

# *Not Round Here*

## **Affirming Diversity, Challenging Homophobia Rural Service Providers Training Manual**

by Kenton Penley Miller and Mahamati





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Challenging Homophobia  
Rural Service Providers Training Manual

by  
Kenton Penley Miller  
&  
Mahamati

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Further copies may be obtained from:  
The Human Rights Unit  
Human Rights and Equal Opportunity Commission  
GPO Box 5218  
Sydney NSW 1042

Feedback to: [outlink@trump.net.au](mailto:outlink@trump.net.au)

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## *The authors*



Kenton Miller & Mahamati

Although separated by thousands of kilometres, we still sustain a friendship and working relationship through e-mails, phone calls and sending each other escapist fiction.

Mahamati identifies as a lesbian who is a Social Worker, who has worked in the fields of domestic violence, sexual assault, and sexual abuse in several organisations. These have included the Rape Crisis Centre and Yarrow Place. She ran the 'LBW' program (for young women wanting to explore issues around being lesbian or bisexual) at The Second Story Youth Health Centre.

Together with Kenton Miller, she went on to develop the 'Block Out/Challenging Homophobia' training kit. Since then she has been employed as the original Co-ordinator of 'Bfriend' at the Adelaide Central Mission (a buddy system assisting newly identifying gay, lesbian and bisexual people to explore their choices in a non-threatening manner). During this time she also maintained her role as the Project Officer for the 'Women Partners of Bisexual Men' project at Gay Men's Health at the AIDS Council of South Australia.

She currently works as the Regional Co-ordinator of the Cairns branch of QuAC (the Queensland AIDS Council), enjoying the tropical weather, short walk to the beach from her home and the windfall mangoes in her back yard.

Kenton Miller identifies as a gay man who happens to be a cartoonist (under the name 'Kenton Penley'), who worked for several years at the AIDS Council of South Australia as the Information and Training Officer. During this time he was also the media spokesperson for the political activist group Lesbian and Gay Community Action. He left the AIDS Council to take up work at The Second Story Youth Health Service. There he was originally employed as a Script Development Officer, working with a group of young gay men and lesbians to develop a community theatre piece about gay bashing, enabled by funding made available through the 'Come Out' festival.

With Mahamati, he went on to develop the 'Block Out/Challenging Homophobia' training kit. He was also employed at The Second Story as a Research Officer, during which time he wrote the research paper 'Ignore Them And They'll Go Away - Gay, Lesbian And Bisexual Young People And Suicide'. He was then employed as the Campaigns Officer for Gay Men's Health, a program area of the AIDS Council of South Australia.

He currently works as Peer Education Officer for the VAC/GMHC (Victorian AIDS Council/Gay Men's Health Centre). In his 'spare time' he volunteers as the co-convenor of the VGLRL (the Victorian Gay and Lesbian Rights Lobby).

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# Part 1 – Introduction & Overview

## Training Notes for Facilitators<sup>1</sup>

### Outlink: Why a rural focus?

The Outlink project was established by the Human Rights and Equal Opportunity Commission with funding assistance from the Australian Youth Foundation. Outlink's aim was to establish a national lesbian, gay and bisexual rural youth network.

The Commission's desire to establish such a network has arisen from:

- ❖ Recent studies showing higher than average levels of suicide, homelessness, drug and alcohol use, conflict with peers and parents and early school leaving amongst the target group, and
- ❖ The absence of any appropriate and relevant support services in many rural and regional areas.

The Commission engaged a part-time Project Co-ordinator (Rodney Croome) who has travelled extensively in rural Australia conducting a stock-take of existing services, consultations about services required and meetings with service providers and young lgpts. In establishing a network of young rural lgpts<sup>2</sup> and the people who work with them, extensive consultations were conducted in rural and regional areas of NSW, Victoria, Tasmania, the ACT, South Australia, and Queensland.

These have revealed:

- ❖ an ever-growing interest in challenging-homophobia training amongst rural and regional youth service providers including teachers, counsellors, youth workers, mental, sexual and rural health workers, and accommodation providers
- ❖ an urgent need amongst people who are currently delivering challenging-homophobia training for a challenging-homophobia kit that is designed for use in rural and regional areas.

In areas as diverse as the NSW Central West, South Western Victoria and Townsville community health workers, together with young lgpts from the district, regularly conduct challenging-homophobia workshops for service providers and school groups. The material they use is usually cobbled together from one or more of several existing challenging-homophobia kits including Block Out (from Adelaide), Affirming Diversity (from Auckland) or Out with Homophobia (from Queensland).

In all cases the workers and young people involved in the delivery of these workshops expressed a desire to have a kit which, unlike any of the kits currently available, includes exercises, examples, scenarios, illustrations, ideas and references relevant to life in rural areas. They expressed a need for materials which:

- ❖ challenge the particular forms which homophobia takes in a rural context,
- ❖ illustrate the particular problems facing young rural lgpts, and
- ❖ above all affirm the positive aspects of life in rural communities for young lgpts.



Some of the special challenges and opportunities faced by young rural lgpts, challenges and opportunities which need to be addressed by a rural challenging-homophobia kit, are summed up by the following words from a sexual health nurse based in Orange NSW.

*Because these kids live in a country town they have real problems with anonymity. They need ... places where they can meet other young gays*

<sup>1</sup> Adapted from 'CAWISE' Work ItOutside - Train The Trainer Project, Final Project Report & Evaluation: Some Thoughts on Challenging Homophobia With Education. Done for 'The Second Story Youth Health Service', 1993-1994, by Kenton Penley and Mahamati (Project Officers)

<sup>2</sup> The term we use throughout this kit is 'lgpt'. 'Lgpt' is 'shorthand' for lesbians, gay men, bisexual and transgendered people. We may specifically spell out issues to do with transgendered people. Although the issue is often different (that is, transsexuals face issues around gender, not sexuality – unless they are same-sex attracted in their new gender identity), it may well be they face the same prejudice.

*and lesbians, but they also have a sense of belonging within this community - a sense of belonging they may not find in Sydney.*

It was also felt that the advantages of producing a national rural affirming diversity/ challenging homophobia kit would be that it would:

- ❖ provide challenging-homophobia educators with relevant and up-to-date materials for their work,
- ❖ ensure a high and consistent standard of challenging-homophobia training across the country, and
- ❖ ensure that an increased number of youth service providers are aware of, and sensitive to, the needs of their young lgbt clients.



## Experience in challenging homophobia training

The authors of this kit have extensive experience in what is a relatively new field. We state this not from a place of ego, but rather in an attempt to give ourselves 'credentials' when we offer advice and observations.

In 1993 we developed the *Block Out/ Challenging Homophobia* kit; we had aimed to develop training that would address the blocks that prevented young lgbts from accessing services - hence 'Block Out'. We were especially interested in providing training to those service providers based in the high school system, particularly counsellors. We ran the early workshops for a range of people in services for young people, from the school system through to privately run Christian youth shelters.

A dozen of these original pilot workshops were held, in metropolitan and rural areas. Since these training workshops we have run many more, often under the title of 'Diversity Training'. These have been run for a range of organisations, from police through to aged care facilities. At least one organisation, in which we trained a few hundred workers, was predominantly 'Christian' in its outlook (indeed, some parts of the organisation were actively connected to the 'retraining' of homosexuals).

The assumption that the only people who have done our challenging homophobia training were already 'converted' is an inaccurate one. It has also led us to develop a number of 'new' exercises since *Block Out*; which seek to address the issues of those who feel that providing services for, or working with, lgbts goes against their moral beliefs. However, seeing people who appear to be rigid and inflexible around the issue of sexuality demonstrate a shift in ideas and attitudes has also fortified our belief that a lot of homophobia is based on misinformation and can be 'corrected'.

This has motivated us greatly; as has the earlier research we did in 'proving' that young gay men, lesbians, bisexuals and transgender people are at increased risk from a number of factors (eg. suicidal ideation, leaving school early, homelessness, violence, drug and alcohol abuse, etc.).

## Ethics and beliefs behind the training

It was our belief that if a health service is offered to all young people, this had to be inclusive. Just as one might adapt a service to provide culturally sensitive services for young people of a different ethnicity, we believed that such adaptations might be extended to cater for the needs of those of minority sexuality.

We believe that multi-culturalism and lgbt affirmations have these edicts in common: our people deserve the same rights as all people. However, for these equal rights to be realised, there may need to be an adaptation to compensate for a difference, so that they are not denied the same access and rights as other people.



We also have a firm belief that people employed where the equal opportunity laws forbid discrimination on the ground of sexuality, had better be aware that it is illegal for them to discriminate against clients. Nor should they refuse to attend training in 'Affirming Diversity/ Challenging Homophobia' offered by their workplace - unless they want to be personally liable when they are sued, and their workplace can prove that they offered them this support.

We ask people not to accept blame for their homophobia (as we live in a society that endorses and supports it) but to accept responsibility for it.

If people consider themselves too homophobic to not be able to offer a non-homophobic service to a client of their service, then they had better have the skills to refer on!

Some of the assumptions behind our training are:

- ❖ We believe homophobia is not innate, it is a learned thing.
- ❖ Hence, we believe it can be unlearned.
- ❖ We believe that it is not a question of exploring whether or not we're homophobic, but a case of exploring the ways in which we are homophobic. (self identify as being homophobic)
- ❖ We believe we live in a homophobic world, or at least one that is supportive of homophobia in subtle and not so subtle ways.
- ❖ Hence, we don't 'blame' people for being homophobic. We do ask that they take responsibility for their homophobia though.
- ❖ The motivations of the reasons for homophobia can be understood and, as such, addressed.
- ❖ Homophobia occurs on a number of levels, both implicitly and explicitly.
- ❖ There are a number of attitudes that constitute homophobia, and yet there is

little understanding of these or the impact they have on lesbians, transgendered people, bisexuals or gay men.

- ❖ Homophobia impacts upon transgender, lesbian, gay and bisexual people in a number of ways that can lead to internalised homophobia. Many people of sexual minorities are cheated of an understanding of how this impacts on their lives.



## De-intellectualising and guest speakers

In the literature search on challenging-homophobia training, which we had originally done for *Block Out*, the training and development notes made a recurring observation that, at the very least, adult learning styles were needed to

have any sort of lasting impact. However, there was a warning that training about homophobia often failed to engage people on a 'feeling level', often concentrating solely on frameworks and models explaining the issues. We believe both to be crucial.

Of course, such frameworks are important – especially in a world that pays little attention to homophobia. When it does, the word is often used in such a 'broad-brush' manner that little understanding is garnered of it. Many seem to be irritated with the use of the term without understanding it.

The early core part of our training has always included exercises addressing the term 'homophobia', where we pull it apart and put it back together again. For the remainder of the training we have chosen to pursue an approach we called 'de-intellectualising' and also to use guest speakers whenever we could. Utilising an lgbt person, especially from the area the training is being conducted in<sup>3</sup>, has always been the crucial moment in shifting even the most hardened of homophobic participants.

Our motto in developing the training has always been 'Whatever works'. Hence we developed 'myth busting balloons' (if only to wake people up) and other fun translations. Theory is important (crucial on this subject, where not many have exposure to this information), but presented as dry and drab chunks will often have people switching off. This explains the presence of cartoons here, sugar coating for the pills some may find bitter to swallow.



## Levels at which changes have to be made in your organisation

You need to discuss these points with organisations undergoing this training. Ask if their organisations have a commitment to exploring homophobia on the following organisational levels:

- ❖ in the **services** that their organisation provides to the public (ie. clinical) being

<sup>3</sup> This may seem to be impossible in rural regions. However, we have found that there is usually one person in the health network who has a case involving such a person. When that person is offered a chance to share their story in the knowledge that it may well help others like them in future (and where payment for their expertise is assured).

more accessible to gay, lesbian, bisexual and transgender clients

- ❖ in the **training** that their organisation may offer to other health workers, teachers and community members (some of which may already include sexuality and challenging homophobia components)

It's also clear though that before these two aspects of service delivery can enjoy success, they need to also be supported by a commitment to exploring homophobia at the following organisational levels:

- ❖ in the **organisational** culture (eg. the training and support of staff and by workers being able to demonstrate an understanding of the issues)
- ❖ at a **management** and **policy** level, where the organisation can demonstrate a commitment to the other levels being pursued and supported.

This work then, begins to address both the first level of services (by enabling service providers to consider how to work better with such clients) and the third level (training and supporting staff around the issue of homophobia).

## **The organisation's role in offering services to lesbian, gay, bisexual and transgender people**

You need to discuss with organisations undergoing this training some of these key points:

- ❖ Lgbt people, for example, often already have their own GPs. What do you offer them that is 'special', that they can't get from other services? (ie. You could save them a trip to the city)
- ❖ Many of your organisation's service providers may talk about 'not being ready' to do this work. How much extra work is really needed, apart from a bit of training and sensitivity, to be ready to do this work?
- ❖ Conversely, if you advertise your organisation to these target groups, will you be able to offer what they need?
- ❖ There is no point in your organisation having a commitment to providing services or training to these target groups without committing to also providing resources to ensure the success of these ventures.

These and a few other points may seem to be blocks. In reality, not considering them before offering services, or expanding in service delivery, may prove to be the largest blocks of all.

## **What this manual is not**

Firstly, it needs to be said that this manual is not *the* answer. It is only a tool (or a collection of tools) to be used as part of a broad- ranging strategy. This training is to provide a support base of service providers who can assist young lgbs, but what is also needed is a support base for the service providers. Decent policy and resourcing also needs to be put into place to assist these people in providing good services.

