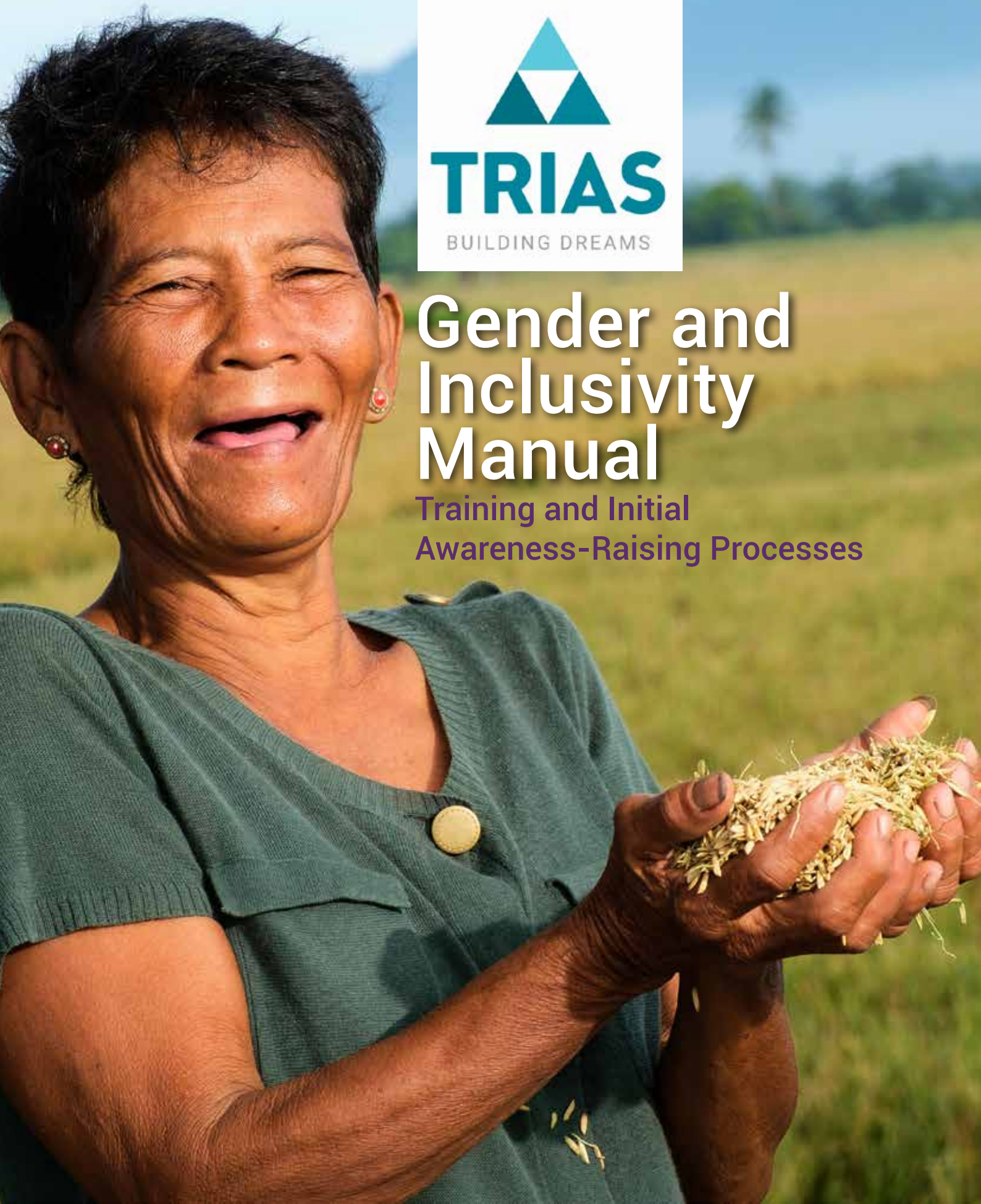




# Gender and Inclusivity Manual

Training and Initial Awareness-Raising Processes





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## FOREWORD

Gender equality is a fundamental human right essential to global economic growth, poverty reduction, and sustainable development. In recent years, the world has witnessed progress, as more girls go to school, more women sit in leadership positions, and more laws are passed to advance gender equality.

However, the COVID-19 pandemic produced new challenges for us to overcome. According to the World Economic Forum Global Gender Gap 2021 report, the pandemic added 36 years to the time it will take to close the gender gap. This means it will now take around 135.6 years for men and women to reach parity. The UN Secretary-General Antonio Guterres said that gender equality is the “unfinished business of our time” as it remains to be the greatest human rights challenge in the world.



As a development professional working primarily in the Philippines, I actively participated in the design and delivery of anti-poverty programmes that examined the unique experiences of women and girls at disempowerment. These included studying the barriers to women's economic mobility, identifying income opportunities for women-farmers within agricultural value chains to help them earn higher economic returns, and looking for practical solutions to respond to the drudgery women face day after day doing care work functions that fall largely on their hands.

In these experiences, it is evident that gender inequality is further compounded by intersecting factors such as class, sexuality, ethnicity, race, age, religion, and more, in which the needs and interests of vulnerable people are marginalized. This results in violence against women and children, the perpetuation of unpaid work by women and teenage girls, lack of representation in decision-making, poor knowledge on, and access to, reproductive healthcare products and services, discrimination and hostility in the workplace, income and wage gaps, and more. These real and experienced inequalities preclude marginalized groups from taking action and making their voices heard.

As Trias launches its Programme 2022 – 2026, gender and inclusion remain important and central to the agenda in the organization's work with member-based organizations (MBOs). Our Strategy Note 2022-2031 states that “a community can only develop its full potential if all people, regardless of their gender, age, ethnicity, nationality, sexuality, ability, and socio-economic status, have equal rights.”

Trias recognizes the power of MBOs to influence social change, believing this is possible when MBOs gain deeper understanding of the values of inclusion, diversity, equity, accessibility, and social justice (IDEAS). As in before, Trias will continue to embed inclusivity into the consciousness of leaders and members of MBOs via intersectional and contextual analysis, engage in creative human and women's rights education, influence the institutionalization of gender equality in MBO processes, policies, and practices, formulate gender-responsive budgets, co-create safe spaces for leadership development, and forge alliances across gender identities.

This manual on gender and inclusion was created as a companion guide to Trias staff worldwide and other advocates of IDEAS. Its content resulted from the collaborative effort of Trias Central America (that introduced the tool called the roadmap for gender mainstreaming in member-based organisations) and the Trias Southeast Asia team and its MBO-partners from 2017-2021, namely, LPMPC, PATAMABA, CANOFECO, BFDC, SDCC, TAMUCO, TKFPI, PDCI, and GSAC. Support was provided by the Belgian Government.

As we all strive for a culture of inclusion, it is my hope that this manual on gender and inclusion becomes catalytic at both individual and organizational levels. May this manual support efforts that further integrate the core values of inclusivity to benefit and uplift the lives of women, youth, LGBTQIA+, informal workers, family farmers, small-scale entrepreneurs, and many others. This is Trias SEA's modest contribution at standardizing exercises meant to raise greater awareness on issues related to inclusion. May there be more people – from Trias and its MBO-partners alike – who will use this manual, enrich the content and exercises further so that there can be continuous sharing of experiences and good practices.

Felipe S. Ramiro JR.  
Regional Director, Trias Southeast Asia



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# CHAPTER 1





# 1 Introduction



This manual provides tips and tricks on how to facilitate the transformational process of inclusion in the context of an organization or a community.

Inclusiveness involves welcoming all forms of oppressed groups, but also understanding and deconstructing systems of inequality. Though the focus is on gender equality, this module also includes other human identity dimensions. By raising awareness on gender equality and inclusiveness, we do not mean to disadvantage men, but rather to include all people in a given community so that they can grow stronger together.

The manual is based on a foundation, two pillars and an apex. The manual provides a balanced mixture of theory and practice so that the activities are interactive, yet educational.

The activities in the manual were carried out and tested by Trias and its partners in the Philippines. It is the result of a collaboration with different parties and encompasses different perspectives. Different chapters of this manual should not be treated as a blueprint, but rather as ingredients for a process for sustainable change.

## Purpose of the manual?

The main purpose of this manual is to assist trainers and facilitators in

conducting awareness raising activities intended for leaders, staff and members of member-based organizations. The end goal of these training activities is to create awareness of existing inequalities in order to address them. This includes deconstructing prejudices and stereotypes about women and other excluded groups. The activities invite people to examine and transform themselves, their families, their organizations and their communities.

## Who is it for?

This is a trainers manual intended for everyone who wants to facilitate and assist groups of people to transform themselves into communities that embrace inclusion, equity, diversity, accessibility and social justice.

The manual consists of different modules and topics and activities. The activities should be attended by all staff members of an organization or community. This includes people in leadership positions, since change can only happen when everyone reflects on these issues together. The PowerPoints in the annex are an extra support, but should always be adapted to the context of your group of trainees.

It is recommended for all members of an organization or community to be involved in this training.





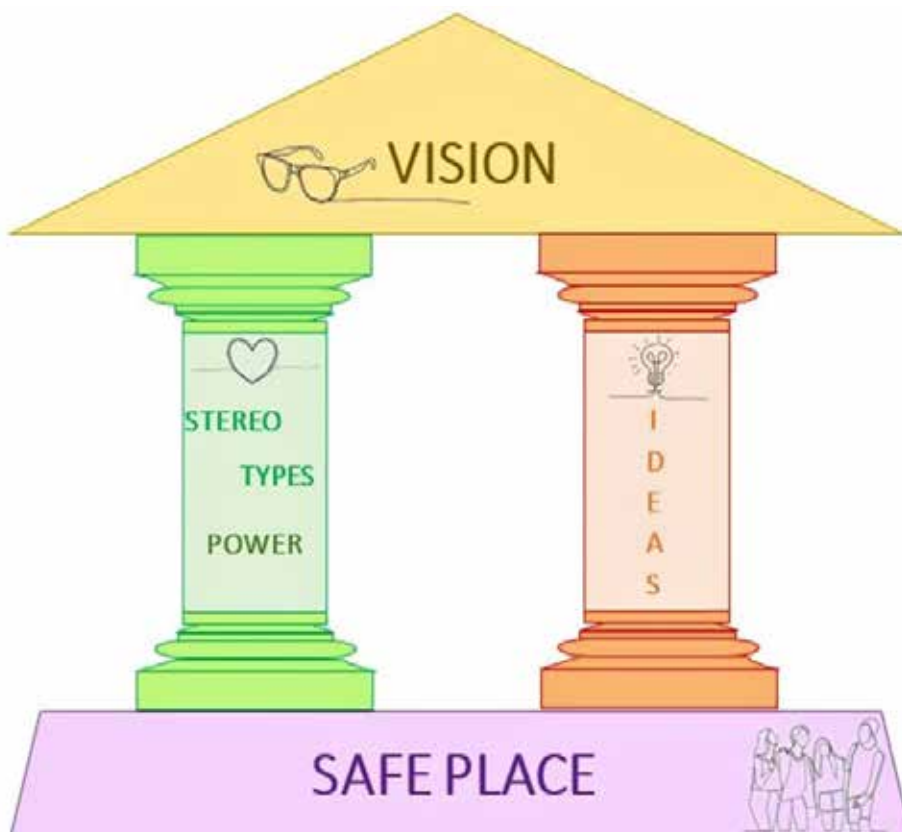
## Key components

The module consists of four essential components: one fundamental element (the foundation), two pillars and an apex. We can look at it as if it were a house or a temple. These components are:

- (a) The foundation – building a safe space.
- (b) Pillar 1: understanding power and stereotypes.
- (c) Pillar 2: understanding and internalizing IDEAS (inclusion, diversity, equality, access and social justice).
- (d) The apex – the vision.

Each component, as it is unfolded in the delivery of the training is described in this manual.

After establishing the foundation and thus creating the safe space where everybody feels welcome and at ease, we start by building the pillars one by one. There are two pillars and each of them needs to be built, so that in the end the house is strong enough to carry the roof. Each pillar has its own characteristics and thus it is required to walk through each of them thoroughly in the specified order. Let's take a closer look.





## SAFE SPACE

When building a house, laying a decent and solid foundation is crucial. Without this foundation, the house cannot be built or would be destroyed easily. In this case, the foundation is all about creating a safe space. After all, deep conversations about topics such as gender, power relations and accessibility will always include personal reflections. Therefore, it is necessary that each person following this module, has the courage to be open about personal vulnerabilities. If not, these conversations will only just scratch the surface. If we want to kick-start a process that is truly transformational, it is necessary to start these conversations by creating a safe space where participants feel encouraged to express themselves as their authentic selves.

## IDEAS

The abbreviation IDEAS stands for Inclusion, Diversity, Equity, Accessibility and Social justice. In this pillar, we discover the meaning of these different concepts and how they work together. Just like a tree can only exist because of its roots, true inclusion can only exist if these five elements are understood and being act upon. To make sure the tree stays healthy and keeps growing, it needs nourishment and care. The same applies to inclusion: only by understanding and committing to the key concepts of IDEAS, we make sure our inclusiveness stays intact and that it grows into something sustainable in our minds, families, organizations and wider communities.

## STEREOTYPES AND POWER

In order to make a change, we must feel the need for change and take it personally. Only if we intrinsically feel that change is necessary, we can inspire others to make that change possible. It is important to become aware of complex situations and our own role in dealing with them. This we will do this through activities divided into two topics: power and stereotypes.

### Power:

This part of the module invites us to understand "power" We will define the different types of power, and reflect on how to make use of them.

### Stereotypes:

Everybody, consciously or unconsciously, uses stereotypes because our brains are set to it and do this automatically without us even realizing it. Nevertheless, this does not mean it is a positive thing or something we just must accept. Stereotypes and prejudices create a barrier between people and thus make inclusion more difficult. . In this part of the module, we will get to understand our stereotypes, rethink them and become aware of their existence.

## VISION

After building the foundation and the two pillars, we can place the roof onto our house of inclusion. In order to truly embed inclusion , we need to design a coherent vision of how to truly achieve the inclusive families, organizations and communities we dream about. This vision needs to be created together, whereby each person is equally heard and decisions are made based on a shared understanding and input.





## Structure of the Manual

This manual is created specifically for the facilitator giving this training. Therefore, clear guidance is needed to present a stimulating, informative, and meaningful course.

Since they form the basis of this manual, it is important to know which pillar one finds themselves in. Therefore, each pillar has been given a specific color at the top of each page so that it is clear to which pillar the section of the manual belongs. The drawing relating to the pillar is also visible.



Three main subdivisions recur throughout the manual. These are each indicated at the top of the page by a symbol and represent the following:



### Activity

Each activity has a specific title and belongs to one of the four pillars, clearly marked by its color. Each step of the activity and the role of the facilitator is laid out in clear sequential steps. There are also specific symbols that provide further explanation and additional information about each activity.

### Preparation

These segments provide theory, tips, guidelines, and advice for the facilitator. It is essential that the facilitator is thoroughly prepared, comprehends the expectations, and knows how to achieve these aims. Therefore, it is imperative to read these sections with attention.





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These can be identified by the following symbols:

Each activity has its own specifications.

The specific learning outcomes or objectives provide the facilitator with clarity about the knowledge, attitudes, and skills that participants are expected to acquire.



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The timing of the activity and its steps are written in detail. It is possible to deviate from this, yet it is recommended to stay within the time frame as much as possible.



Each activity starts with an energizer given by a volunteer, but some activities also include an icebreaker. This is a game designed to welcome and loosen up the participants so they feel more comfortable engaging in the more meaningful dialogues and activities that follow. The designation is made to point out the importance, as most participants need it to open up.



These drawings refers to a key point or something to remember or to keep in mind during the activity.



Some parts of the activities may be omitted if there is not enough time.



Each activity has a supplemental PowerPoint that is presented during the implementation of the activity. It serves to support the facilitator and provides a clear picture to the participants. This drawing indicates which slides of the PowerPoint support a particular part of the activity.



Sometimes it is necessary to do the activity online. If that is the case, tips are provided to make the activity or a part of it more feasible. You may of course be creative and come up with ideas yourself, just make sure to reach the same goals and objectives as targeted. Also notice that not every part of the activity got changed, since most of it is possible online when some small adjustments (that you have to encounter yourself) are made.





## Objectives

### Knowledge – HEAD

The participants:

- understand and value the core concept of IDEAS.
- comprehend the different aspects of gender.
- recognize their own identity dimensions.
- acknowledge the existence of stereotypes.
- realize that power can be positive and negative.
- are able to give examples of all newly learned terms regarding inclusion.
- identify the causes of exclusion and inequality.
- know how to tackle these causes of exclusion and inequality.



### Attitudes, behavior – HEART

- Listening
- Honesty
- Reflecting
- Respectful
- No judging
- Awareness
- Confident
- Embracing differences
- Open for change
- Empathic
- Vulnerable
- Patient



### Skills – HANDS

The participants:

- challenge and reflect upon their selves.
- act against their prejudices and stereotypes.
- interact and get to know their fellow participants.
- create a personal vision of change.



# CHAPTER 2



# 2

## Before starting the training: important information for the facilitator



### The facilitator

Nobody is exactly the same and just as participants have different learning preferences, facilitators have different facilitation styles. Some are energetic, others rather calm. Some like

to stand, others prefer to sit or switch between the two. In this chapter you discover what is expected of you as a facilitator and tips on how you can achieve these expectations.

A good facilitator is aware of the **different power relationships** manifested in a group and transforms these into more **balanced relationships**.

facilitator	participants participants	participants
-------------	------------------------------	--------------

Acknowledge your power and recognize the authority participants vest in you.

Be transparent: let participants know that you are aware about the power relationships and that socially desirable interactions are common in this type of setting. Yet make it very clear that you do not expect perfect answers!

View and treat participants as equal and key players.

Emphasize that only by making mistakes we can grow and challenge ourselves to become more inclusive organizations and communities.

Acknowledge that you and the group are influenced by predominant cultural norms, concepts, stereotypes and practices related to power.

Be consistently aware of your attitude and style as all possible sources of power can empower or dis-empower participants.

A good facilitator makes sure the activities meet the **context of the participants**.

It is not just the groups' background that varies, but also the timeframe, place, and circumstances are different each time. Therefore, it is important to always adapt the activities to the context that is taking place at that specific moment.

Making the activity a perfect fit may include

- \* translation
- \* omitting parts
- \* changing the examples given in some activity
- \* using your creativity to add parts you feel are missing

It has to be made clear that the manual and activities serve as guidelines and are not fixed. You, as a facilitator, know your audience and context best, and you are responsible to make sure that the workshop fits the needs of the group.





A good facilitator makes all participants **feel at ease** and as **comfortable** as possible.

Realize that power dynamics, possibly based on gender, ethnicity, popularity or social standing, exist among the participants.

Creating a safe space is key to feeling comfortable and confident.

