

PLAYFUL TOOLKIT



Rights against intolerance BUILDING an OPEN-MINDED WORLD



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ENGLISH

Rainbow is a project that connects EU gay and lesbian associations, schools, media professionals; promoting the rights of children and young people to their identity – particularly with regard to gender and sexual orientation – and enabling them to fight against homophobia, by studying stereotypes and challenging them with educational tools.

The set of the activities, role play and virtual support contained in this book is aimed for teenagers and young people and their educators.

www.rainbowproject.eu



Milan, Italy, 2012.

Realisation:

CIG Centro d'Iniziativa Gay, Milano; Arcigay; Arcilesbica Zami, Milano.

This kit is available in English and Italian and by the partnership with Ararteko, Ombudsman of the Basque Country, it is available in Basque.

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The films selected for the DVD and shown at the last Milan MIX Festival of Gay and Lesbian cinema are:

- LOVE*, Mikel Cenecorta Godoy, Spain.
- SPORT IS GAY*, Gyro Liverpool, LGBT Youth North West Network, United Kingdom
- TI SPOSERO', Gruppo Giovani Arcigay Brescia, Italy.
- STICK AND STONES, First Light Video, United Kingdom
- UK LGBT CREATIVE DAY & CONCERT, Stoke Newington School, United Kingdom
- I AM MYSELF, Artan Karoli, Albania
- WE CAN CHANGE THAT, LGYM Manchester, United Kingdom.

*The winners of the contest.

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Introduction

Rainbow (Rights Against Intolerance - Building an Open-minded World) is a project that connects European gay and lesbian associations, schools and media professionals with the study of stereotypes and also promotes the right of young boys and girls and teenagers to their identity - with particular reference to gender and sexual orientation – assisting them to combat homophobia with the use of educational tools.

A **targeted research** on professionals in the field of education was conducted in Italy, Spain, the Netherlands and Bulgaria, in order to:

- acquire knowledge of the methods and theories related to gender stereotypes and homophobia in education (primary school) at a European level;
- conduct a comparative study of the experiences and current projects implemented by partner countries related to the promotion of the right to sexual and gender identity, further to the struggle against homophobia and homophobic bullying.

The excellent work by teachers, volunteers, psychologists, professionals and educators involved in this project, who made an enormous impact in eight different countries, led to the development of three different actions, each of which is functional to our goals and objectives:

1. An **educational kit** for teachers and students aged 6 to 16 years. This consists of a visual part - nine short films - and a manual on how to use the films. The latter involves a series of activities to help pupils understand the significance of the films and assist teachers in creating an environment free of homophobic behaviour.
2. A **film competition** for short films produced by young people throughout Europe.
3. The **playful toolkit, a recreational kit**, which we present in this document. This can be used to promote sexual identity and address homophobia in informal educational environments for those over 16 years of age, such as LGBT youth groups and associations, sports groups and recreational associations.

These three tools are used to tell stories to the users, helping them to listen and tell other stories, learning to ignore or even challenge erroneous opinions. In short, we believe that the ability to respect difference, to promote solidarity and fight intolerance – i.e. to implement respectful conduct - may derive from having proposed and shared activities that have representation and cooperation as their starting point.

This project gives students the opportunity to watch a film with their classmates; to share an activity with a friend; to produce a short film on a specific subject with their peers, as well as to take part in a role play session with some group mates. All these activities can enable understand how easy and beneficial it is to live without prejudices.

We do not claim to have found a solution to all the problems that lesbian, gay, bi-sexual and transgender (LGBT) persons may face, as the stories collected and narrated cannot be the solution. They can, however, serve as examples, and propose an alternative way of looking at our world: one where the solutions can be found. We hope you decide to take part in this project and use the tools we propose together with your scholars or your students.

THE DVD



This kit is completed by a DVD which contains the movies selected for the 'Short Film against Homophobia' competition of made as part of the Rainbow brief.

The competition, which was aimed at young people aged from 15 to 30 years-old, was meant to arouse the interest of teenagers and young people on issues that are emerging as "hostile" in the research on stereotypes and in the realisation of the educational toolkit (available online and on-demand for project partners).

The films, which were made in one of the following categories: live action, animation, documentary, addressed the following issues of sexual identity and

gender diversity:

- Life: being gay, lesbian, transgender, bisexual at school, in family, in sport.
- Relationships: my friends and I.

With a preference for documentaries, participants identified sport as the main scenario for the development of actions aimed at fighting homophobia.

The vision of the film could be a stimulus for the creation of an eleventh activity, not provided for in the kit, like making a documentary or a movie on the issues raised and addressed by the kit.

Activity guide

The activities proposed in this kit are aimed at an audience of teenagers and young people, exploring topics such as homophobia, gender identity, sexual orientation, sexuality and discrimination.

In line with the other Rainbow Project products, we chose to produce a kit that offers group activities. In fact, we believe that by addressing issues by playing, simulating real life situations, recalling social imaginary, along with encounters and confrontation among peers, we can identify many of the prejudices that exist within the group and work towards trying to remove them.

The objective is not, therefore, to propose a document that is a theoretical reflection on the cultural aspects of discrimination, but rather to refer to what happens during such interaction and what emerges among the members of the group through their individual experience.

On the one hand, the kit is aimed at **groups of youngsters** who are members of **LGBT Associations** (lesbian, gay, bisexual and transgender) to take them through a process of reflection and analysis of current situations and to work on the enrichment of the group; on the other hand it is aimed at groups of adolescents and youths belonging to **non LGBT associations**, who feel the need to address a current and sometimes controversial topic; one that is often discussed in abstract terms, but whose current and practical implications are essential for a complete development of wellbeing and cohesion among the group members.

The kit can be an interesting tool to raise awareness in **informal groups** at **community centres** or **experimental school groups**.

This kit is designed for mediated use by teachers/educators, entertainers/animators during related activities (or foreseen in-depth studies), and also for those groups where such role models are not

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foreseen as their presence could actually "hinder" group dynamics which are based on the equality among participants.

The project consists of a total of 10 activities, **8 of which are** simulation or group sharing **games**, **1 videogame** on-line on a pre-existing social network and also on the project's own website, with a special *debriefing* to be conducted with groups off-line, plus **1 additional activity** to be carried out individually or in groups, not necessarily in the same physical location, starting with introductory images of the online game and, in general, its connections to the other projects activities.

9 key words have also been identified as *at-a-glance* indicators of areas on which to focus the thought processes for each operational proposal. Each proposed activity refers to multiple keywords among these 9.

To facilitate the comprehension and implementation of the activities, we aimed to maintain a certain consistency and synchronisation in the development of each individual chart that will be structured as follows:

- TITLE
- KEYWORDS
- BACKGROUND
- OBJECTIVES
- COURSE
- DEBRIEFING
- FURTHER INFORMATION, LINKS.

We hope find this useful and enjoy using it!

Activity keywords

This project bases its guidelines on the principle that differences of gender, sexual orientation and cultural background should always be respected, but at the same time freed from conditioning of stereotypes and discrimination, so that every individual has more freedom when searching to achieve emotional and self-realisation.

We hence propose 9 keywords: 9 steps along a pathway based on reflection and deconstruction of concepts that we often tend to take for granted; 9 profoundly interrelated concepts that can offer different focus angles on the reflections resulting from the activities proposed in this kit.

1. Construction of DIFFERENCES:

We all have countless differences, but only some of them are culturally relevant (if, for example, eye colour is not relevant, gender, skin colour and sexual orientation, by contrast, however are).

