BEYOND GENDER:
INTERSECTIONAL
APPROACH TO
YOUTH WORK

TOOLKIT

Resources and activities booklet

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ABOUT THE PROJECT

The project **analyzed gender diversity through an intersectional lens,** exploring how it intersects with other key social factors such as migration, racism, functional diversity, and sexuality.

It **strengthened youth workers' understanding** of these complex social issues and how to address them in practice. Participants worked together to develop strategies for more inclusive approaches and exchanged practical tools and methodologies to support their work.

It **connected participants with local grassroots activism collectives and NGOs** addressing gender, migration, and other social challenges. These encounters offered first-hand insight into ongoing initiatives for social justice and inclusion.

It also **facilitated peer exchange and partnership building,** laying the groundwork for future collaborations among youth workers and organizations.

PARTNERS

DISCLAIMER

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ACTIVITIES AND TOOLS BY SER JOVEN

GLOSSARY ACTIVITY

Purpose of the activity:

This activity helps participants build a shared understanding of key concepts (e.g., gender, sex, patriarchy, intersectionality). By co-creating definitions, learners reflect on language, question assumptions, and establish a communal glossary they can use throughout the training.

1. Group work: Matching terms and definitions

1. Split learners into groups (ideally, no more than 6-7 people in one group).
2. Give each group a set of terms and definitions, cut into separate pieces of paper.
3. Explain the task:
   - As a group, match each term with what they believe is the correct definition.
   - Remind them this is about **discussion and reasoning**, not just speed.

2. Quick reflection in groups

When groups finish, ask them to reflect briefly:
- How did it feel to do this activity?
- Was it easy or difficult to agree on definitions? Why?

3. Building the glossary together

1. Bring everyone back into plenary

2. Take one term at a time. Rotate between groups: ask Group 1 for the first term's definition, Group 2 for the next, and so on.

3. As each definition is read out, the facilitator:

   - **Places the term and its definition** on the flipchart/board so the glossary is visible to all.

   - Ask the group:
     - *Are we satisfied with this definition?*
     - *Is this correct enough for us?*
     - *Do we want to add something to it?*

   - Incorporate learners' input into the definition so it reflects **shared ownership.**

4. Group reflection and discussion

Once all terms are on the board, ask the group:

- *Why do you think people can interpret these terms differently?*

- *How might the same word be understood differently across cultures, generations, or social groups?*

- *Why is it important to have shared definitions of these concepts in our work?*

- *What impact does misunderstanding or misusing these terms have on people and communities?*

Emphasize: This glossary belongs to the group. The facilitator is not here as the "knowledge authority," but as a guide. The glossary is a communal effort and should reflect the learners' agreement.

5. Closing and next steps

- Ask*: How can we make sure we use this glossary as a living tool and not just words on the wall?*

- Encourage learners to use the extra flipchart ("**Words we need to define**") to add new terms during the training whenever something is unclear or needs defining.

- Remind them that this glossary will be **reviewed and expanded each day** with new terms as the training develops.

Terms for Day 1 (example set)

GENDER	An idea created by societies that links certain traits, abilities, and roles to people based on their sex. It divides people into two main categories - masculine and feminine - and these roles are learned and taught through culture.
SEX	Biological characteristics such as anatomy, chromosomes, and hormones.
GENDER IDENTITY	A person's deeply felt sense of being male, female, both, neither, or something else. This is influenced by personal experience, culture, and society's gender expectations.
FEMINISM	A movement and belief that women should have the same rights as men and that challenges systems (like patriarchy) that give men more power and privilege.
PATRIARCHY	A system where men, especially those who fit the dominant idea of masculinity, have more power than women and other marginalized groups.
HETERONORMATIVITY	The belief and expectation that heterosexual relationships are "normal" and preferred, and that everyone should fit into this model.
INTERSECTIONALITY	How different aspects of identity (gender, race, class, sexuality, etc.) overlap to create unique experiences of discrimination or privilege.
CAPITALISM	A system where most businesses and property are owned by private people, not the government. Goods and services are made to earn profit. Prices and wages are decided mostly by supply and demand. It can create growth but also lead to inequality.
OPPRESSION	Systemic and institutional disadvantages imposed on certain groups.

PRIVILEGE	Unfair advantages given to some groups because of their identity.
NEOLIBERALISM	An economic and political idea that supports free markets, selling state-owned companies to private owners, and reducing government control. It focuses on individual responsibility and competition, which can help the economy grow but may increase inequality and reduce social support.
RACISM	Unfair treatment, prejudice, or discrimination against people based on their race, skin color, ethnicity, or origin. It can happen through individual attitudes and actions, but also through systems, laws, and institutions that give advantages to some groups while disadvantaging others.
DISCRIMINATION	Unfair treatment based on identity.

ALLYSHIP

Purpose of the activity:

To help participants explore the roles within oppression and understand the potential of the observer as an ally who has agency to disrupt oppressive dynamics. It encourages them to reflect on what allyship means in practice, when and how to speak up, and how to act with agency and responsibility. Learners will also consider their own needs for allyship and translate them into practical tips and strategies.

1. Triangle of oppression

Place the triangle in front of the learners. Introduce the topic by telling them that in every act of the opression, there are three roles.

Ask: *What are the roles? Who's at the top? Who's at the two bottow angles?*

Facilitate the discussion and add the roles on the triangle corners:

Top: Oppressor (the one holding power or privilege)

- This corner represents the person, group, or system that benefits from and enacts oppression.
- They might actively harm, exploit, or discriminate, or they might passively maintain unjust systems.

Bottom: Oppressed (the one harmed or disadvantaged)

- This corner represents individuals or groups who experience exclusion, discrimination, or violence.
- They carry the weight of unequal systems and often have fewer resources, opportunities, or safety.

Bottom: Observer / Bystander

- This corner represents those who are not directly targeted, but who witness or are aware of oppression.

Focus on the bystander. Explore this position with the learners.