Prepare the activities. Familiarizing them makes you feel more comfortable and less stressed.

Be patient and never pressure or force the participants into doing something they do not feel comfortable with.

Be your authentic self, and thus sincere and transparent.

Enable a process of exploring, sharing and learning together.

Guide participants in finding their definition of a safe space and create a setting wherein all of these personal definitions fit.

A good facilitator understands the **needs and expectations** of the group before conducting the training.

Familiarize yourself at least two weeks prior to the training with the needs and expectations, by



It is recommended to combine the interviews and questionnaire.

doing some in-depth-interviews with the management, members of GAD-team and participants of target group.

sending or handing out the anonymous questionnaire you find attached in the annex (hard copy or online). Make sure you mention a deadline to receive them back in time.

Recommended order:

1. Organization's main gender/inclusion officer (ask them for other necessary contacts of organization)
2. Member of GAD-team
3. Representative of management team
4. Member/ a few members of disadvantaged group (participant)

You are asking for sensitive information, which means you have to ensure complete confidentiality about the concerns the people share with you!





A good facilitator is **inclusive**.



Take the answers of the interviews and questionnaires into account so that you proactively inquire whether reasonable adjustments are needed to ensure that all participants are able to access the training.





## How to have a dialogue – how to do an interview

Be:

- \* personal and do not only wear your “professional head”. This way you loosen the atmosphere.
- \* open and transparent. Only then people will feel like they can trust you.

Explain:

- \* why you are doing this interview: to understand the needs and expectations of the group before conducting the training.
- \* that absolute confidentiality about all given information is ensured: make sure to keep your promise!

Make sure:

- \* you listen actively and write things down.
- \* that personal questions to a woman, are asked by a female interviewer and vice versa concerning men.
- \* you only give examples of answers when the interviewee really does not know what to answer and therefore asks for examples.

you try to find a balance between having a conversation and an interview.

You build trust by communicating, not just by asking questions. Nevertheless, you have to keep in mind that the purpose of the conversation is to get answers. Therefore, be careful not to deviate from the topic!

## What questions do I ask?

Trust and safety

Management and board of directors:

- \* What is your experience in doing something together as a group, for example during trainings? Can you give an example of what the group has done together? Did people feel at ease to express themselves freely as their authentic selves?

Key actors / participants from a community

- \* What does a safe group environment look like for you? What kind of agreements should be made so that you feel like you can be yourself in a training?
- \* What can I, as a facilitator of this training, do to create such a safe environment?
- \* With whom in the group would you feel uncomfortable discussing topics such as “menstruation” (women), discrimination, harassment? (For example: managers, young people, ...)



### Training expectations

#### Management and board of directors:

- \* Which people do you think have difficulties to feel part of your organization? Why?
- \* Women, youth, elderly, LGBTIQ+, low income people, middle income people, people with disabilities, indigenous people, ... ? (Go through each of these.)

#### Key actors / participants from a community

- \* What knowledge, attitudes and skills would you like to develop during this training on inclusion?
- \* What concrete issue related to “including everyone” and “avoiding discrimination of certain groups” do you feel strongly connected to? Would you like it to be discussed during the training? How?

### Affirmative actions for training accessibility

#### Management and board of directors:

- \* How can we ensure that all members, especially those from marginalized groups, will attend the training?
- \* What reasonable adaptations would you suggest us to make in order to make the training highly accessible for women, low-income people, young people, LGBTIQ+, people with little formal schooling, people with disabilities, indigenous people, etc.?

#### Key actors / participants from a community

- \* What would you need so we can make sure you can attend the training?

### Other expectations and suggestions

#### Management and board of directors:

- \* What are your other expectations and/or suggestions for the training?

#### Key actors / participants from a community

- \* What are your other expectations and/or suggestions for the training?

# CHAPTER 3





# 3 Creating a safe space by building an inclusive learning community



## Theory

It cannot be emphasized enough that creating a safe space is extremely important. People must feel safe in order to be open and thus show who they really are. Apart from that, building a safe space is more than just an initial discussion about trust, privacy and confidentiality. It is about striking the balance between trust

exercises and learning activities. Moreover, you should ensure that the participants have time to fully immerse themselves in a topic before moving on to the next one. In order to make all this possible, we recommend to take the following tips to heart.

### Sharing personal experiences

There are activities that invite participants to share personal stories. Not everybody feels comfortable doing so and thus should definitely not be forced.

When participants have shared personal stories or disclosure takes place, make sure you allow sufficient time for reflection. This way the topic can be closed in a nice and respectful way.

### Prepare for questions

While planning the activities, think about the issues that are common in your community or what related questions could be asked. After identifying these, it is important to look for available and helpful resources. This way you can offer extra support when needed.

Since one person cannot know everything, it is good that you give the participants a tool with which they can explore for themselves. Concretely, this means writing down websites, organizations and other information. Another way of providing information is collecting brochures or hanging posters.

Asking for additional information may be difficult for some participants. Therefore, showing the information, e.g. by putting it on the table next to the door, is a good solution. Participants then do not have to take or ask anything but can remember it to do research at home.

If a participant asks you personally for some additional information, be discreet so that this person does not feel judged or embarrassed.

These are some examples of questions you should ask yourself before starting an activity:

- \* Are participants in your community at particular risk of infection with HIV or other STIs?
  - » Know where there are youth friendly testing facilities.
  
- \* Is domestic abuse and family violence common?
  - » Find out what counselling and legal resources are available for survivors.



### Admit what you do not know

You are not required to have an answer to every question. Practice saying:

“I’m not sure, but I’ll look into it and get back to you.”

Know whom you can turn to for help if needed and make sure you write down these questions, so you are able to do a follow-up during the next gathering.

### Create a group code of conduct

During the second activity, you will create a code of conduct or common agreement. It is important to do this thoroughly so everyone can share their needs regarding safety and understand what others need.

One of the important things that is often forgotten, is the language that we use. This includes what words and terms the group considers appropriate and inappropriate.

Hurtful language about race, religion, gender, sexuality or any other status should not be allowed at any time during these activities.

How to address each other respectfully should also be discussed. This includes people’s chosen names and pronouns and means that no assumptions should be made about other people’s experiences.

As a facilitator, you should also consider how to build neutrality into activities by using terms such as “partner” rather than “girlfriend” or “boyfriend” and by choosing gender-neutral names for role-plays like Sam and Jude.





## Dealing with emotions

Because of the personal nature of the topics being discussed, and the learning style promoted by education on gender and inclusion, some of the activities and issues discussed in this module may bring up strong emotions, both positive and

negative, or trigger difficult memories for participants and facilitators. It is important to understand and face your own fears of emotions, and how you handle your own and your participants' trauma, pain and vulnerability.

### TIPS

- \* Explain that this is going to be a different kind of training where participants will be challenged to critically reflect on their own behavior and emotions
- \* Make clear that being emotional is normal and common, and that we all experience and express emotion in different ways.
- \* Tell participants that if they want or need to step outside the room for a moment that they should feel free to do so. A second facilitator or other participant can step outside and check in with them, which allows the session to continue while also ensuring that the individual is being looked after.
- \* Ensure there is proper closure, both for the participants who became emotional and the rest of the participants who witnessed it and became unsettled.

To make sure this closure is done in a respectful way, you can ask the participants who became emotional the next question: "What do you need right now to feel closure or what can we do to help you make closure for now?"

It is possible that some participants prefer to be alone for a few minutes, others might just want to continue with the training, so they get distracted or choose to passively take part in the training until they feel better. There are many answers you may get and as long as their way of disclosure is possible, allow it kindly.

- \* Positively reaffirm when people share or express emotions.
- \* Use language that emphasizes people's strength and resilience in surviving difficult circumstances, instead of language that depicts them as victims.
- \* Know what support services are available to participants or where they can find referrals.
- \* Know where you can find emotional support for yourself as well as participants, and when to ask for help.





## Dealing with disclosure

One in every three women will at some point be a victim of physical and/or sexual abuse. Therefore, as some of the discussions included in these activities will include issues of sexual and gender-based violence, assault, or other forms of violence or discrimination, people may start to share their own experiences of violence.

Although participants should not be directly invited to share personal experiences of violence, you should be prepared for a participant disclosing that they themselves have been a victim

of abuse or brought up in an abusive household. Disclosure in workshops where participants have not been directly asked to share personal experiences of violence is most often from people who are no longer being abused. However, be sensitive to the fact that there may be people in the group who are currently being abused and it is possible that perpetrators of abuse may also be present. If anyone discloses that they have experienced or witnessed violence the following steps should be taken

### Respect the person and do not judge.

- \* Take the disclosure seriously and provide a supportive environment to the individual making the disclosure. It is not necessary or appropriate to judge whether what the person has experienced is violence. Kind words and support from an understanding and compassionate individual at the moment of disclosure are crucial.
- \* To do during a person making a disclosure:  
Listen and do not interrupt them while talking. Instead, show respect and understanding by nodding or using words like 'right' and 'I see', or 'uh-huh' and 'hmmm'.
- \* To do after a person making a disclosure:  
After the person finished talking, you can say certain things that show support. Here are some examples:  
"That must have been so hard and painful for you".  
"It makes me really sad to hear that this happened".  
"Thank you for opening up about this. That means a lot".  
"It is very brave of you to share what you have experienced".  
"I would be happy to listen to you anytime, also when the training is finished."
- \* What you should never say to the person who just made a disclosure:  
"I am not saying you asked for it, but why did you drink so much alcohol?"  
"I don't understand: why did you stay with him if he raped you?"  
"So still you did not seek for help from the police?!"  
"You should not be outside in the city at 3am!"



## TIPS

### Have ready a list of addresses and phone numbers of individuals and groups who can help.

There are certain aspects of support for victims and survivors of sexual violence that can only be provided by individuals or groups specially trained in these areas. These well experienced individuals or groups already exist in many countries.

If a person is reaching out, she or he is looking for support – the right kind of support.

Having phone numbers and details for appropriate resources is critical. Have the names and phone numbers or web addresses of organizations that can support or provide assistance always available during the activities.

It is a good idea to include them in the handout materials or to leave these in a discreet place where participants can access them privately if they wish so.

### Do not try to counsel the individual.

An inclusivity facilitator is not equipped to provide counselling to individuals who have experienced violence and should never be presented as such. You should be clear about your role as facilitator from the outset of the activities, so participants are aware of the kind of support they will receive should they disclose.

You are not responsible for an individual's problems, but for facilitating discussions on inclusion, diversity, equity, accessibility, social justice, gender, stereotypes, power relations, etc. and creating an environment that enables learning around the topic and issues.

If confronted with a disclosure, acknowledge the person's experience, and find the time and the space to speak to them in a safe and secure environment. Explain what you can and cannot provide and encourage them to contact the organizations that can provide support.

### Know your legal responsibilities.

Before embarking on these activities, you need to be sure of the legal and ethical requirements and where people can find support. You should not be scared or alarmed that people may share stories of abuse or violence but at the same time you need to be prepared to provide them with information about where they can find help and support.



## Welcoming participants to the training (Activity 1)



- Introducing the administrative things.
- Getting to know each other.
- Giving an idea of what the training looks like.
- Emphasizing that this training will happen in an interactive and fun way.
- Nametag for each participant
- Attendance list with all names and pen
- List of different days of the training -> to write down the volunteers' names



30 minutes

- Step 1: Administration (Before starting the activity)
- Step 2: Introducing oneself (5 min)
- Step 3: Introducing the role of the facilitator (5 min)
- Step 4: Introducing the training (10 min)
- Step 5: Group energizer (10 min)



### Step 1: Administration

2

- o Position yourself next to the entrance, so you can address the participants personally. This makes them feel welcome.
- o Ask for their name and hand them their nametag.
- o Ask them to sign the attendance list, so every participant is registered.



### Step 2: Introducing oneself (5 min)

3

- Once everyone is seated, you can introduce yourself thoroughly. Make sure you execute the following things:
- o To make a good connection with the group, it is important to tell about your professional and personal self.
  - o Share an interesting experience or original story that illustrates your passion for gender equality and inclusion
  - o Encourage the trainees to call you by your first or nickname. Explain that it is important to be co-equals during the activities and that therefore you prefer to be addressed in this way.
  - o Be open and vulnerable, this way you are modelling behavior that encourages your participants to relax and be themselves.

Ask everyone to pronounce their name and to share one thing about themselves (a hobby they like / how many children they have / ...).



### Step 3: Introduce the role of the facilitator (5min)

4

- Clarify to the group that you are a facilitator and not an expert. Do this by mentioning the following things:
- o An expert is supposed to have all the knowledge, while a facilitator acknowledges that the expertise is within the group.
  - o The role of the facilitator is to build and sustain a positive, healthy learning environment of trust and openness in which all participants feel confident and are willing to share experiences, speak honestly, learn together and where different opinions are respected.
  - o A good facilitator is also a co-learner. It is about learning from each other, although that does not mean that the facilitator is a participant. Instead they learn by guiding and supporting the participants.
  - o A facilitator is not the person in charge, nor do they have sole control of the agenda. Participants have an equal voice in determining the topics covered.
  - o The main roles of the facilitator are making sure everybody feels at ease, guiding and managing discussions and ensuring that all learning happens in the most effective way.



#### Step 4: Introducing the training (10 min)

Go over the following things:



- o Topic of the training  
Inclusion and how to maintain it.
- o Objective of the training  
Understanding inclusion -> feeling inclusion -> implementing inclusion
- o Agenda (give a short explanation of all these topics)
  - Building a common agreement
  - Creating a safe space
  - Power
  - Stereotypes
  - Theory about inclusion (IDEAS)
  - Creating a vision
- o Survey output  
Mention some of the things you learned out of going through the surveys and interviews you did. Do not mention any names but acknowledge what the group thinks is important and thus have in common.

(E.g. Everybody thinks respecting each other is important to maintain during the training in order to feel like they can be themselves.)

Point out that every day, one or two volunteers will be responsible for certain tasks. This includes:



- o time keeping
- o logistics (welcoming participants, making sure everybody signs the attendance list, ...)
- o translating where needed
- o preparing a brief and entertaining daily recap (max. 10 minutes: using a quiz, game, song, ...)
- o preparing a short daily energizer (max. 5 minutes)
- o Quickly make a list of which participants will volunteer when. Make sure everybody is a volunteer once and feels comfortable with whom they work together (some prefer to do this by themselves which is perfectly fine).
- o Make sure to remind participants of their tasks the day before.

#### Step 5: Group energizer: house, inhabitant, tempest (10 min)



Mention that you prepared the first energizer as an example. Explain the game:

One participant serves as joker (taya). Divide the participants into groups of three. If the number of players is not divisible by 3, the person or two persons left, will serve (together) as joker.

In each group two participants face one another, standing a foot or 2 apart, raising and linking their hands to form the roof of a house (bahay). The third participant, the inhabitant (buhay), stands inside this newly created house.

When the joker calls out 'inhabitant', all inhabitants must leave their house and run to a different one. When the joker calls out 'house', the inhabitants stay where they are, while the participants forming houses must separate and find a new partner to form a new house with, over a new inhabitant.

When, the joker calls out tempest (bagyo) everyone moves! Someone who was a house can decide to stay a house or change to become an inhabitant. Then chaos reigns, and everybody moves, changing roles, choosing either to be a house or an inhabitant.





Reflect upon the game and ask what they have noticed or learned doing this exercise.

8 Explain that this game shows us that inclusion workshops are supposed to be fun and that this was a good way of showing that working together is important. Emphasize that an interactive, fun environment is more conducive to learning than a regular, static lecture.

Small group: all players fit on one screen.

Ask the players to complete the following tasks as quickly as possible, without deliberating:

- o There are only 8 people left on the screen.
- o There are 2 umbrellas, 5 faces and 27 fingers in the picture.
- o 5 people have their hands in front of their eyes.
- o 3 of you are on vacation and 4 people are in the supermarket (players change their backgrounds)

Large group

Create a list of items and challenge the participants to gather the items and show them on screen within a certain amount of time. Nobody can show the same item, so they have to collaborate in order to succeed. Here is an example of items to find:

- o Something red
- o Your favorite mug
- o The thing you have had the longest
- o A book that you did not enjoy
- o A photograph
- o Something warm





## Building a common agreement: ground rules (Activity 2)



- Setting ground rules for how participants interact with each other in the group
- Establishing a respectful and trusting dynamic
- Establishing a common understanding of confidentiality and privacy

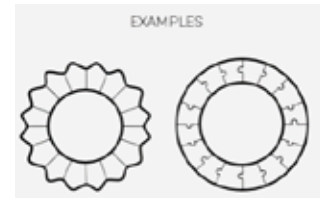


- Flipchart
- One petal, puzzle piece, ... per participant
- Blank pieces of paper
- Pens, markers and art supplies



1 hour 15 min

- Step 1: What does respect mean to you? (15 min)
- Step 2: Building common agreement (30 min)
- Step 3: Realizing we need each other (15 min)
- Step 4: Closing circle (15 min)



### Before conducting the activity, prepare the following:

Cut a large circle and petals, puzzle pieces, etc. (like in the example) out of Manila paper. Make sure these pieces have exactly the same form and size, and are big enough to draw or write in, but not too big as they all have to fit evenly around the circle.

## Ask for the appointed volunteer to facilitate a short energizer (maximum 5 min).



### Step 1: What does respect mean to you? (15 min)

#### 9 Individual reflection (5 min)

Ask participants to take a few moments to quietly reflect on what respect, trust and feeling safe to participate means to them.

Give each person a piece of paper.

Ask them to write what they need in order to feel comfortable and safe in the space, from themselves, from their peers and from the facilitator.

Tell participants to feel free to write down as many things as they think are necessary for them to feel safe and comfortable to participate in the space and encourage them to be as specific as possible. For example: if they write "respect", what is it that they need from their peers to feel respected?



#### Buzz groups (10 min)

#### 10 Form small groups of three participants.

Ask individuals to share what they wrote in their buzz group, and to elaborate and specify their ideas.



## Step 2: Building common agreement (30 min)

11 Bring the buzz groups back together.

Ask participants to share what they need from the group.

Discuss if the group agrees and if so, let the participant who shared, write this down into the big circle. Make sure it is readable and not too big or small.

Make sure that concerns about confidentiality, privacy and non-harassment have been mentioned.

Once the group has a set of rules they can agree on, ask for a volunteer to read them aloud again. Ask participants to take a moment to reflect on whether they are willing to try to uphold the agreement throughout the rest of the activities they will be doing throughout the training.

Explain that each participant is responsible for building a communal space where everyone can feel respected, safe and participate with their own ideas and experiences. It is everyone's responsibility to respect their common agreement (ground rules).

Ask participants whether they agree by raising their hand, standing up or some similar gesture. It is important that participants demonstrate visibly that they agree.

### Small group



The participants write down the answers on a paper at home. Let them, one by one, share some things they wrote down. Make sure to write everything down (whiteboard, in the PowerPoint, ...) and continue like mentioned in the activity.