The ideas that culture assigns to these characteristics have the effect of influencing the individual, often leading them to comply with the rules of our society. Being male or female (gender) is perhaps one of the most socially relevant characteristics, and conditions our education and our relationships from a very early age. Societal rules on gender (**gender roles**) hence amplify the differences between males and females, although they are never "universal." The idea, therefore, that we must adhere to this model in order to be "normal" is an impediment to the complete realisation of those who, for whatever reason, do not identify themselves with such models.

Among the social expectations related to being male and female, heterosexuality, or erotic and affective attraction for the opposite sex, is perhaps the strongest. We grow up with the idea that it is "masculine" to be attracted to females and that "femininity" consists in being desirable for men. Hetero-sexual orientation is considered natural and obvious, and therefore always preferable to homosexuality, which is regarded as a "defect" of masculinity for males and femininity for females.

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These preconceptions are defined as "**heterosexism**" and "**homonegativity**."

2. PREJUDICE (and stereotypes):

Every person, whether they like it or not, needs to simplify reality in order to function. When faced with the extraordinary complexity of the world and those around us, we do not have the time to weigh up every difference. This is why we rely on preconceived ideas on the nature of things: a tree, a dog, a school, a man, a woman, a lawyer, a homosexual, a transsexual, etc. We have a **simplified representation** for everything that helps us to recognise the traits and to anticipate what awaits us when we come into contact with the same. These representations are called "**stereotypes**", and often reach us as pre-packaged concepts through hearsay and the media, or will build our own view based on a first specific, but limited experience. The opinion that we have of a person or a situation starting from the stereotype that we have for the category to which they belong (whether a negative or positive opinion), is a "prejudice". It is constructed in advance and does not correspond to reality.

Prejudices have a reassuring effect, since they act as a buffer against the disorientation caused by acknowledging the fact that everyone is different, that every time we have to start from scratch when getting to know the person facing us. They are also often linked to articulated thought systems and serve to justify ideologies and preconceived notions.

This is why it can be difficult for many people to question such notions despite gaining experience otherwise. It may mean having to rethink their beliefs, which is not at all easy.

However, to overcome racism, gender discrimination and homonegativity, it is essential to recognise one's own stereotype and refute preconceptions.

3. Contact with EMOTIONS:

Stereotypes related to gender (male or female) also influence our education from birth as far as emotions are concerned. Being born a woman often infers an education based on increased contact with one's feelings and, in particular, to a greater ability to **listen, discern, express and tolerate fear and sadness**. Men however are raised on the concept that they must "be strong" "must not cry", and overcome these feelings, without even acknowledging them, and leap straight into action. This results in a progressive detachment from their "sensitive" side, which is considered "fragile", unfit for command and leadership, focusing more on greater impulsivity and propensity for action.

Faced with feelings of **affection**, men more often than women rely on social standards that foresee "friendship with other men" and "**love/eroticism** with women". The idea of homosexuality challenges such automatism and puts those who did not receive an adequate education on differences in certain difficulty. Often the reactions of contempt toward homosexuality are a reaction to the inability of the person to interrogate and manage the emotions aroused by the disputing of heterosexual automation.

4. SELF-ESTEEM:

Different education also prescribes that males and females use different principles to assess their value as people. This leads to them building their self-esteem in a very different way. Males and females are encouraged to view themselves as more valuable in relation to their adherence to socially defined gender roles. Boys, for example, are often allowed greater autonomy when growing-up, as a more exploratory behaviour is tolerated by the parents which boosts their self-confidence and their **sense of competence**, to the extent where self-esteem becomes related to these aspects and, for a boy, asking for help can be difficult because it makes him feel less valid.

In girls, on the other hand, the expectation is more toward them being "good girls", and "sweet and gentle", generating the idea that their value is linked to kindness, or **the ability to merit protection** and support from others. However, the modern Western world context highlights the value of competition, efficiency and action, regardless of gender, so that even girls are brought up knowing it is important for them to be able to rely on their expertise, even when others do not agree. A woman can, therefore, encounter a certain conflict between the concept of kindness and the more modern view

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of efficiency; this can be a source of feelings of inadequacy and difficulty in achieving desired career results.

An individual belonging to a sexual minority, and raised and educated according to these same principles, may feel their self-esteem is undermined, believe they are worth less than others, or believe they are wrong because of their sexual orientation, or gender identity. We refer to these feelings and beliefs with the term "**interiorised homophobia**".

5. PHISICALITY (and health):

The social construction of gender also includes regulatory models of a physical and relationship nature with the body. The role of women has always included the idea that a body is to be looked at and desired, focusing on the value of beauty. The role of men has, on the other hand, traditionally focused on the idea that a body should convey performance, strength and endurance, although the increasing importance in contemporary culture given to the values of appearance, tend to transform these values related to physical performance into aesthetic and beauty models. Moreover, gender standards related to physique prescribe a precise type of attitude, sporting activity and contact with peers.

This can lead to feelings of extreme inadequacy, especially in adolescents who are going through a period of transformation of both their body and their identity, where the approval and admiration of peers are highly important for their self-esteem, just as, in the opposite case, scorn and derision are painful and potentially traumatic.

Boys and girls who live their gender in a minority manner may experience particularly intense inadequacy concerning their physicality. Generally speaking, this can result in abandonment of sporting activities, further to a decrease in self-care and the sharing of physical activity space with peers. In cases of extreme interiorised homophobia, lack of attention to caring for their body and health status may also hide a sense of inadequacy and a marked sense of mortification.

6. Possibilities and EMOTIONAL projects:

The desire to achieve happiness, seen as the complete **realisation** of human beings includes, among other, the ability to realise an **emotional project**, build meaningful relationships based on loving and being loved.

It is normally a complex process, but one that society recognises as very important, and hence encourages pursuit of the same, fostering a sense of hope for the future in individuals.

Often, however, this does not apply to those who have a non-heterosexual orientation, partly because the stereotypes of homosexuality classify it as sexual behaviour without legitimate and lasting emotional investment, and partly because the socially acknowledged idea of marriage and family does not include love between persons of the same sex. Non-heterosexuals, therefore, may encounter a profound sense of loneliness and struggle to imagine a happy and emotionally rewarding future.

It is important to recognise this social discrimination and identify the best ways to fight it and overcome it, highlighting the many examples of same-sex marriage and LGBT parenting already common in the more progressive and democratic areas in the world.

7. VISIBILITY/invisibility:

In a context that fails to confer equal dignity to different gender identity, sexual orientation and cultural affiliations, it can be difficult to muster up the *courage* to express their identity freely. This is due to the fear of being rejected, humiliated and even attacked. Remaining invisible, however, has the double negative effect of not helping those who are victims of prejudice to overcome their stereotypes, and depriving those who remain hidden of the opportunity to be recognised and find **confirmation of their value**, regaining possession of their rights.

Moreover, in order to be aware of the need to protect certain differences, each social system must be able to "see" the existence and importance of the same; this is why it is essential that those who belong to a minority group do not remain hidden away.

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Nevertheless, in order to aid this process it is important that social workers, teachers, peers and all those who are **role models** for young men and women who could belong to a minority group, ensure that their readiness to accept and welcome such groups is clearly "visible", becoming **active promoters** of respect for each identity.