This manual is also not, unlike *Block Out*, a collection of resources. When we developed that training kit there was no general access to the Internet. The hope is that people will be able to download support material from the World Wide Web, or that someone with greater resourcing than we have at the time of developing this manual will be able to produce a collection of back up resources.

These will need to be quotes, from lgbs and our allies; and facts and figures (as participants invariably ask 'How do you *know* that?') and other supportive paraphernalia. Our suggestion is that, as a trainer, grab what you can to defend your arguments. There are some excellent resources around.

This manual is also not a finished work. It never is, it seems. The need to provide new and fresher approaches is always there, so we would ask that, as people using this training, that you respond to the 'Evaluation form for trainers' (see 'The Closing Bit'). This feedback will be fed into future editions or support work provided by Outlink on doing challenging homophobia/affirming diversity work.

# Sexuality and Homophobia

## Issues for Facilitators

Adult education often raises the possibility of the presenter/ facilitator being called into question over his/her stance on the issues. Challenging homophobia/affirming diversity training could be the most challenging you have ever run as a facilitator. For some, you may never feel as personally vilified and attacked by your participants; for others, it may compound the attacks that you have already endured in your life, while lessening your capacity to personally defend yourself.

For some participants, this training will not be voluntary. For some of these people it may feel they are being 'forced' to let go of their very moral fibre. To them, it will be as if 'they' (the hideous lesbians and gay men that we know really run the world) have won and taken over from good, decent folks.

This training has to be handled thoughtfully; the participants have to be treated with respect – even if they seem to be offering none themselves. The irony is that the most homophobic things that the participants have to say should be said – if at all possible within the open area of the group.

It's only when an atmosphere of safety has been created that allows participants to speak of these issues that they can be fully addressed. Challenging homophobia cannot work if the homophobia itself is left unspoken. Diane Benjamin says, in the training kit *Affirming Sexual Diversity: An Interactive Model For AIDS Educators*

*We must resist temptation to censure homophobic comments in public. Unless we deal with the deep-seated feelings from which these comments arise, then homophobia educators become little more than courtesy cops. While it may become less acceptable to make homophobic quips, jokes, and comments in public, these privately held feelings will remain - relegated to a private world barred from homophobia educators.*

This, of course, has to be balanced against the presenter feeling alright about this poison being aired. If you as a facilitator are lesbian, gay, bisexual or transgendered – or even a close friend and ally of the above – hearing the bitter and hateful things people have to say about non-heterosexual people can have a distressing impact. No matter how prepared you feel, you may find yourself slumping after such a session. It does little good some days to say to yourself 'well, I did really well, listen to all that vile and hateful stuff they felt safe enough to come out with!'.  
Especially so as to reduce the backlash that may occur (see 'What about us poor Hets?') a facilitator wanting to work in this field must have sorted through at least some of these feelings in advance. If you're lucky, you'll have a supportive workplace that will allow for a pre-briefing as well as de-briefing. If not, warn a couple of intelligent close friends what you're going to do and suggest you may need some quality time afterwards.

### Heterosexuals as trainers

A point for major consideration is that of disclosure of the trainer's sexuality. When the *Block Out* project first began in Adelaide, there were two general responses against training heterosexuals to run courses for young lgbt from within the lgbt communities. These were:

- ❖ heterosexuals will never fully understand how it is to be a non-heterosexual facing the issues that these young people have to, and
- ❖ heterosexuals will never care enough about non-heterosexuals to support them/us anyway.

These two points of despair demonstrate how internalised oppression can become a self-fulfilling prophecy. As important as having

FEEL FREE TO AIR YOUR UGLIEST, MOST HORRIBLE THOUGHTS... JUST DON'T UPSET ME...



good lgbt peers or mentors is being able to actively demonstrate that there are heterosexual allies out there. To have a compassionate heterosexual, able to demonstrate good understanding of the issues, running a workshop for young lgbts runs directly counter to the feelings of isolation that can too often plague young people. Besides this, there is sometimes a necessity, particularly in rural regions, for people to be running such programs without the risk of being labelled as an lgbt person.

*Generally, workshop leaders who are successful have explored their own homophobia through readings, direct experience, introspection, and conversations; participated in workshops on homophobia and observed other leaders; and led workshops on homophobia. If you've done some personal exploration and participated in other workshops, then you may be ready to co-lead with an experienced leader.*

## **Gay, bisexual, lesbian and transgender trainers: don't ask, don't tell?**

There are many thoughts around sharing one's non-heterosexuality in the context of a challenging homophobia workshop. Kathy Obear, in her training *Opening Doors to Understanding and Acceptance*, has written the following about the decision to disclose:

*A serious issue for facilitators to consider before the workshop is whether or not to discuss their own sexual orientation with participants. In many ways it would be a no-win situation if facilitators announced their sexual orientation during the introduction: if you said you were a lesbian, gay or bisexual, then some participants might discredit everything you say because you're 'trying to persuade them you're normal'; however, if you tell them you are not lesbian, gay or bisexual, some may question your legitimacy as a presenter and wonder 'How does he/she know it's true or not?' ... (On the other hand) some gay, lesbian and bisexual presenters decide to be open about their sexual orientation in order to provide the participants with a chance to get to know a 'real lesbian, bisexual or gay'. This opportunity to interact with positive role models...seems to provide positive results.*

For most it would be considered a matter of personal choice. Considering the need to incorporate as much emotional perspective as possible to 'ground' the theory, the trainers may wish to not only 'come out' as regards their sexuality, but also as regards their personal experiences with and observations of homophobia.

A certain level of intelligence and brevity has to be utilised here, so that the training doesn't cross the line from providing good information to becoming an opportunity for the presenter to get therapy time from the participants.



The assumption of most people entering the room is that you, as the facilitator, are gay or lesbian anyway - at least. You may well be a trannie in some eyes - and bisexuality will be suspected at a minimum. At best, some will believe you are more tolerant of these people than they are and are probably out to prove that they are ignorant and hateful.

Some will be incredibly defensive (ie. 'I'm not homophobic') while others may well be defiant, fearful that you have some magic way of telling what they're *really* like.

A good first step may be to admit within the first few moments that you do consider yourself to be homophobic. Establish early on that you're not about judging people, it's understandable that everyone carries this to some degree because we live in a world that supports it, as you'll elaborate during the training. The relief can be visible in some groups. We still find it surprising how much fear this subject generates. A quote we use often is:

*It's important to recognise that all of us have homophobia. The key to this training is for you to be able to self-identify your level of homophobia, or what some of your attitudes might be, to see how they impact on either your service delivery, or your work with clients.*

## Internalised homophobia: getting your buttons pushed

Although many will assume that you are lesbian or gay when they see you facilitating these groups, such thoughts do not guarantee any thoughtfulness around how you may react, as facilitator, to comments the participants make. The opposite, almost – many people seize the opportunity of being in a group as a chance to ‘be heard’. You may be, in their mind, the first gay or lesbian person they’ve had a chance to talk to – someone they can let know what they *really* think about ‘you people’.

The dark side of the point made earlier, ‘that the most homophobic things that the participants have to say should be said’, is that you will have to hear these things. It may well not be the first time that you have heard abuse like this, but it may be the first time that you have to smile graciously about it and encourage the saying of it. However, this abuse may be easier to hear than the insidious homophobia that some participants indulge in – this can be especially hard if you are the only person in the room who is recognising it as such.

To avoid feeling as if you are mad (or ‘too sensitive’ after all), debriefing before and after training sessions is probably crucial. It also helps to be working in pairs with someone who is both sympathetic and supportive. See if you can work out ways to support yourself in such hard moments. For some, this may be as simple

as developing a mantra and/or a litany of things to say in hard moments (this can vary from ‘I am proud of my sexuality’ through to ‘I must not kill the participants’). For others, briefly excusing yourself to take a quick five-minute walk to regain self-control can save hours of stress (if not lives of participants).



Quite simply, there is no way that we could be doing this work if we didn’t remind ourselves constantly of the end goal. It’s not really us that we’re doing the training for – it’s the other LGBT people who may one day have these people as their service providers. It doesn’t matter if they treat us badly – nay, it’s better if

they do – because we can prepare ourselves for it. Rather us than the unsuspecting LGBT client who walks into a wall of homophobia.

## But what about us poor hets?

As we mentioned, the backlash around running this training could almost be an argument against ever running it. The goal of the training is to enable service providers to be less judgemental about LGBT people and to work more closely with them. This will not be accomplished if people resent the training or feel as though they cannot speak up in the group setting only to take it out on their clients later. It might feel to them, to borrow the ugly language of the conservative right wing in the US, as if LGBT people have ‘special rights’.

There is often ignorance around our rights (ie. believing that we have exactly the same rights as heterosexual people) that can be simply corrected. Not all homophobic responses are going to be so easily addressed however. Urvashi Vaid spoke of the ‘good, the bad and the ugly’ homophobes. We believe that a simple way to define those opposed to LGBT rights might be to group such people into the three categories of the concerned, the ignorant and the hostile (which Ms Vaid glibly refers to as the good, the bad and the ugly).

- ❖ **The (good) concerned people** are those who want to do the right thing by everyone, but have moral qualms, or unease about things they might have heard about us. We believe that many of their concerns can be addressed with good information, and that these ‘opponents’ can often turn out to be our best allies.
- ❖ **The (bad) ignorant people** often think they’ve never met an LGBT person, and look to their religious leaders or talkback radio show hosts as a source of guidance. Again, we believe that education can turn some of these attitudes around, although it’s often a slower process, and needs the added back-up of being able to tackle the environment that supports these conservative views.
- ❖ **The (ugly) hostile opponents** are the most difficult to challenge, often setting LGBT people up against institutions (such as

family and love) they hope will gain them public sympathy. These people, working from inside of groups that espouse either 'family values' or that argue for the need for a more conservative, easily understood role-based society (where men are men etc), portray lgbt people as a 'threat' to all that is good and decent. Statistics are turned around and thwarted, opinion gets quoted as fact, and the real oppressions that our people face are misrepresented, buried under the imaginary menace that we pose to all who are good and decent, and, of course, their children.



## When workers ask 'Why this subject?'

What is often confusing in 'challenging homophobia' education, is what is being asked of you as a worker. One of the confusing aspects is what is being asked of you in how you treat lgbt people - do they want to be treated the same as everybody else, or do they want special treatment? Sometimes, being asked to do work on your homophobia can feel like an insult, as if people are suggesting that you're homophobic! You may be doing really well on this topic, and it's important that this gets recognised.

Your organisation or agency, or just you as a worker, need to have good service provision for all and you really need to be able to provide a safe work place. That said, work in this field can feel for some organisations like an *over-focus*. Why do we need to go on and on about 'heterosexual dominance'? Hell, there are equally, if not more important things aren't there? Like racism, class issues, what else? What about the huge number of other issues - especially for people isolated in rural Australia?

Participants could be reminded that their organisation, or they themselves, might have a commitment to a number of oppressions being countered. Be clear that this work is to assist the participants in dealing with their homophobia. Some of the models may

translate to other issues quite readily. Be wary of those who rush to take the focus away from homophobia too quickly however (ie. 'I'm just going to do this scale of attitudes, but I'm going to be thinking of teen mothers while you go through it!').

One of our favourite responses to this concern occurred when a female doctor raised the issue that gay men had nothing to do with her actual life, and to some degree she resented having to learn about their issues. This was countered by a gay male doctor saying that, as a gay man, gynaecological issues didn't at all impact him upon, yet he learnt them because it was important for his work as a doctor.

One person acknowledged that dealing with 'these' issues was alright, if she was able to 'learn from' gay and lesbian issues and apply these things to other groups.

*The ... frameworks offered for understanding such notions as internalised homophobia have been taken up by workers ... and applied to other understandings in their lives. I've used this (whatever works, folks!) and it's left people with a good feeling about the training I think, because it's felt more personally relevant for them.*

Another participant once expressed concern that their colleagues were 'stuck' on these issues.

*I strongly feel this is an issue that can only be resolved once the training has occurred for everybody in the organisation. This will, at least, give people a common language to discuss the issues. The main concern is that the training forums have become a debriefing ground for the issue, and that this has led to a blowout of allotted time in each session. The good news is that through these training sessions, those involved in the situation have, thus far, indicated that they feel as though they are able to move forward on the issue.*

# Part 2 – Using this kit

## Style and Content of this Training

### Content of this training

The content contains original exercises as well as material begged, borrowed and plundered (though duly acknowledged) from three key sources. These sources are *Block Out/Challenging Homophobia Training Kit* (originally developed in South Australia); *Affirming Diversity: An Educational Resource on Gay, Lesbian and Bisexual Orientations* (originally developed in Auckland, New Zealand) and *Out With Homophobia* (originally developed in Queensland). As well as these kits, extended surfing of the Internet has offered a few more exercises that have been ‘adapted’ (with acknowledgment) for this training.

With this revision, both updating the training (from when we worked on *Block Out*) and ‘ruralising’ it, we have attempted to be a bit more ‘user friendly’ with the exercises. We have offered the session guidelines only as examples.

The course is set up to reflect the needs of your group, and to offer you a range of exercises that you – as facilitator – can feel comfortable using. With the development of more exercises there is more possibility to ‘juggle’ the exercises within the sessions. What you need to do is find a balance – not just of content (too much theory and people fall asleep, not enough and they leave feeling as though they learnt nothing new) – but of style.

Cut and paste from these pages for yourself. Experiment with different exercises with different sessions. How can you offset a sit-down theory bit with a small group interactive exercise? Can you follow lunch with a quick energiser?



### The Training Menu

When you're working from this manual, as well as balancing content, see if you can work from the following breakdown for your training.