### Large group

Instead of listening to the participants one by one, you divide them into breakout rooms where they can discuss and continue like normal.

If a participant does not agree, which is okay, it is important to explore why and to discuss this with the group. In the end it is important that everybody agrees to try to uphold all the needs in the agreement.



## Step 3: Visualizing the safe space & my contribution (20 min)

12 Lay out the big circle and repeat that from now on this will be 'the circle of common agreement', and that it will be displayed every time you get together. Ask the participants to think about two questions:

- What quality or talent do I have that I can use to help overcome the challenges that diversity can present.
- what quality or talent do I have that I can use so that others feel they can actively participate.

Explain that the circle will be surrounded by petals (or pieces of a puzzle, etc. whatever you like best, as long as the circle forms the center of the artwork) whereby each petal, puzzle piece, etc. will represent a participant of the group.

Hand out the papers cut into the shape (that will later surround the circle) and let everybody draw their talent or quality from the first and second question into the shaped paper. E.g. supportive and being a good listener.

Present the questions while the participants are making their art.





Make use of a whiteboard and let the participants draw in their part of the whiteboard. In large groups this is best done in breakout rooms.

When using Zoom: Make sure to enable the option "annotation" (My account – settings – scroll down until you see "annotation" – click "Allow host and participants ..." and "Allow savings of ...") Make sure to save the results!



#### **Step 4: Closing circle (10 min)**

Let each participant shortly share the two qualities or talents they drew and stick them onto the circle so all of them together form the shape you have chosen before starting the activity.

Close the activity by repeating that these ground rules will be hang each time you get together and that the personal petals, ... remind us of our own qualities and the qualities of others, which we can use during next activities.

Remember to roll up the flower, puzzle, ... and to always hang it during the following activities and parts of the module.







## Discussing learning expectations (Activity 3)



- Getting participants to express their expectations about the training (content, methodology and other concerns)



- Flipchart
- A wall
- Meta cards
- Pens, markers, art supplies



1 hour 20 min

- Step 1: What do I want to learn? (40 min)
- Step 2: Building common training expectations (20 min)
- Step 3: Inclusive musical chair & debriefing (20 min)



Ask for the appointed volunteer to facilitate a short energizer (maximum 5 min).



### Step 1. What do I want to learn? (35 min)

#### 13 Individual mindmap (15 min)

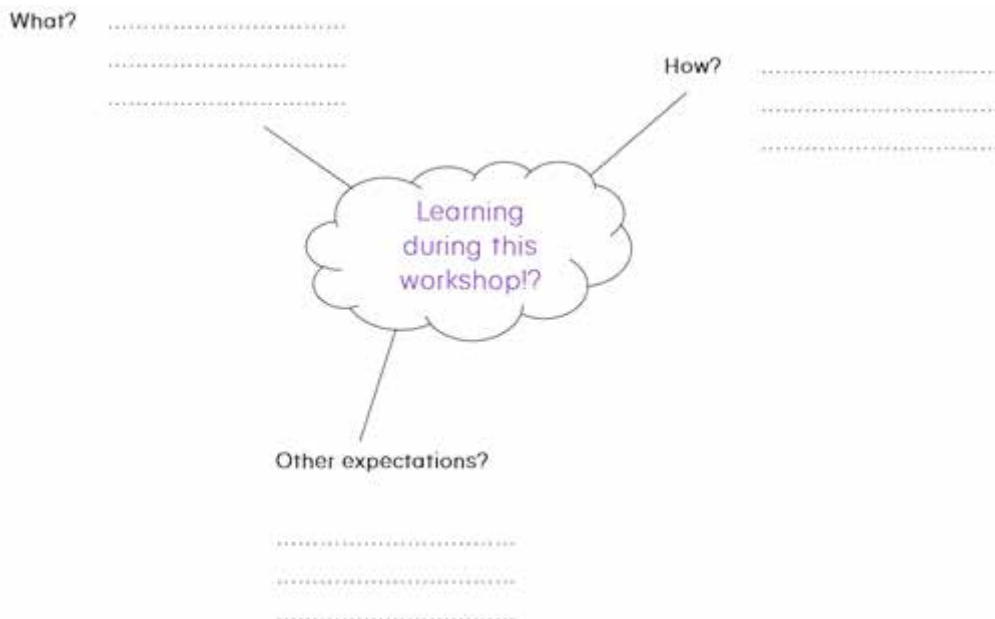
Show the training objectives (knowledge, skills and attitudes to develop during the training) and give a short explanation.



#### 14 Ask the participants to make an individual mindmap wherein they answer the following questions:

- What do I want to learn during this workshop? (content)
- How do I prefer to learn? (methodology)
- What other expectations do I have related to the training? (extra)

Example:





Sharing mindmap through speed dating (5 min + 15 min)

15

Place the participants in two rows, so that every person is standing opposite another person (you can choose whether they are sitting or standing).

Explain that the participants will exchange the thoughts they wrote down in their mindmaps by 'speed dating' and that they each get three pencils in different colors.

Every 5 minutes there will be a shift, so the participants face a different person. This will happen three times and each time they must use a different color.

While exchanging and talking about their mindmaps, the pairs color the things they have in common in one color.

If there is a thing that one person wrote down and the other did not but also likes the idea, they are allowed to add this in their mindmap. Of course, it also must be colored.

It is possible that something in the mindmap will get colored three times and thus has three different colors. If so, tell the participants to make sure the colors do not mix, but get placed under/next to each other.



The participants make their mindmap at home.

Make use of breakout rooms (each room exists out of two participants). Ask them to come back after several minutes or control this yourself (zoom: premium version, teams: possible for host). Do this three times so everyone has seen three different persons.



**Step 2. Building common training expectations (25 min)**

16

Start by asking a participant to name all the colored words in their mindmap. Continue doing this until everything colored (by each person) is written down by you. This way you already write down everything the participants had in common.

Ask the participants if someone wants to share a thing from their mindmap that was not colored and thus not written down yet.

Call out some of the expectations a lot of participants had in common, but do not forget to do the same with the expectations that were strikingly different.

Stress out that you will try to meet the participants' expectations and explain that you might still need to make some adjustments.

If needed, relate the expectations again to the group agreement.



**Step 2. Building common training expectations (25 min)**

17

Tell the participants that we will be playing a new type of musical chair. While the music plays you will take away chairs, but everyone should still have the chance to be seated.

Request participants to have this exercise done with respect for the group agreements and with respect for each other's bodies and personal space.





Debrief the activity by asking what the participants have learned during this activity. What does it say about the training objectives? What did the activity teach us about inclusion?

Make sure the following comes out as a conclusion:

- o Something what seems ambitious to the point of almost impossible (the whole group sitting on just one chair while everyone feels safe and comfortable) is possible in the end. The process is fun and stimulates creativity. Inclusion mainstreaming is similar... the objectives may seem very hard to attain, but once we start working on them, it seems not so hard at all.

Most games are designed to give a winner the feeling of superiority as a result of the exclusion of all the rest. Our societies and companies are often based on the same idea of “winners vs. losers” and “us vs. them”. We are here introducing another type of game where we strive for everyone’s belonging to the group. Inclusion mainstreaming uses the same logic. It starts from the premise that every single person, no matter their gender, age, class, sexual orientation, disability status, race, ethnicity, political conviction... can belong to the organization.



Ask the players to get four large objects in the following colors: green, red, blue and yellow and give them one minute to get this. If the players cannot find a large object, they may also hold the object close to the camera. Ask everyone to put the objects out of view and you count down from five. At zero, everyone holds one object in front of the camera. Make sure the color is easy for everyone to see. Tell them that in the meantime the players should also look closely at the color of the others’ objects. Now everyone removes the object again. Tell them that the idea is that in as few rounds as possible they all hold an object of the same color in front of the camera, without discussing it. Count down again and continue until the whole screen is red, blue, green or yellow.



Do not forget to debrief!



## Sharing our lives: personal seal (Activity 4)



- Getting participants to introduce themselves and start sharing their personal stories with the group.



- A big paper
- Sticky tape or other adhesive materials
- A wall
- Pens, markers, art supplies



40 min

- Step 1: Personal seal (10 min)
- Step 2: Sharing our seals (15 min)
- Step 3: Closing circle (15 min)

Ask for the appointed volunteer to facilitate a short energizer (maximum 5 min).



### Step 1: Personal seal (10 min)

Give each participant a large piece of paper. Ask the participants to make a personal seal divided into three parts: individual, family, and work. Explain that this is a way to introduce different aspects of themselves to others by drawing. Invite participants to be creative and free. Show some sample questions to inspire those participants who don't know what to draw.

#### Work

At work I draw passion and energy from ...  
The most productive part of my working day is ...

#### Family

A typical trait of my family members is ...  
Are you married or single?  
The oldest/funniest member of my family is ...

#### Individual

My best quality is ...  
What I like to do in my free time is ...  
My dream is ....  
My worst fear is ....

Explain that participants can draw or write the answers to these phrases in an original personal seal.

Show your own personal seal as an example. This way you are establishing a more personal connection with the group.



### Step 2: Sharing our seals (15 min)

Once everyone's seal is completed, put on some music and ask the participants to dance or move around for a short while. When the music stops, tell them they need to find a partner to share with. This can be repeated several times with several partners.

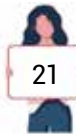
Participants can select what aspect of the seal they share but they should share a different aspect of the seal with each new partner.

It is important to allow time for each partner to share before asking them to find another partner.



It is recommended to use breakout rooms in groups of two participants like the activity intended. But groups up to four people are also valid as they can present it to each other and does not take up as much time.

### Step 3: Closing circle (10 min)



After sharing in pairs, bring the group back together.

Ask them if they have learned something new about each other. What struck them most?

Ask them to reflect on if it was easy or not to share about themselves. What did they find easy to share, what did they find more challenging to share?

Explain that during the module activities, it will be essential to share our personal experiences and ideas. At times, it may not be easy, so we need to listen to each other with respect.



To close the activity, have participants stand in a circle.

Ask participants to share their names with the rest of the group and one of the answers to the phrases/ experiences from their seal.

Once everyone has shared their name and phrase, ask those who want to share to put their seals up on the wall.

### Alternative Step 3: Sheet of compliments (15 min)



This exercise is ideal for participants who already know each other well. It gives them the opportunity to look beyond the external aspects of a person and ask them to look more deeply at the qualities they find valuable in someone.



manila paper / flipchart paper

pencils





Ask the participants to each write their name large in the middle on a blank sheet of paper. Then they each pass around their sheet where everyone writes (anonymously) a compliment about the person whose name is in the middle, until the circle is complete. Write something you appreciate, their best quality, an authentic characteristic, what this person means to you.

It is important that you always write something positive and that you remain anonymous, so you do not write your name with the compliment you are giving.

Once the circle is complete, everyone has their sheet back full of compliments around their name.

Ask for a couple of volunteers to read out loud the compliments that were written on their sheets.

Ask them how they feel and what were their other reflections.

Conclude by explaining that this activity gives a sense of authenticity and self-confidence, which is why this exercise is a good closing activity so that the participants can leave for home with a warm feeling. This exercise makes one realize that we all have qualities, which go beyond race, gender, sexual orientation, religion, disabilities.... This is about who you are as a person, your inner qualities, which are connected to, separate from, and transcend all outer aspects. These inner aspects connect us to each other, regardless of your personal background.



# CHAPTER 4





# 4 Self-examination: Power



## What is power? (Activity 1)



- Reflecting upon how power is used by some people to gain domination and control over others.
- Analyzing how power dynamics between educators and participants and between participants can negatively affect the learning environment.
- Identifying practical methods for managing power dynamics in a positive way.



1 hour 30 minutes

- Step 1: Follow my hand... (10 min)
- Step 2: Feedback in plenary (10 min)
- Step 3: What is power and what is it for? (40 min)
- Step 4: The circles of power (15 min)
- Step 5: Reflection (15 min)



- A big paper
- Sticky tape or other adhesive materials
- A wall
- Pens, markers, art supplies

Ask for the appointed volunteer to facilitate a short energizer (maximum 5 min).



### Step 1: Follow my hand...: Group activity (10 min)

Instruct the participants to form two rows, facing each other. Each row should have an equal number of participants.



Instruct participants in one of the rows to hold out their right hand and place it in front of the face of the person directly opposite. Instruct the participants in the second row to move towards the hand so that it is about 5cm away from their face. From now on, this hand is called the "magic hand".

Explain to all participants that those with their right hand extended can move their magic hand freely and that the person opposite must maintain the same distance between their face and the other person's hand. The person with their right hand extended can move their hand as quickly or slowly as they wish, leading the other person in any direction, around the room, under tables, over chairs, etc.

Explain to participants who are following that they must not allow the distance between their face and the hand to increase and they must follow the hand no matter how difficult the movements they are forced to make.

Allow two or three minutes for the exercise. Observe the tactics used by those who have their hand extended and the reactions of those who are following the hand.

Tell the participants that they will now change roles. Give them the same amount of time to carry out the exercise.



Divided into breakout rooms of two or three participants, one of them starts to give commands. These can be movements they make, like "stand up" – "move your left arm" - ..., or things they have to get, like a glass or a pen. Tell them to switch after one or two minutes. Once every participant experienced both roles, they go back to the main room.





## Step 2: Feedback in plenary (10 min)

- o Invite the participants to form a circle sitting on the floor or on chairs, remaining in the pairs that have just been working together.
  - o Stimulate sharing between participants on their experience, using the following questions as a guide. You may wish to write their response on a flipchart or board.
1. In one or two words, how do you feel right now? (Stress that they should try and express feelings and not ideas or analysis.)
  2. How did you feel when you were leading and forced the other person to follow your hand? Why did you feel this way? (Ask participants to talk more in depth about their experience.)
  3. How did you feel when you were being led and had to follow the other person's hand? Why did you feel this way? (Ask participants to talk more in depth about their experience.)
  4. What other reflections, observations, would you like to share about the exercise and how it made you feel?
  5. Conclude the sharing exercise, drawing the participants' attention to specific words and phrases which they have used that portray power relationships between people or groups of people and that are based upon domination, control, exploitation, exclusion, denial and abuse of rights, etc.



## Step 3: What is power and what is it for? (40 min)

### Brainstorm in buzz groups (15 min)

Divide the participants into three buzz groups with a high safety level (cf. survey results)  
Explain that you are going to conduct a brainstorming exercise in which three volunteers per buzz group take up a role.

Two volunteers will write down the participants' ideas and contributions on a flipchart paper. These volunteers are positioned on the right or left side of the table.

- o Left side: volunteer writes down the response to the question "What is power?"
- o Right side: volunteer writes down the response to the question "What is power for?"

A third volunteer will present the group finding in plenum.





### Plenary presentation of ideas (10 min)

Let all subgroup representatives give a brief presentation of their analysis of what power is. Using the information gathered from the brainstorming exercise, carry out a brief synthesis of what power is and what it is for, emphasizing power as a relationship that is based on dominance and control. Ask participants for their reflections on what they have learned from the exercise.

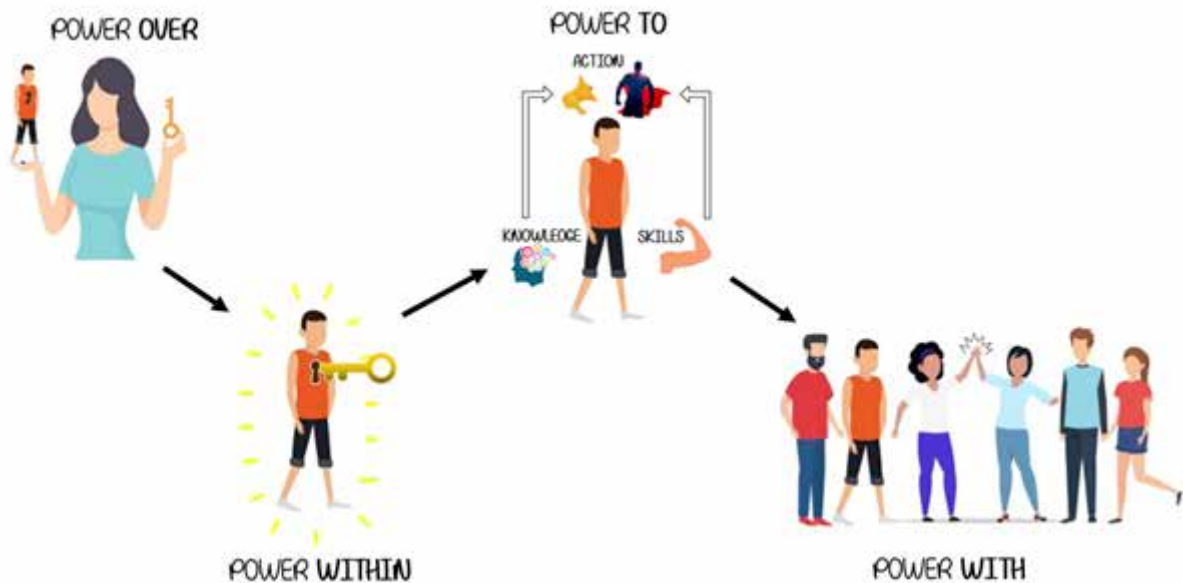


You can do this activity in breakout rooms using the whiteboard or one participant writing it down at home. After 10-15 minutes everybody enters the main room again to start the plenary presentation of ideas.

### The four types of power (5 min)



Insight in the theory of how to change power relationships:  
It is the process of understanding the different types of power: 'power over', 'power within', 'power to' and 'power with'.



Tell the participants that there are four different types of power: Power over, power within, power to and power with.

Choose one or two of the following stories and read them out loud.