8. AFFILIATIONS (e.g. ethnics/Religions):

The different specificities of each and every one of us also include affiliation with various social groups, such as ethnic, cultural, religious and political groups, of which we share beliefs and behaviour standards. Such affiliations are not always harmonious with each other: as regards the expectations aroused in others, and with respect to the implications they have for individuals. For example, the social stereotypes of transgender people and the Islamic religion are extremely distant from each other, but this does not prevent transsexualism from being fairly widespread in Arab countries. Some religious affiliations, for instance, are contrary to certain expressions of gender identity and sexual orientation, but as these are not the result of a choice, most people have to deal with this kind of contradiction. On the other hand, cultural categories created to understand and regulate one's feelings change from culture to culture and only contact with others and the readiness to listen to their stories can really help to overcome stereotypes and prejudices.

9. RIGHTS:

The first article of the Universal Declaration of Human Rights recites: "All human beings are born free and equal in dignity and rights." "Rights" are therefore the freedom acknowledged to every human being, ensuring that everyone is entitled to express themselves on a par with others. The right to emotional realisation is therefore undoubtedly one of them.

For this reason the **European Union's Lisbon Treaty**, which gives compulsory legal recognition to the **Charter of Fundamental Rights endorsed in Nice** on December 7, 2000, includes the following items (consolidated version on the Functioning of the EU, 30.3.2010):

Article 10

In defining and implementing its policies and activities, the Union shall aim to combat discrimination based on sex, racial or ethnic origin, religion or belief, disability, age or sexual orientation .

Article 19 (ex Article 13 TEC):

Without prejudice to the other provisions of the Treaties and within the limits of the powers conferred by them upon the Union, the Council, acting unanimously in accordance with a special legislative procedure and after obtaining the consent of the European Parliament, may take appropriate action to combat discrimination based on sex, racial or ethnic origin, religion or belief, disability, age or sexual orientation.

ACTIVITY 1

MARRIAGE FOR EVERYONE?

KEYWORDS: rights, emotional project, visibility/invisibility, prejudice.

AGE AND PARTICIPANTS: from 12 to 24 people, aged 18 and older.

DURATION: approx. 120 minutes

OBJECTIVES AND ACTIVITY JUSTIFICATION:

Understanding the complexity of the issues related to civil rights based on a real case relating to a situation in Italy (Constitutional Court ruling 138/2010 Constitutional Court) with the simulation of a constitutional hearing facing some of the arguments that led to the sentence.

BACKGROUND: In 2008 Associazione Radicale Certi Diritti and Rete Lenford – Avvocatura per i diritti LGBT launched the a campaign called "Civil Affirmation" with in which 25 same-sex couples asked for their intention to be married to be entered into in the Civil Status Register and contested the expected and ensuing refusal before various courts the publication of their marriage acts and impugned the predictable rebuttal before various tribunals.

In 2009, the Court of Venice, the Court of Appeal of Trento, the Court of Appeal of Florence and the Civil Court of Ferrara issued, following appeals submitted by a number of same-sex couples, on order of as ordered by the Constitutional Court (highest law legislative entity body in the country) which requested the Courts to assess whether the current and systematic interpretation of the Civil Code, which excludes same-sex couples from marrying, was constitutional. The Italian Civil Code, despite not providing specific reference to the different gender of the spouses, in certain articles uses the words "wife" and "husband." According to the Courts, these sections make it is impossible to celebrate perform a marriage between persons of the same sex. According to the orders, these passages violate Articles 2, 3, 29 and 117 of the Constitution of the Italian Republic, as well as the European Convention for the Protection of Human Rights and Fundamental Freedoms and the Charter of Fundamental Rights of the European Union. The Constitutional Court will meet publicly on March 23 to decide the constitutionality of the provisions of the Civil Code.

COURSE:

It is March 23, in a few minutes the Constitutional Court will meet and the public hearing will be held.

It may be useful for those who are lead organising the game to have collected material found on the web on the actual hearing that took place in the spring of 2010.

1. Participants are randomly divided into 4 groups and each group receives a paper profile/ task:
 - a. Constitutional Court
 - b. Defence counsel solicitors representing the homosexual couples
 - c. Government Legal Service (GLS) Solicitors appointed by the Government.
 - d. The group of journalists and/or opinion makers.
2. The groups have 15 minutes to study their tasks on their own, before presenting their case
3. An open debate The plenary session debate begins involving all the participants with the speech by the Constitutional Court representative who introduces the case as shown in the profile, for a maximum of 5 minutes. This is followed by the speeches by the defence counsel of the couples for a maximum of 10 minutes and the GLS Solicitors for a further 10 minutes.
4. Based on the fulfilment of the objectives (as indicated in the profile) the judges are entitled to allow both parties to continue presenting their cases further for a further maximum of 5 minutes or move on to the next phase.

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5. The press have 5 minutes to issue a press release summarising the debate.
6. Groups are then formed consisting of one constitutional judge, one defence solicitor, one GLS solicitor and one journalist, in order to distribute all participants fairly.
7. The groups have 15 minutes to discuss the findings of the open debate plenary session, maintaining the target foreseen for each role.
8. The Constitutional Judges then meet to deliberate discuss the sentence on the basis of the hearing and have 15 minutes to reach an agreement.

DEBRIEFING

- Read the summary of the sentence dated April 14 (see details).
- Open a further conclusive debate based on the following questions:
 - o Can an inviolable right fail to be recognised?
 - o What does "the protection of the law lies with the Legislator at his own discretion" actually mean?
 - o In your opinions, what are the possible scenarios after this sentence ruling?

FURTHER INFORMATION, LINKS.

On 14 April, with sentence no. 138/2010, the Constitutional Court rejected the appeals submitted by the Court of Venice and the Court of Appeal of Trento classifying them as inadmissible (with reference to Articles 2 and 117 of the Constitution), since the issue is not within the jurisdiction of the Court, and hence groundless (with reference to Articles 3 and 29 of the Constitution).

In a nutshell: the decision recognises that the aspiration of same-sex couples to obtain legal recognition is in fact an inviolable right guaranteed by Article 2 of the Constitution, but that the regulation of the exercising of this right lies with the Legislator (Parliament) who has full discretion to decide whether to grant same-sex couples access to civil marriage or to create a different legal model of coexistence.

The Court recognises that the concept of a family which, as far as the Constitution is concerned, is based on marriage, cannot be considered permanent over time, but that the role assigned by the Constitution and existing laws in force, did not allow it to endorse this evolution with a sentence.

Link: <http://www.giurcost.org/decisioni/2010/0138s-10.html>

Material (next pages):

- 4 profile cards
- Arts. 2, 3, 29, 117 of the Italian Constitution,
- Arts. 107, 108, 143, 143-a, 156-a, 231 et seq. of the Italian Civil Code
- Cards with:
 - o Articles 12 and 16 of the Universal Declaration of Human Rights of 1948;
 - o Articles 7 and 9 of the Charter of Fundamental Rights of the European Union

PROFILE CARDS: (to be photocopied and cut out)

THE CONSTITUTIONAL JUDGES

- Discuss among yourselves your position regarding this matter;
- Read the Cards with Articles of the Constitution, the Civil Code, and international declarations of rights carefully.
- At the end of the game, it's up to you to argue the constitutionality of the sentence based on the laws cited by the lawyers of the various parties.

Remember that:

The Constitutional Court does not generally declare what is right or what is wrong, but passes judgement on disputes related to the constitutionality of laws and acts, which are legally binding, endorsed by the State.

