not do so. For example, a young person may still be questioning their own identity, or a person may still be struggling with internal aspects of their own culture or religion that conflicts with their SO/GIE. Alternatively, they may just not be ready to share such personal information at this time.

GROUP EXERCISE



Exercise on intersectionality

- 42.** Explain that the following section will be carried out in break-away groups of between three to five participants. Provide each group with a flipover or a large piece of paper and writing materials.

Explain that for this exercise we will refer to some of the terminology provided in the first module. Each of the group works on one group of questions (either a, b or c).

Each group works for about **15 minutes** to answer the questions.



a. Sex or gender discrimination is treating individuals less favourably than another person in a similar situation, because of their sex or gender. Discrimination is generally illegal, regardless of whether it is based on sex, gender, or both.

- Can you think of some examples of gender discrimination in your country (e.g. in employment, education, health, asset ownership, leadership or representation)?
- Can you think of how gender identity and expression can be the grounds for discrimination in your country or region?
- Can you identify laws and policies that protect people from gender-based discrimination?

b. Racial discrimination is when a person is treated less favourably than another person in a similar situation because of their race, colour, descent, national or ethnic origin, or immigrant status.

- Can you think of some examples of racial or ethnic discrimination in your country (e.g. in employment, education, health, asset ownership, leadership or representation)?
- Can you name some examples of how implicit bias can lead to entrenching these forms of discrimination?

- Can you identify laws and policies that protect people from racial or ethnic discrimination?

c. Sexual orientation and gender identity and expression: this refers to discrimination on the basis of their actual or perceived sexual orientation, gender identity and the way people express it, and sex characteristics, and is experienced by lesbian, gay, bisexual, transgender and intersex (LGBTI) people.

- Can you think of some examples of discrimination encountered by persons that identify as LGBTI in your country (e.g. in employment, education, health, asset ownership, leadership or representation – try to name the less obvious ones, like high levels of violence, social stigmatisation etc.)?
- Can you name some examples of how implicit bias can lead to entrenching these forms of discrimination?
- Can you identify laws and policies (if any) that protect sexual, gender and sex minorities from discrimination in your country?

Debrief: Ask one person from each group to present their findings to the wider group and to share some insights.

YOU MAY WANT TO CHOOSE BETWEEN EXERCISE NO. 42 OR EXERCISE NO. 43

GROUP EXERCISE



30 min.

Situation Exercise

43. Divide the participants into groups with a maximum of six persons (or less– the facilitator can choose a different number of situations) and assign a situation to each of them. The facilitator will also assign a character to each person in the group, considering elements of age, race, ethnicity, religion and economic situation. For example: transgender female; cisgender and heterosexual woman from an ethnic minority; transgender man of colour; middle-aged lesbian living in poverty; bisexual; white cisgender and heterosexual man; young asexual woman; intersex person, etc. Then ask them to write down their expected experiences based on their character in the situation assigned to the group.

- **Situation 1:** Need medical help for a possible sexually transmitted infection (STI)
- **Situation 2:** Interview for a job as a sales person
- **Situation 3:** Getting a new identity card or passport



- **Situation 4:** Renting an apartment
- **Situation 5:** Being at a movie theatre with their partner
- **Situation 6:** Being at school with peers

Debrief: After the exercise, the facilitator should ask participants to read out their statements, and then conclude the session with a discussion and reactions from participants.

YOU MAY WANT TO CHOOSE BETWEEN EXERCISE NO. 43 OR EXERCISE NO. 44

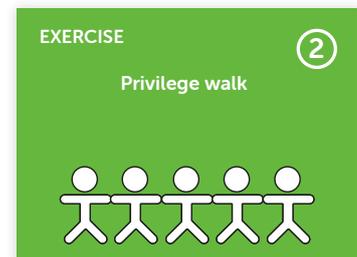
GROUP EXERCISE



30 min.

*Privilege walk*⁴⁰

44. As an alternative to the situation exercise, the facilitator may want to take the participants through this privilege exercise. **Care should be given because this is a very “high risk” activity that requires trust building and safety for participants. Introducing this activity too early in the training or before building trust, risks creating resentment and hurt that can inhibit further sharing and openness.**



The purpose of the Privilege Walk Activity is to learn to recognise how power and privilege can affect our lives even when we are not aware it is happening. The purpose is not to blame anyone for having more power or privilege, or for receiving more help in achieving goals, but to have an opportunity to identify both obstacles and benefits experienced in our lives. It creates awareness about the intersections of exclusion and discrimination between gender, SOGIESC, socio-economic situation, ethnic background, and so forth. While it is most powerful to do this exercise when people participate as themselves, you can also decide to assign characters in the same way as suggested in the previous exercise.