## Racial prejudices

Si Allyson ay isang bagong mag-aaral sa isang pribadong paaralan. Nagpakilala siya ay mula sa pampublikong paaralan na nabigyan ng scholarship grant dahil sa kanyang kahusayan at pagtitiyaga sa pag-aaral. Kita sa mukha ang panghuhusga, pagkagulat, at panlilit sa kanya ng mga kamag-aral at tila walang gustong tumabi sa kanya. Narinig niya usapan ng mga kaklase niya tungkol sa kanyang kulay ng balat at baka gawa ito ng maruming hangin at pasilidad sa dati niyang eskwelahan. Hindi na lang pinansin ni Allyson ang mga masasakit na salita. Si Karla, isang tahimik na mag-aaral ang lumapit sa kanya upang kamustahin sya dahil pansin nya na walang kumakausap kay Allyson dahil naging ganoon rin ang kanyang karanasan. Naging malapit na magkaibigan sina Allyson at Karla, may mga bagay at katangian silang pareho at napagkakasunduan. Nagtutulungan silang dalawa upang mawala ang kanilang hiya sa pakikilahok sa mga talakayan at aktibidad sa oras ng klase. Ang kanilang guro ay nagbigay ng pangkatang gawain at aktibidad sa asignaturang agham at siyensya. Ang kanyang mga kagrupong ay hindi siya hinihingan ng tulong, ideya o opinyon kahit sila ay nalilito at nahihirapan na. Nagsalita si Allyson kung paano nila makukuha ang tamang sagot at maipaliwanag ito mamaya sa oras talakayan. Nakita sa mukha ang pagkatuwa ng guro dahil nakuha nila ang tamang sagot at naipaliwanag ito nang maayos at malinaw. Nagpasalamat ang mga kagrupong ni Allyson sa kanya at simula noon ay may mga nagpapaturo na sa kanya sa mga aralin nila. Naging tiwala ang mga kaklase ni Allyson sa kanyang kakayahan sa kabila ng mga panghuhusga sa kanyang balat ay pinili nya na tumulong. Si Allyson ay laging napipili na lider sa mga pangkatang gawain at nagsimulang magkaroon ng kumpyansa sa sarili. Nabigyan rin sya ng pagkakataon na maging tagapagsalita sa isang seminar ukol sa Bullying and Discrimination sa isang pampublikong paaralan upang maging edukado at alerto ang mga mag-aaral na nakakaranas nito sa kabila ng kanilang lahi, kasarian, edad, relihiyon, katayuan sa buhay, at katayuan sa edukasyon.

*Allyson is a new student in a private school. She introduced herself to the class; she came from a public school and was offered and given a Scholarship Grant because of her excellence and perseverance. The other students looked at her with judgement, shock, and hate, which resulted in no one wanting to sit next to her. She only understood why when she accidentally heard classmates talking about her skin color. They thought it could come from the dusty and filthy facilities her previous school offered. Allyson ignored what they said and pretended nothing happened. Karla, a quiet student, asked Allyson if she felt okay since she noticed that no one approached her yet. Karla also knew that feeling and felt bad for Allyson. The two girls became close friends. They have a lot of similarities and motivated each other to become productive and active students in class. In Science class, the teacher decided to work in groups. Allyson's group solved a lot of questions but when they read the last question, they could not find the answer. Allyson knew the group would not listen to her ideas, but she found the power within herself and spoke up. She explained her answer and at first, the group seemed confused but after they let her finish, they realized she just gave the correct answer. The teacher was also pleased to see the groups answers and after that, her classmates always asked for help. She gets picked first, and often is the group leader. Despite all the judgment and racial discrimination, she gained confidence and started believing in herself. Later, Allyson got the opportunity to be a guest speaker in a seminar about bullying and discrimination in public schools. She loved this so much that she decided to keep helping and supporting other people. Now she gives talks and educates young learners on being aware of discriminating others, and that race, gender, age, religion, socio-economic, and educational status' in life are not the most important thing and do not define a person.*



## Exclusion because of disability

Si Maria ay bulag ang isang mata at hindi nag karoon ng tiyansang makapag aral ng kolehiyo dahil sa kahirapan, Ang kanya ring kapansanan ang naging rason kung bakit kalimitan naging tampulan siya ng tukso sa kanilang barangay. Si Maria ay mahiyain kung kayat wala itong naging kaibigan. Ngunit sa kabila ng pagiging mahiyain ay naging kaibigan niya si Lea, naging malapit ang loob ni Maria kay Lea. Si Lea ang laging nag papalakas ng kanyang loob at nagtatanggol sa kanya sa panunukso. Nang lumaon ay ng dahil sa inspirasyon na binibigay sa kanya ni Lea ay nagkaroon ng kumpiyansa sa sarili si Maria upang ipagtanggol ang kanyang sarili at mabuhay ng normal. Natutunan ni Maria na hindi hadlang ang kapansanan upang mamuhay ng normal kung kayat nagkaroon siya ng lakas ng loob na lumaban sa panunukso at hindi makulong sa kung ano ang dinidikta ng kanyang mga kabarangay sa kanya. Naging inspirasyon din ito ni Maria para tumulong sa mga kapwa niyang mga kabataan na may kapansanan. Sa kanyang paghahanap ng paraan upang makatulong ay nakilala niya ang PATAMABA Youth, na isa ding advocate ng upang labanan ang bullying at tumutulong sa mga kabataan na OSY at PWD. Naging isang magaling na lider si Maria sa kanilang chapter at patuloy na nagsusulong ng inclusivity sa kanilang barangay. Natutunan ni Maria na ang pagsasama ng mga maliliit na boses at bullying ay nag lilikha ng malaking ingay upang protektahan ang mas nakararaming kabataan na biktima ng diskriminasyon at bullying.

*A lot of youth in the Philippines is affected by the growing poverty. Maria is one of them, she comes from a poor family causing her to be an out-of-school-youth. Maria's left eye is permanently blind which is why she cannot get a job and thus, is not able to save for college. Her disability is also the reason why she often becomes a target of bullying in her neighborhood. This deepens her shyness to face other people. Despite her disability, Maria met Lea by chance and they became really good friends. Lea protects Maria from her bullies, and eventually, Maria gains confidence because of the inspiration Lea gives her. She realizes that she needs to stand up for herself and thus, change the things that are happening in her life. She decides that her disability will not further hinder her life, finds the courage to resist the bullying and does no longer believe the things her neighborhood tells her. All of the things that happened inspire Maria to help other youth with disabilities. In her search for a way to help, she found PATAMABA Youth, which is an organization that fights bullying and helps out-of-school youth and youth with disabilities. Maria is an important advocate in the organization and continues to promote inclusivity in neighborhoods. She keeps developing her skills on becoming a good leader and is now confidently standing up in front of her fellow youth to promote a harmonious and inclusive society.*





## Family power dynamics

Si Nena ay malapit ng magtapos ng senior high school. Nag usap-usap silang magkakaibigan kung anong kurso ang kukunin pagdating ng kolehiyo. Dahil pangarap ni Nena na maging nurse kaya iyon ang gusto niyang kunin pagtuntun niya ng kolehiyo. Isang umaga nabanggit ni Nena sa nanay niya na gusto niyang maging nurse. Natuwa naman ang nanay niya sapagkat magandang kurso na kanyang napili, ngunit sinabe ng nanay niya na kakausapin muna ang tatay kung payag siya sa gusto nito lalo pat maliit ang kinikita nito sa pangingsda. Nagkaroon ng pagkakataon na kausapin at sabihin ni Nena ang kanyang plano sa kolehiyo sa kanyang ama. Ipinaliwanag niya na gusto niyang maging isang nurse pagdating ng panahon. Subalit, hindi ito sumang ayon sa kagustuhan Nena sa dahil gusto niyang maging guro ang kanyang anak katulad ng kanilang mga kapitbahay. Ipinagdiinan din nito na siya ang dapat masusunod kase siya naman ang naghahanap buhay sa pamilya at maliit lang ang kinikita niya sa pangingsda. Ipinaliwanag din ng kanyang ama na mahihirapan silang tustusan ang kanyang pag aaral kung yong gusto niya ang susundin. Nalungkot si Nena sa naging usapan nila ng kanyang ama. Nag isip isip si Nena kung ano ang pwede niyang gawin para makumbinsi ang ama. Nagkwento si Nena sa kanyang mga kaibigan tungkol sa naging pag uusap nila. Nagbigay ng mga payo ang kanyang kaibigan na mag apply ng scholarship dahil isa naman siyang honor student sa kanilang paaralan at President din naman siya ng Samahan ng mga mag aaral sa kanilang school. Pinayuhan din siya na kausapin ang kanyang ina tungkol sa scholarhip at kausapin ang kanyang ama at kumbinsihin sa kanyang plano. Naging mas aktibo sa school si Nena at mas naging masipag sa pag aaral upang magkaroon ng magandang marka. Dahil sa pagsusumikap, nanguna siya klase, nagkamit ng maraming award at nag tapos with high honors. Nang dahil dito, qualified na siyang maging scholar sa isang school na nag aalok ng kursong nursing. Hindi na malaki ang magiging gastos ng kanyang mga magulang kung sakaling ito ang kukunin niya. Ibinalita ito ni Nena sa kanyang Ina at tuwang tuwa ito. Dahil malapit si Nena sa kanyang ina, nakiusap siya sa ina na tulungan siyang kumbinsihin uli ang ama tungkol sa kanyang plano. Pumayag ang kanyang Ina na kausapin ang ama tungkol sa hiling ni Nena. Nagkausap-usap ulit ang mag anak, ipinaliwanag ni Nena sa ama ang scholarship na pwede niyang makuha at makabawas sa gastusin sa pag aaral. Ipinaliwanag din niya na maari siyang mag working student para matulungan ang ama sa ibang gastos na kakailanganin niya. Nabanggit ng Ama ni Nena na kinausap siya ng ina tungkol sa scholarship. At kahit gusto niya na maging guro ang kanyang anak ay nakita nman nitong pursegado si Nena. Dahil sa pag uusap ng mag asawa, nagbago ang desisyon nito at pumayag narin sa plano ni Nena. Nagpasalamat si Nena sa kanyang ina sa paghihikayat nito sa kanyang ama.

*Nena is about to graduate from senior high school. They talked with friends about what course to take when college came. Because Nena's dream is to become a nurse, that's what she wants to do when she goes to college. One morning Nena mentioned to her mother that she wanted to be a nurse. Her mother was happy because she had chosen a good course, but her mother said that she would talk to her father first if he was willing to do what he wanted, especially since he had a small income from fishing. Nena had a chance to talk and tell her college plan to her father. She explained that she wanted to be a nurse when the time came. However, he did not agree with Nena's wishes because he wanted his daughter to be a teacher like their neighbors. He also stressed that she is the one to be followed because he is the one who earns a living for the family and he earns very little from fishing. Her father also explained that it would be difficult for them to finance her education. Nena was saddened by the conversation she had with her father. Nena thought about what she could do to convince her father. Nena told her friends about their conversation. His friend gave advice to apply for a scholarship because she is an honor student at their school and she is also the President of the Association of Students at their school. She was also advised to talk to her mother about the scholarship and talk to her father to convince them of her plan. Nena became more active in school and became more diligent in her studies to get good grades. Because of her hard work, she led the class, won many awards and finished with high honors. As a result, she qualified to become a scholar at a school that offered a nursing course. It wouldn't cost her parents much if she took it. Nena told this to her mother and she was overjoyed. Because Nena was close to her mother, she begged the mother to help her convince her father again about her plan. Her mother agreed to this. Her mother explained to him the scholarship she could get and reduce the cost of education. She also explained that she can be a working student to help her father with other expenses. And even though he wanted her daughter to be a teacher, he saw that Nena was persistent. Because of the conversation between the couple, their decision changed and they agreed to Nena's plan. Nena thanked her mother for encouraging her father.*



Ask the participants to pinpoint where in the stories each form of power can be found and give more explanation. The examples beneath focus on the last story.

**Power over:** Nena's father dominates in terms of decision making about what course she will take.

-> built on force, control and domination

**Power to:** She finds hope and motivation from the encouragement and advice of her friends.

-> her friends inspire her not to give up sense of self-worth

**Power within:** She studied harder to achieve her goal to get the scholarship to gain power to convince her father.

-> sense of self-worth and determination, power that arises from oneself

**Power with:** She has a good relationship and open communication with her mother that help change the decision of his father given the achievements she had.

-> mutual support, solidarity, shared power, collaborative decision-making, the ability to act together



It is important to know that these types of power are interrelated and follow one another, yet it is also crucial to mention that each form of power has a significant value, but usually there is too much 'power over' in our relationships with others.

Buzz groups (5 min)

Ask the participants to divide themselves into the small buzz groups as before, so they can think of a few more examples involving all forms of power.

Correct or help when necessary.

Ex. Husband/wife has power over wife/husband (physical or mental violence) ->

wife/husband finds strength, selflove and power within themselves ->

wife/husband has the power to make a change and divorces or leaves the husband/wife ->

wife/husband feels empowered enough to join a group/workshop/the local council/... and has the power to collaborate with others to make a change in the community/ ...

Make sure you keep showing the four types of power  
(slide in PowerPoint, drawing you made, ...)






Plenary (5 min)


Ask each group if they can share one of their examples. (If you are running out of time, two or three groups sharing their example suffices.)

Emphasize that power over is not necessarily negative. Sometimes power over someone is needed, as long as it is used in a fair and uplifting way. For example, it is necessary for children in class to listen to the teacher and so power over the children is necessary. This does not have to be negative as the teacher can be kind and strict at the same time.



The buzz groups can use the breakout rooms to think of examples. After 5 minutes they return to the main room to share these examples.

**Step 4: The circles of power (15 min):**



This exercise requires a lot of trust and is therefore recommended to be done with a small group where everyone feels comfortable. If you are dealing with a larger group or feel that the group is not sufficiently comfortable with each other, it is better to hand out this exercise as homework. If so, explain the exercise very clearly and say that it is recommended that they do this at home, but that you will not ask for proof as the exercise is very confidential.

Show the circles of power and give a short explanation:

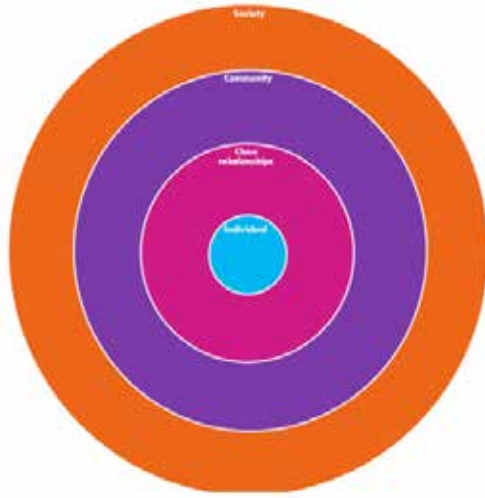


Like in the drawing, everybody has different circles of power in their lives. Each circle contains an amount of people or groups that are part of your life. They are all in contact with you and therefore have, consciously or unconsciously, some form of power towards you and vice versa.





**Individual circle of power:** As it is your life, you are in the center. This is your dimension of power.



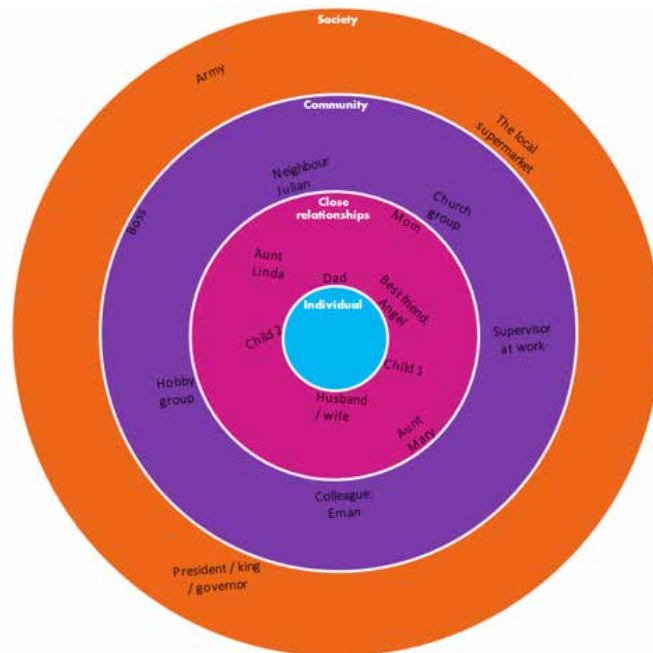
**Close relationships circle of power:** These are the people you know best and are closest to you. Family and good friends are part of this circle.

**Community circle of power:** These are people you know well but are not the closest to you. We could say they are acquaintances. Mostly these are groups, like a church group, but a neighbor or the teacher of your child also fits in this circle.

**Society circle of power:** These are the existing organizations or systems in your life. This can be a government, a church or even a supermarket. It is not one person, but a system that was set up.

Give each participant a sheet of paper and tell them to draw the circles of power as shown.

Explain that they will get some time to think about the people and systems that belong in their lives and thus their circles of power. Let them write down the names of people, groups or systems in the correct circle. Add that the placement of these people, groups or systems is important. The closer they are written near the individual circle of power, the closer they are in real life.



To make this clearer, you can show your own example, or the example used here.

The participants can choose if they use names, or nouns like "friend 1" or "sister".



Emphasize that the only person looking at their circles is themselves, and that they do not have to talk about the people in their circles if they do not want to.



After 5 to 10 minutes, ask the participants to think about the different types of power. Hand out two colors to each of them and ask them, only if they are comfortable and feel like doing so, to define their relationships between all people, groups and systems they have written down:

- o Blue defines the relationship as "power over".
- o Yellow defines the relationship as "power with".





Make sure the participants look at it from both sides; the power someone or a group has towards them and the power they have in relationship to someone or a group.

If they do not feel comfortable, the participants will color the relationships yellow since they know that this would be the 'most appropriate' color. Hence, it is not beneficial to do this exercise.



### Step 5: Reflection (15 min)



Buzz groups (10 min)

Divide the participants into the small groups as before. Present the following questions and ask them to reflect:

- o Which color did you use most or which form of power do you think is most common?
- o Why do you think that is?
- o How do you feel about this?
- o How do you feel when somebody has power over you?
- o How does it feel to have power over someone?
- o Are you okay with this predominate color or form of power, or would you like to see a difference?
- o Is there something you could do to already make that change?

Plenary (5 min)



Emphasize that power is not only negative. We all have the power to change injustice and we just took our first step in doing so.

Ask if there are any further questions and answer them, if not, close the activity by thanking the participants for their honesty and openness towards themselves.



## Power walk (Activity 2)



- Reflecting on how privilege and oppression is part of everyone's life.
- Exploring how certain identity dimensions such as age, class, gender, sexual identity, health, etc. can contribute to or limit your power.



1 hour 30 minutes

- Step 1: Take a step forward (45 min)
- Step 2: The power to change (45 min)



- Manila paper / flipchart paper
- Pens and marker
- "Take a step forward" statements

Ask for the appointed volunteer to facilitate a short energizer (maximum 5 min).



If you handed out 'the circles of power' as homework, you can start with this exercise first.

### Step 1: Take a step forward (45 min)

This activity can be highly emotional and thus it is important to make sure that everybody conducting this activity feels safe and comfortable. If you feel that this is not the case, playing a short and fun game is recommended (max. 10 minutes).

#### Example

Divide the group into at least two teams. The facilitator suggests a word (dance, sun, happy, love, ...).

Each group alternates turns singing a song that contains that word. The game continues until a team cannot think of any more songs. Songs cannot be repeated.



### Plenary (10 min)

Explain that this activity requires silence and true honesty. Also respect for one another is crucial.

Tell participants that they should not feel forced to participate in this activity. Emphasize that they have the right to privacy and the right not to disclose sensitive information about themselves to other participants.

Ask participants to line up silently in a straight line facing you. There should be some distance between you and the participants so that participants can take a step forward. This exercise should be done in silence.