The Court is not another legislator (it is not a third chamber of parliament), which one can appeal to in order to challenge or change, with a political assessment of opportunities, decisions made or not made by elected representatives in Parliament.

It basically stands out of the spotlight observing the "boundaries" within which the legislator can move.

If the legislator remains within the boundaries of the Constitution (and the constitutional principles grant considerable leeway for choices made by the legislator), the Court has no power to censor its decisions, even if they may appear to be inadequate or flawed.

If, however, the legislator exceeds those boundaries, the Court is required to censor the law and ensure it abides by the same to prevent violation of the Constitution.

- make sure that your sentence ruling respects your task, role, function and limits as illustrated above.
- To facilitate the task in question, each of you can decide to focus on a single item or group of items.

DEFENCE COUNSEL SOLICITORS OF THE COUPLES

For the first time the Constitutional Court is required to evaluate the question regarding the lack of recognition of the freedom to marry persons of the same sex, and the Court's answer will be given in the absence of any specific constitutional precedent. This will become part of a framework of internal jurisprudence characterised by the limited number of decisions that have dealt with disputes concerning same-sex marriages.

On the basis of the articles provided you have to convince the judges.

GOVERNMENT LEGAL SERVICE SOLICITORS

The GLS Solicitors are the legal body of the State which are assigned tasks of legal advice and defence of State

Administration in all civil, criminal, administrative, arbitration, EU and international law suits and assists, advises and defends State Administration in an exclusive and organic manner. The agreed position is based on four points:

- It is up to the national legislator to decide on a sensitive issue such as marriage.
- The institution of marriage refers to people of the opposite sex: the fact that it is possible for a transsexual person to marry simply highlights how gender difference is a crucial element.
- There is no law that sanctions same-sex marriages as: also the rules laid down by the European Court of Human Rights, the Treaty of Lisbon and the Charter of Nice emphasise the centrality of national legislators on this topic. 'Article 9, which recognises the right to marry and set up a family, refers the matter to national laws which determine the conditions posed to exercise this right, excluding both the automatic recognition of family unions other than those provided for by domestic laws, and the obligation of Member States to recognise same-sex family unions.
- Article 29 of the Constitution is not a "free rein" law: it has its own content which does not permit an over-tightening of the constitutional elasticity to avoid fracturing the system.

JOURNALISTS

Your task is to faithfully report the facts.

Your interpretation and/or opinions are not requested. However, it is possible that your report may provide a vision of how the trial was conducted and which positions were more convincing on the basis of objective assessments. Your report should be no more than 15 lines.

CARDS

(to be photocopied and cut out)

Since **Italian Constitution**

Article 2.

The Republic recognizes and guarantees the inviolable rights of man, as an individual, and in the social groups where he expresses his personality, and demands the fulfilment of the intransgressible duties of political, economic, and social solidarity.

Article 3.

All citizens have equal social dignity and are equal before the law, without distinction of sex, race, language, religion, political opinions, personal and social conditions.

It is the duty of the Republic to remove those obstacles of an economic and social nature which, really limiting the freedom and equality of citizens, impede the full development of the human person and the effective participation of all workers in the political, economic and social organization of the country.

Article 29.

The Republic recognizes the rights of the family as a natural society founded on marriage.

Marriage is based on the moral and legal equality of spouses within the limits established by law to guarantee the unity of the family.

Article 117.

Legislative power is vested in the State and the Regions in compliance with the Constitution and with the constraints deriving from EU and international obligations.

The State has exclusive legislative powers in the following matters:

- a) foreign policy and international relations of the State; relations of the State with the EU, asylum and legal status of citizens of countries outside the European Union;
- b) immigration;
- c) relations between the Republic and religious denominations;
- d) defence and armed forces, state security, weapons, ammunition and explosives;
- e) the currency, savings protection and financial markets; competition protection; foreign exchange system; state taxation and accounting systems; equalisation of financial resources;
- f) state bodies and relevant electoral laws, state referendum, election of the European Parliament;
- g) legal and administrative organization of the state and national public bodies;
- h) public order and safety, with the exception of local administrative police;
- i) citizenship, civil status and register offices;
- l) jurisdiction and procedural law, civil and criminal, administrative judicial system;
- m) determination of the basic levels of benefits relating to civil and social entitlements to be guaranteed throughout the national territory;
- n) general education;
- o) social security;
- p) electoral legislation, governing bodies and fundamental functions of municipalities, provinces and metropolitan cities;
- q) customs, protection of national borders and international prophylaxis;
- r) weights and measures; standard time; statistical and computerised co-ordination of data of state, regional and local administrations; intellectual property;
- s) protection of the environment, the ecosystem and cultural heritage.

Concurrent legislation applies to the following subject matters: international and EU relations of the Regions; foreign trade; job protection and safety; education, subject to the autonomy of educational institutions and with the exception of vocational education and training; professions; scientific and technological research and innovation support for productive sectors; health protection; nutrition; sports; disaster relief; land-use planning; civil ports and airports; large transport and navigation networks; communications; national production, transport and distribution of energy; complementary and supplementary social security; harmonisation of public accounts and co-ordination of public finance and the taxation system; enhancement of cultural and environmental assets, including the promotion and organisation of cultural activities; savings banks, rural banks, regional credit institutions; regional land and agricultural credit institutions. In the subject matters covered by concurring legislation legislative powers are vested in the Regions, except for the determination of the fundamental principles, which are laid down in State legislation.

The Regions have legislative powers in all subject matters that are not expressly covered by State legislation.

The Regions and the autonomous provinces of Trent and Bolzano take part in preparatory decision-making process of EU legislative acts in the areas that fall within their responsibilities. They are also responsible for the implementation of international agreements and EU measures, subject to the rules set out in State law which regulate the exercise of subsidiary powers by the State in the case of non-performance by the Regions and autonomous provinces.

Regulatory powers shall be vested in the State with respect to the subject matters of exclusive legislation, subject to any delegations of such powers to the Regions. Regulatory powers shall be vested in the Regions in all other subject matters. Municipalities, provinces and metropolitan cities have regulatory powers as to the organisation and implementation of the functions attributed to them.

Regional laws shall remove any hindrances to the full equality of men and women in social, cultural and economic life and promote equal access to elected offices for men and women.

Agreements between a Region and other Regions that aim at improving the performance of regional functions and that may also envisage the establishment of joint bodies shall be ratified by regional law.

In the areas falling within their responsibilities, Regions may enter into agreements with foreign States and with local authorities of **other States in the cases and according to the forms laid down by State legislation.**

Rainbow Playful Toolkit

Since the **Universal Declaration of Human Rights**
adopted by the General Assembly of the United Nations 10 December 1948

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 16

1. Men and women of full age have the right to marry and to found a family, without any limitation due to race, nationality or religion. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2. Marriage shall be entered into only with the free and full consent of the intending spouses.
3. The family is the natural and fundamental unit of society and is entitled to protection by society and the State

The **Charter of Fundamental Rights of the European Union**

Article 7

Respect for privacy and family life

Everyone has the right to respect for his private and family life, home and communications.

Article 9

Right to marry and right to found a family

The right to marry and the right to found a family shall be guaranteed in accordance with the national laws governing the exercise of these rights.

ITALIAN CIVIL CODE

Article 107. Form of celebration.

On the day indicated by the parties, the civil status registrar, in the presence of two witnesses, including relatives, reads to the spouses Articles 143, 144 and 147; he receives from each party personally, one after the other, the statement that they intend to take each other respectively as husband and wife, and then declares that they are united in marriage.
The marriage certificate must be completed immediately after the celebration.