Ask: *What is the relationship that the observer/bystander has with the other two roles? What is their role?*

Summarize:

Observers have a choice:

- **Passive bystander** > reinforces oppression by staying silent or neutral ("silence sides with the oppressor").
- **Active ally** > interrupts harm, supports the oppressed, and helps dismantle unjust systems.

Some questions for discussion:

- What connects these three roles? What is their relationship? How is power distributed in this triangle?
- Where do you recognize yourself in this triangle in your work or daily life?
- Have you ever found yourself moving between these roles in different contexts? Have you ever been the oppressor?

The point of the triangle metaphor is to show that oppression is never just about two parties (oppressor vs. oppressed). There's always a third corner: those who see, hear, or benefit indirectly. Their actions, or lack of action, shift the balance.

2. How do we understand allyship?

Discuss with learners to unpack the word *ally.*

- Who is an ally? Is it someone who protects? Someone who stands beside? Someone who challenges the system?
- Do you think allyship is a label or a practice? Can you call yourself an ally, or should others decide that?
- Can allyship sometimes unintentionally reinforce power imbalances? How?

Facilitator note: Guide learners to challenge the "savior" dynamic here.

Summarize the discussion by connecting their ideas with wider perspectives:

- **Theater of the Oppressed (Augusto Boal):**

"Giving solutions to communities without participating personally in those solutions was a fraud."

Being an ally means joining the struggle, not staying outside and giving advice.

- **Ta-Nehisi Coates:**

"I think one has to even abandon the phrase 'ally' and understand that you are not helping someone in a particular struggle; the fight is yours."

Allyship isn't charity; it's solidarity. The fight for justice is collective.

- **Renni Eddo-Lodge:**

"It's the responsibility of those who are not oppressed to educate themselves."

Allies should not expect oppressed people to do the emotional labor of educating and explaining everything.

Facilitator note: Let learners discuss: How can we balance the reality that oppressed groups often carry an unfair emotional burden of educating others with the need to bring more allies into the struggle - which sometimes requires offering guidance and invitation?

2. How to be an ally

Ask: *What makes allyship sometimes difficult?*

Summarize:

Being an ally is noble, but it's definitely challenging and it often takes bravery.
One of the hardest parts is knowing when to speak up. We want to do the right thing, but sometimes our responsibility feels unclear.

Here's a simple checklist you can use when deciding when, whether, and how to intervene: timing, place and relationship.

✅ TIMING

Ask yourself:
Is this the right time for me to say something? Is speaking up immediately necessary, or would it be more impactful if I wait until later?

Sometimes immediate action is necessary - for example, if staying silent would normalize oppression and harm. At other times, waiting and addressing it later can create more space for people to listen and reflect. The key is being intentional about when your words will have the most impact.

✅ PLACE

Ask yourself:
Where should I address this to ensure positive change? Is this environment safe for the
impacted person, or could speaking up here put them at greater risk?

Sometimes public correction is empowering; other times, a private "call-in" creates more lasting change. The context and safety of the impacted person should always guide your decision.

✅ RELATIONSHIP

Ask yourself:
How much do I know about the person who I feel has been impacted by the situation? Am I sure that they would like for me to speak up, or would they prefer to deal with it in their own way or not at all? Am I the right person to speak up?

Even if you don't know the person well, you can still speak up, but always do it from your own perspective and values rather than speaking on their behalf.

IMPORTANT NOTE ON AGENCY:

Whenever possible, check in with the impacted person to ask how they would like you to respond and whether they want or need you to act. If you can't check in at the moment,

default to speaking from your own perspective: "*That language doesn't reflect my values*" rather than "*She must be upset.*"

This way, you stand up against harmful behavior without taking away the person's right to choose how to respond. This respect for choice is called **agency** - the ability of individuals to make their own decisions and act in the way they prefer. When we speak over someone, even with good intentions, we risk taking away that agency.

Facilitator note:

Whenever possible, turn theory into conversation. Use reflective questions such as:

- **Timing:** Have you ever spoken up too quickly and regretted it? Or waited too long and wished you hadn't?
- **Place:** When is a public correction empowering, and when can it be shaming?
- **Relationship:** How do you check what kind of support someone actually wants?
- **General:** How do you balance the risk of staying silent with the risk of speaking up in the wrong way?

4. Personal reflection

At this stage, give learners pieces of paper and around 10 minutes for individual reflection. Ask them to think about and write down:

- What kind of ally do you need, or have you needed at different points in your life, across different situations and contexts?
- How does this ally behave?
- When do they speak up?
- How do they do it?

After the reflection time is over, return to the plenary. Invite any learners who feel comfortable to share their reflections with the group.

5. Group work

Place learners into groups of 5–6 people. Give each group a flipchart and any materials you have available in case they want to get creative with their design. Instruct them to create a **Top Tips for How to Be an Ally** poster.

Encourage them: "*Imagine this poster will be shared all over the world. As if people everywhere were ready to listen and learn. What do you want them to know?*"

When everyone is finished, invite each group to present their creation to the plenary.

ACTIVITIES BY OTHER TOOLKITS

POWER FLOWER

Purpose of the activity:

This activity that we borrowed and adapted from JASS, We Rise: Power Flower – Our Intersecting Identities was helpful in the beginning of the TC to ground one of the principles of the intersectional approach-explore personal and social identities and start the reflection on how these intersect to shape experiences of power, privilege, and oppression. It also served as a way to get to know each other in the group, therefore it can be useful for the introduction sessions.

Important facilitation tips:

- Stress out that no one is required to disclose all of the identities if they do not feel comfortable at this stage (e.g. gender identity or sexuality).

- If you see participants are having trouble coming up with examples of identity categories, it helps if you prompt them with a question such as: "How would you introduce yourself to someone new? For example: 'I'm a woman, I'm from…, I'm ____ years old…'

Key takeaways:

- Each of us carries a complex **set of identities**.