Very little of the exercises should be thought to be ‘compulsory’ apart from the following:

- ❖ There must be a *warm up activity* in each training
- ❖ There must be an *opening round* in each training, to touch base
- ❖ There must be a *break* in each training, preferably at just a little over half way
- ❖ There must be a *closing round* in each training as a sort of debriefing and evaluation
- ❖ The *group agreements* should be covered early in the training and briefly revisited when appropriate
- ❖ The *outline of the course* should be covered near the beginning of the training – some people won't feel safe unless they have even a vague idea of what they're ‘in for’.

The following balance is to be strongly considered as a minimum. We've included a small note as to why.

- ❖ *Something from ‘The Intro Bit’*: This is largely covered above. Some of the people in the group may not have met, some may never have worked in a group before. Or you may have a group that works together all the time who have never looked at this subject. The intro is as much about beginning to create a safety for the subject as it is about introducing the topic.
- ❖ *Something from ‘The Theory Bit’*: This subject rarely comes up in other forums in such a way as provide good, clear information. To not offer theory that explains how homophobia works and impacts is not only a bad thing – it ignores that some participants, uncomfortable with ‘touchy/feely stuff’, may only digest that which they consider grounded in facts.
- ❖ *Something from ‘The Feeling Bit’*: People may actually have the resources to go hunting in their library or on the Internet for material on this subject. What they

won't get outside of your workshop are the opportunities to emotionally process some kind of journey and self-evaluate, with others, how they feel about this subject. A balance obviously has to be struck here – as it's rare for a group facilitator to be a qualified counsellor – nor is it smart thinking for the whole group if one or two people get emotionally 'bogged down'.



- ❖ *Something from 'The Strategic Bit'*: For some this may be very important – a practical thing that they can take back to their place of work. For others it may be impossible to consider penetrating their workplace environment with these as important issues. Inevitably, suggesting some of the strategic thinking is going to cancel out the paralysed thinking and feeling that people usually associate with this topic.
- ❖ *Something from 'The Closing Bit'*: This is as obvious as having something from the introduction – and yet so many facilitators under-rate the importance of good 'closure'. It may also provide you with very useful feedback if you're going to be running this training again.

## Adult learning

This training utilises processes of adult learning, some of the features of which are:

- ❖ Participants are involved in a 'purposeful exploration' of particular knowledge or skills, or in reflecting collectively on their shared experiences.
- ❖ Learning takes place in a group setting.
- ❖ The overall learning process depends on the experiences, skills and knowledge each participant brings. These qualities will affect how new information is interpreted and absorbed.
- ❖ Participants' personal qualities can provide the group with valuable learning opportunities.
- ❖ Group members must develop ground rules to ensure respectful communication.

- ❖ The teaching-learning process is based on a continual negotiation of goals, learning methods and evaluation strategies.
- ❖ Adult learning can happen anywhere - not just in a university or formal training.

Key principles for effective adult learning include

- ❖ there must be mutual respect amongst participants
- ❖ facilitation must be collaborative
- ❖ learning must involve action and reflection
- ❖ facilitators must aim to encourage adults to adopt a 'socially critical' perspective
- ❖ facilitation needs to foster the self-direction and empowerment of adults. Educators must use *their* power to help learners experience power<sup>4</sup>.



The difficulty is that most people's experience of education leaves them cringing when they have a sense they're being 'educated'. This has to be balanced against the reality that we are attempting to enable learning among our participants – we want them to share information with each other, learn new things (even about themselves) while doing this course and finish it with an improved understanding of themselves and relationships. We want to do all of this whilst trying to avoid the feeling of 'teaching'.

## Rules of thumb around exercises

Most of us understand the basic rules of thumb around the types of exercises offered here. In the early stages of a group being together, people usually don't know each other very well and need to feel more comfortable talking with others in the group before any major disclosure is going to be possible. Given that this training is about a sensitive topic for many, 'open and honest' communication within the group is crucial to its success.

Early in the piece, communication is easier on a one-to-one level; paired exercises work well. The appendix contains a quick guide we

<sup>4</sup> The sources for these points are S D Brookfield (1986), *Understanding and facilitating adult learning* (San Francisco: Jossey-Bass) and G Foley (1995), 'Teaching adults' in G Foley (ed.) *Understanding adult education and training* (pp. 31-53) (Sydney: Allen & Unwin). Thanks to Iain Butterworth for the summary.

developed to the pros and cons of types of exercises. It's by no means exhaustive, but handy when you're thinking about what might work with a group.

### **Before you run the exercises**

It is advised that if you're going to run the exercises actually read through them first. This may seem obvious, but a lot of trainers, especially confident ones, skip this part. Familiarise yourselves with the words; alter them to language you are more comfortable using if it helps. Using our special 'P' plan for layout of the exercises (see 'Pro-forma exercise sheet' for a sample) each exercise is formatted to show you what you'll need for it.

This starts with the *Procedure*, which is the title of the exercise, followed closely by the time it will take (usually). The *Purpose* explains the objective of the exercise, whilst the *Prepare* title gives you a list of items to have ready for the exercise. *Process* gives a simple step by step summary of what you'll need to do and what you need to direct the participants to do.

*Patter* provides a guide of the main points that you can make. These are presented either as direct quotes, so that you can read them out as is, or in dot point form, so that you know the main information (or additional points) to raise, enabling you to put it in their own words.

*Pointers* offer hot tips for you as facilitator(s), based on our past experience of running these exercises with groups. These especially are worth reading **prior to running an exercise** as they comment upon possible snags or hiccups.

Each exercise reproduces the worksheets needed for it immediately following. We've also provided a mock-up outline for a day length workshop and a blank one for you to copy and fill out.

Above all, it pays to think through the concepts and ideas, particularly your own feelings around the issues, before running the group. If co-facilitating, chat about the topics raised, separate to the exercises being run. It's likely that some of them will provoke lively discussion. This document will hopefully remain a dynamic one (if that isn't a contradiction) with the end goal of having a selection of exercises from which you can choose to create your own structures, reflecting group needs.

Kenton and Mahamati



Kenton (as Kenton Penley) has drawn the illustrations. All are available free for reproduction and re-use (with acknowledgment) compliments of the cartoonist and Outlink.

# Pro-Forma Exercise Sheet

Each exercise will provide you with these features:

Title of exercise	(Time: Minutes)
Players:	Size of group.
Purpose:	Objective of exercise.
Prepare:	What's needed for this exercise.
Process:	A simple step by step summary... <ul style="list-style-type: none"><li>• ...of what the facilitators need to do and what they ...</li><li>• ...need to direct the participants to do.</li></ul>
Patter:	A guide of the main points that the facilitator(s) can make: <i>'These are presented either as direct quotes...'</i> <i>'...such as these here, so the facilitator can read them out as is.'</i> <ul style="list-style-type: none"><li>• Or in dot point form, so that the facilitator knows the main information (or additional points) to raise, enabling them to put it in their own words.</li></ul>
Pointers:	Hot tips for the facilitator(s), based on past experience of running these exercises with groups, often covering likely questions, or even difficulties, with suggested ways of countering these.  Reading these prior to running the exercise will equip the facilitator(s) better in their work.
Point of origin: Source of the exercise or material adapted	

## Sample running sheets

### Affirming Diversity Course

## Sample running sheet for full-day session

Exercise	Time	Start	Finish	Trainer
Getting to know you	10 min	9 am	9:10 am	
Opening round	20 min	9:10 am	9:30 am	
Group agreements	10 min	9:30 am	9:40 am	
Gay in the city, Gay in the country	20 min	9:40 am	10:00 am	
Outline of training	15 min	10:00 am	10:15 am	
Break	15 min	10:15 am	10:30 am	
Definition of homophobia	20 min	10:30 am	10:50 am	
Gay/lesbian brainstorm	20 min	10:50 am	11:10 am	
What's it like in your town?	20 min	11:10 am	11:30 am	
Think, Feel, Do	35 min	11:30 am	12:05 pm	
Lunch break	60 min	12:05 pm	1:05 pm	
Myth busting balloons	25 min	1:05 pm	1:30 pm	
Levels of homophobia	30 min	1:30 pm	2:00 pm	
Scale of homophobic attitudes	20 min	2:00 pm	2:20 pm	
Break	15 min	2:20 pm	2:35 pm	
Screamers	5 min	2:35 pm	2:40 pm	
Scale of internalised homophobic attitudes	30 min	2:40 pm	3:10 pm	
Interrupting the homophobia	10 min	3:10 pm	3:20 pm	
Different strategies	40 min	3:20 pm	4:00 pm	
Personal action plan	30 min	4:00 pm	4:30 pm	
Homework	10 min	4:30 pm	4:40 pm	
Closing round	15 min	4:40 pm	4:55 pm	
<b>Total</b>	<b>7 hrs 55 min</b>			



# Part 3 – The Exercises

## *The Opening Bit*



Opening round	(20 minutes)
Group agreements	(10 minutes)
Outline of training	(15 minutes)
Gay in the city, Gay in the country	(20 minutes)
Mapping activities	(20 minutes)

## Procedure: Opening round

(20 Minutes)

Players: Large group.

Purpose: For participants to meet one another and share goals.

Prepare: Participants sitting in a circle.  
Large sheet of paper for the 'Hopes and Expectations' to be written on.  
Marker or textas.

Process:

- Facilitators introduce themselves, welcome participants to the training and explain that in a moment they'll explain more about the course.
- Have a round with each of the participants saying
  - their name,
  - a little about themselves and
  - at least two hopes and expectations they have of the training.
- These are written on a sheet of paper by a facilitator for referral to later in the 'Outline of training exercise'.
- Identify in the group who knows whom and in what context. Each person states, if they know somebody else, in what context they know the person/s.

Patter:

- Remember to introduce yourself.
- It's sometimes useful to conclude the round of everyone's 'hopes and expectations' with a light remark like:  
*'Well, you've all come to the right place then ...'*

Pointers:

- Be careful that this doesn't set up a situation of exclusion if people do know one or two others in the group (ie. the feeling that 'cliques' are already there). It's useful for you, as facilitators, to see where people do know each other, so that you can encourage them to work with people they don't know, to begin with.

Adapted from Victorian AIDS Council/Gay Men's Health Centre's 'Relationships' course by Kenton Miller

## Procedure: Group agreements

(10 Minutes)

- Players: Large group.
- Purpose: To create a safer environment for disclosure.
- Prepare: Butcher's paper.

- Process:
- Ask participants for points that would help them safe enough to disclose and contribute freely in the group.
  - Write the responses down on a sheet of butcher's paper, clarifying that all in the group agree to the suggestions. The list might include:
    - Time: *Please be punctual so that we can start and finish on time.*
    - Confidentiality: *To develop support and trust, what's said in the group should stay in the group.*
    - The right to pass: *If you don't want to be involved in any activity just say 'pass'. Everyone has the right to 'pass'.*
    - Differing opinions: *Please respect the right of each other to have differing opinions*
    - 'I' statements: *Please make 'I' statements: that is 'I feel ...', 'I consider...', 'I think ...' etc.*
    - All sessions: *Please come to all sessions.*
    - Housekeeping/domestic (Any smokers in the group? How often do we need to break? Toilets?)
  - Welcome questions and discussion. Point out that this list will be up on the wall each week, where it can be added or referred to at any time.

- Patter:
- Explain that:

*'The goal is to create an environment where people can speak freely about matters that may be close to the heart. Trust is obviously something that may build over time, but by setting up group agreements, we can hasten the feeling of safety in the group. These are agreements, not rules - by all setting them, we are all agreeing to abide by them...'*

*'It might help you to recall a time when you might have been in a group beforehand. This could have been a peer education group, a circle of friends or a place of employment. What was it that made you feel safe in the group? What would they like to have in this group to replicate that feeling of safety?'*

- Pointers:
- Try as hard as you can to elicit responses from the group before offering your own suggestions. Make sure yours are suggestions, and that the group agrees to them before you write them up. Be sure to use the exact words somebody offers, or to check with them if you have a clearer way of saying it
- If somebody suggests 'Privacy. That's important to me.' don't say 'I know what you mean, we'll write that up as "confidential".' And should 'confidentiality' arise (as it often does), make sure there's a discussion about it, so that there's a shared understanding before the word is written.

Adapted from Victorian AIDS Council/Gay Men's Health Centre's 'Relationships' course by Kenton Miller

## Procedure: Outline of training

(15 Minutes)

Players: Large group.

Purpose: To create an understanding of the training content, and to match it to participants needs and expectations.

Prepare: Whiteboard & markers.  
Previous notes from the whiteboard on participant's hopes and expectations for the training.  
Outline of course on paper.

Process:

- Using either a series of overheads that back up the narrative, or large sheets of paper that carry the same information, the facilitator explains that we are going to briefly examine what's ahead for us all in the training.
- The facilitator explains the training session, with allusions to the main purpose of each of the key exercises chosen.
- The facilitator compares this course outline with the hopes and expectations listed in 'Introductions & Welcome'. Inevitably, the course will meet some of the expectations, and it's up to the facilitator to reinforce this recognition.
- Any hopes or expectations not met by the current outline can be added, depending on how flexible and confident the trainer feels.

Patter:

- Present an outline (as you've developed it) based on your running sheet.
- You may want to refer to the concept of 'theory bit', 'feeling bit' and 'strategic bit' to explain the balance of exercises.

Pointers: By reinforcing the course's connection to the participants' hopes and expectations, there's a better sense that this course is going to meet people's needs. Being prepared to be adaptable to 'their stuff' ensures a stronger sense of ownership of the course.