⁴⁰ https://www.albany.edu/ssw/efc/pdf/Module%205_1_Privilege%20Walk%20Activity.pdf

Directions for the activity:

- 1) Have participants form a straight line across the room about an arm's length apart, leaving space in front and behind.
- 2) State: Listen to the following statements, and follow the instructions given. For example, when I read, "If you are a male, take one step forward," only males will move and everyone else will stand still. Each step should be an average length step. No one is going to check up on you, so if you feel you qualify to take a step, then do so. If not, then you may stay where you are. You are the judge of what you should do.
- 3) Read the statements one at a time allowing time for participants to take a step forwards or backwards.
- 4) When all the statements have been read out, process the activity using the following questions:
 - What is your 'gut reaction' to where you find yourself at the end of this list of privileges?
 - Are you surprised at where you are? How does it feel to be in the front? In the middle? In the back? Did you come to any new realisations? If so, which one had the most impact?
 - What did you learn about the consequences of the different intersections of exclusion?

Privilege walk statements⁴¹

- If you are a male, take one step forward.
- If there have been times in your life when you skipped a meal because there was no food in the house, take one step backwards.
- If you have visible or invisible disabilities, take one step backwards.
- If you attended school with people you felt were like yourself, take one step forward.
- If your family had health insurance, take one step forward.
- If your religious holidays coincide with the official holidays in your country, take one step forward.
- If you were ever denied access to a sexual or reproductive health service, take one step backwards.
- If you feel good about how your gender identity and sexual orientation and expression is portrayed by the media, take one step forward.
- If you have completed elementary school, take one step forward.
- If you attended private school, take one step forward.



⁴¹ One should feel free to customise the statements to focus on LGBT, and add on with race, class, sex, etc...
See an example: <https://www.youtube.com/watch?v=hD5f8GuNuGQ>

- If you have been the victim of physical violence based on your gender, ethnicity, age or sexual orientation, take one step backwards.
- If you have a formal job that aligns with your educational levels, take one step forward.
- If you have ever felt passed over for an employment position based on your gender (including your gender identity or the way you express it), ethnicity, age or sexual orientation, take one step backwards.
- If you are able to show affection towards the one you love in public, take one step forward.
- If the official language of your country is your first language, take one step forward.
- If you ever felt discriminated against when accessing a sexual or reproductive health service, take one step backwards.
- If you came from a supportive family environment, take one step forward.
- If you are under 18, take one step backwards.
- If you have completed high school, take one step forward.
- If you were able to complete college / university, take one step forward.
- If you received comprehensive sexuality education, take one step forward.
- If you received comprehensive sexuality education that included information on your own sexual orientation, take one step forward.
- If you were ever bullied in school because of your sexual orientation or gender identity or expression, take one step backward.
- If you have ever felt unsafe in a public place because of your gender, gender expression, or sexual orientation, take one step backwards.

Debrief: 15 min. At the end of the exercise, make people stand still and think about their position in the room for about 30 seconds. Then, ask them all to come together and stand in a circle.

Discuss how participants felt during the exercise (at the start, during the exercise, at the end). Make sure that you ask people that advanced as well as persons that stayed behind. How did they feel? What do they think this reflected? How can we change this? What would be needed for everybody to make it to the front?

Emphasise during the conversation that this exercise can make people feel uncomfortable



table. Remind them that this is a safe space in which they can safely share how they feel with the group, and that it is a joint responsibility to ensure that safety. Emphasise to the group that it is important to listen well to each other, to respect each other, and to take care of each other and of one-self.

End this exercise in the big circle, either

- by all holding each other's shoulders in a group-hug or
- by all turning 45 degrees and giving the person in front of you a neck / shoulder massage for a minute or so, then turning 90 degrees and give the other person in front of you a neck / shoulder massage.

End by repeating once more that it is important to take time to take care of each other, but also of yourself.

*“If you want to go fast, go alone.
If you want to go far, go together.”*

2.5

 25 min.

Countermeasures

EXPLANATION

39. Explain that, as a consequence of societal, economic, political and legal discrimination and exclusion, LGBTI persons have a disproportionate high chance to:

- drop out of school early
- be poor
- not find or lose a job
- be kicked out of their house
- be rejected by their family
- do harm to one-self
- suffer depression



DISCRIMINATION AND EXCLUSION

As a consequence of societal, economic, political and legal discrimination and exclusion, sexual and gender minorities have a disproportionate high chance to:

- 1 drop out of school early
- 2 be poor
- 3 have and hold a job
- 4 be kicked out of their house
- 5 be rejected by their family
- 6 suffer depression, etc.

This is unacceptable and needs to change

! This is unacceptable and needs to change !

46. Explain that we are now coming to the end of this module. Having looked at how the active and passive forms of bias, stigma, and stereotypes are advanced, it is now time to reflect on what we can do about it.

47. Point out that the next modules are focussed on countermeasures, and we shall look at three strategies. These include: owning up to our biases, thinking differently, and acting differently.



BIASES

- Owning up to our biases
- Think differently
- Act differently

2

48. **Owning up to our biases:** Explain that we need to recognise that, as human beings, our brains make mistakes without us even knowing. We are all biased, but becoming aware of our own biases will help us mitigate them.⁴² The limiting patterns of unconscious behaviour are not restricted to one person or group. **All of us have them, and leaders especially should pay attention to the impact of their deeply held assumptions and biases.** The first module of this training is meant to provide an opportunity to demonstrate that we all have biases - some of them conscious and some of them not - and that these biases have real life consequences. The purpose of this module was to understand our biases.