- In some areas and contexts, we may hold privilege; in others, we may be marginalized. **Power shifts** depending on the **context in which our identities are situated**.

- Power is not fixed or only within what we perceive as oppressive, or in formal institutions. We all have a role and power in challenging systems of inequality and building equity, despite that sometimes we might feel powerless.

Image Source: Penguin Books

MASTER'S HOUSE

Purpose of the activity:

This activity by JASS was useful as it triggered critical thinking around how institutions and power systems create and perpetuate inequality. Working in small groups and later in plenary, participants got to reflect on examples about inequalities from their own national contexts and communities and compare with other countries, understanding the global impact of systems of power. In our version of the activity, since the participants were youth workers and activists, we stressed the importance of a critical lens on youth work as a power system too, as well as participants' agency in recreating or challenging inequalities within it.

Important facilitation tips:

At the beginning of the activity, it is important to familiarize the group with the origins of the methodology of intersectionality and the metaphor of Master's House:

- Intersectionality as a term was coined by legal scholar Kimberlé Crenshaw
- Intersectionality as a term builds on the work of feminist thinkers like Audre Lorde, which highlights how systems such as racism, sexism, and heteronormativity are deeply embedded in society
- "The Master's Tools will Never Dismantle the Master's House" functions as a metaphor in the speech delivered by Audre Lorde that talks about structural inequalities in feminism and activism, as well as how these should be addressed.

Key takeaways:

- Oppression and inequality are not abstract — they are built into the social structures

- But so is the potential for challenging oppression and inequality.

- **How to start dismantling inequalities**: using an intersectional approach - **recognizing our own identities and positionalities** - this is one of the steps to build more inclusive spaces. The question is: **what else can we do? What are other tools that we can use to dismantle the Master's House?**

We made a house model made of cardboard with post-it notes and carried it to our party community event, where visitors and guests could also interact with it, as well as the message "Master's Tool Will Never Dismantle the Master's House".

BOX OF STEREOTYPES

Purpose of the activity:

To help participants explore the automatic nature of stereotypes, understand where they come from, reflect on how they affect our thinking, behaviors, and relationships, and explore how we can challenge them.

Materials needed:

- Box (empty, plain or decorated, with a slot cut out)
- 10 small pieces of paper + pens
- Pre-prepared list of prompts (on the right)

Prompts (Example list)

- Trans sportswoman
- Policeman
- Russian
- Woman leader
- Migrant
- Autistic person
- Teenage mother
- Men
- Sex worker
- Person in a wheelchair

1. Preparation

1) Sit with learners in a circle and place the box in the middle of the circle. Give out 10 pieces of paper and a pen to each learner.

2) If needed, give everyone a minute or two to notice the box and focus on the upcoming activity.

3) Explain to learners how the activity will play out:

"Here's how this will work. I'll read out ten different prompts, one at a time. After you hear each prompt, immediately write down the very first thing that comes to your mind on a piece of paper.

Don't overthink it, don't edit yourself - just write. Use a new piece of paper for each prompt. We'll repeat this until you have ten papers, one for each prompt. When we're finished, you'll place all ten of your papers into the box."

(Give an example without influencing participants - e.g., "If I say 'a baker,' you might write 'bread' or 'early mornings' - it's whatever pops into your head first.")

Do not mention bias, stereotypes, or prejudice at this stage. Only give learners the instructions.

2. Prompting

4) Once you have made sure everyone understood the instructions, use the Prompts List and read out the prompts one by one. After reading each prompt, take a look at everyone in the circle to make sure they are ready before moving on to the next one.

5) Try not to give learners any kind of directions related to what they can or cannot write on the papers, even if they ask. The only rule is that they need to write the first thing that comes to their mind without editing themselves.

6) Once you've read all 10 prompts and everyone is finished writing, ask the learners to get up and put all their papers into the box sitting in the middle of the circle.

3. Reflection

Invite learners to reflect. Ask them:

- How did it feel?
- Was it easy or hard?
- Did anything surprise you?

Facilitator note: Let participants share freely. Expect feelings like discomfort, curiosity, guilt, amusement, or defensiveness. Normalize these feelings as part of the process - the point is to notice our conditioning, not to shame ourselves.

4. Mini-Presentation & Discussion

Ask learners: *What are stereotypes? Where do they come from?*

Summarize:

Our brains are designed to notice patterns and simplify. We constantly receive more information than we can process, so we create shortcuts to make sense of the world. These shortcuts become *stereotypes.*

But stereotypes aren't neutral: they're shaped by our upbringing, culture, media, and power systems. A child who only sees men portrayed as leaders and women as caregivers quickly learns that this is 'how the world is.' By the time we work with young people, these ideas already feel like common sense—though they're socially constructed."

Example: In Spain, surveys show many young people still describe women as 'sensitive' and 'responsible,' and men as 'dynamic' and 'entrepreneurial.' That's not biology—it's socialization.

Ask learners: *What is prejudice? How can stereotypes become prejudice?*

Summarize:

When stereotypes combine with feelings - fear, distrust, superiority, or even admiration - they form *prejudice*. Prejudice is an attitude.

Social identity theory shows we naturally divide people into 'us' and 'them.' This in-group/out-group dynamic creates attachment to people like us and suspicion toward those who seem different.

Example: A migrant family arrives in a community. The stereotype 'migrants take jobs' becomes prejudice when it triggers resentment or hostility.

Ask learners: *What happens when prejudice turns into action? What do we get?*

Summarize:

Prejudice moves into action as *discrimination*. This can be:

- **Individual:** refusing to hire someone with a foreign-sounding name.
- **Institutional:** school systems that fail to support Roma students or migrant children equally.
- **Structural:** laws that make it harder for LGBTQ+ people to access rights or for women to reach leadership positions.

Example: In 2023 Spain recorded a 300% increase in hate-crime investigations, often linked to political discourse framing migrants as threats. That's prejudice translating into real harm.