Adapted from Victorian AIDS Council/Gay Men's Health Centre's 'Relationships' course by Kenton Miller

- Players: Enough for two small groups, or more of the same.
- Purpose: To enable participants to focus on positives and negatives of gay, lesbian, bisexual peoples choice of place to live.
- Prepare: Butcher's paper and pens, (one person to scribe group ideas and to present back to large group).

- Process:
- Participants are divided into two sections.
  - Facilitators ask them to list positive and negatives of city or country living depending on the group they are in, and bring back to larger group.
  - Return to the large group and report back.

- Patter: • Examples:

### ***City living***

#### Positives

- Access to clubs
- Anonymity
- Freedom to be self
- More friends from other places
- Exposure to gay culture
- Attend coming out or support groups
- Better book shops and libraries about gay culture.
- Better access to safer sex means
- Wear what you want to wear
- Feel less isolated

#### Negatives

- Lonely
- Not fit in with fashion plate gay culture
- Not enough money on apprenticeship to party
- Gap in 'gay knowledge'
- Fearful of accessing services
- Miss family and old friends
- Lack of space and nature
- So much noise and hassle

### ***Country living***

#### Positives:

- Near old friends
- Close to family and around for significant occasions
- Able to get out into nature, ride horse, access to family car
- Known by everyone
- More peaceful

*continued next page*

**Negatives:**

Risk in being openly gay, may lose old friends if 'out'  
May lose family if 'out'  
Nowhere to meet other young men  
Beat culture risky with police and bashers  
Can't get gay books out of library because librarian knows Mum  
Afraid to get sexual health info from local Doctor who has known me since born  
Few sexual opportunities

- Pointers:
- A simple exercise to enable participants to appreciate the pros and cons of city and country living and not assume every young gay person wants to get out of town to the city life.
  - You could ask the participants how much of these lists hold true for them (eg. 'Is it any different for heterosexual people living in the country?' 'Why should lesbian and gay people miss out on the perks of country living then, just because of their sexuality?')

Developed by Mahamati for 'Don't Let the Turkeys Get you Down', workshop on Internalised Homophobia.

How to tell them apart:

City

Rural



KENNY PENNEY

- Players:** Large group/individuals.
- Purpose:** To energise the group and start off discussion.  
For participants to get to know one another.
- Prepare:** Large cleared space in the room.

- Process:**
- Ask participants to stand up. Introduce a particular point or scale.
  - Have participants arrange themselves in relation to that particular point or scale.
  - The following lists some of the ways we have used this activity - either as an icebreaker/getting to know you or for a particular topic of discussion.

### **Social map**

- Explain that some participants may know one another from before the group and may interact with each other in particular ways.
- This exercise serves to inform others of that previous acquaintance which may help in understanding why they interact with each other in such and such a way.
- Have each participant touch the person(s) who they know before the group.

### **Spatial map**

- Designate a point in the room as wherever you are in Australia.
- Have participants arrange themselves according to where they live in relation to that point.
- Encourage members to discuss amongst themselves to work out where they are placed in relation to the reference point.
- You may want to use the whiteboard, drawing up 'HERE' as a central 'X' and getting people to draw up where they are (North, South, East or West of this point) in terms of either kilometres (ie. 70 kms. North) or time/distance away (ie. 1 hour Southeast).

- Patter:** With the 'social map' explain that the group is for everyone and that it is hoped that at the end of the training everyone will be included within the circle.

*continued next page*

**Pointers:** With the 'social map' ensure that if there is a minority of members who stand alone, that they do not feel isolated. If people feel uncomfortable touching, ask them just to tell the rest of the group where they know others.

The 'spatial map' is a good opportunity for you to demonstrate that you will speak in the participants' terms (eg. If they use distance, go with that. If they use time, go with that).

Members of the group should still be quite nervous and shy. This exercise gets people to move around in the room and aims to release some of their tensions. Use your discretion.

Take whatever opportunity presents itself to generate laughter and light heartedness. You could use some of the information you have gained through observing where and how people place themselves to flesh out later discussion.

Adapted from Victorian AIDS Council/Gay Men's Health Centre's 'Gay Asian Proud' by Robbie Guevara & David Voon



## *The Warm-up Bit*

---

Name games	(5 minutes)
Getting to know you (greeting sheet)	(10 minutes)
Three truths, One lie	(15 minutes)
Stretching	(10 minutes)
Human knots	(10 minutes)
Drawings	(15 minutes)
This is a 'what'?	(10 minutes)
Line up	(10 minutes)
Musical chairs	(15 minutes)
Mood sheets	(10 minutes)

## Procedure: Name games

(5 Minutes)

Players: Large group.

Purpose: To introduce participants and familiarise them with each other's names.

Prepare: A large circle of chairs.

Process:

- Have the group sit in a circle. The person to start, introduces himself. For example, 'My name is Ted'.
- The next person introduces the person before and then himself (eg. 'This is Ted and I am Bill').
- The third person names the previous two and then introduces himself and so on, until the entire circle has been introduced.

Or

- The person to start, introduces himself. For example, 'My name is Ted'. The next person introduces the person before and then himself (eg. 'This is Ted and I am Bill').
- The third person names the previous two and then introduces himself and so on, until the entire circle has been introduced.
- Now, add on other factors to the name, (eg. a word that rhymes with the name; a word that starts with the same letter, a tree, flower or fruit or an adjective that describes how you feel).

Patter: Just a general introduction of the game 'rules'.

Pointers: You may have to go over the rules once or twice. Try reversing the order, so that the person with the most names to remember becomes the person with the least.

Facilitators may have to help out with names that are difficult to pronounce.

Adapted from Victorian AIDS Council/Gay Men's Health Centre's 'Momentum' course

## Procedure: Getting to know you

(10 Minutes)

Players: Large group.

Purpose: For participants to meet one another and to begin to establish dialogue.

Prepare: 'Getting to know one another' handouts (Jigsaw sheets).

- Process:
- As people arrive offer them tea/coffee and other refreshments.
  - When there are sufficient numbers pair people up and give them the 'Find someone who...' handout.
  - After 2 to 3 minutes call time and ask participants to swap over to someone else and discuss another topic.

- Patter:
- As well as introducing yourself, you may want to cover the following information:
  - It's sometimes useful to conclude the round of everyone's 'hopes and expectations' with a light remark like:  
*'Well, you've all come to the right place then ...'*

Pointers: Having a list of possible attendees waiting by the door, with name tags, and ticking people off as they come in is a way of ensuring you know how close you are to reaching your desired number of participants..

This exercise works equally well with the 'Find Someone Who...' handout.

Adapted from Victorian AIDS Council/Gay Men's Health Centre's 'Relationships' course by Kenton Miller

# FIND SOMEONE WHO...

...HAS A NAME THAT STARTS WITH THE SAME INITIAL AS YOU.



...LIVES IN THE SAME DIRECTION AS YOU.



...HAS THE SAME NUMBER OF PEOPLE IN THEIR FAMILY AS YOU.



...WATCHES THE SAME TV SHOWS AS YOU.



...DRIVES AS MUCH AS YOU DO.



...LIKES THE SAME FOOD AS YOU.



...USES A COMPUTER.



...IS THE SAME STAR SIGN AS YOU.



...HAS A PET.



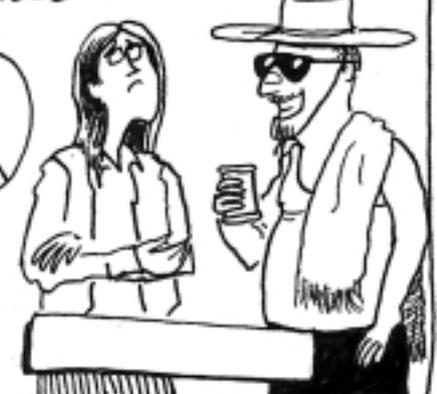
...LIKES THE SAME MUSIC AS YOU.



...KNOWS A GAY OR LESBIAN OR TRANS-GENDER OR BISEXUAL PERSON.



...HAS BEEN ON HOLIDAYS RECENTLY.



## Procedure: Three truths, One lie

(15 Minutes)

- Players: Small group.
- Purpose: For participants to reconnect and energise.
- Prepare: The room set up with a circle of chairs, minus one chair.

- Process:
- Pass out small pieces of paper. Ask participants to write four things about themselves, one of which isn't true.
  - These things are to be in no particular order. They will be sharing them in small groups in a moment. Reassure people that the goal of this exercise is simply to find out who the good liars in the group are.
  - Once in their groups, people will be reading out the four things about themselves. Once everyone has done this, people will quiz one person at a time, in the hope of finding out which of the things is a lie.
  - Questions must be indirect. You cannot ask: 'So, is this true?' But if someone has written about their partner, he could be asked about how long they've been together, how they met, if the person's family have met the partner and so forth.
  - Everyone must have a turn, so try to take only about three to four minutes on each person. At the end of the questions, everyone makes their guess, then the person being questioned reveals their lie.

- Patter: When you gather everyone back into the group ask how it went. 'Was it easy to work out the truth? Was it easy to write your own truth, or was it easier to come up with a lie?'

- Pointers: This exercise goes more smoothly if you offer your own example first. Such as:
1. I own a Volkswagen
  2. I'm a Scorpio
  3. I used to be in the Prisoner's Action Group
  4. As well as men, I've had a few women lovers.

You might want to follow through with examples of questions people might ask around your own examples. Then explain which of the examples is the lie.

You could also use this as an introduction to the subject of coming out. Something along the lines of: 'Each of us, at different times, tell little lies to different people. Or we edit what it is we have to say. Especially when we don't think they can handle the truth. Tonight we'll look at variations of how much we choose to reveal of ourselves to others.'

Adapted from 'Block Out/Challenging Homophobia Education Training Manual' by Kenton Penley Miller & Mahamati. The Second Story Youth Health Service and Youth Sector Training Council developed this training package in South Australia, 1994.

## Procedure: Stretching

(10 Minutes)

- Players: Large group.
- Purpose: To loosen the physical dynamics in the group.
- Prepare: A large space.  
Relaxing music.

- Process:
- Get the group to stand (or at least sit comfortably if unable to stand)
  - With or without music, participants are to follow the leader, in a systematic stretch of the joints of the body.
  - Start rotating the ankles, knees, hips, wrists, elbows, shoulders, diaphragm, neck and head.
  - End with a good shake.

- Patter:
- *'This is just to loosen us up...'*
- or
- *'This is to give us a bit of energy because we've been sitting down for so long.'*

- Pointers: It helps if the facilitator knows some little about stretching (ie. What's physically not harmful for the body); the exercise does not have to be rigorous, merely loosening.

Adapted from Victorian AIDS Council/Gay Men's Health Centre's 'Momentum' course

## Procedure: Human knots

(10 Minutes)

Players: Large group.

Purpose: To loosen the physical dynamics in the group & create a sense of fun.  
To encourage negotiation between participants.

Prepare: A large cleared space.

Process:

- Everyone crosses their wrists with their arms extended and grasps the hands of two other people opposite them. No individual should be holding both hands of the same person.
- Without letting go of hands, the group then disentangles itself, resulting in an untangled circle with arms uncrossed but still holding hands.

Patter: Just introduce the exercise.

Pointers: Facilitators should decide if they want to be 'included' in the group and this exercise or if their energies will be best spent being able to move around and assist others in negotiating their way out of the knot.

Adapted from Victorian AIDS Council/Gay Men's Health Centre's 'Momentum' course

## Procedure: Drawings

(15 Minutes)

- Players: Large group/individuals.
- Purpose: To introduce discussion around a particular topic.
- Prepare: Large pieces of paper.  
Coloured pens and/or markers.

- Process:
- Get individuals in the group to draw pictures around a specific topic you'd like to cover.
  - For example you may want to do a drawing of the family, to introduce discussion around our families and how being gay impacts upon our relationship with them.
  - Think about other things that people may draw as a start to discussing certain topics or issues on the agenda.
  - Drawings may also be used as a starting point for discussion for those who may not be fluent in English or who may find it difficult to express themselves.
  - The drawing – the quality of it - can help you and others to understand what each person thinks or feels, and reflecting your impressions can be a way to ask questions to engage the participant.

Patter: *'This is not about who can draw well and who can't. You'll get to explain what your drawings mean to the rest of us, so it doesn't have to be a work of art...'*

Pointers: This can sometimes break away from people's fears of having to express themselves with words. Very useful with culturally diverse groups.

Adapted from Victorian AIDS Council/Gay Men's Health Centre's 'Gay Asian Proud' by Robbie Guevara & David Voon

**Procedure: This is a 'what'?****(10 Minutes)**

- Players: Large group.
- Purpose: To create a fun and safe context to talk about different issues.
- Prepare: Dildos.  
Condoms.  
Lubricants.  
Other things you may want to include in a sexual encounter.

- Process:
- Explain to participants that we are now going to play a game.
  - Distribute dildos and other paraphernalia to participants.
  - Person A passes the dildo to Person B, saying: 'This is a (word assigned)' (ie. 'This is a dildo').
  - Person B says: 'A what?'.
  - Person A replies by repeating the word (ie. 'A dildo').
  - Person B says: 'A what?' Person A repeats word.
  - Person B says: 'Oh' and the dildo (or other object) is passed from A to B.
  - Person B turns to Person C and repeats the procedure. When Person C asks Person B, Person B asks Person A in turn, who replies to B who then replies to C.
  - The object of the game is to do the full round whilst keeping the rhythm of responses without losing track of the words.

Patter: Introduce the game.

Pointers: Do a couple of test runs before either increasing the pace, or introducing a new object from the other direction (ie. 'This is a tube of lube').