Article 108. Unenforceability of terms and conditions.

The declaration of the spouses to take each other respectively as husband and wife cannot be subject to terms or conditions. If the parties add a term or condition, the registrar can not continue with the marriage proceedings. Nevertheless, if the marriage is celebrated, such term or condition is invalid.

Article 143. Reciprocal rights and duties of the spouses.

On entering into marriage, the husband and wife acquire the same rights and assume the same obligations. Marriage foresees the mutual obligation of fidelity, moral and material assistance, cooperation in the interest of the family and cohabitation.
Both spouses are required to contribute to the needs of the family, each in relation to their capacity and their ability to perform professional or house work.

Art. 143-bis. Surname of the wife.

The wife adds her husband's surname to her on and retains the same during widowhood, until she enters into a second marriage.

Art. 156-bis. Surname of the wife.

The court may prohibit the use of the husband's surname by the wife when such use is seriously injurious to him, and may also authorise the wife not to use the same surname if such use could be seriously injurious.

Article 231.

Paternity of the husband.

The husband is the father of the child conceived during marriage.

ACTIVITY 2

HEARTTHROB

KEYWORDS: differences, prejudice, memberships

AGE AND NO. OF PARTICIPANTS: from 18 years of age, 15 or more participants.

DURATION: 25-45 minutes

OBJECTIVES AND ACTIVITY JUSTIFICATION: We believe that all men and women want the same things and yet we discover that each and every one loves and searches for very different aspects in others...

BACKGROUND: The stereotypes tend to associate certain desires to specific social groups. This activity aims to highlight how individual preferences are in fact different and independent of the groups of affiliation, which are social constructs.

COURSE:

1. Ask the participants to create groups of three to discuss and determine their ideal partner, identifying relative characteristics. To facilitate the task, it is recommended to reflect on the following aspects: character, physical appearance, interests/activities, groups of affiliation (political, religious...).
2. Then explain that the objective is to find out to what extent our tastes coincide with those of others. To do this, the first step is to create an identity card of one's perfect partner.
3. Then distribute paper and pencils, and explain that each participant is required to draw an 8 pointed star. Then write the characteristics that the small group has listed and write one on each star point. It does not matter at this point if every aspect (character, physical, interests, affiliations) is actually represented, though it is important that each person selects the 8 most important characteristics for him/her. This phase should last about 10 minutes.
4. Then tell the participants to turn the star over and compare it with the others, writing the names of anyone who has selected the same characteristic on the relative point.. For example, if John and Mary are both looking for a sportive partner, they have to write the name of the other person on the "sportive" point of each star. If two people have indicated the same characteristic using synonyms (e.g. "Sportive" and "athletic"), this can be recognised as a common characteristic. This step of the exercise lasts 15 minutes.
5. Now return to the plenary session/debate session that is open to all and then divide the participants into groups of people who have indicated the same characteristic. Now ask those who have more characteristics in common with others to choose the group focused on the characteristic that is most important for them. If, however, someone has no characteristics in common with anyone else, ask them to choose the group organised around the characteristic that they like the least.
6. Now ask each group to discuss why they chose that specific characteristic and the differences between their motives. Also ask them to discuss the other characteristics they have chosen to assess whether the profile described by the others may or may not meet their tastes, or if any of the characteristics are entirely foreign to their preferences.

DEBRIEFING:

Evaluate the progress of the discussion and ask the participants if they think that, during the game, any stereotypes or prejudices emerged regarding the characteristics expressed by other players and if, during the group discussion, the same were invalidated.

Material: sheets of paper and pencils

ACTIVITY 3 BUT HOW DO YOU SEE YOURSELF?

KEYWORDS: self-esteem, contact with emotions, visibility/invisibility, differences.

AGE AND NO. OF PARTICIPANTS: 18 years and older, 15 or more participants.

DURATION: 40 minutes

OBJECTIVES AND ACTIVITY JUSTIFICATION: Discuss the perception that others have of us in relation to stereotypes of gender roles and sexual orientation, and facilitate, through their representation in space, the recognition of the mechanisms underlying discrimination.

BACKGROUND: The use of stereotypes underlying prejudice is a simplification mechanism which is extremely common in the perception of others. From the moment in which they are used by others on us, it becomes much easier to realise the lack of correspondence with reality.

COURSE:

1. Gather all the group in plenary meeting in an area that allows to create a space that is big enough to hold all the participants.
2. Ask the participants to hang four signs on the four walls of the room. On two opposite walls they must hang a sign indicating 100% and another sign that indicates 0%. On the other two walls they must hang two signs facing each other, one with the words "positive value" and one indicating "negative value".
3. Now divide the group into two subgroups of equal size.
4. Ask for one of the subgroups to move to the boundaries of the area against the walls.
5. Ask the other sub-group to gather in the centre of the room.
6. Now explain that the leader will announce a number of characteristics related to gender, and the members of the group in the centre of the room, must move closer to the wall with the "100%" card for each characteristic they consider they express, and move to the wall with the "0%" card if they feel that this characteristic does not belong to them at all.
Furthermore, they must also move closer to the wall with the "positive value" according to what extent the presence or absence of such characteristic represents a positive value, and closer to the wall with the "negative value" card to the extent where the presence/absence represents a negative value for them.
1. Following the creation of each line-up, the observers will be requested to state, starting from their perception, the interpretation of the characteristic expressed by the group that selected the same.
2. If an observer sees a member of the central group change position in a manner that is inconsistent with the perception he/she has of him/her on the basis of that characteristic, you can stop the game and promote a debate on the meaning that this characteristic has for the participants, in order to analyse the reason for the difference.
3. At the end of the first phase, the two groups can switch roles.

The characteristics to be used are:

- | | | | |
|--------------|---------------|---------------|---------------|
| 1. Kind | 4. Daring | 7. Easy | 10. Masculine |
| 2. Strong | 5. Attractive | 8. Performing | 11. Feminine |
| 3. Sensitive | 6. Sensual | 9. Outgoing | |

DEBRIEFING:

During the activity, highlight if a different distribution of males and females, between one formation and another, occurs on the characteristics which are stereotypically masculine or feminine.

During the formation, ask these participants to give examples of situations in which they feel they express the characteristic ("I feel strong when ...").

If the group is composed of people who know each other to a certain degree, you could ask the observers to move the participants they perceive differently.

ACTIVITY 4

WHO GETS LEFT BEHIND?

KEYWORDS: rights, construction of difference, **prejudice**.

AGES AND NO. OF PARTICIPANTS: 18 years and older, 15 or more participants.

OBJECTIVES: to ascertain the presence of inequalities of various kinds within different social contexts. Focus on the consequences of such differences in personal and relational pathway.

BACKGROUND:

Using the pursuit of specific goals, we intend to develop the ability in boys and girls to empathise with people perceived as 'distant' by background and social status.

COURSE:

1. Explain to the group members that each of them will be asked to step into the shoes of a specific personality and distribute a card with a brief description of the same that personality.
2. Allow the boys/girls a few minutes to study the role assigned to them, and try to imagine what everyday life, aspirations, relationships, and opportunities the personality could have.
3. You can help the boys/girls, at this stage, giving them some ideas: the place where they live and where they grew up, family, aspirations and fears about the future.
4. Have the participants line up one next to the other.
5. Read a series of questions one at a time and ask the participants to take a step forward every time they are able to give an affirmative answer, while the other remain stationary. As the game progresses, some will proceed expeditiously forward, whilst others will practically remain at the starting block. Allow enough time for them to reflect on their condition and give an answer, and to allow them to see the position occupied by the others.
6. Once the question time is over, each person will declare the role played during the game, so that the others can evaluate it in relation to the occupied position.