Ask learners: *What happens when prejudice turns into action? What do we get?*

Summarize:

Unconscious bias is the hidden driver. These are the automatic judgments our minds make in milliseconds, based on what we've absorbed from society. They operate below awareness - even in people who consciously believe in equality.

Neuroscience shows our brain's 'threat detector' reacts instantly to difference, before rational thought. That's why we might unknowingly give more attention to voices that sound

authoritative - often male, white, or from the majority culture.

Example: A teacher who believes in fairness might still call more often on boys than girls, or correct a migrant student's accent more quickly than a local one, without realizing it.

Ask learners: *Why does this matter for youth work?*

Summarize:

It's more dangerous to believe bias and discrimination "don't happen here." Our tendency to prefer people like us is exactly what unconscious bias looks like. And none of us are immune to it.

Ask learners: *How can we challenge this? What can we do in our day-to-day lives and work?*

Summarize:

- **Slow down decisions -** Snap judgments are where bias thrives.
- **Reconsider first impressions -** Ask yourself: is this fact or assumption?
- **Check your context -** Notice how your background shapes what feels "normal".
- **Hold each other accountable -** Invite feedback from colleagues and peers.

5. Symbolic Closing

Bring learners' attention back to the box.

Explain that the box they just filled represents the biases, stereotypes and prejudice that float around us every day.

Say: We won't open it, because the point isn't to shame anyone - it's to recognize how easily these shortcuts appear in our thinking.

Ask learners: *What should we do with the box? Seal it? Tear it apart? Bury it? Or maybe decorate it? It's your choice.*

PHOTO AND ART EXHIBITION ON MIGRATION

Adapted from [Reflecting On Gender, Power and Empowerment Through Art. An Educational Tool for Young People, 2021](#) and Faces of Identity)

Purpose of the activity:

After the presentation on migration—what it means to be a migrant, the number of migrants globally, and patterns of countries of origin and destination—this activity gave a deeper insight into the diverse experiences of migration. This activity highlighted how these experiences are shaped by identities such as age, gender, sexuality, and class, as well as by broader systems of power, including war, colonialism, adultism, and heterosexism.

Participants were given photos/pictures and their descriptions, as well as questions designed to encourage reflection on how youth work can actively support migrants and refugees at the intersection of gender identities, sexuality, and age, both in their own countries and transnationally.

Example of how to support queer war refugees (made by *Beyond Gender* project's participants):

SPEAKING ABOUT
CULTURAL BACKGROUND
NOT ASSUME THEY
HAVE TO LEARN
SOMETHING

voucher, cooking togheth
have dinner together

+ hosting or making
community to help

o help to stay and
undestand how the
system works

o change documents i
they want

* queer workshop (history)

o courses to help for
finding work

Examples of supporting material that can accompany pictures/photos:

- Migration intersects with adultism, racism, sexism: Affective Cartographies "Migrating is like being born again" Migrant, displaced, and refugee girls and adolescent girls in Latin America and the Caribbean

- Migration, war, gender identity and sexuality: https://www.theguardian.com/global-development/2022/mar/22/i-will-not-be-held-prisoner-the-trans-women-turned-back-at-ukraines-borders

- Migration experiences of people with diverse SOGIESC

Key takeaways:

- **Understanding the lived experiences** of migrants and refugees is crucial for effective youth work.

- **Migration is Multifaceted:** Migration is shaped by a complex interplay of identities, systems, and historical contexts. It is important to understand that the reasons for migration are diverse and do not affect people in the same way, meaning that the support should be adapted.

- **Intersectional Awareness:** Recognizing how systems like racism, heterosexism, classism, and colonialism impact migration helps understand root causes of inequality and migration, and this way decreases xenophobia and racism.

- **Interdisciplinary and Intercultural Youth Work with an Action- and Participation-Oriented Approach:** Working in partnership with diverse organizations and

experts to provide integral and holistic support for migrant and refugee youth. Implementation of concrete, practical strategies that are rooted in intercultural and decolonial sensitivity.

PARTICIPATORY THEATRE ACTIVITY: MIGRATION EXPERIENCES

Purpose of the activity:

The goal of this activity is to explore and **reflect on the diverse experiences of migration** and impact on migration on life conditions and sense of identity through participatory theatre. The activity encourages understanding and empathy of the challenges faced by migrants in different contexts connected to their identities, such as **gender, race, sexuality, and class.**

This activity is based on role-playing:

- Divide participants into small groups (3–5 people).
- Assign each group one of the migration scenarios.
- Groups create a short scene (3–5 minutes) based on their assigned scenario, focusing on a specific moments (e.g., border control, housing search, job interview).
- Encourage participants to explore emotions, challenges, and interactions when they are preparing the scenario.

1. Performance and Reflection

- Each group performs their scene for the others.
- After each performance, ask the group that presented the scenario:
  - *Was it hard to come with details about your characters?*
  - *Where did you find information or inspiration for your scenarios?*
  - *Would you do anything differently?*
- Then, ask the audience:
  - *What did you notice?*
  - *How did the scene make you feel?*
  - *What questions or thoughts does it raise for you?*

2. Group Discussion

Use guiding questions:

- *What similarities and differences did you notice between the scenarios?*
- *How do societal structures and privileges shape migration experiences?*
- *What can we do to create more inclusive communities?*

Facilitator notes:

Create a safe and non-judgmental space for participants to express themselves.
Be mindful of participants' personal experiences with migration and be explicit that they do not have to share if they do not feel comfortable sharing.

Example scenarios with prompts for developing the scenarios further:

A. Young Indigenous Woman from Latin America

Inspired by AMMIEC (Asociación de Mujeres Migrantes Emprendedoras de Cantabria)

She has recently arrived in Spain, wearing her traditional clothing. She has a university degree in her home country.

1) Border Control (First Entry)

She arrived at the airport. What does her experience crossing the border control look like?