Explain to participants that you will read out a series of statements. If they would answer yes to the statement, they can step forward in silence. Tell them they must remain silent, and when you say "thank you" they can step back.

When reading the statements, repeat the introduction "Take a step forward if" for each statement. It is important once you read the statement to give the participants some time to think and step forward. This activity should not be rushed even if it can feel uncomfortable in silence. After participants have stepped forward, invite them to stay silent for 30 seconds, to look around who stepped forward and who stayed behind, and then say, "thank you", so they can return. Then read out the next statement.

After all the statements have been read, the participants will form buzz groups to reflect on the exercise.

Make sure you have sufficient space for participants to stand in a line and be able to take a step forward. If space is unavailable, you can invite people to "stand up" rather than "take a step forward". However, it is important to note that standing up in front of everyone can be more difficult for some people.




STATEMENTS: TAKE A STEP FORWARD IF..

- you are a man.
- you are a woman.
- you are a transsexual or transgender.
- you are older than 30 years old.
- your parents are married.
- you have children.
- you are part of a group fighting for the rights of certain people.
- you come from a big city.
- you come from a rural area.
- you are an agricultural producer or business owner.
- in your family or in your close circle there are persons with disabilities (physical and/or psychological).
- you come from a family with limited resources or your family ever had to worry about having enough food on the table.
- there was a time when you were looked down upon because you had no money.
- you were able to reach your educational dreams.
- you ever had to work outside the Philippines so that you or your family could have a better
- quality of life or if you know someone close to you who is an overseas foreign worker.
- you have been discriminated against because of the way you look, dress or act.
- you ever suffered discrimination because of your sexual orientation, or you have seen this happen to someone very close to you.
- you have ever been given harsh or hurtful names.
- you have been discriminated because of your ethnicity.
- you or somebody you are close with have/has experienced violence as a result of your/their gender.
- you or somebody you are close with have/has been sexually intimidated in public.
- you or somebody you are close with have/has been physically or sexually violated by a stranger or someone you know.
- you have at some point in your life felt that someone has tried to make a decision regarding your body, sexuality or reproduction.






- you recognize that there are inequalities in the world which affect all people and not only the people we know.
- you love yourself for who you are.
- you believe in equality for everyone.
- you agree with the statement that what we do for others and how we make them feel, can change lives.
- you agree with the statement that we are all equal in the fact that we are all different.





Instead of taking a step forward, participants can place their finger on top of their camera so their screen turns dark, or the other way around so that their faces show when agreeing with the statement.

 Buzz groups (10 min)

- 11 Ask participants to find a partner to reflect with on the following questions:
- How did you feel doing this exercise?
  - What affected you the most?
  - What did you learn from this exercise?
  - What do you think this exercise has to do with power and inclusion?

In plenary, ask participants if there is anyone that would like to share their reflection on each question. Depending on the group, you can get three, four participants or more to answer each question. Note that this exercise shows how all of us have enjoyed privileges and suffered from oppressions. But some of us have much more privileges, while others are suffering from much more oppression. Insight in our privileges and oppressions is a fundamental prerequisite for effective inclusion mainstreaming. We need to acknowledge that who we are determines how easy or how difficult it will be to claim our basic rights (education, good health, a life free from violence and discrimination, information about sexuality, etc.).


- 12  Ask the participants to give examples of groups who have less privileges and suffer oppressions more often than others.

- 13  It is recommended to show this video about the multiple burden women often face:  
<https://www.youtube.com/watch?v=t2JBPBIFR2Y>

When you do, ask the participants if they recognize themselves in the multiple burden. If so, you can reflect shortly upon these questions:


- how did you feel when watching this video?
- do you feel appreciated for the work you do at home?
- what would help you to lessen the burden?





- 14  Explain that everyone has equal rights. People should be able to
- go to school.
  - have work.
  - grow up with loving parents.
  - have a life free of violence and discrimination.
  - make decisions about their own bodies.
  - have a decent income and enjoy the fruits of the economy.




- o make their own choices regarding reproduction and sexuality (e.g. whether to engage in sexual activity and with whom, which contraceptive methods to use, when and with whom to have children, how to express your gender and sexuality, ...)

 Add that unfortunately the ideal world has not been established yet. Some people must deal with much more forms of oppression than other people. We all have different starting points in life. None of the statements that were read in the activity before had anything to do with what our personal choice. The different starting points are not our fault.

tend to become so focused on operational details that they forget the bigger picture and the reason why they exist. We need to remind ourselves of this big dream where our ultimate goal is a fairer world where injustice has no place. 

 Explain that economic inequality is out of control in our world. In 2019 world's billionaires – only 2153 people – had more wealth than 4,6 billion people. This great divide is based on an unjust and sexist economic system that values the wealth of the privileged few, mostly men, more than the billions of hours of the most essential work – the unpaid and underpaid care work done primarily by women and girls around the world.

The big dream of a world without injustice is also the reason why Trias came into existence. Trias envisions a world in which prosperous, self-reliant, democratic member-based organisations of farmer and non-farmer family entrepreneurs take on a leading role in their communities to further inclusive and environmentally sustainable socio-economic development. The organization believes that this development will produce collaborative societies that aspire to autonomy, equal opportunities and financial security for all, and in which all people exercise self-determination, solidarity and cooperation. 

Add that all oppressions are forms of injustice. First, we must recognize that it still exists in our societies. Next, social development players like us need to step up and play our role.

Their mission is to empower organisations of farmer and non-farmer family entrepreneurs worldwide, so that they can act as powerful catalysts for social and economic change towards an equitable economy and a just society.

Sometimes social development organizations (including cooperatives and member-based organizations for farmers and entrepreneurs)



Step 2: The power to change (45 min)

Plenary (5 min)

Go back to the definitions of power and explain how power can also be a positive drive for change. Tell the participants that you would like to encourage them to use their power to create families and (work) communities that are more inclusive, diverse, equitable, accessible and socially just for everyone. Emphasize the positive message that change is possible.





### Group work (20 min)

Let participants divide themselves into four groups. Explain that two groups (one and two) will analyze power relations at work and two (three and four) will analyze power relations within their households.



Questions on power relations at work:

- o Recalling your work situations, in what different ways do power relations manifest themselves between colleagues? Think of actual situations you have come across between "opposites", like men/women, youth/adults, rich/poor, straight/gay, and the attitudes and behavior of colleagues towards one another (dominance, making fun, exclusion, discrimination).

- o Think about how we can ensure that all these forms of power are positive and that everyone feels welcome and included?

Questions on power relations within their (current or former) households or families:

- o Recalling your household unit, in what different ways do power relations manifest itself between spouses and siblings? Think of actual situations you have come across between men/women and youth/adults and/or behavior of some spouses or siblings towards others (dominance, making fun, exclusion, discrimination).
- o As a family member, how can you use your power to ensure that every family member feels welcomed, heard, seen, valued and happy as their authentic self?

Give the groups flipchart paper and markers to note down their responses.

### Plenary (20 min)


Invite groups one and two to present their ideas on the flipcharts. Allow the members of the other groups to ask questions of clarification.

Repeat the above step for groups three and four.



Open the discussion/ debate on how colleagues and family members can detect, monitor and manage power relations to optimize inclusion.

- o Carry out a brief synthesis of:
  - o the relationship between power and inclusion.
  - o some methods that colleagues can use to detect, monitor and manage negative power dynamics at work.
  - o some methods that family members can use to detect, monitor and manage negative power dynamics in the household or family.



Make use of breakout rooms (each room exists out of one group). During the discussion/ debate you can use the whiteboard to write down the important things participants say and which you can use during carrying out your brief synthesis.





## The woman of my life (Activity 3)



- Reflecting on the role that important women have played in our lives.
- Analyzing how these women have been victims of stereotypes and powerlessness.
- Analyzing how these women were also powerful and used their power to give us power.



- Paper
- Markers
- Wool
- Pencils
- Glue
- ...



1 hour 25 minutes

- Step 1: Create the woman of my life (20 min)
- Step 2: Reflect on the woman of my life (20 min)
- Step 3: Share your story (35 min)
- Step 4: Meditation (10 min)



Ask for the appointed volunteer to facilitate a short energizer (maximum 5 min).



### Step 1: Create the woman of my life (20 min)

Invite participants to identify the “woman of my life.” Explain that this is the woman who has had a significant impact on their lives and with whom they feel a special connection.

Ask participants to create a representation of a doll that represents the woman of their life. Encourage them to be creative and to allow their inner artist to surface.



### Step 2: Reflect on the woman of my life (individual) (20 min)

Ask participants to reflect on the woman of their life by writing down the following questions:

- o Why did you choose this woman as the woman of your life? What role did this she play in your life?
- o What stereotypes did she have to endure and in what aspects of her life was she powerless?
- o What makes this woman powerful and how did she give you power?

If they want, they can write down their answers as support to complete the following activity.



### Step 3: Share your story (35 min)

Buzz groups (25 min)

Ask the participants to dance or move around for a short while. When the music stops, tell them they need to find four partners to share with.

The groups get some time to share their reflections about the woman of their lives.

Encourage participants to ask questions to each other, including but not limited to the projected questions (see above).





After 15 minutes, ask the groups to answer the following questions. Make sure they write their answers down.

- o What is important about what we did?
- o Are there any patterns to be recognized?

Plenary (10 min)

Ask the group to share their two answers to the previous questions. Write down the answers in a few keywords.

Draw the following conclusion:

Men and woman are not treated equally. Women often get oppressed and get less chances compared to men. We need to step up for more equality, no matter what's our gender.

**Step 4: Closing circle “meditation” (10 min)**

Ask participants to form a circle. Tell the participants that we will now take some time to practice meditation.

Now let's close our eyes in order to meditate together.

Take a deep breath and exhale – in and out (three times).

Close your eyes slowly and gently. Let your eyelids light down slowly.

Only allow your eyelashes to slightly touch one another.

Allow your body to become more relaxed. None of your body parts are under tension or stress.

Allow yourself to be more relaxed, starting from the muscles around the face down to the neck, shoulders, both arms, both hands, and all the way to the fingertips. You now feel they are tension free.

It is okay if you still feel some tension, you do not have to force yourself. Whatever you feel is okay.


Now focus on your chest and back, you feel they become more and more relaxed. Focus on both of your legs and thighs, and slowly feel the relaxed feeling going all the way down to your feet.

Let's stay and focus on this soft feeling you feel all over your body for some time.

Let your mind be free from all the worries and concerns. You become more and more relaxed and comfortable. Whatever is happening today in the outside world, can be kept outside for now. Because this moment is for you to enjoy inner peace; it is a true gift we can give to ourselves.

Imagine that your body is just an empty structure made of a thin outline with no bones, muscles or organs. Nothing remains inside of it.

Let's stay still, softly and gently, within the empty space. The feeling becomes soft and still. Let the awareness of your mind stay inside your body comfortably. The feeling as if a feather is falling slowly from the sky and finally touching upon a still water surface, without disturbing the firmness of the water surface.



Make sure the participants are sitting or lying down in a comfortable position.

Just like taking your time between two actions, your voice must be calm and peaceful.







At the center of your body you imagine an image of the sun, the moon, a tree, a shining star or any image you feel comfortable with. Nothing else has a chance to walk in your mind. Only the image you have chosen.

When another thought arises, gently remove it by restarting the visualization.

Make the wish that everyone in this room can feel peace of mind, free from worries.  
Expand your wish to everyone in the organization and thus not only the people who are present.

Spread your wish to everyone in this town/city.

Now spread your wish to everyone in the world.  
Breathe deeply a few times – in and out (three times).

Gently move your upper body – shoulders, arms, head, neck.

Gently move your lower body – legs, ankles, feet, toes.

Gently open your eyes.

Rub your hands together to create a tingling sensation, stretch your arms and smile.

Thank participants for meditating together.



# CHAPTER 5





# 5 Self-examination: Stereotypes



## Gender and gender stereotypes (Activity 1)



- Providing reflection on how gender roles, stereotypes and norms are socially constructed and learned.
- Analyzing how gender roles, stereotypes and norms impact and limit our lives by reinforcing inequality, discrimination and violence.



- Manila paper / flipchart paper
- Pens and marker

1 hour 50 minutes



- Step 1. Gender name game (10 min)
- Step 2. Act like a man, act like a woman (10 min)
- Step 3. Brainstorm (15 min)
- Step 4. Reflection (20 min)
- Step 5. All about gender (40 min)
- Step 6. Challenging gender stereotypes (15 min)
- Step 7: Understanding the existence of stereotypes (10 min)



Ask for the appointed volunteer to facilitate a short energizer (maximum 5 min).



### Step 1: Gender name game (10 min)

2 Ask participants to stand in a circle and ask each one to think of two adjectives to describe themselves that begin with the first letter of their name. One should be an adjective that is typically used to describe a man (for example "strong" Sarah) and the other should be adjective typically used to describe a woman (for example "sensitive" Sarah.)

Go around the circle, inviting each participant first to step into the center of the circle, and then say their chosen male adjective and then their name (for example "macho Maria".) After shared their name and adjective, they can step back.

Ask participants to repeat the exercise with their chosen female adjective.

Use the questions below to reflect briefly with the participants. It is not necessary to go into a lot of detail because this is only to introduce what we will be doing in the following step.

- o How did you feel doing this activity? Was it easy to find an adjective?
- o Was it easier for you to find an adjective for your own gender?
- o How did you feel when you had to use an adjective that was not your gender with your name?
- o What do these characteristics say about the differences between men and women?



### Step 2: Act like a man, act like a woman (10 min)

3 Buzz groups (5 min)

Ask the participants to share with the person of their choice if they have ever been told to "act like a man" or "act like a woman". Ask them to share some experiences in which someone has made a similar statement to them. Why did the individual say this? How did it make the participant feel?





Plenary (5 min)

4

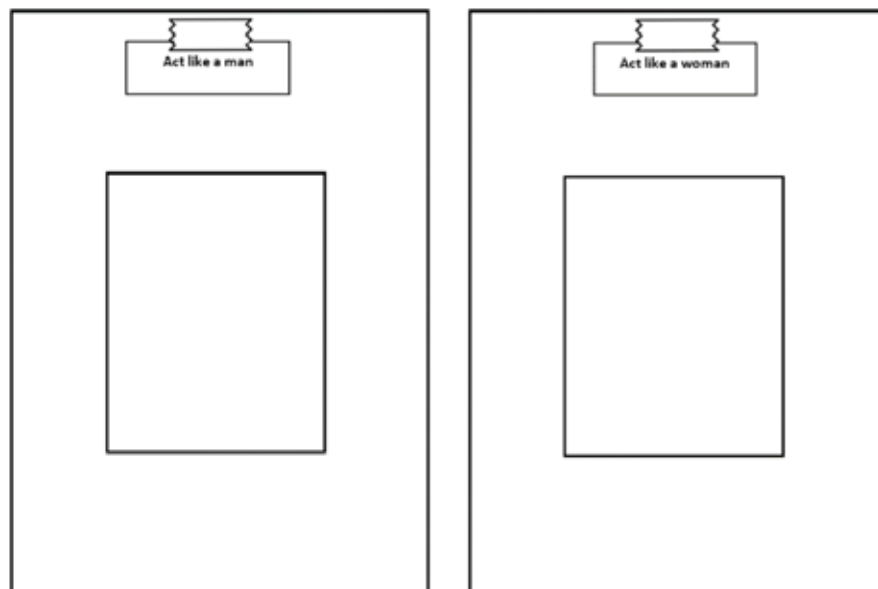
Ask a few participants to share their experience with the group. Explain to the participants that this exercise will look more closely at these two phrases “act like a man”, “act like a woman”. By exploring them, participants can begin to see how society can make it very difficult to be either male or female.

**Step 3: Brainstorm (15 min)**

Ask participants to group according to the same sex/gender and to form buzz groups of about 5 people.

If a participant does not identify with neither woman or man, or identifies with both, let this person join the group they feel most comfortable with.

Give each group a flipchart paper (corresponding to their gender) that looks like the flipchart papers beneath. The title (Act like a man / Act like a woman) is written on a meta card and can be taken off.



Tell the participants to remember what they were told by their family, school, religious institution, the media, etc. about being a “real man / real woman”.


5

Write down or present the following questions:

- How do you need to act to be considered and valued as a man / woman?
- What expectations do your family, friends, school and society put on you as a man / woman?

Invite them to write the answers inside the box drawn on the flipchart paper.

It is important to remind them that this activity is not about what they think or believe, but about what they have been told by others including their peers.






#### Step 4: Reflection (20 min)



Invite the buzz groups to reflect on the following questions:

- o How does it make you feel to look at this list of answers?
- o Where did you learn to behave like this?
- o What happens to a man if he does not behave like the expectations in the box? / What happens to a woman if she does not behave like the expectations in the box?
- o Can it be limiting for a man or a woman or any person to be expected to behave in this manner? How?
- o What do these behavioral roles say about the relationship between men and women in society?
- o Are there people who do not identify with either women (feminine) or men (masculine) as the only genders?



Invite the buzz groups to interchange their label with the label of the opposite sex. Ask them to reflect on which expectations might be applicable or not applicable to each category now that the labels have been switched.

Once the group members have agreed on the interchange, ask them to reflect what they have learned from this activity.



When in buzz groups you can make use of the breakout rooms and instead of the flipcharts, participants can use the whiteboard. Going over to step 3 you can visit each buzz group and write down the questions in their chat box so they can reflect on these. After 10 minutes, visit each buzz group again and ask them to interchange the label, to think about which expectations might be applicable or not applicable and to reflect on what they have learned. You can also ask them to make a screenshot of their whiteboard so that if they want, they can share this picture while sharing their discussion in step 4.



#### Step 5: All about gender (40 min)

##### 8 Plenary (5 min)

Bring the groups back together.  
Ask the groups to share their discussion.

After sharing, show the video "Gender roles and stereotypes" to explain what gender stereotypes are. ([https://www.youtube.com/watch?v=Ulh0DnFUGsk&ab\\_channel=AMAZEOrg](https://www.youtube.com/watch?v=Ulh0DnFUGsk&ab_channel=AMAZEOrg))



Ask if somebody can explain what stereotypes are (in their own words)  
-> to have a set idea about what a particular type of person is like, especially an idea that is often wrong.


After explaining stereotypes, ask (some of) the following final questions:

- o Do the roles and stereotypes written down during the activity promote inequality between men and women? How?
- o Do these roles and stereotypes affect our ability to make our own choices? How?
- o Do these roles and stereotypes affect women's and men's sexual and reproductive health and their understanding of sexuality? How?
- o Is it possible to change gender roles and stereotypes?
- o Is it possible not to identify with just one gender?

Show the video 'Range of gender identities'  
([https://www.youtube.com/watch?v=i83VQIaDIQw&ab\\_channel=AMAZEOrg](https://www.youtube.com/watch?v=i83VQIaDIQw&ab_channel=AMAZEOrg))







 Genderbread Person (10 min)


4 Explain that during the next part of this activity you will focus on gender itself. You will do this by using the graphic of the Genderbread Person, which gives people a better understanding of the word "gender" and how this word manifests itself in our lives.