DEBRIEFING:

It is particularly useful if a group debrief follows this activity. For example, with a few questions you can analyse what aspects the game aroused in the participants. Here are a few questions that you could ask the group:

- Was it difficult to put themselves in the shoes and contexts of another person?
- How did you build the image of the personality that you were assigned? Sources and inspirations behind the performance.
- How did the boys/girls feel when they encountered a stationary phase during the pathway?
- When did they realize that not everyone was proceeding at the same pace?
- Did they get the impression that their rights were ignored?
- In which situations does the difficulty or impossibility to access certain opportunities represent a violation of human rights?
- What are the causes that create the various types of inequality in society?
- What can we do to reduce disparities and inequalities in a tangible manner?

When the reflection and analysis phase is over, you can explore certain issues viewing the content on the website.

MATERIAL:

20 Character Cards
22 Question Cards

CHARACTER CARDS

(photocopy and cut out)

Unemployed single mother	Lesbian mother living with her partner
College student son of an industrial tycoon	Man, 27 years old, homeless
Under-aged Roma girl	Married man with children, steady job
Illegal black immigrant	FtM transsexual Italian, unemployed
Second generation Chinese immigrant manager of a restaurant	Single woman, lesbian, unemployed
Afghan refugee, wounded	University student from a different location, son of farm labourers
Albanian woman, prostitute	MtF transsexual with non-EU immigrant partner
student of African descent	Child with Chinese parents, illegal immigrants
Muslim girl with religious family	Gay man with same home-sharing partner for 10 years
Teenager suffering from a disease that requires expensive medical treatment	15 year-old boy, the son of divorced parents

QUESTIONS

(photocopy and cut out)

Do you have a house with a telephone and TV?	At school did you have any problems integrating with peers?
Aren't you afraid of being stopped by the police?	Do you have a job that you find rewarding?
Do you encounter discrimination at your workplace?	Do you have the opportunity to study and practise your chosen profession?
Do you mind inviting friends to your home?	Aren't you afraid of being harassed in the streets or attacked by the media?
Are you worried about future of your children?	You can fall in love with the person you want?
Can you marry and have children?	Is your language, religion, culture accepted and respected in the society in which you live?
Do you know who to turn to in case of need?	Do you have access to healthcare?
Do you have the right to vote?	Can you practise your religion freely?
Can you go on holiday?	Aren't you afraid of undergoing discrimination for the way you are?
Do you have the opportunity to live with your family?	Are you optimistic about your future?
Do you feel that your opinion is taken into consideration?	Can you visit your partner in hospital or in prison?

ACTIVITY 5

LET'S GET ON STAGE!

KEYWORDS: self-esteem, sense of competence, prejudice, **visibility**, affiliation.

OBJECTIVES: to re-propose topics and patterns of bullying, starting from the representation that the boys/girls provide themselves;

To investigate the mechanisms behind it and how it manifests itself in a group;

To identify intervention methods.

BACKGROUND: A reflection on the dynamics of bullying intends to provide boys/girls sufficient skills - in order to prevent such situations on the one hand - and on the other allow them to feel capable to address them, adopt a behaviour that isolates the dominant figure, and provide support to victims.

COURSE:

1. Role-play for 12-20 participants.
2. After introducing the activity topic (using the material available on the website where appropriate), divide the participants into groups of 4 or 5 people per group.
3. The task of each group will represent a scene of bullying. The different situations on which to construct the 'piece' will be given by the teacher using relative cards.
4. The groups will have 15 minutes to invent their own scene from a script, distribute the roles, and practice the parts. Obviously, given the short time at their disposal, improvisation will be a fundamental component.
5. Then, each group will represent their scene in front of all the other participants.
6. During the performance, a new element, not foreseen in the script can be introduced unexpectedly (such as a witness of the episode who reacts in an unexpected manner). This will stimulate the spontaneous reaction of the 'actors/actresses', and their emotional response.
7. When all the groups have performed their scene, start a discussion to collect their comments.
8. To expand the topic, and provide additional input to reflect on, you can watch some interviews uploaded on the website with the participants.

DEBRIEFING

At the end of the activity, assess the emotional response of the boys/the girls, also in relation including their reaction to the element of surprise introduced to the script.

Analyse with the participants the original elements they introduced to the script with the participants, and try to identify the source with them: literature, cinema and television, experiential.

Ask them to assess the degree of reality of the scenes presented.

Try to find out which elements the situations presented have in common and also what the various differences are.

At this point, with the help of watching the interviews online, try to identify, together with the boys/girls, the causes of bullying and how to handle this type of situation. In particular:

- - Recognise the mechanisms and behaviours that triggered the episodes.
- Identify the behaviour in each episode that led to an improvement, that were neutral, and those which made the situation worse.
- Reflect on the role of adults.

Further in-depth studies can include:

- Production of materials on bullying: based on the previous activities, the boys/girls could invent their own situation of bullying, and present it to a group of classes, or create a storyboard or a comic book to be printed or posted on line (peer education).
 - Organisation of a debate on the issue involving the whole school, involving external speakers.
- Organisation of an observation point on bullying within the school, run by the students (peer mediation).

ACTIVITY 6

LADIES AND GENTLEMEN OF THE JURY

KEYWORDS: possibility and emotional project, prejudice, **physicality** (and health), visibility/invisibility.

OBJECTIVES: To promote knowledge on issues of violence and discrimination against LGBT people. Develop a broader vision of the problems due to encouragement to listen to and consider different points of view.

COURSE:

1. The facilitator invites the participants to take part in a quick 10 minute brainstorming session to identify the various possible forms of discrimination or violence, more or less covered up, affecting LGBT people.
2. They are then invited to focus on daily events of their own experience and the places they normally frequent hang out and all the nuances that violence and discrimination against LGBT people can take on (mobbing, sarcasm, homophobic jokes, bullying, etc).
3. The facilitator asks the participants to summarise each topic in just a few key words to be written in large capital letters on A4 size sheets of paper.
4. Then collect all the sheets and remove any duplicates.
5. Start by drawing selecting a random an A4 sheet at random (a problem);
6. Draw lots to select two participants who must take on two opposite roles in front of the audience (the rest of the participants).
7. The 2 participants will discuss the issue taking on two opposing positions: on one hand that the problem written on the sheet is actually a problem that should be addressed and resolved, and on the other that the problem presented does not exist.
8. The assignment of the two roles is done in advance and randomly by the facilitator, so the two "lawyers" must defend the position they are assigned supporting the point of view, searching for arguments to convince the other party and the audience, and this must done regardless of whether they share such views or not.
9. The facilitator shall aid the dialogue between the two, ensuring that both parties are able to present their case.
10. In each debate there should be at least 3 or 4 exchanges of view between the two lawyers;
11. The facilitator shall decide when to stop the debate when, in his opinion, both parties have presented sufficient evidence.
12. Then they will move on to discuss another aspect, picking another sheet and another two participants in the debate.
13. The number of discussions that can take place depends on the time available; the last half hour is dedicated to the *debriefing*.