2) Foreigner's Office (Immigration Services)

She seeks help to apply for a work permit. She barely managed to get an appointment, and the office is full. How does the public worker treat her? Is she able to get clear information?

3) Housing Search

She tries to find a place to live, but all the apartments are too expensive. Landlords and real estate companies ask for documents like payslips or formal work contracts. Is she able to find a place with good living conditions?

4) Domestic Work Situation

She begins working as a live-in domestic worker without a work permit. What do you think her working day looks like? Does she have days off? How is her relationship with the employers?

B. Expat Family (Social Media/Digital Nomad Lifestyle Influencers) in Portugal

Source: https://www.theguardian.com/world/2025/jul/27/lisbon-portugal-digital-nomads-foreign-remote-workers-integration

A middle-class young family from Britain relocates to Portugal under a "digital nomad" lifestyle. They have come for lifestyle optimisation: the sun, the beaches, the photogenic cafes. Work is online; they pay no income tax on foreign earnings, thanks to the non-habitual residency visa — a benefit they enjoy silently. They don't speak much Portuguese, but that hasn't been a problem. They mostly interact with other foreigners and feel at home in the growing digital nomad community.

1) Border Control (First Entry)

What does their experience crossing the border control look like?

2) Housing

They are able to rent or even buy property in gentrified neighborhoods; landlords praise them as desirable tenants, because foreign buyers in Lisbon are paying, on average, 82% more per property than local buyers.

2) Social Circle and Friends

Their social circle is mostly other expats. They don't speak much Portuguese, and most of their time is spent in English-speaking spaces — modern brunch cafés, yoga studios, co-working hubs, and therapy offices adapted to foreigners. Their kids go to private English school. How are they being treated when migrating? Why?

C. A Second-Generation Migrant Young Man in Austria

His parents are Turkish and have been living and working in Austria for over 30 years. He was born and raised in Austria, is an Austrian citizen, and speaks fluent German. German is actually his first language.

1) Job Search

Despite his qualifications and Austrian citizenship, he sometimes omits his Turkish language skills on his CV, worried for some jobs it might affect his chances negatively.

2) Social Circle

He is stereotyped as being foreign, despite being born in the country. In Austria he often feels like he does not belong fully there, and the same happens when he visits Turkey.

What other obstacles do you think he faces?

D. A Trans Woman Refugee from Ukraine

She is a trans woman originally from Ukraine, and though she did the transition, the ongoing invasion in her country and conscription laws, forces trans people to stay and fight. She decides to flee the country and seek asylum.

1) Exit Border Control

2) Housing in the Receiving Country

She wants to rent a room in an only female flat, but her landlord is against it.

What other obstacles do you think he faces?

WHERE DO YOU STAND?

Adapted from the Compass Manual ("Where Do You Stand?", p. 337)

Purpose of the activity:

This activity encourages participants to critically reflect on their own perspectives by physically positioning themselves in relation to provocative statements on gender, identity, and intersectionality. It promotes active engagement, respectful dialogue, and openness to reconsidering viewpoints, fostering deeper understanding of diverse perspectives.

1. Preparation

- Divide the room into two sections: one side representing "agree" and other "disagree"
- Ensure participants are familiar with the rules of a respectful dialogue
- Invite them to listen actively, not interrupt, and share respectfully.
- **Note**: It is important to create a safe space and a good group dynamic beforehand, so participants feel comfortable sharing opinions on sensitive topics. We recommend doing this activity once the group has already spent some time together.

2. Instructions

- The facilitator introduces the main topic of the activity and explains the rules of the debate.
- The facilitator reads a statement aloud.
- Participants position themselves physically in the room according to their opinion - either on the "agree" or "disagree" side, or anywhere in between.
- This physical movement visually represents their stance on the issue.

3. Discussion

- Once positioned, participants are invited to share the reasoning behind their stance.
- Everyone listens to arguments from the other side.
- The facilitator moderates to ensure a civil and constructive exchange of ideas.
- Participants are encouraged to switch sides if they find opposing arguments convincing. This aspect fosters critical thinking and openness.
- At the end of the debate, participants summarize the key arguments and conclusions, promoting deeper understanding of the different perspectives.

Debate Statements (Example List)

- **Specific jobs belong to their gender (miner, babysitter, bodyguard, kindergarden teacher, construction worker)**
- **New gender identities are a trend, rather than a true reflection of identity.**
- **Language should change to better include people of all genders.**
- **Non-binary identities have always existed in human history.**
- **Gender expectations limit everyone, not just trans and non-binary people.**
- **We cannot claim inclusivity if we exclude controversial voices.**

GOOD, BETTER, BEST

Adapted from the [Gender Mattersl](#) ("Gender Matters", p. 94)
Even though the activities in this manual are more suitable for a younger audience, we felt it was important for the youth workers to try out some methods that they can replicate with youngsters in the future.

Purpose of the activity:

The activity "Good, Better, Best" from the Gender Matters manual focuses on recognizing gender stereotypes and how, through society, we are conditioned to view certain values and characteristics as "feminine" or "masculine", and furthermore, why some characteristics are considered "positive" or "desirable" while others are regarded as "negative" or "undesirable".

The main objective is to invite participants to reflect on how gender stereotypes influence society, and also our personal views and beliefs, discussing whether the labels assigned to each adjective are accurate and how these stereotypes impact behavior and the treatment of others. It is also a great activity to introduce the concept of "binary", and reflect on how non-binary and gender-queer people fit into society.

GENDER UTOPIA

Purpose of the activity:

To give participants space to creatively "digest" the discussions on gender identities, equality, and roles, and to transform critical thinking into imaginative exploration.
The activity helps participants envision alternative futures for gender, question norms, and dream about liberation and possibilities beyond existing categories.

1. Introduction

- After discussions in earlier activities (e.g., *Where You Stand*, *Good, Better, Best*), introduce this as a more creative, intuitive activity.