Before proceeding to the Genderbread Person, it is important to briefly explain the following terms. Of course, any questions from the participants should be answered.


To briefly explain the following terms. Of course, any questions from the participants should be answered.


 The term sex refers to biologically determined differences, whereas gender refers to differences in social roles and relations.




 LGBTIQ+: A common abbreviation for lesbian, gay, bisexual, transgender, intersex and queer or questioning. The + stand for all the other forms of sexual orientation or gender identity. There are many variations on this abbreviation in use. Different definitions can be used.





 Bisexual: a person who is attracted to and/or has sex with both men and women. It can also refer to a cultural identity.





 Lesbian: a woman who is primarily physically, sexually and emotionally attracted to other women. It can refer to same-sex sexual attraction, same-sex sexual behavior and same-sex cultural identity for women.



 Gay: men or women who are primarily physically, sexually and emotionally attracted to people of the same sex. It can refer to same-sex sexual attraction, same-sex sexual behavior and same-sex cultural identity. "Gay" is not gender-specific, in that it can refer to both men and women who experience same-sex sexual attraction or identify as such. However, in common usage, many people mean only gay men when they say "gay".



 Transgender: individuals whose gender identity and/or gender expression is different from the social expectations attached to the biological sex they were assigned at birth. Some people may choose to modify their biological sex to match their gender identity, either through surgery or hormonal treatments, and some may not. The term can include a wide range of other identities, such as members of third genders, as well as individuals who identify as more than one gender or no gender at all. The term transgender is often shortened to "trans".





**Intersex:** individuals who have genital, chromosomal or hormonal characteristics which do not correspond to the given standard for “male” or “female” categories of sexual or reproductive anatomy. Intersexuality may take many forms and covers a wide range of bodily characteristics. While it is hard to track how many people are born with physical, genetic or chromosomal characteristics that could be called intersex, the World Health Organization (WHO) estimates that about one in every 2,000 children is born with a body that visibly differs from “typical” male or female, though not all of them will be identified as intersex then or later in life.



**Queer:** a term for people who are LGBTQI+ who do not conform to the norms of heterosexuality or being cisgender. The term is used by some people -particularly youth- to describe themselves and/or their community. Reclaimed from its earlier negative use, the term is valued by some for its defiance, by some because it can be inclusive of the entire community, and by other who find it to be an appropriate term to describe their more fluid identities. Traditionally a negative or pejorative term for people who are gay, “queer” is still sometimes disliked within the LGBTI-community. Due to its varying meanings, this word should only be used when self-identifying or quoting someone who self-identifies as queer.



**Questioning:** a term used to describe those who are in a process of discovery and exploration about their sexual orientation, gender identity, gender expression or a combination of those. This definition is sometimes also used for queer.



Work through the Genderbread Person by using the different slides of the PowerPoint. This means that you pause by each slide to give the specific explanation. After explaining, ask the participants if they have questions. If not, you can continue to the next slide.

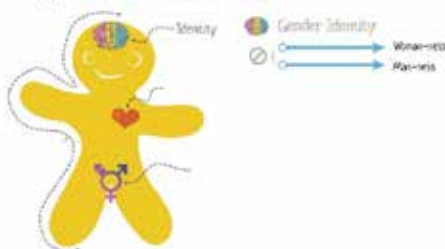


Do not focus too long on the Genderbread Person, it is important that the participants know the gender differences, but even more important that they actively participate in the next part of the activity (myths and facts).



**Gender identity** is how you, in your head, define and understand your gender. It is about how you think and feel about your own gender.

### The Genderbread Person



First of all, you have people who identify as cisgender. This is a person with the gender they were given at birth, either man or woman. If a person was described as a girl when they were born, and still describes themselves as a woman later in life, then they are cisgender. Secondly, there are also people who feel non-binary and thus do not or both identify as a man or woman. Other people identify as transgender, where their gender identity does not match the biological sex assigned at birth. Other than this, there are a lot of ways a person can identify their gender.





It is important to also mention that a simple way to think about this, is using a scale (as shown in the picture) that goes from zero to woman-ess and zero to man-ess. This way people can, if they want to, place themselves somewhere along the lines.

To make sure that the idea of 'the more "man" someone is, the less "woman" they get', does not settle, it is perfectly allowed to place yourself on both scales and thus decide how and if you identify with both genders.



### The Genderbread Person



Gender expression can be thought of as the aspects of masculinity and femininity you display in your clothing, speech, actions, behavior, social roles and more. It is all about the way you choose to express yourself. There are also people who express themselves as both masculine and feminine, or as neither. In these cases, the term androgynous is often used.



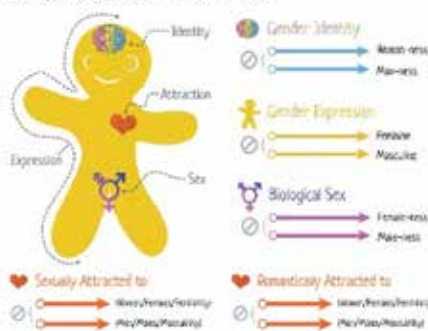
### The Genderbread Person



The biological sex is the physical traits you are born with and can be seen as the aspects of 'male-ness' or 'female-ness'. A lot of people are predominantly male or female, while other people are intersex. This is a term used for a variety of situations in which a person is born with sexual anatomy that does not fit the boxes of "female" or "male".



### The Genderbread Person



Sexual attraction or orientation is how you find yourself feeling drawn (or not drawn) to some other people. There are a lot of ways people can identify and experience their sexuality, that is why we can make a distinction between the romantic and sexual attraction. While sexual attraction comes from a desire to become intimate with someone, romantic attraction is the want to have a romantic relationship outside of sexual acts. A person can desire both, one or none of these attractions. It can be with a different gender (heterosexual), the same gender (homosexual) or more than one gender (bisexual).



### Myths (statements) and facts (15 min)

After making a distinction between gender identity, expression, sex and attraction it is important to think and reflect on myths or statements that are often made and are very prevalent.

Be aware that the groups or individuals about whom the statements are made are among the participants. Hence safety and mutual respect is required.

Start by reading the first statement aloud.





Give the participants some time to think and after about ten seconds ask them to raise their hand if they agree with the statement.

Ask some participants to clarify why they did or did not raise their hand. Take your time to discuss the statement.



When agreeing on a statement, mention the fact behind the statement, as all statements are false or put in a negative way. Keep the discussion going so that new thoughts are exchanged.

Continue like this until all statements are discussed.

- o LGBTQ+ people are unable to care for and raise children.  
-> Fact: LGBTQ+ people are ordinary people just like you and me, and therefore loving people like most of us are. Children raised by LGBTQ+ parents are as likely to have healthy social, emotional and psychological development as children from hetero families.
- o When a child of the working class is able to go to school, they climb out of the lower social class.  
-> Fact: While it is true that education helps one climb up the social ladder, it does not necessarily mean that the person receiving education will automatically and immediately do better. Climbing the social ladder is not just about education. It is also about upbringing, the environment in which a person grew up, and what values and norms were instilled in them. Since a person is partly made up of this, it is not easy change it and thus takes several generations to overcome, despite education.
- o Elders always look down on someone younger than them.  
-> Fact: There are elders who look down on others, but these people exist in every age group. On the contrary, most elders are open to sharing their knowledge and gaining new knowledge from anyone who is willing to give new insights.
- o The lives of people with disabilities are totally different than the lives of people without disabilities.  
-> Fact: We cannot deny that there are differences and that people with disabilities are more likely to experience barriers. For example, they have more problems finding a job or engaging in relationships. Yet most of them go to school, get married, work, have families, do laundry, run errands, laugh, cry, pay taxes, get angry, have prejudices, vote, plan and dream just like everyone else.



o Women lack the skills to make effective leaders.  
-> Fact: Women who do make it to leadership roles often find themselves being judged as too "soft" when they display more "masculine" behaviour. Alternatively, they are seen as "aggressive" when they display more "masculine" behaviours. This means they cannot win because the model they are compared to is a male one. Therefore, we need to redefine our perception of good leadership qualities, as women are as effective leaders as men.


- o Most youth is irresponsible.  
-> Fact: We cannot generalise all teenagers and youth to be alike. Some of them prefer to play and do not have many duties, but most actually take their life serious, know their responsibilities and act wisely. Do not forget that many youths, mostly girls, also are expected to help with household maintenance while they are also studying or would like to have some free time to spend with friends.
- o Men are not emotional.  
-> Fact: Most men are as emotional as women. Because society imposes that men are not





"allowed" to cry or be emotional, they try to preserve this myth. Nevertheless, men feel the same things as women and so they are actually hiding a deep emotional life. It is up to us to encourage men to reveal their true feelings, because this is the only thing that can change society's idea and enable men to live happier and healthier lives.


- o Indigenous women are not interested in the program of an MBO.  
-> Fact: Interest, of course, depends from woman to woman, but most indigenous women are interested. It is just that they are often unable to take on an active role in the MBO. First of all, they face double discrimination and disadvantages because of their identity as indigenous and female, which means they carry a multiple burden. In addition, men often do not feel comfortable with their wives being active within an MBO. So let's ask ourselves the following question: are indigenous women not interested or is the lack of reasonable adjustments the cause of their absence?



In case of a large group, it is best to divide the participants into buzz groups. If so, present the statements so they can go through them one by one. Drop by each group multiple times so you can find out what they think about a statement and, if necessary, challenge them to reflect upon their thoughts. Reflect afterwards by asking questions such as: did you often agree or was discussion needed, were there any statements that surprised you, which statements would you like to know more about, ...

Show the animation video that the PATAMABA youth branch has made on SOGIE. Explain that this is a good example on how these young people are spreading awareness among their communities about gender, sexual orientation, gender identity and gender expression.


Effects (10 min)




Explain how, based on our biological sex (or often the external genital appearance), we are identified as a boy (masculine) or a girl (feminine). After that, we are taught to behave, dress and act like a boy or like a girl. We are taught roles and stereotypes of what it is to be a "real man" and a "proper woman". These roles can change depending on culture and religion.

Gender norms and roles about "acting like a man" have the following effects in men's lives:

Men often:

- 
- o are valued more than women;
  - o are considered powerful, strong and with authority;
  - o are afraid to be vulnerable and to show their feelings;
  - o need constant proof that they are real men;
  - o use sex, drink and smoke to prove that they are real men;
  - o use violence to prove that they are real men.

Now go back to the boxes created earlier by the buzz groups about 'act like a man'. Explain that what is inside the box limits us because it literally dictates us what we can be and cannot be. Ask the group what is outside of the box. Invite the participants to dream about new possibilities for men and write these down (outside the box). Explain that everything out of the box is real freedom, and that it should be everybody's task to fight for the freedom to be our authentic selves.



Position the screenshot(s) (made earlier by buzz groups) in the middle of the whiteboard and write the new possibilities outside of the screenshot.





Position the screenshot(s) (made earlier by buzz groups) in the middle of the whiteboard and write the new possibilities outside of the screenshot.

Women often:



- o lack self-confidence;
- o are valued first as mothers and not as people;
- o are considered vulnerable, emotional and sensitive;
- o are considered an object for sexual pleasure and gratification of men;
- o are forced to be dependent on their partners;
- o have less control than men over their lives;
- o are highly vulnerable to early pregnancies, violence and STDs such as HIV/AIDS.

Now go back to the boxes created earlier by the buzz groups about 'act like a woman'. Explain that what is inside the box limits us because it literally dictates us what we can be and cannot be. Ask the group what is outside of the box. Invite the participants to dream about new possibilities for women and write these down (outside the box). Explain that everything out of the box is real freedom, and that it should be everybody's task to fight for the freedom to be ourselves.

Explain that gender norms promote and create inequality between men and women (gender inequality) and can lead to gender discrimination and violence. They also limit the possibility for all people to make decisions about their own lives, bodies and live their own sexuality free of discrimination and violence.



It is important to emphasize that these stereotypes and norms are socially constructed and therefore can be challenged and changed. Gender- and inclusion mainstreaming is a process where we are eyeing change so that every single person in an organization and the communities connected to it will have the freedom to be him/herself.

### Step 6: Challenging gender stereotypes (15 min)

Buzz groups (5 min)

Ask participants to share their thoughts with a partner on the following questions:

- o Do you know anyone that has challenged these stereotypes?
- o How have they been able to challenge and redefine gender roles?



Plenary (10 min)

Ask if any of the participants would like to share a story of a time, they or someone they know, defied social pressure and rigid stereotypes and acted outside of the "box".

What allowed them to do this? How do they feel about it?

Summarize some of the discussion and share any final thoughts. The roles of men and women are changing in our societies and communities. It has slowly become less difficult to step outside of the box. Still, it can be hard for men and women to live outside of these narrow-minded social expectations, but we should challenge them because these norms discriminate and cause inequality.

Hang the flipchart papers every time you get together.





### Understanding the existence of stereotypes (10 min)



If you notice there is some interest in the history of gender roles, it is optional to do this activity. You can also use the activity when there is some time left, as it is still interesting to find out where this idea of gender stereotypes comes from.

Explain that women did not always have less power than man and that the stereotyping of women only began some ages ago.

Portray the brief history of gender roles by reading the following text while showing the additional drawings (Annexes 3).



In the pre-Hispanic era, the time before colonization began, a woman's role was completely different from the role we expect of her today. The pre-colonial Filipino woman had great power in her role as babaylan, who were community healers, specialists in herbal and divine tradition and knowledge, and communicated with the spiritual world.



Although the babaylan was a female role, the early Spanish missionaries also reported the existence of male practitioners. This suggests that these male versions of the babaylan may have also existed long before the beginning of colonization, although, by our current definition, they were not very masculine. Instead, they wore the same clothes as the female babaylan and, moreover, they also behaved in the same way and did the same things. One missionary in particular said that some male babaylan were so effeminate that they seemed more female than male.



All of this was normal and possible because gender roles as we know them today did not yet exist. In addition to the importance of the, more often, female babaylan, men were taught that they should always respect women. It was unthinkable for anyone not to do this, as they would be labeled negatively by society. Women also had the right to divorce their husbands and thus we can see that because all of these reasons, women controlled their own lives and enjoyed equal status with men.





Most of this came to an end when the Spaniards came to colonize the country in the 16th century. A new religion and culture was introduced. Hence, the babaylan were persecuted and most of their culture disappeared.



As in most places in Asia, women were expected to become caring and nurturing mothers and caretakers of the household chores. Often this is still expected of them today, although there is hope for a better future where men and women are equal. It is up to us to make this future possible.



Conclude the activity by asking if there are any questions about the history of gender.





## Dealing with our stereotypes (Activity 2)



- Providing reflection on stereotypes in general, and stereotypes about young people more specific.
- Gaining insights and solutions on how to deal with our own stereotypes.
- Gaining insights and solutions on how to deal with the stereotype's others hold.
- Gaining insights in the six traits of inclusive leadership.



- Manila paper / flipchart paper
- Pens and marker
- Adhesive tape



1 hour 20 minutes  
 Step 1: Body expressions (15 min)  
 Step 2: Stereotypes on young people (30 min)  
 Step 3: How to deal with stereotypes? (35 min)



Ask for the appointed volunteer to facilitate a short energizer (maximum 5 min).



### Step 1: "Body expressions" (15 min)

33

Invite participants to make a circle and to turn around with their back towards the circle.

Explain that you will ask the participants to mimic a word you say. If for example you say the word "dog" they would have to use their body to mimic that word without speaking or moving around and thus their body will become like a statue. Count every time up to ten 10 seconds so they have sufficient time to come up with a suitable body expression.

Play the game using the following words (easy to difficult): tiger, rabbit, deer, elephant, power, beauty, freedom, inclusion, equity, accessibility, man, woman, poor, rich, transgender, old, young, person with a disability, indigenous.

During the activity you can ask some people why they choose a certain body expression.



Instead of posing or mimicking, you can play Pictionary. Every turn another participant draws the word you write in their private chat on the whiteboard, the other participants are allowed to guess the word for one or two minutes, depending on the time you think is necessary.

Ask participants what struck them during this exercise: was it easy or difficult to come up with a quick body expression? Explain that this activity is designed to force people to think in biases, but that in actual practice our minds are naturally inclined to think in biases, generalizations and stereotypes. We all have them.

Invite participants to make a circle and to turn around with their back towards the circle.





When unclear, clarify the meaning of bias:

A tendency or inclination that results into a judgment without question. It is an automatic brain response (we cannot stop ourselves from having them) and it is also a shortcut to interact with the world.

Having a bias is normal, it does not make you a bad person. If we think this is the case, we will try to find reasons for explaining our biases instead of trying to take responsibility for it.



Not many people wake up in the morning and will go to work and say: "hmm, how can I oppress young low-income people in my organization today?". And yet we know the behavior still happens.

 **Step 2: Stereotypes on young people (30 min)**

**34** Plenary activity (20 min)

Glue the big flipchart papers together to make a blank graffiti wall on the floor.

Ask participants to fill the graffiti wall with stereotypes they have heard about young people. These may be words they heard themselves when they were young. These can also be stereotypes they heard other people saying to or about young people.

Invite participants to write down as many stereotypes as possible and encourage them to use their own language or dialect to do so.

Once everyone has finished filling up the graffiti wall, ask the participants to be quiet for a few minutes and to read what is written on the wall. Make sure the environment is calm and silent.

Ask participants to start reading the written statements out loud (let them ask clarification at the person who wrote a statement when needed).



Instead of a graffiti wall you can use the whiteboard. It might be good to split up in buzz groups as the whiteboard is not as big as a graffiti wall. Make sure that a participant of each buzz group makes a screenshot. When back in plenary, place the screenshots next to each other in order to continue the activity.

 **Step 2: Stereotypes on young people (30 min)**

**35** Debriefing (10 min)

Ask participants the following questions:

- o What did you feel during the activity?
- o What did you learn from it?
- o Where do these stereotypes come from?
- o What would be the consequences of all these stereotypes?

Explain that this activity was, just like the first activity, a method where you were forced to come up with stereotypes. In society there are a lot of stereotypes about young people, but also about elders, women, men, LGBTIQ, low-income people, people with disabilities, people of color, indigenous people, migrants, etc. In fact, we are reacting more than we are thinking. We all have biases, but they can be harmful, especially to groups and individuals who are often marginalized.





### Step 3: How to deal with stereotypes? (35 min)

36 Plenary (5 min)

Show this video to explain the difference between the fast brain (system 1) and the slow brain (system 2): <https://www.youtube.com/watch?v=D8gpV-xjECM>

Explain that we all have stereotypes because of the "system 1 thinking". "System 1 thinking" is an essential function of our brains. We all need it to survive. On the other hand, we know that sometimes it jumps to incorrect conclusions with harmful consequences for certain individuals and marginalized groups. Therefore, it is essential to come up with strategies on how to become more aware about our own stereotypes.