Adapted from Victorian AIDS Council/Gay Men's Health Centre's 'Gay Asian Proud' by Robbie Guevara & David Voon

## Procedure: Line up (10 Minutes)

Players: Large group.

Purpose: For participants to reconnect and energise.

Prepare: Large clear space.

- Process:
- When there are sufficient numbers the facilitator should begin the exercise/game.
  - Ask people to organise themselves in a 'line-up', going from one end of the room to the other.
  - Ask people to line up according to their height (small at one end, tall at the other).
  - Ask people to line up according to the month they were born in (from January at one end to December at the other).
  - Ask people to line up according to their shoe size (small at one end, large at the other).
  - Ask people to line up according to their star signs (Aquarian at one end, Capricorn at the other).

Patter: Introduce the game.

Pointers: The last is a trick question (it's basically replicating the exact same order as the birthdays).

Be aware that for some, issues may present around age or size.

Adapted from Victorian AIDS Council/Gay Men's Health Centre's 'Relationships' course by Kenton Miller

## Procedure: Musical chairs

(15 Minutes)

Players: Large group.

Purpose: For participants to reconnect and energise.

Prepare: The room set up with a circle of chairs, minus one chair.

- Process:
- Explain to participants that we are now going to play a game. Outline the 'rules'.
  - The person who stands in the centre of the circle says something that is true for him (ie. 'Everyone who's wearing black shoes' or 'Everyone who watched TV last night'), and everyone else for whom this is true runs to swap chairs (or walks, depending on people's abilities).
  - People are not allowed to take the chair either side of them. Nor can they return to their own seat.
  - An easy way to end it is for one of the facilitators to end up in the middle and ask 'Everyone who feels like ending this game now' (NB: this doesn't always work if they're enjoying themselves). Finish with people sitting in a large group format.

Patter: Introduce the game.

Pointers: The game can be used to increase people's level of disclosure if facilitators (who participate) up the ante' a bit (ie, 'Everyone who has had sex in the last week', 'Everyone who has had a threesome or more-some', etc).

This game warms people up, gets them moving, and gets people engaged. It's best to prepare a few 'scenarios' before hand, as this works best with leading by example.

Adapted from Victorian AIDS Council/Gay Men's Health Centre's 'Relationships' course by Kenton Miller

## Procedure: Mood sheets

(10 Minutes)

Players: Individuals/large group.

Purpose: For participants to reconnect and reflect on how they're feeling.

Prepare: 'Mood sheets'.  
Pens, textas.

Process:

- As people arrive offer them tea/coffee and other refreshments. When there are sufficient numbers the facilitator should begin the exercise/game.
- Pass out the 'mood sheets' to participants and a pen or texta to use.
- Ask participants to circle two of the figures in the drawing: One that reflects how they're feeling at the moment and another that reflects where they see themselves as they're going to be.
- Do a round where people speak to the ones they've circled, with a couple of words explaining why.

Patter: Introduce the game.

Pointers: This exercise works well later in a session, such as after a break. People know enough about the other participants that the level of disclosure can be interesting and further revealing.

There is still the right to pass (presuming this was asked for in the 'Group agreements') but most participants, by this stage, are eager to share with others. Note the drawings attempt to be gender neutral. If anyone comments 'there are no girls', point out there are none wearing skirts or dresses.

Adapted from Victorian AIDS Council/Gay Men's Health Centre's 'Relationships' course by Kenton Miller

# Mood sheet handout

Which mood(s) best reflects you?





# *The Theory Bit*

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Exploring sexual orientation	(15 minutes)
Definition of homophobia	(20 minutes)
Defining homophobia	(20 minutes)
Homophobia in action	(20 minutes)
The discrimination gap	(20 minutes)
Gay/lesbian brainstorm	(20 minutes)
Kinsey Sexuality Chart	(25 minutes)
Levels of homophobia	(30 minutes)
Gay timeline	(20 minutes)
Scale of homophobic attitudes	(20 minutes)
Scale of internalised homophobic attitudes	(30 minutes)

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## Procedure: Exploring sexual orientation

(15 Minutes)

Players: Large group/brainstorm.

Purpose: To expose the negative social environment that exists towards lesbians and gay men and to consider the consequences for lesbian and gay youth growing up in this social climate.

Prepare: A whiteboard and markers or larger sheets of paper and pens.

- Process:
- The facilitator introduces this topic (see *Patter*) by announcing that the task is to take a look at this negative social environment by looking at the words people associate with the terms 'lesbian' and 'gay'.
  - Make two columns with the headings **Gay** and **Lesbian**.
  - Ask participants to brainstorm by calling out any words they've heard people associate with the word 'gay'. Explain that in brainstorming the aim is to get as many words as possible on the board without any discussion.
  - You may like to prompt them by asking a few questions such as 'What do gays look like?' 'What jobs do they do?' 'How do they act?' 'What about positive words?' After you have 10 – 20 words, repeat this process for words they associate with 'lesbian'.
  - Begin by asking if there are any positive words on the board – you may have occupations listed like actor, interior designer and ballet dancer cited as positive (or 'truck driver' for lesbians).
  - Talk about how these associations may not be negative but they are still stereotypes. Gay men and lesbians work in all occupations. Plenty of gay men play rugby and work as plumbers, businessmen and bricklayers and lesbians are working as secretaries, doctors, factory workers and so on.
  - Circle any positive words. (You are unlikely to get many in either list). Underline any words that may in some way be positive or is a stereotype.
  - Talk about how young gays and lesbians grow up through this climate or extreme negativity and how this impacts on their feelings and themselves.
  - Tell the participants you are going to rub everything but the completely positive words off the board. Usually there are almost no words left except the headings.
  - This impresses upon the participants just how hard it is for young lesbians and gays and how unfair it is that they have to live in such a negative environment.

Patter: Begin by saying –

- *'Just as the temperature and the weather in New Zealand give us a particular physical climate, so the attitudes and beliefs people hold give us a certain social climate. When it rains and we're outside, we all get wet whether we like it or not. Similarly we are all affected by the social climate in which we live. We take on ideas that we may not consciously choose, but because they are part of the "climate" we don't ever examine them or think about their implications.'*
- Try to get people to open up with: *'These may not be words you use but you've heard other people use'*.

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- Pointers:
- Make sure you record everyone's contribution whether you approve of it or not. Participants may call words out too fast for you to write so say you think you missed some so people can repeat their words and have their contribution acknowledged by being written up.
  - Some participants may need a bit of encouragement to use the slang and very abusive and negative words that always come forward in this activity. Give permission by talking about your own life and the negative impressions you gained about lesbians and gay men e.g. 'All I heard about was that homosexuals molest little boys and if an older school teacher was a 'Miss' then she must be a lezzie'.
  - It is also important to declare your stance before beginning the brainstorm by saying that we live in an overwhelmingly negative social environment that is based largely on myths and misinformation. This is a message to gays and lesbians in the class that you support them.
  - 'Dyke' may be cited as a positive word. Point out that some lesbians do call each other dykes but that when heterosexuals use this word it's mostly in a negative way.

Adapted from 'Affirming Diversity - An Educational Resource on Gay, Lesbian and Bisexual Orientations' by Sally Liggins, Annemarie Wille, Shaun Hawthorne and Leigh Rampton (1994, Auckland Education Unit, New Zealand Family Planning Association)

## Procedure: Definition of homophobia

(20 Minutes)

- Players: Small groups.
- Purpose: To enable the group to understand a variety of terms associated with homophobia.  
To enable the group to canvass the issues that comprise a definition of homophobia.
- Prepare: Paper and pens.  
Whiteboard and Whiteboard markers.  
Blu-tac.  
Other definitions of homophobia (optional).

- Process:
- Place other relevant definitions around the room with blu-tac.
  - Ask the participants to think about what homophobia actually is. It may be simpler if people are prepared to come up with an incident they suspect or know may be homophobic.
  - Break the participants into smaller groups for a quick discussion for a definition of homophobia.
  - Canvas the issues or key points with the participants, encouraging them to think in terms of a dominant culture analysis (ie. How society supports people to be homophobic) rather than just focussing on individual homophobia and inducing either guilt, or denial of complicity (ie. 'But I'm not like that!').
  - People share their individual material, and come up with a group definition. Warn these groups that a representative will have to present these definitions.
  - Return to the large group. A representative from each group offers their group's definition. Write these up on the board.
  - From these varied definitions you may want to synthesise a simple single definition. Explain that further exercises will explore the things that constitute a fuller definition of homophobia.

Patter: If there is a need to derive a definition from this process, we offer this:

*Homophobia*: The fear and hatred of those who love and sexually desire those of the same sex. Homophobia, which has some of its roots in sexism, includes prejudice, discrimination, harassment, and acts of violence brought on by fear and hatred.

- Pointers:
- Be very clear that a final decision does not have to be reached, indeed it is unlikely that a definition that pleases everybody and takes into account all aspects of homophobia can be developed in such a short time.
  - You might want to explain that some people do have problems with the actual word 'homophobia', mostly for one of these three reasons:
    - 1) It suggests that it's a phobia, an irrational but understandable fear, like arachnophobia is for spiders. Homophobia sounds like it's not really the person's fault.
    - 2) In describing a personal fear, it doesn't explain the broader ways in which homophobia can pervade institutions, legislation, cultures, etc.

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3) By using 'homo' in its definition, it seems to put the problem back to the gay and lesbian people. If we didn't have them then we wouldn't have the problem.

- Finish this by saying: *'For now we're going to utilise homophobia as a definition, but increase our understanding of what that term means.'*

Adapted from 'Block Out/Challenging Homophobia Education Training Manual' by Kenton Penley Miller & Mahamati. The Second Story Youth Health Service and Youth Sector Training Council developed this training package in South Australia, 1994.

## Homophobia

### One possible definition:

#### Homophobia:

The fear and hatred of those who love and sexually desire those of the same sex. Homophobia, which has some of its roots in sexism, includes prejudice, discrimination, harassment, and acts of violence brought on by fear and hatred.

Some people feel it's not very effective as a term. Some of their reasons are:

- 1) It suggests that it's a phobia, an irrational but understandable fear, like arachnophobia is for spiders. 'Homophobia' sounds like it's not really the person's fault.
- 2) In describing a personal fear, it doesn't explain the broader ways in which anti-gay stuff makes itself felt (ie. in laws etc).
- 3) By using 'homo' in its definition, it seems to put the problem back to the gay and lesbian people. If we didn't have them then we wouldn't have the problem.

### Some alternative terms might be:

#### Heterosexism:

*The belief in the inherent superiority of one pattern of loving and thereby it's right to dominance (Audre Lorde).*

*A set of assumptions that empower heterosexual persons especially heterosexual white males, and exclude openly homosexual persons from social, religious, and political power. It is a system of coercion that **demand**s heterosexuality in return for first class citizenship (Virginia Mollenkott). Prejudice or discrimination against gay people, analogous to racism... the assumption of heterosexual superiority (Liberation as a movement of ideas).*

#### Heterocentrism:

The assumption (often unconscious) that heterosexuality is the norm by which everything else is measured. Differs from heterosexism in that it's often less overt, yet more insidious.

#### Erasure:

The process by which homosexuality is denied or ignored in historical and current record taking and reporting. For example, not mentioning the homosexuality of Leonardo Da Vinci, Peter the Great, Genghis Khan, Beethoven or Shakespeare; not asking questions in the census to highlight some sex relationships; not mentioning gay people's sexuality in 'positive' articles, only when we're accused of crimes, or are seen as victims.

## Procedure: Defining homophobia

(20 Minutes)

Players: Large group.

Purpose: To enable the group to understand a variety of terms and issues associated with homophobia.

Prepare: Whiteboard and whiteboard markers (optional).

- Process:
- Read out (or deliver in a chattier style) the information contained below in the 'Patter'.
  - Ask the following questions of the group to engage them in discussion around these points.
  - Think of an example of heterosexism that is commonly communicated to us through our social environment.
  - How do you know the idea is an example of heterosexism?
  - Does it support a negative generalisation about lesbian/gay/bisexual people?
  - From what kind of source is this particular idea usually communicated? (News media? Neighbourhood attitudes? Local laws? Other ways?)

- Patter:
- Homophobia, generally, is a negative attitude or feeling based on a misleading generalised belief about lesbian, gay, and bisexual people. What is homophobia specifically? How do we know when a remark is homophobic, or a television sketch, or an employment policy?
  - First, who are the targets of homophobia? Lesbian, gay, and bisexual people. People who have an affectional and/or erotic attraction and/or commitment to members of their own sex. Women loving women. Men loving men.
  - Next, we have to look at the premise of homophobia, which is heterosexism. Heterosexism is the attitude that heterosexuality is inherently better than homosexuality. Often people who consciously oppose homophobia actually hold heterosexist attitudes, themselves.
  - For example, the question 'When did you first decide to be gay?' demonstrates ignorance about sexual orientation. (Much research has been conducted but, to date, little has been conclusively proven about how sexual orientation is determined.) And it does so from a heterosexist perspective because it assumes that to be different from heterosexual requires a conscious choice.
  - The heterosexist assumption is that you don't have to do anything to be heterosexual, but you have to decide to be homosexual. Heterosexuality is considered the default. A common example of this assumption is the expectation that someone is heterosexual unless they specifically indicate that their sexual orientation is otherwise.
  - Sometimes people speculate that the reason a person is lesbian or gay is because of a 'bad heterosexual experience.' Who ever speculates that someone is heterosexual because of a bad homosexual experience? If you're not sure something is heterosexist — turn it on its head that way and see how absurd it is.