- Say: *"All revolutions begin with imagination. Today we'll imagine what a 'Gender Utopia' could look like. This is a space to question everything we know about gender—its roles, its expectations, its limits—and dream up alternatives."*

- Pose the central question: *Is the utopia genderless, fluid, binary, or something entirely new?*

2. Group Work

- Divide participants into groups and give each group materials (flip chart paper, magazines, scissors, glue, pens, stickers).

- Invite them to create a visual and written representation of their Gender Utopia.

- If the group has already had extensive discussion beforehand, do not prompt them further.

- We did not prompt the group with questions, as they had received a lot of input in the earlier activity, therefore it would have been tiring. If you are using this activity without prior input, you may guide reflection with questions such as:

  - *What is gender for you? And in your country?*
  - *How is gender shaped by society?*
  - *What would it take for gender liberation to happen?*
  - *Must gender be abolished, redefined, or expanded?*
  - *What do people look like in this world?*
  - *Are there genders? If so, how many, and how do they function?*
  - *What are relationships like?*
  - *How are children raised and educated about identity?*
  - *How does language work in your utopia?*

3. Sharing in Plenary

- Have each group present their utopia to the whole group.

- Ask them to explain the key ideas, symbols, and what makes their vision revolutionary or liberatory.

- Encourage others to ask respectful, curious questions after each presentation.

4. Debrief and Reflection

Our activity as we said, was more of an intuitive, distention activity at the end of an intense morning, and we also used their Gender Utopia as art pieces for the community party. However, if you have time and want to move forward the discussion, you can end the discussion with questions like:

- *What was surprising or challenging about imagining a gender utopia?*
- *Did your group have disagreements? How did you navigate them?*
- *What parts of your utopia feel possible today? What feels far off?*
- *What small steps could we take in real life toward the futures we imagined?*
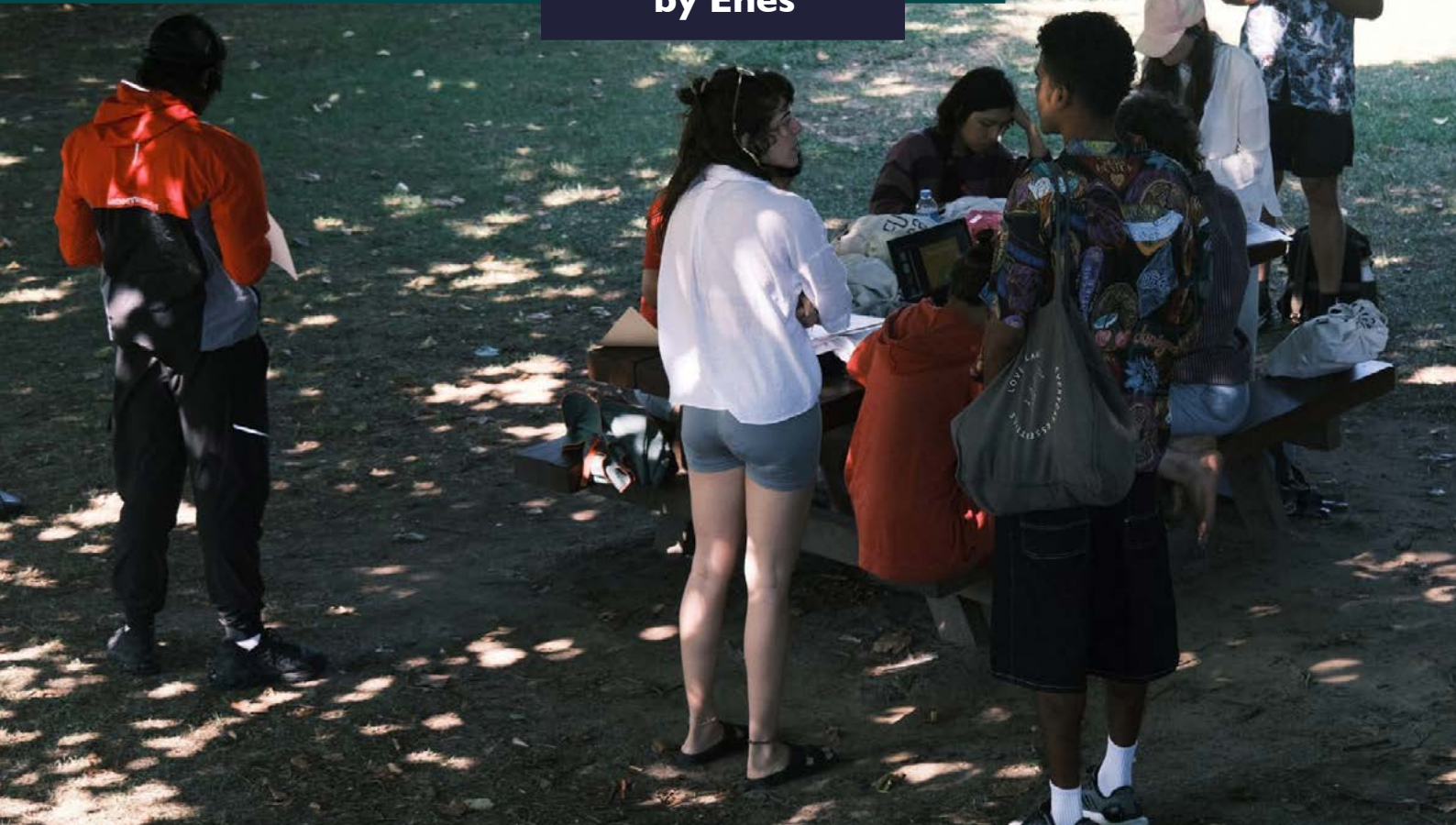
ACTIVITIES BY THE PARTICIPANTS