DEBRIEFING:

The facilitator invites all participants to exchange views on how the debates went, adding some of their own ideas. It 'sllt would be interesting if those who took part in the debate, for example, answered questions such as:

What was it like finding evidence for your case? Easy? Difficult?

Did you agree with the things you said?

How much effort did you put into supporting your case?

If you did not agree, how was it for you having to defend a different position?

What inspired you as you defended your position?

Did you discover anything new?

If you agreed with your position, what was it like responding to the case posed by the other party?

Did you enjoy yourself? Why? Why not?

Then just as many questions can be posed to the audience, for example:

How did you find the debates? Interesting? Funny? Boring? Fake? Plausible?

Would you have wanted to take part in any of the debates?

Did you agree with any of the positions? Which ones?

Did you discover anything new or have you new views on the topics that were discussed?

Rainbow Playful Toolkit

Have you changed your mind about anything?
Who was the most convincing solicitor? Why?

When the post debate discussion is over, the facilitator may declare the meeting closed. If the participants so desire, the facilitator can propose that they organise a second in-depth meeting after they the participants have had time to obtain more information on the topics that emerged in this first initial activity. They may also decide to meet again not to discuss using this game mode, but by organising a proper debate, perhaps helped by watching a movie on the topic.

FURTHER INFORMATION, LINKS.

Statistics or research on these topics with respect to our country or others can be made available online.

MATERIAL

A number of A4 sheets and pens or pencils equal to the number of participants.

ACTIVITY 7

IT'S UP TO ME

KEYWORDS: self-esteem, contact with emotions

AGES AND NO. OF PARTICIPANTS: 18 years and older, 10 or more participants.

OBJECTIVES: To find a listening space in a structured situation
Encourage the prospect for participants to tell their stories and get to know each other
Listen to and acknowledge the opinions and experiences on the same subject
Develop self-esteem and self-efficacy regarding the ability to express one's views
Promote a constructive dialogue among participants

COURSE:

1. The facilitator copies phrases from the enclosed list onto slips of paper and places them inside a box.
2. Each participant is invited to draw a slip of paper with a topic written on it.
3. Each participant has a minute to talk about the topic, preferably starting with personal experience.
4. After the first participant has spoken, two or three minutes are dedicated to a group discussion.
5. After the discussion, the second participant will talk about his/her relative topic for a minute, followed by a discussion.
6. This will continue until all the participants have spoken about their topic.
7. The facilitator will monitor the time available to each of them. As regards the group discussions, the facilitator will consider whether to manage time flexibly if he/she considers that the discussion is productive and interesting.

Note: an expert facilitator is needed in this case who can foster dialogue and communication.

The facilitator must focus on communication among participants, encouraging broad comparison and the well-being of the participants (e.g. avoiding interrogation type situations against a participant, lack of respect during communication etc). The objective is not to reach a unified or shared position, but to help participants to express themselves and listen to the experiences and opinions of others.

The facilitator must therefore pay attention in cases where opposing sides are created, encouraging once again a discussion that involves all the participants.

Some people who are not accustomed to being listened to, may find it embarrassing or difficult to express themselves. The facilitator should not force anyone to talk but help the person deal with the experience, maybe new, of having a minute to be listened to (or listen to themselves). The facilitator can encourage them to listen to their own emotions or thoughts during the minute at their disposal, as an opportunity to get to know themselves better in a new situation.

DEBRIEFING:

Ideas for the debriefing:

Discuss which issues were most difficult to deal with, which deserved more time, what were the most interesting. How speakers felt having space to express themselves. What they liked and disliked about the experience. What language was used: did talking about sensitive issues encourage them to express themselves more carefully? How did they feel when they were listening? What are the differences between communicating their thoughts in person and sharing them on social networks?

FURTHER INFORMATION:

If certain issues have provoked particular interest, you can invite the participants to schedule a second meeting to discuss some of the topics below.

STATEMENTS/TOPICS

(To be written on slips of paper):

- your first date
- your first kiss
- the first time you felt attracted to a person
- that time when you felt ugly
- that time when you felt beautiful
- the time you met your idol or a person you respect
- the time you were obliged to do something
- an episode in which you feel you have suffered an injustice
- an injustice that you happened to witness
- an episode in which you feel you were not understood
- something you would like to change in the environment you live in
- an episode related to a beautiful friendship
- the time when you felt loved
- the happiest moment you spent with a friend
- the time you said 'that's it'
- the time you received a horrible gift
- a difficult goodbye
- the time when you felt stupid
- the time you got a low mark
- the time you got a high mark
- that wonderful surprise someone organised for you
- the time when you surprised everyone
- the time you met a person and you realised that he/she was different from what you had imagined
- the time you wanted to disappear
- the first time you saw a pride
- when you see two men or two women walking hand in hand

ACTIVITY 8

CAN I SPEAK?

KEYWORDS: self-esteem, visibility/invisibility, differences.

AGES AND NO. OF PARTICIPANTS: 16 years and older. 15 or more participants.

OBJECTIVES: To simulate the difficulties arising from feeling different. to help raise awareness of the existence of imposed social patterns. to demonstrate the importance of language and the barriers that are created by the incorrect use of language.

BACKGROUND: The game is intended to simulate the feeling of anxiety resulting from the exclusion. The facilitator may intervene to reduce the development of negative dynamics to a minimum.

COURSE:

1. Before starting the game, hang up a poster with a list of homophobic statements that everyone can read easily.
2. Then the facilitator explains that the participants have to hold a conversation talking as if they took for granted that the sentences written on the board are "true".
3. Also explain that at least one of the participants has to impersonate a lesbian/gay/bisexual/trans person, but he/she can't tell anyone until the facilitator says "you can talk".
4. Before that time, the LGBT person may, if he/she so desires, intervene by presenting his/her point of view but without, however, specifying his/her role.
5. The rest of the group is invited instead to use non-inclusive language and expressions against the LGBT community.
6. The facilitator shall start the conversation with a neutral phrase that can trigger the expression of prejudice. For example: "Yesterday at the movies I saw two men kissing."
7. Then the facilitator simply takes note of the language used by the homophobic group.
8. After a few minutes, or after the homophobic group has created substantial difficulties for those who are LGBT, the facilitator will give the LGBT person a chance to talk, defusing the previously triggered homophobic process.

DEBRIEFING:

The facilitator will basically encounter 3 different scenarios:

1. Nobody chose to play the role of a LGBT person: in this case the participants will be invited to discuss why no one did so, despite these being the instructions
2. someone initially chose to play the role of a LGBT person but then changed their mind: in this case, the person who found himself/herself in difficulty should be invited to explain such feelings
3. Those who actually played the role of the LGBT person will be invited to talk about his/her feelings and the group will be asked to comment on their behaviour, also in relation to the statements by the LGBT person.

To conclude, the facilitator will list the homophobic expressions heard during the game to the participants, explaining the aggressive content of each of the same.

FURTHER INFORMATION, LINKS.

The short films participating in the short films against homophobia competition can be viewed on the website.

STATEMENTS

(to be written on the board)

- gays and lesbians should not kiss in public if there are children watching;
- if I was aware that gay/lesbians were also in the gym locker room is frequented by gay/lesbians, I would have a problem getting undressed;
- prides gay street parades are simply an opportunity to highlight gay, transgender and lesbian perversions to the rest of the world;
- transsexuals can only work the streets;
- personally I have no problem with them, but I would not want to have a gay/lesbian/trans son or daughter;
- I don't understand why they can't live express their orientation as something intimate, personal, private;
- lesbians are women who want to be men, gay men are those men who want to be women

ACTIVITY 9

HOMOPHOBIA OUT!

www.rainbowproject.eu

www.arcigaymilano.org

KEYWORDS: stereotypes, **homophobia**, rights, equality.