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- If you see homosexuality and heterosexuality in a hierarchical way, with one being somehow better than the other, then you might go along with arguments against legal recognition of same-sex couples' relationships. You might say, 'I don't care if you're gay so long as you keep it in the bedroom.' (Try, 'I don't mind heterosexuals, so long as they keep it in the bedroom.')
- Another problematic aspect of heterosexism is the polarisation of sexuality. It's the old 'divide and conquer' strategy of prejudice. Instead of recognising the fluidity of sexual orientation, heterosexism divides people into two camps : Heterosexual and Not Heterosexual.
- Alfred Kinsey's research is usually cited as the basis for the estimation that about 10% of the population is lesbian or gay. What is not so frequently discussed is the fact that this research revealed that nearly half of the adult population engages in both heterosexual and homosexual behaviour.
- So long as there is only one 'right' way to be, only one 'normal' sexuality — any other way (however tolerant you may be) is not really quite as legitimate; is 'just a phase, just experimenting'; lesbian and gay families aren't r-e-a-l-l-y 'families' — if your primary point of reference is heterosexuality.
- Thus, heterosexism prepares the foundation for prejudice against lesbian/gay/bisexual people. This is where homophobia begins.

**Pointers:** Not everyone responds well to being 'talked at' or lectured. However, for those who do, this covers some basic concepts fairly quickly. Make sure you've pre-read this before presenting and that you've considered questions that may come up.

Adapted from 'Challenging Homophobia: Online Workshop' Copyright © 1994-1998 Cait Downing, San Francisco. All rights reserved. <http://www.inventweb.com/CH/framews.html>

- Players:** Large group.
- Purpose:** To enable the group to understand a variety of issues and actions associated with homophobia.
- Prepare:** Whiteboard and whiteboard markers (optional).  
Or use 'Allport's model of acting out prejudice' handout.

- Process:**
- Read out (or deliver in a chattier style) the information contained below in the 'Patter'. Ask the following questions of the group to engage them in discussion around these points.

**Questions To Discuss:**

- Can you think of an example of heterosexism that is commonly communicated to us through our social environment?
- How do you know the idea is an example of heterosexism?
- Does it support a negative generalisation about lesbian/gay/bisexual people?
- From what kind of source is this particular idea usually communicated? (News media? Neighbourhood attitudes? Local laws? Other ways?)

- Patter:**
- There is a wide range of ways homophobia can materialise. Allport, in his study on prejudice, developed a model that shows five degrees of prejudiced action.
  - The importance of this model is that it shows the relationships among different types of prejudiced acts. It shows a progression that has been acted out repeatedly, throughout history. It shows how one type of action prepares the way for the next.
  - Acting Out Prejudice: Allport defined five ways that prejudice can be expressed or acted upon. These five types of prejudiced action are :
    1. Antilocution (name calling, stereotyping).
    2. Avoidance (defamation by omission, exclusion).
    3. Discrimination (refusal of service, denial of opportunity).
    4. Physical Attack (threat of physical violence, murder).
    5. Extermination (mass assassination, genocide).
  - This model represents a range of behaviour from verbal abuse to physical violence and genocide. And within each level there is a range of behaviours.
  - Antilocution begins with simple name-calling, develops into stereotyping, then with defamation by omission, makes the transition to the next level of Allport's scale, avoidance.
  - First, the targeted person is misrepresented, as a member of the targeted class. Later, with defamation by omission, the target is prevented from any representation at all. The unknown is more frightening — and easier to make things up about.

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- The patterns of name-calling, stereotyping and omission extend to social avoidance — from the attitude of the high school student disowning her friend upon discovering that she is a lesbian — to the ‘unofficial’ organisational proclamation, ‘We don’t have people like that in our club.’ With this transition, avoidance becomes discrimination.
- Avoidance and discrimination only extend so far. These tactics can keep targeted individuals from entering the agent’s group, but it doesn’t make them go away completely. One isolated group can still ‘bump up against’ another.
- The intolerance that feeds the efforts at exclusion can also feed efforts at intimidation with the intent of pushing the entire targeted group away. This is when discrimination intensifies into physical attack. Beginning with the threat of violence, this level of prejudiced action escalates easily from isolated spontaneous incidents into group behaviour.
- And once you’ve got groups acting out their prejudice with physical violence, the way is prepared for directing that energy methodically, in the name of war, or some delusive ideology. Then you have reached the threshold of Allport’s fifth level, extermination — genocide.
- The Nazi genocide campaign that resulted in the murder of 6,000,000 Jewish people during World War II also targeted ‘undocumented’ immigrants and gypsies, prostitutes, Jehova’s Witnesses, people with disabilities and homosexuals for annihilation in the death camps.
- There are people in the United States and in many other countries around the world today, government officials, religious leaders, grass roots political organisers, who have publicly advocated the extermination of lesbian, gay, and bisexual people.

**Pointers:** Not everyone responds well to being ‘talked at’ or lectured. However, for those who do, this offers an alternative model of how homophobia (and other prejudices) can be acted out. If you use the handout you may be able to more quickly ‘talk through’ the points.

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## Allport's mode of acting out prejudice

<b>Levels of acting out</b>	<b>Looks like...</b>
<p><b>Antilocution</b> (name calling, stereotyping)</p>	<p>Begins with simple name-calling, develops into stereotyping, then moves into...</p>
<p><b>Avoidance</b> (defamation by omission, exclusion)</p>	<p>... defamation by omission. The targeted person is misrepresented as a member of the targeted class. Later, with defamation by omission, the target is prevented from any representation at all. The unknown is more frightening — and easier to make things up about...</p>
<p><b>Discrimination</b> (refusal of service, denial of opportunity)</p>	<p>Patterns of name-calling, stereotyping and omission extend to social avoidance – (from the attitude of the high school student disowning her friend upon discovering that she is a lesbian — to the ‘unofficial’ organisational proclamation, ‘We don’t have people like that in our club.’)</p> <p>These tactics can keep targeted individuals from entering the agent’s group but it doesn’t make them go away completely.</p>
<p><b>Physical attack</b> (threat of physical violence, murder)</p>	<p>The intolerance that feeds exclusion can also feed efforts at intimidation, trying to push the entire targeted group away. This is when discrimination intensifies into physical attack. Beginning with the threat of violence, this level of prejudiced action escalates easily from isolated spontaneous incidents into group behaviour.</p>
<p><b>Extermination</b> (mass assassination, genocide)</p>	<p>Once you’ve got groups acting out their prejudice with physical violence, the way is prepared for directing that energy methodically, in the name of war, or some misconceived ideology. Then you have reached genocide.</p> <p>The Nazi genocide campaign that resulted in the murder of 6,000,000 Jewish people during World War II also targeted ‘undocumented’ immigrants and gypsies, prostitutes, Jehova’s Witnesses, people with disabilities and homosexuals for annihilation in the death camps.</p>

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Players: Large group.

Purpose: A quick outline of the discrimination gap theory.

Prepare: Whiteboard and whiteboard markers.

- Process:
- Present an outline of 'the discrimination gap'. Draw up the diagram as demonstrated.
  - Read out the notes attached.
  - Ask people the questions suggested and allow for discussion to flow.

- Patter:
- It appears, if we can transfer the American statistics to our shores for a moment, that consistently more than half of the public view homosexuality negatively.  
(Draw this up as follows)  
**more than 50% opposed to homosexuality**
  - At the same time, closer to 75% are opposed to discrimination,  
(Draw up – adding to the first line, as follows):  
**more than 50% opposed to homosexuality - 75% opposed to discrimination**
  - The author and American activist Urvashi Vaid concludes from this 'At the same time that the majority of Americans think being gay is morally wrong, a bigger majority condemn anti-gay discrimination. The American people do not like unfairness'.
  - It doesn't take much to apply the same thoughts to the Australian public, with our concept of 'a fair go'.
  - What does this tell us about the 'discrimination gap', the overlap between these two groups?  
(Draw up on diagram as follows)  
**more than 50% opposed to homosexuality**  
**25% overlap (the discrimination gap)**  
**75% opposed to discrimination**
  - The paradox then, is this gap between not wanting to discriminate, but wanting to be able to ask for the right to do so under certain circumstances. For example, the majority of people may say they don't wish for discrimination against gay and lesbian people and yet would argue against the rights of the same people to have their relationships recognised as equal under the law, or the right for them to adopt children.
  - A significant proportion of people (with obvious overlap in the first group) don't want lesbians and gay men to enjoy the same degree of rights as others in the population. This can lead to a situation where people discriminate, but don't want to be seen to be doing so.

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### Questions To Discuss:

- What happens when someone feels opposed to something but doesn't want to be seen to be opposing it?
- Ask people in the group what it might feel like for someone who says 'I'm not against gay men – but I don't think they should be left in charge of children'? Where would that person fit in the diagram?
- Under this cover, there is a lot of discrimination which people attempt to explain away, often with key phrases such as: 'That's just how things are' or 'People are just like that'. How do you think a lesbian or gay male person feels when they suspect someone has said or done something they feel might be homophobic and they hear this as an explanation?

**Pointers:** This may confront some in your group who mouth exactly the statements that you are offering as not being 'best practice'. It can feel very depressing, almost as if there are too many big changes being asked of them as participants. This can feel like one more thing they'll have to think about, all the time, and there 'is already enough on their plates' at work!

Adapted from Mahamati & Kenton Miller's Parliamentary Submission to the 'Inquiry into Sexuality Discrimination'  
December 1997 (Senate Legal and Constitutional References Committee)

Players: Large group/brainstorm.

Purpose: To expose the negative social environment that exists towards lesbians and gay men and to consider the consequences for lesbian and gay youth growing up in this social climate.

Prepare: A blackboard or larger sheets of paper and pens, or whiteboard and whiteboard markers.

- Process:
- Make two columns with the headings **Gay** and **Lesbian**.
  - Ask them to brainstorm by calling out any words they've heard people associate with the word 'gay'. Explain that in brainstorming the aim is to get as many words as possible on the board without any discussion.
  - Make sure you record everyone's contribution whether you approve of it or not. Participants may call words out too fast for you to write so say you think you missed some so people can repeat their words and have their contribution acknowledged by being written up.
  - After you have 10 – 20 words, repeat this process for words they associate with 'lesbian'.
  - Begin by asking if there are any positive words on the board – you may well have occupations like actor, interior designer, bus driver cited as positive. Talk about how these associations may not appear to be negative but they are still stereotypes (see '*Patter*').
  - Similarly 'dyke' may be cited as a positive word. Point out that some lesbians do call each other dykes but that when heterosexuals use this word it's mostly in a negative way.
  - Circle any positive words. (You are unlikely to get many in either list.) Underline any words that may in some way be positive or is a stereotype.
  - Talk about how young gays and lesbians grow up through this climate of extreme negativity and how this impacts on their feelings and themselves. Mention that the suicide rate for lesbian and gay youth is two or three times higher than for heterosexual youth, not because they have a problem as gays and lesbians but because society has a problem with gays and lesbians.
  - Tell the students you are going to rub everything but the completely positive words off the board. Usually there are almost no words left except the headings (see '*Pointers*').

Patter:

- Begin by saying – 'Just as the temperature and the weather give us a particular physical climate, so the attitudes and beliefs people hold give us a certain social climate. When it rains and we're outside, we all get wet whether we like it or not. Similarly we are all affected by the social climate in which we live. We take on ideas that we may not consciously choose but because they are part of the 'climate' we don't ever examine them or think about their implications'.

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- ‘What we’re going to do is take a look at this negative social environment by looking at the words people associate with the terms ‘lesbian’ and ‘gay’. These may not be words you use but you’ve heard other people use’.
- Gay men and lesbians work in all occupations. Plenty of gay men play rugby and work as plumbers, businessmen and bricklayers and lesbians are working as secretaries, doctors, factory workers and so on.
- During the brainstorming you may like to prompt the group by asking a few questions such as ‘What do gay people look like?’, ‘What jobs do they do?’, ‘How do they act?’, ‘What about positive words?’.

- Pointers:
- Some students may need a bit of encouragement to use the slang and very abusive and negative words that always come forward in this activity. Give permission by talking about your own childhood and the negative impressions you gained about lesbians and gay men eg. ‘All I heard about was that homosexuals molest little boys and if an older school teacher was a ‘Miss’ then she must be a lezzie’.
  - It is also important to declare your stance before beginning the brainstorm by saying that we live in an overwhelmingly negative social environment that is based largely on myths and misinformation. This is a message to gays and lesbians in the class that you support them.
  - The point where you tell the students you are going to rub everything but the completely positive words off the board, usually impresses upon the students just how hard it is for young lesbians and gays. Given there are usually almost no words left except the headings it can emphasise how they have to live in such a negative environment.

Adapted from ‘Affirming Diversity - An Educational Resource on Gay, Lesbian and Bisexual Orientations’ by Sally Liggins, Annemarie Wille, Shaun Hawthorne and Leigh Rampton (1994, Auckland Education Unit, New Zealand Family Planning Association)

## Procedure: Kinsey Sexuality Chart

(25 Minutes)

- Players:** Large group.
- Purpose:** To provide participants with a framework for understanding a continuum for sexuality.
- Prepare:** Handout of the Kinsey scale (on page following).  
'Kinsey cards' (on page following).  
Paper plates (or pieces of cardboard) with 1 – 6 drawn on them.

- Process:**
- Begin the exercise by introducing Alfred Kinsey's research. Either draw up the Kinsey scale (and the definitions of nought to six) or pass out the relevant handout as you talk.
  - Following this place the paper plates (or pieces of cardboard) marked from 0 to 6 on the floor in a circle, and then pass out the 'Kinsey cards'.
  - Participants are then asked to place the card on the scale. They may seek help or discuss it with the group.