SUN SALUTATIONS

by Giulia

COLOR YOUR EMOTIONS

by Enes

HUMAN WHACK-A-MOLE
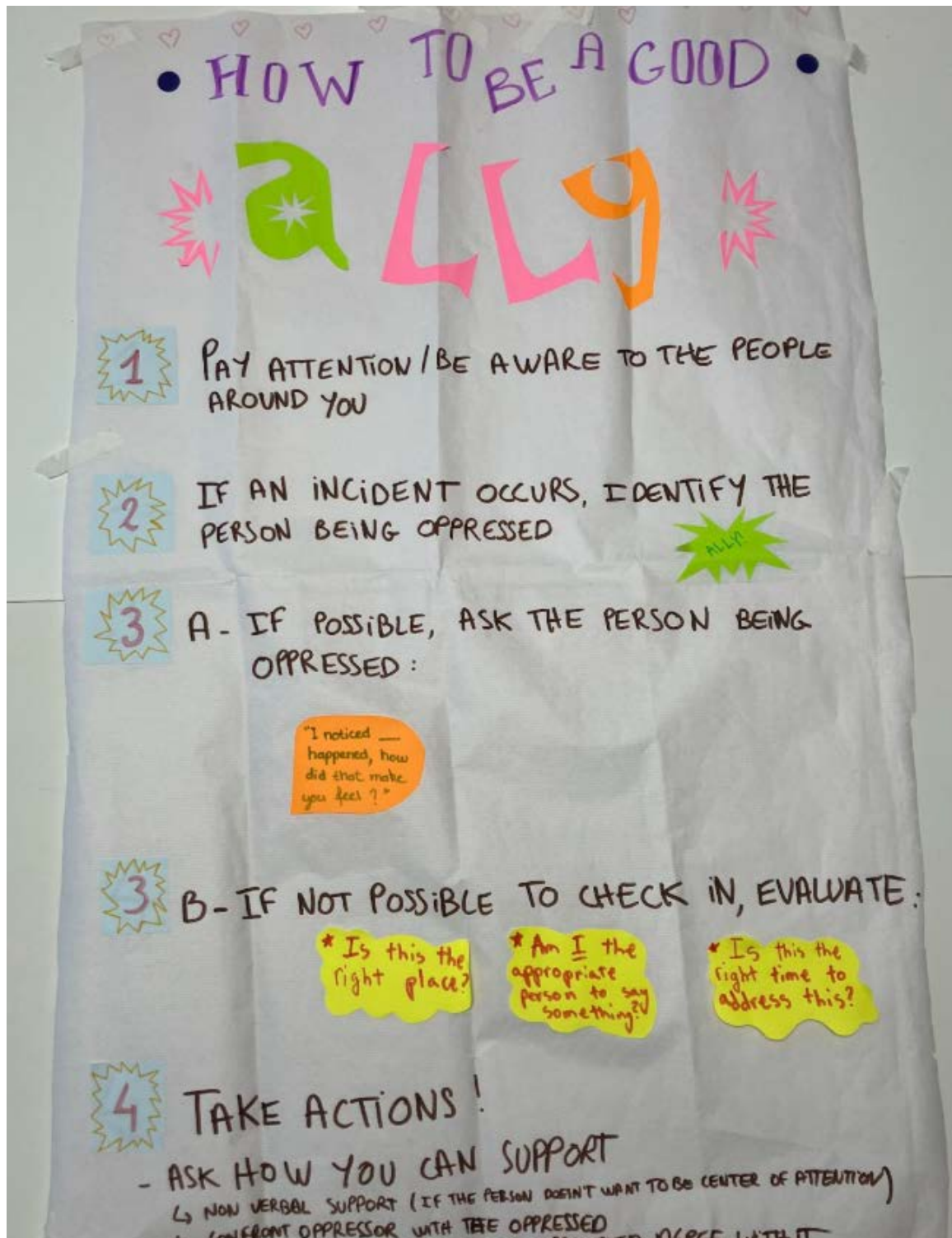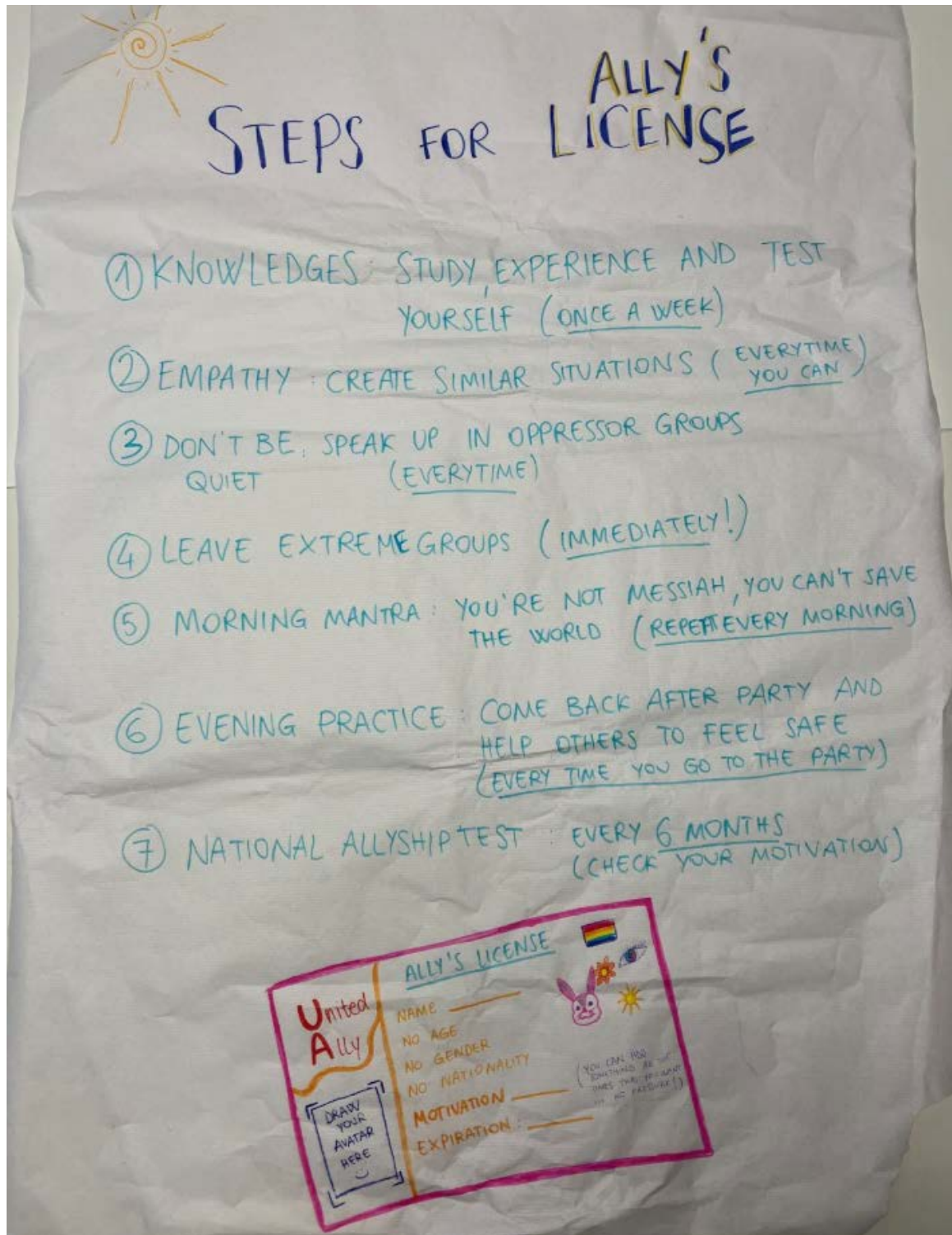
by Elif