Group work (10 min)

37 Divide participants in buzz groups (of 4 to 5 people) with a high safety level (based on input from the survey).

Ask them to come up with strategies to become more aware about our own stereotypes and invite them to draw 2 circles on a big flipchart paper.

Left circle = individual. How can I become more aware about my own stereotypes?

Right circle = community and family. How can my household, family and workspace become more aware about their own stereotypes? What actions can we undertake?



Debriefing (15 min)

38 Invite buzz groups to present their strategies to each other.

Invite other buzz groups to give feedback, trigger reflection and ask for clarifications.

Summarize by emphasizing the need for a combination of critical reflection on the individual level (encouraging an environment where people can learn, read and develop themselves) and proactive ownership (it is important that someone takes the lead, brings people together to start discussions on how to handle our stereotypes in order to transform ourselves into more inclusive working places and families).



Six signature traits of inclusive leadership (5 min)

39 Explain that there are a number of traits one can develop to be more inclusive. They benefit a leader at work, but also anyone who wants to be a leader of change within their community or household.

Show the picture without explanation and ask the participants which trait could belong to the picture.





After thinking about it and some possible guesses, you can give the right answer and explain why it is an important trait to have as an inclusive leader.



**Cognizance of bias** – highly inclusive leaders are mindful of personal and organizational blind spots, and self-regulate to help ensure “fair play”.

**Curiosity** – highly inclusive leaders have an open mindset, a desire to understand how others view and experience the world, and a tolerance for ambiguity.



**Commitment** – highly inclusive leaders are committed to diversity and inclusion because these objectives align with their personal values and because they believe in the business case.



**Cultural Intelligence** – highly inclusive leaders are confident and effective in cross-cultural interactions.



**Courage** – highly inclusive leaders speak up and challenge the status quo, and they are humble about their strengths and weaknesses.

**Collaboration** – highly inclusive leaders empower individuals as well as create and leverage the thinking of diverse groups.



# CHAPTER 6





# 6 IDEAS



Giving a common definition to IDEAS (activity in an organizational context only)



- Familiarizing the participants with the five core concepts of this training: inclusivity, diversity, equity, accessibility and social justice.
- Please note that this activity is designed for staff. This is not an activity for individual members.



- Big papers
- Wall
- Chairs



2 hours 30 minutes

- Step 1: Voting rounds (1h 20 min)
- Step 2: Personal experiences with inclusion and exclusion (20 min)
- Step 3: Why does inclusion matter? (30 min)
- Step 4: Energizer – untangling the group (20 min)

Ask for the appointed volunteer to facilitate a short energizer (maximum 5 min).



### Inclusion

2

Ask participants to vote on the following statement: "diversity and inclusion are the same". Invite the people who agree with the statement to move to the left of the room. Those who disagree move to the right of the room.



3

Ask some participants to explain why they agree or disagree with the statement. Encourage them to provide their own definitions of both concepts. Write down the key words they express on a big flipchart paper.

Building from the definitions of the participants, add (write or project) a working definition of inclusion containing the following elements:

- o Creating a space where people are welcome, seen, heard and valued as their authentic selves.
- o Undertaking measures to ensure that people feel that they matter and belong in their workplaces and communities.
- o Facilitating full involvement and contributions by all.
- o Inclusion is NOT about changing yourself in order to be accepted by the dominant culture/group.

Explain that this is important to really have a conversation about the meaning of inclusion. Without these conversations, "inclusion" will just be an empty word. More than often people talk in a weighty way about inclusion without really knowing what it means. It is important to be on the same page when discussing such an important topic. Conversations, even awkward ones, are necessary to challenge ourselves and to make progress in becoming more inclusive communities.



4


Show the following video about speaking up for inclusion:

<https://www.youtube.com/watch?v=pBBirIVxVsg>

Ask the participants what they thought and felt while watching the video.





 Instead of moving to the left or right of the room, participants can put off their camera if they disagree and the other way around if they agree.



### Diversity

5

Moving on the next core concept (diversity), explain that every person has multiple identity dimensions.

An identity dimension is an answer to the question “what makes me me?”. It can refer to both visible and invisible traits of yourself.

Ask participants to give examples about identity dimensions. Alternatively, you could play a game in buzz groups and participants have to come up with as many identity dimensions as possible within a specified amount of time.

Some examples of identity dimensions are:



6

Race/ethnicity, age, sex, gender identity, gender expression, sexual identity, disability, religion, caregiving status, immigration status, language, socio-economic status, education, communication style, voice, health status, past experience, work style, appearance, body size, learning style, employment status, marital status, political affiliation, ...



7


Now ask participants for their definition of diversity. Write down their input on a flipchart paper.

Building from the definitions of the participants, add (write or project) a working definition of the concept of diversity containing the following elements:

- o The presence or representation of difference and variety in a certain situation, place or context.
- o Diversity can improve the quality of decision-making, increase creativity, enhance problem-solving, and strengthen organizational culture.
- o True diversity is NOT tokenism or assuming that the presence of diversity automatically means inclusion.
- o Diversity can only flourish in an environment where people are sensitive about stereotypes.
- o Each human being has many diversity dimensions that create our unique identity and experiences (intersectionality).
- o Show video to introduce the concept of intersectionality in a broader way: <https://www.youtube.com/watch?v=O1islM0ytkE>
- o Ask participants to rephrase what is intersectionality.



8

 Instead of moving to the left or right of the room, participants can put off their camera if they disagree and the other way around if they agree.





### Equity

9

Ask participants to vote on the following statement: "equity is not the same as equality".

Invite the people who agree with the statement to move to the left of the room. Those who disagree move to the right of the room.

Ask some participants to explain why they agree or disagree with the statement. Encourage them to provide their own definitions of both concepts. Write down the key words they express on a big flipchart.

10

Building from the definitions of the participants, add (write or project) a working definition of the main concept of equity containing the following elements:

- o Identifying and dismantling structures that cause differential starting places for different people.
- o Taking proactive measures that increase fairness and transparency in our systems, processes, policies and practices to ensure dignity, justice and participation for all.



Avoid: confusing equality for equity, since one size does not fit all. If not clear, show the following video:

[https://www.youtube.com/watch?v=nCS7Rus4\\_-Y](https://www.youtube.com/watch?v=nCS7Rus4_-Y)

### Accessibility

11

Ask participants to vote on the following statement: "accessibility only includes physical access".

Invite the people who agree with the statement to move to the left of the room. Those who disagree move to the right of the room.

Now ask participants for their definitions of accessibility. Write down the key words they express on a flipchart paper.

Building from the definitions of the participants, add (write or project) a working definition of the concept accessibility containing the following elements:

12

- o Developing and implementing resources, practices, policies and accommodations that break down barriers and provide entry points for all people to fully participate.
- o This includes, but is not limited to, access to physical and online spaces, knowledge, training, market information, technology, language and communication, culture, opportunities, decision-making, capital and production means.



Avoid: paternalism and assumptions about what people need.  
Ask instead!

13

Organize a role-play that is mimicking a job interview





Tell the participants that you will organize a roleplay for practicing finding arguments and creative solutions in order for the organization to become more accessible to everyone.

Ask participants to sit in a circle and place three chairs facing each other in the middle of the circle.

Explain that during the job interview a person with a disability (for example someone in a wheelchair) is applying for a job. After comparing the resumes and motivation letters of all candidates, this person seemed to be the best equipped for the job.

The three persons whom interviewed the candidate hold a discussion on maybe recruiting the candidate and the possible actions they could take to make the organization more accessible.


One of these three interviewers is immediately against employing the candidate as the office is on the third floor and the person would simply not be able to reach the third floor. Play this role yourself.

Ask for two other volunteers to play the role of interviewers who want to give the candidate a fair chance and who search for solutions to make their company more accessible.

Tell the other participants there is always the possibility to help an interviewer finding good reasons to recruit the candidate by ticking that person's shoulders and then taking their place in the circle. The aim of the activity is to convince the interviewer that is against recruiting the candidate (you), so the candidate gets a chance to work for the organization and the organization gets transformed into a more accessible workplace.



Redo the interview with other types of candidates, e.g. a single mother, a person who just recovered from a heavy depression, a deaf person, a person who only speaks the local dialect but no English or Filipino, etc.



Ask participants to raise their hand or to use the icon that shows a raising hand when they want to help the two positive interviewers. In case of repeating the exercise with different types of candidates, taking an interviewer's place is not necessary.

Ask the participants the following questions as a debriefing of the exercise:

- o Was it difficult or easy to convince the other interviewer?
- o What strategies did you use to convince the interviewer?
- o Which strategies worked best?
- o Which strategies did not work?
- o What else did you learn about accessibility?



**Social justice**

14 Ask participants to vote on the following statement: Social justice is the same as equity.

Invite the people who agree with the statement to move to the left of the room. Those who disagree move to the right of the room.

Ask some participants to explain why they agree or disagree with the statement. Encourage them to provide their own definition of the concept. Write down the key words they express on a big flipchart.





Building from the definition of the participants, add (write or project) a working definition of the main concept of social justice containing the following elements:


- o Social justice is a never-ending, collective investment in a better society for all.
- o It can only manifest when inclusion, diversity, equity and accessibility thrive.
- o It dismantles systems of oppression that unfairly advantage certain groups and individuals over others. It also proactively and continually builds new systems that promote inclusion, equity, and accessibility for all.
- o To become social justice, collaboration across groups wherein everyone's humanity is assumed, understood, and valued, is required.



Ask participants to form a representation of social justice, with only using their body's and each other. In the end the facilitator has to be able to take a picture (in their head), so standing still as statues is required.

Reflect on the activity by asking the following questions:

- o How did you handle the start of the activity?
- o Was it difficult? Why (not)?
- o Which scene(s) did you use to represent social justice? Do you see these scene(s) in real life?



Ask the participants to think about values (e.g. kindness) that you need in order to create a social just environment and to change their name into this virtue. When everyone did this, you can ask to put off the camera's in order to take a screenshot of all the different values needed to create this environment. (Changing name in Zoom: click on the three dots next to the screen that shows you in the meeting – choose "rename".)



### Three levels

Explain more about the three levels where this work should be applied:

- o Community: increase diversity among our staff, board, members, and partners through inclusive and equitable systems, processes, policies and practices
- o Culture: engage our staff, board, members and partners in fostering an accessible, safe, connected, collaborative, inspiring, innovative and accountable culture for all
- o Services: ensure our services, programs and organizing reflect and advance our inclusion, diversity, equity and accessibility values as integral to fulfilling our mission and strengthening our brand with integrity and maximum impact



### Summary - IDEAS

Ask participants to vote one more time on the statement "people who work for the empowerment of small farmers or entrepreneurs are always inclusive."

Invite the people who agree with the statement to move to the left of the room. Those who disagree move to the right of the room.

Ask some participants to explain why they agree or disagree with the statement.

-> Explain that inclusion is always intentional. If it is not planned carefully, it certainly will not happen.

Ask participants in popcorn style (randomly) to summarize in their own words the meaning of the terms inclusion, diversity, equity, accessibility and social justice.





Summarize the concepts by projecting the famous quote: "If diversity is being invited to the party and inclusion is being asked to dance, then equity and accessibility is about levelling the dance floor and ensuring everyone has what they need to fully and authentically co-create and participate in the celebration."

Ask participants to analyze this quote, so it gets explained step by step.




Also ask what social justice in this context would or could be.

Step 2: Personal experiences with inclusion and exclusion (20 min)

Ask participants to form a line. Invite the people who were born in January to stand on the left and the people born in December to stand on the right of the line.

Ask everyone to reintroduce their name, month and day of birth to verify if everyone is standing on the correct place.

Ask participants to form buzz groups of two based on their day of birth and thus standing next to each other.



Participants can change their names into the month of their birth to form buzz groups of two. If you prefer to lose as little time as possible, you can assign partners by reading out their names in order of their screens.



Ask participants to reflect on the following questions:

- o Share a situation when you felt included and a situation in which you felt excluded.
- o What made the difference in experience?
- o What was the impact on you?

Emphasize the personal nature of conversations about inclusion. Explain that this is one of the reasons why this module focusses so much on safety and trust in order for participants to feel the impact of inclusion, and not the emotions that accompany exclusion. Empathy is essential to make inclusion work. If we understand better what exclusion feels like, we might be more proactive in asking people what they need in order to feel welcomed, heard, seen and valued as their authentic selves.

Connect the participants' reflections during this exercise with those from the power walk. We are all part of a system where huge inequalities and different forms of oppressions (sexism, racism, marginalization, poverty ...) exist. All of us, although some more than others, are victims of this system that is unjust. We all know how it feels to be excluded, but some will have felt it at more occasions in their lives because of who they are. We should do everything to build a better system where everyone feels they belong.



Step 3: Why does IDEAS matter? (30 min)

Buzz groups

Ask participants to find two partners who they feel familiar with.

Ask them to reflect on the question why inclusion, diversity, equity, accessibility and social justice matter for themselves and their organization? Ask every group to come up with at least three reasons why these concepts matter for themselves and their organization.

Ask every group to assign one person to report their reasons why IDEAS matter for themselves and their organization. Ask every group to assign one person to report their reasons why IDEAS







matter for themselves and their organization.

### Plenary

Ask "reporting representatives" of all buzz groups to present the reasons why IDEAS matter to their organization and/or community.

Cluster the answers while writing them down in key words.

Reflect upon the answers by asking if all participants agree with what is written and deepen on the answers that were given most often. Ask why these answers seem most important and if that means that other answers are less valuable.



Step 4: Energizer – "untangling the group" (20 min)

23 Ask for a volunteer to leave the group for a while.

Invite the group to form a circle, to hold each other's hands and to tie together like a knot that is hard to untie.

When the group is tied together, ask the volunteer to come back.

Ask the volunteer to try to untangle the group

If the volunteer fails in untangling the group, ask the group to untangle itself.

Debriefing: what did you learn from this activity? What did this activity teach us about IDEAS?

*Key learning: it is hard to untangle the group by yourself but working together it is done in a quick and efficient way. That is why inclusion work should not be done by one person, but inclusively.*



To reach the same key learning, the game "Werewolf" would be a suitable replacement. This game is about working together to unmask the werewolf within the group. You can find information on how to play this game here <https://anjuansimmons.com/blog/how-to-play-werewolf-over-zoom/>



# CHAPTER 7





# 7 Vision



Vision for change (activity in an organizational context only)



- Giving participants a chance to come up with:
- o their personal vision for change and to reflect on it.
  - o an organizational vision for change and to reflect on it.



- Manila paper / flipchart paper
- Pencils, markers, crayons, scissors and pens
- Meta cards



2 hours

- Step 1: Draw your vision of change (20 min)
- Step 2: Personal vision of change – reflection (45 min)
- Step 3: IDEAS human body work - recap and energizer (20 min)

Ask for the appointed volunteer to facilitate a short energizer (maximum 5 min).



Step 1: Draw your personal vision of change (20 min)

Invite participants to draw their vision for change to bring more IDEAS into their lives. They can focus this change on themselves, their family, organization, community, or a combination.

Inform the participants about the possibility of choosing other forms of creation, making them feel more comfortable, and that creates a deeper connection to their inner emotions, e.g., writing a song, a poem, dancing,...

Explain that this is a highly personal activity: there is no right or wrong drawing.

Invite participants to be creative, ambitious but also honest.

Step 2: Reflect on our personal visions of change (45 min)

Buzz groups (15 min)

Divide participants in buzz groups of three people



Project or write the following questions to discuss:

- o How did you feel when doing this exercise?
- o How do you think this vision could become a reality?
- o What other realizations did you have when drawing your vision?



Plenary (25 min)

Ask participants to form a circle ( standing or sitting).

Invite a couple of participants to share their vision of change.





Once somebody has presented their vision of change, they can place it in the middle of the circle.

Stimulate other participants to ask questions to each other regarding their vision of change.

Ask them the key questions:

- o How did you feel when doing this exercise?
- o How do you think your vision could become a reality?

Ask all the participants to place their drawing in the middle of the circle.




Invite all participants to look, in silence, at all drawings, and ask them to think of a value that comes to mind when they see these dreams of their coparticipants. Give a personal example of a value that comes to your mind when you see all the drawings. Then give the participants a couple of minutes to think about a value that comes to mind.

Place some markers near the flipchart and invite the participants to write down (keywords) the values and dreams they wish to nurture in their organization. They choose when and if they go to the flipchart, of course, when a marker is not in use. When all markers are being used, participants stay where they are to think about their answers or to reflect upon the answers being written. Make sure the activity is done in silence.

Give everyone the time to read all values and dreams.

Finish by saying some words of appreciation for the participants' participation and creativity and the visions they created. Explain that the setting of a vision on IDEAS is a milestone in becoming a more inclusive organization. Encourage participants to set up a commonly formulated vision for their organizations as this is something that inspires people and motivates them to help build together to become a more inclusive organization.



Ask participants to take a picture of their creation and to send it to you. You can place these pictures next to each other in a word document or the whiteboard. Using the whiteboard, you can leave some open space for participants to write values around the different creations.



Step 3: "IDEAS & human artworks" (20 min)  
Ask participants to form a circle (standing or sitting).

Invite a couple of participants to share their vision of change.

Ask participants to stay in the circle.

Explain that during the following activity, we will be creating five human artworks: one artwork will be on inclusion, one on diversity, one on equity, one on accessibility, and one on social justice.

Ask the participants to divide themselves into five groups by looking for similarities in what they are wearing. The participants decide what they have in common.

Invite one person to use their magic hand (see the first activity of power: What is power?) to shape the human artwork that portrays the theme they were assigned (inclusion, diversity, equity, accessibility or social justice). Emphasize that this is a collaborative process of making art. Every one of the group can ask and claim the magic hand until the artwork is perfected. When this occurs, the former artist takes the new artist's place; this way, no piece of the artwork is missing.






Once the artists are ready, ask the participants to remember where they find themselves in the artwork and how they are positioned.

Invite all the participants, except for the first group's participants, to gather around the first artwork' inclusion.'

Ask the artist to give a short explanation about their work and encourage the participants to ask questions.

Encourage participants to think about the artwork, is it respecting all elements of the definition of inclusion?



Divide the participants into five groups, assign them one of the IDEAS themes, and ask them to prepare an artwork. This can be a drawing they make (using the whiteboard), a song they write or rewrite, acting out a play, ...

After taking a closer look at the first artwork, ask the second group to present their artwork.

Repeat the exercise until every human artwork has been viewed and discussed.




Explain that after finalizing this vision, one important milestone has been reached: we have changed our individual awareness about inclusion.



But if we want gender and inclusion work to be effective, we first need to start asking "why does it matter?". In order to understand "why inclusion matters" we have become more aware about:

- o stereotypes;
- o power, privileges and forms of oppression caused by unjust system;
- o the meaning of core concepts such as inclusion, diversity, equity, accessibility and social justice.