- Patter:**
- Alfred Kinsey lived 1894 -1956. He was the product of a strongly rigid and religious home. He began by teaching marriage courses at university in the mid-west, and was seen as a conservative professor. He developed an interest in 'marginal groups' (Prisoners, homosexuals, prostitutes) as a result of the many questions asked him. He collected more data because of the insufficient amount available.
  - He travelled a lot to get case histories and stories, going to Chicago to mix with the 'gay community'. After some years of study he realised 'they' were everywhere, and he could just as easily have got his material from his hometown. At this time in America's history homosexuality was seen as a flaw in the character at best, or an illness, and was considered to be a rare occurrence. His investigations sparked off disapproval and alarmed conservative America.
  - Instead of the view of homosexuality being quite rare, the investigation revealed:
    - 37% of men had a homosexual experience
    - 50% of adult males admitted to being sexually attracted to men.
    - 10% of married men in their 20s make homosexual contact after their marriage (More current stats suggest 1 in 25 married men have same sex encounters.)

Adapted from 'Block Out/Challenging Homophobia Education Training Manual' by Kenton Penley Miller & Mahamati. The Second Story Youth Health Service and Youth Sector Training Council developed this training package in South Australia, 1994

## Kinsey's Sexuality Chart

0	Exclusively heterosexual
1	Predominantly heterosexual, incidentally homosexual
2	Predominantly heterosexual, more than incidentally homosexual
3	Equally heterosexual and homosexual
4	Predominantly homosexual, more than incidentally hetero.
5	Predominantly homosexual, incidentally heterosexual
6	Exclusively homosexual

## Some Kinsey Facts

Alfred Kinsey's investigations sparked off disapproval and alarmed conservative America. Instead of the view of homosexuality being quite rare, the investigation revealed:

- 37% of men had a homosexual experience
- 50% of adult males admitted to being sexually attracted to men.
- 10% of married men in their 20s make homosexual contact after their marriage (More current stats suggest 1 in 25 married men have same sex encounters.)

Some additional statistics about men from Kinsey's studies are:

- 37% of all men had experienced an orgasm in a sexual activity with another man before.
- 60% of all men had some type of homosexual relationship before they were sixteen.
- 30% of all men had some type of homosexual relationship between the ages of 20-24.



## 'Kinsey card' examples

Man 30, in jail for 9 years. Married but the marriage is unlikely to last his prison term. Has oral sex with other men in jail, fantasises about other women when masturbating.

Young woman, 18, no sexual relationships yet. Finds herself attracted to her female lecturer and is worried in case she is lesbian. Shy around most men, goes out with platonic girlfriends.

Man, 55, widower, no sexual relationships since his wife died two years ago. Masturbates watching straight porn videos.

Woman, 35, divorced, goes to singles bars to meet men. Has short term relationships but would like to get re-married.

Man, 28, gay political activist. Has had several relationships with men over the years, and casual sex at the sauna. Has become attracted to a woman he is working with on a political event, and is fantasising about having sex with her.

Man, 26, gay relationships with other men through teen years and as young adult. Meets men in social situations and gay bars when he goes to the city, would like to develop long term settled relationship.

Woman, 30, in relationship with other woman, 25. She is a sex worker, mostly on escort work with businessmen and the tourism industry, although occasionally does threesomes with another woman on special requests from the agency.

Woman, 30, married with two children. Enjoyed same sex experiences with girlfriends as a teenager. Part of a swinging group with her husband and feels she could be bi with the right woman. Likes watching two women together.

Man, 40, public servant. When on interstate conferences calls male escort agencies for sex workers. At home only has relationships with women and is afraid of anyone finding out about his secret behaviours, so restricts them to out-of-town times.

Woman, 36, in long term relationship with woman, 24. This relationship is looking shaky, and she finds herself attracted to a younger man in her study group who is paying her lots of attention. She fantasises about investigating her responses to men with him.

Married man, hobby farmer, 40. Childhood sexual experiences with both sexes. Relationships with girls in adolescence, married at 23. Has casual sexual contact at the beats with other men. Sees this as a way of meeting his sexual needs without being known as a 'poofteer'.

- Players: Large group.
- Purpose: To familiarise participants with the different levels in which homophobia is acted out as per the 'Levels' overhead and theory bit.
- Prepare: Whiteboard markers.  
 'Levels' cards.  
 Handouts outlining levels (optional).

- Process:
- Present an outline of the levels of homophobia. As you go through the different levels (after the first one, which many people find a bit too theoretical) you might ask people to come up with their own examples. If not from their life, they may like to use stories they've heard about others.
  - After the input, participants are invited to form small groups of four or five. Each group is given a pack of cards that tell a scenario. Inside the groups each is invited to take a card in turn, read out to the rest of group, and discuss whether the scenario is an example of personal/interpersonal/cultural/institutional homophobia, a mixture of one or two levels, or perhaps them all. Facilitators move around the groups to assist or listen up and gauge understanding.
  - Bring whole group back together at the end of the exercise and invite feedback and comments, discussion of any with were hotly debated in the small group.

- Patter:
- Homophobia, like all forms of oppression, makes itself felt in many ways. What we're going to do is to dip into different models.
  - We believe there is not enough understanding of the levels at which homophobia occurs. Cooper Thompson and Barbara Zoloth of the 'Campaign to End Homophobia' first wrote up a useful framework, which we have further developed.
  - We have elaborated upon their original four levels by adding to it; suggesting that some forms of homophobia are obvious to most people, but some are more hidden. Lesbian, gay, bisexual and transgendered people usually feel these.

**Personal or internalised homophobia:** On a personal level, this is where the fear or hatred of homosexuality exists as a thought inside a person's head.

For heterosexual people, this is called 'personal homophobia'; a prejudice that can be around being perceived as being gay or lesbian. This can lead to trying to 'prove' one's heterosexuality.

For gay, lesbian and bisexual people there are a range of complex reactions called 'internalised homophobia'. More on this later.

**Obvious homophobia:** Making a determined effort to dress or act in such a way as to not appear to be gay or lesbian.

**Hidden homophobia:** Having bad feelings or a lowered self-esteem because of concerns around anything to do with gays or lesbians.

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**Interpersonal homophobia:** Individual behaviour based on personal homophobia. Hatred or dislike displayed towards others who are, or are perceived to be gay, lesbian, bisexual or transgender

**Obvious homophobia:** Violence, physical harassment, name calling, and other obvious examples, such as anti-gay 'hate crimes' (from bashings to murders). This is what most people think of when they think of homophobia.

**Hidden homophobia:** The telling of jokes that put down or misrepresent gays or lesbians, the request to keep our behaviour hidden, the suggestion that we should 'understand' when we are treated differently.

**Institutional homophobia:** The many ways in which government, business, churches and other institutions and organisations discriminate against gay and lesbian people.

**Obvious homophobia:** Policy or legislation that actively prevents us from being able to marry or adopt, superannuation not automatically going to a surviving same sex partner, the 'homosexual panic defence' clause used to pardon the killers of gay man.

**Hidden homophobia:** Offering only the choices of 'married', single', de facto' or 'divorced' on membership sheets, data collation ignoring sexuality as a category, the same sex liaisons of famous people in history being 'hidden', selectively quoting the Bible on homosexuality to uphold church teachings.

**Cultural homophobia:** Social standards or norms that support the over-representation of heterosexuality as 'better' and more morally correct, pervading all forms of media. Often heterosexuals are not aware these standards even exist, while gay and lesbian people can be painfully aware of them.

**Obvious homophobia:** Showing clips of the Mardi Gras every time there is a news story on TV on gays and lesbians, using 'homosexual' and ignoring it when we achieve something that is beneficial.

**Hidden homophobia:** Failing to address the absence of positive role models in the media of lesbian, gay and bisexual people, considering that the broadcast of the Sydney Gay and Lesbian Mardi Gras for two hours a year is 'too much'.

- Pointers:
- Be careful in case this turns into a 'The Dreadful Thing Happened To Me (or someone I know)' group therapy session. Be clear that, as a tool of oppression, these things can happen to all people perceived to be gay or lesbian (to varying degrees). It's often nothing personal.
  - It may also be a bit difficult for people to grasp – so don't waste time teaching it on a conceptual level. Illustrate with your own examples (think of a few ahead of the group) or ask for some within the group.
  - It may also help to go through one example of the 'Levels' cards with the whole group.

Adapted from 'Block Out/Challenging Homophobia Education Training Manual' by Kenton Penley Miller & Mahamati. The Second Story Youth Health Service and Youth Sector Training Council developed this training package in South Australia, 1994.

## Personal or internalised homophobia

On a personal level, this is where the fear or hatred of homosexuality exists as a thought inside a person's head. For heterosexual people, this prejudice can be around being perceived as being gay or lesbian.; this can lead to trying to 'prove' one's heterosexuality. For gay, lesbian and bisexual people there are a range of complex reactions that we explore in our 'Scale of Internalised Attitudes'

Obvious homophobia	Hidden homophobia
 <p>Making a determined effort to dress or act in such a way as to not appear to be gay or lesbian.</p>	 <p>Having bad feelings or a lowered self-esteem because of concerns around anything to do with gays or lesbians.</p>

## Interpersonal homophobia

Individual behaviour based on personal homophobia. Hatred or dislike displayed towards others who are, or are perceived to be gay, lesbian, bisexual or transgender.

Obvious homophobia	Hidden homophobia
 <p>Violence, physical harassment, name calling, and other obvious examples, such as anti-gay 'hate crimes' (from bashings to murders). This is what most people think of when they think of homophobia.</p>	 <p>The telling of jokes that put down or misrepresent gays or lesbians, the request to keep our behaviour hidden, the suggestion that we should 'understand' when we are treated differently.</p>

## Institutional homophobia

The many ways in which government, business, churches and other institutions and organisations discriminate against gay and lesbian people.

Obvious homophobia	Hidden homophobia
 <p>Policy or legislation that actively prevents us from being able to marry or adopt, superannuation not automatically going to a surviving same sex partner, the 'homosexual panic defence' clause used to pardon the killers of gay man.</p>	 <p>Offering only the choices of 'married', 'single', 'de facto' or 'divorced' on membership sheets, data collation ignoring sexuality as a category, the same sex liaisons of famous people in history being 'hidden', selectively quoting the Bible on homosexuality to uphold church teachings.</p>

## Cultural homophobia

Social standards or norms that support the over-representation of heterosexuality as 'better' and more morally correct, pervading all forms of media. Often heterosexuals are not aware these standards even exist, while gay and lesbian people can be painfully aware of them.

Obvious homophobia	Hidden homophobia
 <p>Showing clips of the Mardi Gras every time there is a news story on TV on gays and lesbians, using 'homosexual' and 'paedophile' interchangeably in newspaper stories, including references to 'gays' in the headlines when we are either perpetrators or victims, ignoring it when we achieve something that is beneficial.</p>	 <p>Failing to address the absence of positive role models in the media of lesbian, gay and bisexual people, considering that the broadcast of the Sydney gay and Lesbian Mardi Gras for two hours a year is 'too much'.</p>

## 'Levels card' examples

There is a big family wedding. Everyone in the town will be going. A young woman is invited, but her partner of three years is not. She is disappointed because she felt her parents accepted her partner and lesbian sexuality, and thought they would both be included in the family gatherings.

John is 14 and keen on football. However, he pretends he isn't and tells his Dad that he doesn't want to play this season. The real reason is because he is afraid of being in the change rooms with all the guys and that he will get an erection.

Every time Jane and her girlfriend go to the roadhouse for hamburgers the local lads snigger and point, ask them for a date and say they are just the man for them.

Mary has known she was a lesbian from when she was a teenager. Her family are religious and blatantly condemn homosexuality as a sin. When the issue comes up because her church is discussing whether to include gays and lesbians in full church membership Mary avoids going to meetings. Now that Mary is home nursing in the local hospital she always tries to arrange an extra shift for these evenings so it won't be obvious.

A high school boy is discovered to be a good dancer and attends class three nights a week after school. He has to leave early to get a lift to reach there in time and his class mates always give him a hard time - 'Going to the Poofster club again are you?' etc.

You see two men kiss and hug each other goodbye. As one goes off to the train at the station, the other notices you saw them...He hastily walks over and explains to you that 'you shouldn't get the wrong idea, we're brothers'.

Your 10 year old nephew tells you that he is angry at his parents because they won't let him play at his neighbours' house. Through the family network you find out that the reason for his parents decision is that the friend's father is gay and lives with his lover.

In year 12 Anne takes a famous lesbian as her special history project and in the process 'outs' herself. She becomes passionate about women's history, especially the invisibility of lesbians and wants to tell everyone all about it. She requests special books from the city library and writes all her book reviews about lesbians in history. Finally her form teacher takes her aside and advises her to 'cool it', everyone is getting tired of hearing about lesbians and she is putting them off even more.

Although the law is the same for heterosexuals, the police arrest records show that it is predominantly men who have sex with men who are arrested for sex in public places, rather than heterosexuals.

'Are You Being Served?' is still re-run on television in non-rating periods. Nearly 20 years after it was made, it shows a camp-acting menswear assistant who finds all men attractive, still lives with his mother and never actually has a satisfactory love life.

Leaving a club in a nearby town, two dykes are followed by a group of young men who verbally harass them as being a 'lemon', 'needing to find the right man' and being 'man haters'.

A young man in the Anglican Church has been successfully working on many groups and committees over the last few years. Although some people want him to apply his magic touch to the lagging energies of the youth group, when it is found out he is gay, he is told that Church policy forbids him working with minors.