IMPROV THEATER

by Elif

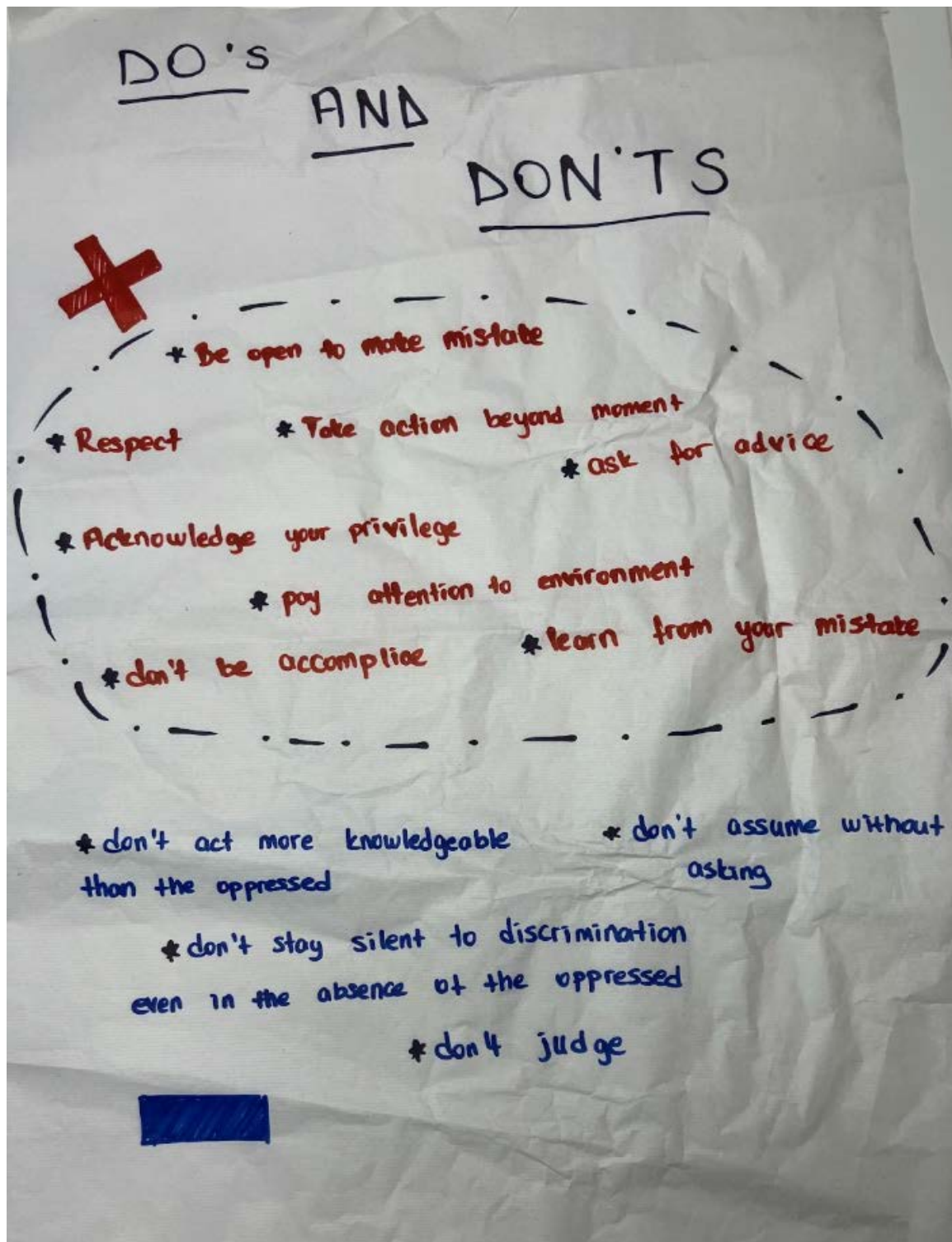# HOW TO BE AN ALLY

FINAL RESULTS OF THE PROJECT

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ASOCIACIÓN SER JOVEN

About the organization

Ser Joven is a non-profit entity formed by a multidisciplinary team of educators, monitors and animators that from different professional and volunteer experiences come together with a common goal: quality non-formal education, on the national and transnational level. We hold an Erasmus+ accreditation and a quality label for the ESC program.

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