Add that the question "why does inclusion matter?" should be answered both individually as well as with the respective teams in the organization. Over time the answers to these questions can be altered or enriched.



When facilitating the module for member-based organizations, add the following:



Explain that it is important for member-based organizations to establish a democratic structure, which is as representative as possible, with decision-making capacities and power in the organization. The people who are part of the "gender and development team" are expected

- o to take ownership of the inclusion mainstreaming process,
- o to eliminate stereotypes.
- o to be more sensitive to inequalities.
- o to look inwards towards their own organization and the communities they work with.



Challenge participants to give a more inclusive name to the "gender and development committee": e.g. "inclusion team", "justice team", "equal opportunities team".

Add that, as a first step, the gender and development committee should facilitate an organizational assessment. It should collect information about the inequalities that may be present in the organization's reality and discover the organization's opportunities.





Explain that, in upcoming training sessions, two tools for an organizational self-assessment will be presented:

The first tool the participants have already experimented with or will be soon: sensing. Repeat or explain that sensing is an approach that builds a deeper understanding of and empathy with the specific people we need to engage with and conduct field research to inspire, motivate and engage those audiences to be part of the solution.

The second tool will be one where participants get a chance to look deeper into the organization themselves with an analytical eye. Explain that this will be a strength-weaknesses analysis about how the organization is doing in terms of inclusion, diversity, equity, accessibility, and social justice. This exercise is a must for all the Gender and Development Team (or inclusion/justice team) members, but as it focuses more on the “how” of inclusion mainstreaming, it may be too operational for the other trainees.

Both tools are helpful to facilitate a reflection on the context of our organization. These are essential steps to define relevant actions for organizational change.



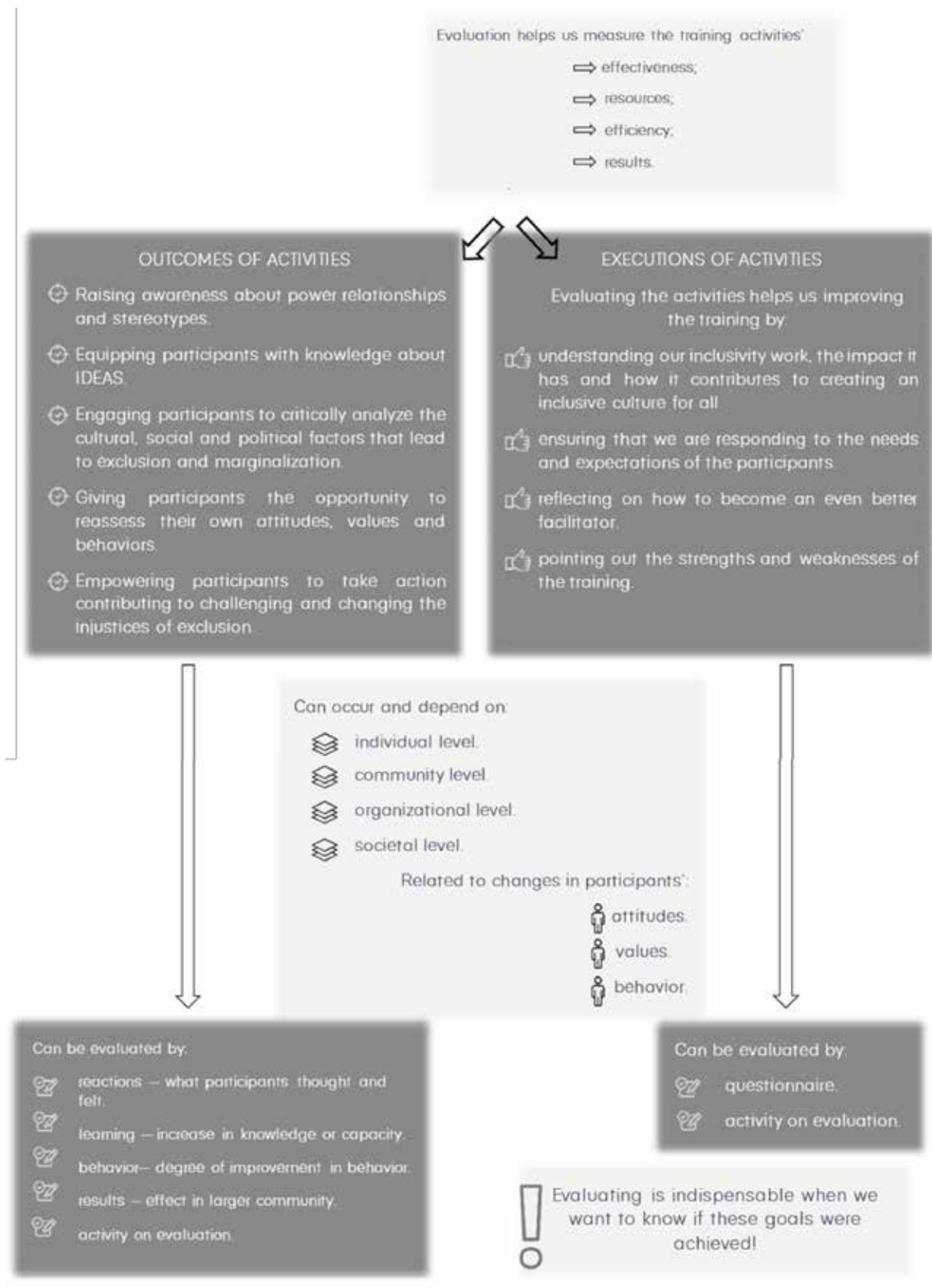
# CHAPTER 8





# 8 Evaluating

## Purpose of evaluating







## Evaluation (Activity)



Evaluating the training process.

Giving participants a chance to verbalize what they have learned.



1 hours 10 minutes

Step 1: Evaluating the process (40 min)  
Step 2: What have we learned? (30 min)



- Questionnaires
- A ball



Make sure there is sufficient space for participants to move around. If space is unavailable you can give red, orange and green meta cards to the participants.

Ask for the appointed volunteer to facilitate a short energizer (maximum 5 min).

### Step 1. Evaluating the process (40 min)

Individual (20 min)

Quickly go over the training objectives as formulated in the beginning.

Hand out questionnaires and ask the participants to take a seat at a quiet place to fill up the anonymous questionnaires.

Plenary (20 min)

Invite participants to position themselves in the space to evaluate the process of the training. One side represents extremely good, the other one extremely bad, and the middle is average.

Project or write the following evaluation criteria:

- Training content
- Training methodology
- Safe space
- Venue




Before conducting the activity, double-check if you reached all training objectives.



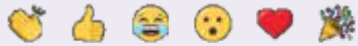

Invite participants to add criteria that should be evaluated

Now go over each criteria and invite participants to take their place in the room. Ask people who would like to share more about the position they took to raise their hands, and to verbalize why they chose to stand at a certain position.

Continue until all criteria are evaluated.



Choose, together with participants, three reactions/symbols that indicate "good," "okay," and "could be better." Go over each criterion and ask them to display the reaction/symbol they find most appropriate. Ask some participants who are willing to share why they chose the particular reaction/symbol.


### Step 2. What have we learned? (30 min)

Invite the participants to form a closing circle.

Instruct participants to think about something they learned during this inclusion training which they would like to share: "What reflection did you have, and would you like to share with the rest of the group before we finish this training session?"

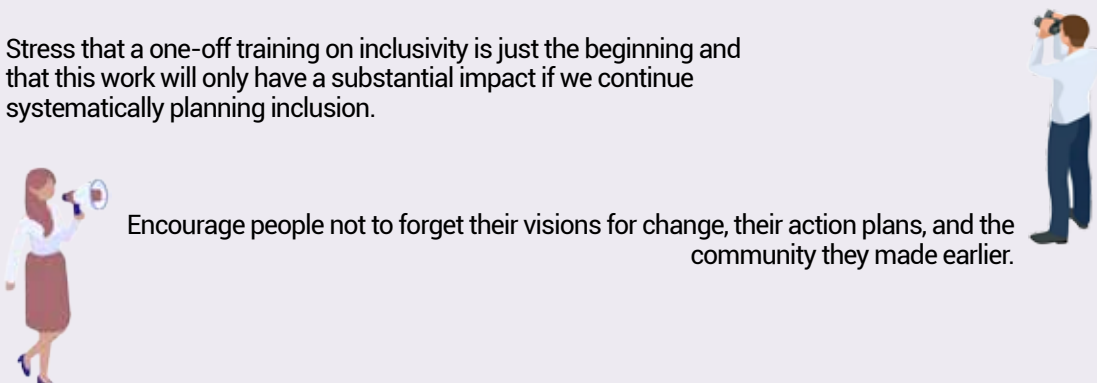
Throw a ball to someone. The person that catches the ball will be the first one to share. After sharing, they throw the ball to another person, who in their turn will start sharing their reflections.

Once everybody has shared, repeat that this was a process of group learning and that you, as a facilitator, learned a lot from the group. Go back to the training's expectations and goals and check if we covered everything or if some things still need to be covered in the future.



Instead of actually throwing a ball, you can say "I throw the ball to [name]".

Stress that a one-off training on inclusivity is just the beginning and that this work will only have a substantial impact if we continue systematically planning inclusion.



Encourage people not to forget their visions for change, their action plans, and the community they made earlier.

Close the session by thanking everyone for their active participation, commitment, and the wisdom they shared with you and the group.

# CHAPTER 9





# 9 Annex

## ANNEX 1. Glossary

Bias: a disproportionate liking or disliking of an idea, a person or a thing.

Bisexual: a person who is attracted to and/or has sex with both men and women. It can also refer to a cultural identity.

Disability: an experience that various people with impairments often have: the loss or limitation of opportunities to take part in society on an equal level with others due to social and environmental barriers.

Disabled: the way that having a disability affects some people with impairments – they are disabled by society. Also, an identity and/or cultural term that some people with disabilities use to refer to themselves and/or their community.

Discrimination: through action or inaction, denying members of a particular social group access to rights, goods, resources and services. Discrimination can occur at the individual, organizational or societal level. Ethnicity: the identity of groups based on shared characteristics such as language, culture, history or geographic origin.

Feminism: political and social positioning that champions rights and freedoms between men and women.

Gay: men or women who are primarily physically, sexually and emotionally attracted to people of the same sex. It can refer to same-sex sexual attraction, same-sex sexual behavior and same-sex cultural identity. "Gay" is not gender-specific, in that it can refer to both men and women who experience same-sex sexual attraction or identify as such. However, in common usage, many people mean only gay men when they say "gay".

Gender: Gender is different from physical sex. It is a very personal sense of who we are, and how we see ourselves in terms of a girl, a boy, a combination of these or maybe neither. "Gender norms" are how our society expects men and women to behave and look in particular ways – most societies have rigid ideas of what it means to be a man, woman, masculine, feminine. Some girls are masculine, some boys are more feminine, some feel both at the same time, while others experience themselves as being outside gender norms altogether.

Gender expression: external appearance of one's gender identity, usually expressed through behavior, clothing, haircut or voice, and which may or may not conform to socially defined behaviors and characteristics typically associated with being either masculine or feminine.

Gender identity: one's innermost concept of self as male, female, a blend of both or neither – how individuals perceive themselves and what they call themselves. One's gender identity can be the same or different from their sex assigned at birth.

Heterosexual: someone who feels emotionally or physically attracted to members of the opposite sex. Homophobia: hatred or dislike of gay people.

Human rights: commonly agreed criteria in the Universal Declaration of Human Rights. Respect must be recognized for everyone, for example: justice, freedom of expression and movement, equal treatment, life, physical and moral integrity, dignity, privacy, etc.

Indigenous: the term used by the United Nations in recognition of the special or unique rights of 'first peoples' or 'first nations'.

Intersectionality: a feminist framework that recognizes the multiple aspects of identity that enrich our lives and experiences and that compound and complicate oppressions.

Intersex: describes a person whose biological sex is ambiguous.

LGBTIQ+: acronym for lesbian, gay, bisexual, transgender, intersexual, queer and questioning people. The "plus" is intended as an all-encompassing representation of sexual orientations and gender identities.



**Lesbian:** a woman who is primarily physically, sexually and emotionally attracted to other women. It can refer to same-sex sexual attraction, same-sex sexual behavior and same-sex cultural identity for women.

**Non-binary:** gender identification that surpasses the binary of male/female.

**Oppression:** when a person or group in a position of power exercises authority or otherwise controls the less powerful in burdensome, cruel, unjust or unfair ways.

**Prejudice:** refers to a negative attitude and way of thinking towards a socially defined group and towards any person perceived to be a member of that group. Like bias, prejudice is a belief and based on stereotype.

**Power:** the degree of control over material, human, intellectual, and financial natural resources exercised by different sections of society or individuals. The control of these resources becomes a source of individual and social power. Power is dynamic and relational, rather than absolute. It is exercised in the social, economic and political relations between individuals and groups. It is also unequally distributed; some individuals and groups have greater control over the sources of power, while others have little or none. Different degrees of power are sustained and perpetuated through social divisions such as gender, age, class, ethnicity, race, etc. and through institutions such as the family, religion, education, media, the law, government, etc. Power and the institutions through which it is wielded and mediated are varied and changing. Through a continuous process of challenge and resistance, less powerful sections of society can effect changes in the structure of power. Theorists and philosophers distinguish among multiple sources and expressions of power. Power over is the most common understanding referring to the control, dominance, exclusion. This is a zero-sum view of power. Alternative, inclusive forms of power include: power with (collective power), power to (agency) and power within (empowerment).

**Queer:** traditionally a pejorative term, queer has been reclaimed by some LGBTIQ+ people to describe themselves. Some value the term for its defiance and because it can be inclusive of the entire LGBTIQ+ community. Nevertheless, it is not universally accepted even within the LGBTIQ+ community and should be avoided unless quoting someone who self-identifies that way.

**Questioning:** the process of exploring one's own sexual orientation, investigating influences that may come from their family, religious upbringing and internal motivations.

**Race:** a social construct that artificially divides people into distinct groups based on characteristics such as physical appearance (particular color), ancestral heritage, cultural affiliation, cultural history, ethnic classification, and the social, economic and political needs of a society at a given period of time.

**Racism:** a complex system of beliefs and behaviors, grounded in a presumed superiority of the white race. These beliefs and behaviors are conscious and unconscious; personal and institutional; and result in the oppression of people of color and benefit the dominant group, white people.

**Rights-holders:** individuals or social groups that have particular entitlements in relation to specific duty-bearers. In general terms, all human beings are rights-holders under the Universal Declaration of Human Rights. In particular contexts, there are often specific social groups whose human rights are not fully realized, respected and protected. More often than not, these groups tend to include people living in poverty, women, girls, people of color, ethnic and religious minorities, indigenous peoples, youth, people with disabilities, LGBTIQ+ and the elderly.

**Sexual orientation:** the scientifically accurate term for an individual's enduring physical, romantic and/or emotional attraction to members of the same and/or opposite sex, including lesbian, gay, bisexual and heterosexual (straight) orientations.

**Socio-economic status:** generally, refers to a person's position in society as determined by a combination of factors, such as education and economic means. Socio-economic status is one of the most important sources of disadvantage or privilege but differs from class in that it is assessed with less attention to family lineage and other structural factors that shape economic opportunity and status.

**Stereotype:** an overgeneralized belief about a particular category of people. It is an expectation that people might have about every person of a particular group.





Straight: heterosexual. A colloquial term to refer to heterosexual people.

Transgender: an umbrella term for people whose gender identity and/or gender expression differs from sociocultural expectations of the sex they were assigned at birth. Trans people may or may not choose to alter their bodies hormonally and/or surgically.

Transphobia: hatred or dislike of transgenders.

Questioning: a term used to describe those who are in a process of discovery and exploration about their sexual orientation, gender identity, gender expression or a combination of those. This definition is sometimes also used for queer.

Youth: a period of transition from the dependence of childhood to adulthood's independence. That's why, as a category, youth is more fluid than other fixed age-groups. Yet, age is the easiest way to define this group, particularly in relation to education and employment, because youth is often referred to a person between the ages of leaving compulsory education and finding their first job. The United Nations, for statistical purposes, defines those persons between the ages of 15 and 24 as youth without prejudice to other definitions by Member

Gender expression: external appearance of one's gender identity, usually expressed through behavior, clothing, haircut or voice, and which may or may not conform to socially defined behaviors and characteristics typically associated with being either masculine or feminine.





## ANNEX 2. Anonymous questionnaire (before conducting the training)

1. Please tick the box that is applicable to you  
(These data will only be used for monitoring of the inclusion, diversity, equity and accessibility throughout the training.)

Gender

- Man
- Woman
- Non-binary (I do not identify exclusively as a man or as a woman)
- Prefer not to say

Age

- 10 – 18
- 18 – 30
- 30 - 60
- 60+
- Prefer not to say

Sexual orientation

- Homosexual (gay)
- Heterosexual (straight)
- Bisexual
- Other orientation - please specify:
- Prefer not to say

I consider myself to be part of a

- Low income family
- Middle income family
- High income family
- Prefer not to say

Do you have any disability?

- No
- Yes – please specify:
- Prefer not to say

What is your highest attained educational level?

- None
- Primary school
- Secondary school
- Undergraduate/Bachelor
- Graduate/Master
- Postgraduate

What is your ethnicity?

- Filipino
- Indigenous- please specify:
- Other ethnicity - please specify:
- Prefer not to say





What is your religion?

- Catholic
- Christian (Protestant)
- Muslim
- Atheist (I don't believe in God)
- Agnostic (I don't know if God exists or not)
- Buddhist
- Other religion – please specify:

2. Please answer the questions as honest and complete as possible. This way we can better take your wishes and expectations into account.

What do you need from the other participants to feel respected during the training?

What time and location are most convenient for you to participate in the training?

What are your other expectations and suggestions for this training (optional)?







**ANNEX 3. Drawings: understanding the existence of stereotypes**





## ANNEX 4. Anonymous evaluation questionnaire

Please take time to give us your honest feedback.

On a scale of 1-10 (1 being the lowest and 10 being the highest score) how useful has this inclusion training session been for you? Please circle your answer

1      2      3      4      5      6      7      8      9      10

What did you like the most about this inclusion training? (in general)

What did you like least about this inclusion training? (in general)

What did you learn about inclusion?

What would you like to have learned more about inclusion?

What did you like about the facilitation? (e.g. form of training, activities, way of conducting facilitation, etc.)

What could be improved on the facilitation? (e.g. form of training, activities, way of conducting facilitation, etc.)

Did the learning environment during the inclusion training feel like a safe, respectful space where you could be seen, heard and valued as your authentic self? Please circle your answer. If applicable, please give some tips on how the training environment can become safer.

1      2      3      4      5      6      7      8      9      10

How will you apply some learnings of the inclusion training in your own life, family and at work? Please elaborate.



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