 ⁴² <https://implicit.harvard.edu/implicit/faqs.html#faq13>

49. Think differently: People who form the 'dominant' group are not always conscious of human diversity, especially how the 'dominant' narrative impacts on the 'other'. The challenge is that 'getting it', on a conscious level, may have little or no impact on unconscious beliefs and, more importantly, behaviour. Thus, it is necessary to create structures that conscientiously enhance social inclusivity – inclusivity ought to become the dominant thought-frame. What would society look like if we would all think differently? The next **four** modules of the Toolkit aim to provide the opportunity for participants to think differently.

50. Act differently: Explain that real inclusivity can only be achieved if there are tangible actions that address the impact of social exclusion. Therefore, there is a need to put laws and policies in place that enhance inclusivity. These laws and policies should be effectively implemented and have clear monitoring and evaluation frameworks so that social inclusivity becomes the societal norm. The last three modules of the training highlight inclusive programming and advocacy strategies that participants can support if the individuals making up sexual, gender and sex minorities in our societies are to be fully included.



51. Explain that acting differently, especially in the context of the aggression sexual and gender diversity can be met, can initially be very scary. As Derek Sivers explains in this short clip, stepping out there might mean that you look ridiculous. [play the clip]. In many countries, it can even bring about significant risks to 'step out there', which you need to be aware of and try to minimise. If you however chose to step out there, and stand alone, expressing an opinion that may be considered eccentric or subversive, be aware that you are a role model: others will follow, and by doing so, this so-called eccentric or subversive opinion can become the new norm.



 43 <https://sivers.org/ff>

MODULE 2

Sources overview



SOURCES

MODULE 2: 2.1

- ²³ Psychologists Mahzarin R. Banaji and Anthony G. Greenwald wrote an accessible book about unconscious biases (Banaji, Mahzarin R. and Anthony G. Greenwald, "Blindspot, hidden biases of good people", 2013, New York). They use the term "Blindspot" as a metaphor for the portion of the mind that houses hidden biases.
- ²⁴ <http://swppr.org/textbook/Ch%204%20Piaget.pdf>.
- ²⁵ There are other video clips on YouTube that could serve the same purpose:- a) https://www.youtube.com/watch?v=Bq_xYSOZrgU&t=3s, b) <https://www.youtube.com/watch?v=rbe5D3Yh43o> c) <https://www.youtube.com/watch?v=dVp9Z5k0dEE>
- ²⁶ <https://pdfs.semanticscholar.org/8a12/f503da0d1d8e422a3b7c990bbee4b8184301.pdf>
- ²⁷ Much of this information was extracted to the following website about Bourdieu: <http://routledgesoc.com/category/profile-tags/fields>
- ²⁸ See <https://www.positivevibes.org>. Hivos has supported the work of Positive Vibes from the start and contributed to the development of various curricula.
- ²⁹ The pdf copy of this article is included in the reading materials document 30 https://campus.fsu.edu/bbcs-webdav/xid-1288713_4.

SOURCES

MODULE 2: 2.2

- ³¹ Based on Daniel Katz (1960): http://psych.colorado.edu/~chlo0473/teaching/2015_F/articles/Katz_1960.pdf.
- ³² <http://www.nytimes.com/2011/01/28/world/africa/28uganda.html>
- ³³ The term stereotype was first introduced by Lippmann in his book Public Opinion (1922). He was the person that referred to the famous 'pictures in our heads'. See ... for further reading
- ³⁴ https://sites.fas.harvard.edu/~mrbworks/articles/2002_NSMELSER.pdf
- ³⁵ <http://www.blackwellpublishing.com/intropsych/pdf/chapter17.pdf>.

SOURCES

MODULE 2: 2.3

- ³⁶ You can read more about implicit bias on the Implicit Project website – <https://implicit.harvard.edu/implicit/>



SOURCES**MODULE 2: 2.4**

- ³⁷ In this section facilitators are encouraged to consider group exercises that resonate with the context of their training participants
- ³⁸ If the training participants are already exposed to gender and sexual diversity, the facilitator might consider watching the film 'out and about' - <https://corklgbthistory.com/out-and-about-film/>
- ³⁹ Developed by Robin McHaelen, True Colors, Inc Add link to website
- ⁴⁰ https://www.albany.edu/ssw/efc/pdf/Module%205_1_Privilege%20Walk%20Activity.pdf
- ⁴¹ One should feel free to customise the statements to focus on LGBT, and add on with race, class, sex, etc... See an example: <https://www.youtube.com/watch?v=hD5f8GuNuGQ>

SOURCES**MODULE 2: 2.5**

- ⁴² <https://implicit.harvard.edu/implicit/faqs.html#faq13>
- ⁴³ <https://sivers.org/ff>