OBJECTIVES: This basic online videogame aims to deal with three different aspects: to describe some plausible scenarios, to highlight the elements that characterise homophobic elements and to focus the attention against the homophobic aggressor, another victim of a culture of hatred and a subject that can be educated and helped. The game is designed and imagined to be accessed by those who have no knowledge of the Rainbow activities and those who are already familiar with its work.

BACKGROUND

Ask the boys and girls to play the game for a period of a few days and write down any concepts and situations that they have doubts about.

COURSE:

1. Ask the boys/girls what kind of experience they had and if there are aspects of the game which are not clear
2. Ask them which avatars they played with. Ask them if they correspond to their gender or the opposite.
3. Ask what the two obstacles at the end of each level represented.
4. What do the scrolls and paper airplanes represent and why are they useful?
5. Wonder what happens from their point of view at the end of the game.

DEBRIEFING:

Assess and bring the following aspects into the conversation:

- a) None of the players (neither the two *players*, nor the prisoner friend) could be homosexual. Homophobia is not just about gay people, but also heterosexual people who are victims due to their actions.
According to the participants, is it more useful to focus the attention on the victims or those who commit homophobic acts to fight homophobia?
- b) The two players have the task of freeing a friend from an imaginary "Homophobic Monster", characterised by a shadow.
How could they have represented homophobia?
- c) The two players have the task of freeing a friend from an imaginary "Homophobic Monster", characterised by a shadow.
- d) The scrolls represent the right against violence, represented by those who steal the scroll (stealing the right) and shows disrespect for the right. The reference to attire does not want to create a stereotype, but since most of the articles contained in the scroll extracted from Sources of European Law, the European Union is highlighted as a democratic project following dictatorship and the Second World War.
Is there a real risk of violence returning to Europe? How could it be avoided?
- e) The cards and reference to the ILGA Europe (International Lesbian and Gay Association) website, are tools that highlight the non-uniformity of rights in Europe. At the end of the level, the person who cries represents the misery caused by internalised homophobia. The happy cards allow the person to stop crying, because they represent an opportunity, sometimes unknown or suppressed by homosexual persons.
Do they know anybody whose coming out was important in their lives? Did this change his/her character? Are they more or less happy? Why?
- f) At the end of the game the "homophobic monster" is represented by an elderly person. Although international surveys show affiliation to traditional values for adults and/or the elderly, there is no

intention here of proposing generational discrimination. The homophobic monster is fragile and weak, and its strength is not a reflected force (light).

Who are the reflectors and the light of homophobia?

FURTHER INFORMATION:

Ask the boys/girls to verify the existence of video games on social issues and/or the existence of other games which aim to combat LGBT discrimination and analyse the results: how many are there and according to them why? Have they ever thought of inventing one?

ACTIVITY 10

EVERY TIME THAT...

KEYWORDS: visibility/invisibility, differences.

OBJECTIVES: This activity is linked to the video game called "Homophobia OUT" and aims to analyse the aspects of homophobic violence, both verbal and physical, which the participants may have witnessed.

AGE AND NO. OF PARTICIPANTS: 18 years - a minimum of 8 participants.

COURSE:

1. View the introduction to the "Homophobia OUT" videogame (see the links in activity nine), with the boys and girls.
2. Ask the participants if the situation in the game is a likely situation and, if not, why.
3. Ask the participants to talk about any similar incidents they may have experienced and what they did, how they felt and what they wish they had done, but didn't.
4. Stage one of the episodes presented by a participant
5. Ask those who do not participate in the game to describe the behaviours they observed and to change one of the actors, proposing an alternative solution to the act of homophobic aggression.
6. Go back to a plenary session and discuss what the reasons were that led to/or prevented such reactions and list the actions classified as homophobic.

DEBRIEFING:

Analyse the various behaviour in different moments with the participants, with the help of a blackboard, assessing the constraints that prevented certain reactions and, on the other hand, the resources/values that encouraged them to put them into practice.

FURTHER INFORMATION:

We suggest you watch Shark Bait, a short film included in the Rainbow Educational Toolkit DVD.

CIG - Centro di Iniziativa Gay (Arcigay Milano) , Milan, Italy.

(www.arcigaymilano.org)

The C.I.G. (Centro di Iniziativa Gay) in Milano is a non-profit association of volunteers. The C.I.G. is organized as a gay community subdivided into several sections, commissions and working groups, aid-oriented and inspired by principles of solidarity for homosexual and trans people. The C.I.G. is born in 1984, as a need to go over single groups of political movement and gay self-consciousness for a general confrontation with institutions. During these decades, C.I.G. has endowed with a wide space of documentation and with a structure (always in improvement) that tries to satisfy in the best way the various expectations and that attempts to meet the needs of the homosexual people. Its structure has several specifications: Accoglienza (Welcome Group), Biblioteca (Library), Cultura (Culture), Scuola (School), Telefono Amico (Gay Phone Help Line), Giovani (Young Network), Salute (Health and Illness). All the C.I.G. activities are primarily carried out by the volunteers. Member of Arcigay since 1985, the C.I.G. is local Committee of Arcigay in Milan since 2006.

Arcigay, Italia

(www.arcigay.it)

It was founded in 1985 and is Italy's foremost national gay rights organisation. It acts as an umbrella organization throughout 48 provinces in Italy, from Bolzano in the north to Catania in the south. Arcigay has its national headquarters in Bologna. Arcigay is a non-profit organisation which operates on a voluntary basis. Its aim is to combat homophobia, heterosexism, prejudice and anti-gay discrimination. It is committed to achieving equal status and equal opportunities among all individuals regardless of sexual orientation, and aims to reinforce a full, free and happy life for gay people.

ArciLesbica ZAMI, Milan, Italy

(www.arcilesbica.it)

It was founded in 1996 and joined ILGA-ILGA Europe in 2001. The main mission is fighting discriminations against lesbians empowering them and giving them voice.

The headquarters is in Bologna, with 18 local organisations located nationwide. Trans and queer lesbians have been officially included in 2008. ArciLesbica Zami was born in 1997. ArciLesbica Zami was born in 1997. Its mission is to fight any form of violence, prejudice and discrimination against lesbians. "Zami", is the title of one of the most famous books by Audre Lorde, poet, writer, lesbian and afroamerican activist.

The Ararteko - Ombudsman of the Basque Country, Spain.

(www.ararteko.net)

Is the Basque Parliament's High Commissioner for Human Rights, an autonomous body, working independently from any and all political powers.

The Ararteko's primary function is to safeguard human rights vis-à-vis abuses of power and authority and incorrect action on the part of Basque public administrations. The Ararteko also formulates recommendations so that the policies improve in order to secure enhanced protection and safeguarding of human rights, particularly for those subject to vulnerable circumstances, at risk, excluded, discriminated against, or in precarious social positions. . Since 2007 the Ararteko has been promoting and defending LGBT rights through a special working area dealing with LGBT rights and questions. The main activities on this area are: processing citizens' claims regarding violation of LGBT rights by public administration and promoting full social acceptance of sexual diversity by; organising workshops and seminars; establishing relations with LGBT associations; sensitizing public institutions about main demands of LGBT movement; doing research and editing publications on different issues relating to LGBT questions.