A young man at TAFE goes to the drama club and is cast for the end of year play as a drag queen. He has not told anyone he is gay, and feels that if he takes the part and does it well he will not be able to cope with the teasing from his mates. He decides to drop out of the club altogether rather than risk exposure.

Your local newspaper runs a collective column on readers' views about the influx of gay tourists to your piece of rural paradise. Right next to it the editor places two other letters that disagree with lesbians raising children, one of which implies that they might abuse the children and be unfit mothers.

A high school student has discovered the Gay Internet chat lines and every weekend goes to the next town to access them. He has several on-line romances and one wants to come and visit him over Easter. He has told people he is working on an Internet project for Computer studies, and that someone working on the same topic will be visiting him. He is now worried what this person will look like, how he will dress and will this 'out' him.

The Youth Suicide Prevention project team in your area is made up of local service providers and Local Govt. councillors. They have consistently refused to attend workshops about homophobia 'because it doesn't apply in our region'.

Cathy is an 'out' lesbian at work. The guys make a bit of a spectacle of themselves, sometimes call her names like lezzo, but she has been able to ignore that. However, the guys believe she needs a lesson and shouldn't be ignoring them, so trap her in the parking area one evening when she is leaving work and sexually assault her.

A promising child care worker is refused employment at the community centre because he is single and thought to be gay and the parents might object and take their children away.

Two gay men argue that there is no homophobia in their town, that 'there is nothing to worry about'. Further questioning tells that they would never walk down the main street hand in hand, or kiss hello in front of their 'accepting' neighbours.

John comes back from his annual Mardi Gras trip on the plane. It is full of post Mardi Gras folk on holidays and he enjoys the fun. Just before arrival he goes to the rest room and changes his T-shirt and 'de-gels' his hair and ignores his newly made friends as they wait at the baggage carousel.

At the annual family gathering at Christmas, your Uncle George tells a 'joke' which puts down bisexuals. (You've been good friends with Uncle George in the past, and he is known in the family as the 'joke' teller.)

During morning tea break at work, a workmate casually asks you if a fellow worker is married or involved with a woman. (You know the co-worker is gay, but closeted, and has had a lover for five years.)

There has been anti-lesbian graffiti at your local TAFE. The Board of Administrators agree to address it at their next meeting, but in their policies write it up as misogynist, or anti-female victimisation, without any specific reference to the lesbian content.

The new character on 'Home and Away' who at first seems to fit in alright, is revealed to be both a child molester and a homosexual on the same night.

The Education Department decides that homosexuality should not comprise a part of their core sex education component in biology, but will be offered as an elective, with attendance depending on parental permission.

The second to smallest boy in your class at school picks a fight with the smallest boy, and beats him up, loudly calling him a poofter.

The Church based AIDS Care unit set in policy their decision to care for people with AIDS but firmly avoid setting in place any policies that commit them to preventative safer sex education that may seem to condone the 'homosexual lifestyle'.

At 'smoko' everyone else is talking about their dates for the weekend. None of them knows that you are gay, so you politely tell them you don't have a date. They insist they 'know just the girl for you' and proceed to set you up with her.

A gay friend tells you he is writing a classified for himself and asks your advice on the wording. He asks you if you think he could describe himself as 'straight acting seeking same' as he particularly doesn't want any effeminate queers to answer his advert.

A mutual gay acquaintance tells you that a good gay friend got bashed over the weekend. He finishes telling you by saying 'he was doing the beats though, so if you want my opinion, he was asking for it'.

The Pope apologises for the Catholic Church's bad treatment of numerous 'minority groups', but fails to extend that apology to gays and lesbians.

## Procedure: Gay timeline

(20 Minutes)

- Players: Large group.
- Purpose: To allow individual participants to trace their memories to see where their attitudes about homosexuality may have been formed.
- Prepare: Paper and pens.  
Whiteboard and whiteboard markers.

- Process:
- Introduce the concept of the timeline. This works best if the concept is not only explained, but personalised as well (see 'Patter').
  - Draw up a line with age slots 0-10, 10-15, 15-20, 20-25, 25-30, 30-40. Examples given may be: 'From 0-10, I didn't hear anything.' 'From 10-15, I overheard talk about the neighbour's son as being queer.' This could also be done as '10 yo 20 yo 25 yo 30 yo 40 yo 50 yo' etc. depending on the group.
  - The age groups need not be rigid. People might want it written up as child, school students, college/uni/working, young adult, adult.
  - The participants take sheets of butchers' paper and spend about fifteen minutes drawing up their own time lines. Participants are told they do not have to show anyone else their work.
  - Encourage people to write down the verbal messages as they remember them being said. People can also throw in examples of the following that might have made an impact:
    - Film or television images
    - Newspaper or other news coverage
    - Relative's or Workmate's attitudes
    - Things heard at kids' school(s)
    - Current affair show depictions
    - Talkback radio examples
    - Jokes they may have heard
  - Once the time lines are completed, return to the larger group and ask if there are volunteers to contribute, from their own time lines, messages that they got. On the whiteboard draw up two columns; negative messages and positive messages.
  - Alternatively, at the end of the time participants could be asked to debrief with person next to them (or in small groups).
  - In short hand write up people's contributions (ie: positive: '0-10, gay uncle, gave gifts', '15 - 20 Best friend told me she was lesbian.' negative: '20-25, Fred Nile, "bible bashing"', '40-50, Heard about banning of gay "anti-suicide" poster in WA by Federal Minister'.)

- Patter:
- *'This is an opportunity for you to work alone on writing up a personal time line about when you heard stuff around gay, bisexual and lesbian people, and where or how you heard it. Write up what sort of messages you got as well.'*
  - *Personal example...eg. 'When I was a kid I hung out with a neighbourhood group, one of which had an older brother who was deemed "queer", the word of my day. He was a loner, artistic and we didn't really associate with him, but it was the "group think"'*

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*that he was not OK and that queer was something not to be. Robert definitely was “queer” and some years later committed suicide as a response to his distress of being different and others treatment of him....’*

- *‘...I would say this was a negative message to me, yet it was countered by a positive one. A girlfriend had an uncle who was said to be gay. He travelled a lot and would bring her back wonderful dolls from all over the world. I associated this gift giving and gay as very positive!’*

- Pointers:
- This can be a really good discussion opener, but needs a lot of facilitation to keep people from straying too far from the subject. Consider raising these points:
  - How do you answer your kids/young people’s questions about Mardi Gras or TV shows?
  - Do you challenge misconceptions that you might overhear?
  - Is it difficult to disagree with people’s opinions when you don’t have good information to counter it with?

Adapted from ‘Block Out/Challenging Homophobia Education Training Manual’ by Kenton Penley Miller & Mahamati. The Second Story Youth Health Service and Youth Sector Training Council developed this training package in South Australia, 1994.

## Procedure: Scale of homophobic attitudes

(20 Minutes)

- Players: Large group.
- Purpose: To enable the group to understand a range of homophobia attitudes.
- Prepare: Whiteboard and whiteboard markers (optional).  
Handout of 'Dr. Dorothy Riddles' 'Scale of Homophobic Attitudes'.  
Cards (or placemats) written with the different levels (for laying out on the floor)

- Process:
- Read out (or deliver in a chattier style) the information contained below in the 'Patter'.
  - To 'energise' the talk, you can make up bright coloured cards (or use the back of plastic placemats) and place them on the floor as you read out the different levels.
  - Encourage discussion of any of the points. What thoughts do people have to contribute?

- Patter:
- During the early eighties, Dr. Dorothy Riddle developed a scale to measure four 'bad' levels of homophobia, and suggesting four 'improved' attitudes that could be adopted. We think that devoting specific space here to better understanding the four 'bad attitudes' will help to further understand the ways in which homophobia, or sexuality based upon discrimination, operates. She begins the scale with the level of:
  - **Repulsion:** People who feel repulsion towards gay, lesbian and bisexual people see homosexuality as a 'crime against nature'. We are seen as crazy, immoral, sinful, etc., and anything that can be done to change us (eg. legislation, psychiatric care) should be encouraged. This is sometimes expressed by phrases such as 'When I think about what you people do in bed!' or 'AIDS is God's punishment upon homosexuals'.
  - **Pity:** This is a heterosexual chauvinism in which heterosexuality is seen as maturer, and certainly preferential. Being gay or lesbian is looked down upon as a less fortunate circumstance. This is expressed by such phrases as 'The poor dears, they can't help themselves', and a searching for the 'cause' of homosexuality: often in the hope of finding a cure.
  - **Tolerance:** This attitude sees homosexuality as 'just a phase that people go through', suggesting that most people are capable of growing out of it. This leads to the thought that gay, lesbian and bisexual people are 'stuck' in a kind of arrested adolescent development. The further inference here is that we are, again, not mature or responsible enough as people. To be tolerated is quite simply to be put up with.
  - **Acceptance:** This attitude is the subtlest form of homophobia. When we teach people about this aspect, we are often met with resistance initially, as many people believe they are 'doing well' to be accepting of gay, lesbian or bisexual people. We point out that it still implies that there is something to have to accept, inferring a position of superiority in the person condoning the behaviour or identity. The simplest way to point this out is to ask how people would feel if this were reversed, and we said to them 'We accept you for being heterosexual'.

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- This is often characterised by such phrases as ‘You’re not gay to me, you’re just a person’, or ‘What you do in bed is your own business’, or ‘That’s fine, as long as you don’t flaunt it.’ These deny the social and legal realities of the differences between us. The word ‘flaunt’ often means doing or saying anything that will make people aware of our sexuality.
- Contrary to the myth of young people having to be ‘recruited’, people who are gay, lesbian or bisexual often know this from a young age, and are very aware of intolerance and hatred towards their kind. We grow up both being in the heterosexual culture, and yet just outside of it as observers.
- (Incidentally, this could be seen as a kind of strength that many gays and lesbians bring to their workplaces, or groups they work with. We become what the social researchers call ‘observer/participants’, able to simultaneously contribute to and experience something whilst being able to constructively critique it.)
- There are many fears that impact upon us, often creating a series of feelings that ensure we are not ‘just the same’. To suggest an easy equality is to ignore the pain and stress of living in the closet. If one was to look for a distinguishing feature of a gay or lesbian client, it might be exhaustion, as we constantly have had to edit our talk (about how our lives really are) for others’ consumption every day.
- Even as adults in a welcoming workplace, we have to think ‘how much is it okay for me to share here?’ Simple acts taken for granted, such as being able to kiss your partner hello in the street, have to be avoided, or we will be seen as ‘asking for’ the unwanted attention this might attract.
- Dr. Dorothy’s four ‘**improved attitudes**’ are those of:
  - **Support** (where people may still have a basic intolerance of what we do in bed, but believe in the safeguarding of everybody’s rights),
  - **Admiration** (acknowledging that surviving as gay or lesbian people takes strength; people with this attitude are willing to look at their own homophobia),
  - **Appreciation** (these are people who value diversity, and see us as a valid part of that diversity; people with this attitude are willing to combat other people’s homophobia) and
  - **Nurturance** (people who nurture us assume lesbian, gay and bisexual people are indispensable in our society, viewing us with genuine affection and delight, and are willing to be gay advocates).
- The main difficulty with such a scale is, of course, the linear model that suggests ‘good’ at one end, and ‘bad’ at the other. Another key difficulty is that it is possible to exist on more than one level at the same time. We certainly point out in our training that it is possible for gay men to hold good attitudes around gay men, for example, but to be merely tolerant of lesbian women. Or, to quote another of our examples, that it is possible for a lesbian woman to hold the attitude of repulsion towards a lesbian identified transgendered woman.

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- Pointers:
- Not everyone responds well to being ‘talked at’ or lectured. However, for those that do, this covers some basic concepts fairly quickly.
  - If you’re using cards on the floor, be sure to place ‘Repulsion’ on the floor closest to the front of the room near the Trainer(s) and finish with ‘Nurturance’ near the participants. Some participants may take offence if the negative levels are placed too near them, and the ‘better’ levels near the trainer(s). Be aware that people often occupy more than one position on the scale (ie. both ‘Acceptance’ and ‘Support’).
  - You should also be aware that there is usually a lot of resistance around seeing ‘Acceptance’ as a ‘bad’ level. Reinforce the rule of thumb, pointing out that:
  - The model could be presented in three parts instead of two, with ‘Acceptance’ on an Intermediate level (see ‘Internalised scale’ for more details).
  - You may also want to make the point that some words, such as ‘Appreciation’, could easily be replaced with another word, such as ‘Respect’.
  - The Trainer may wish to explain why we are using this model and not others (Quite simply, because it is simple without being simplistic, and is a good base level model that can be built upon). This model has its faults, is by no means definitive, but is useful as a key to opening understanding.

Adapted from ‘Block Out/Challenging Homophobia Education Training Manual’ by Kenton Penley Miller & Mahamati. The Second Story Youth Health Service and Youth Sector Training Council developed this training package in South Australia, 1994.

# Homophobic Attitudes

## Scale of Attitudes

Repulsion



Pity



Tolerance



Acceptance



**Scale of Attitudes**

**Support**



**Admiration**



**Appreciation**



**Nurturance**



**Improved**

**Attitudes**

## Procedure: Scale of internalised homophobic attitudes (30 Mins)

- Players:** Large group/small groups.
- Purpose:** To enable the group to understand a range of internalised homophobia attitudes and their effects.  
For participants to demonstrate understanding the impact internalised homophobia has on an individual's life and the consequences of this.
- Prepare:** Whiteboard and whiteboard markers (optional).  
Handout of 'Dr Dorothy Riddles' 'Scale of Homophobic Attitudes'.  
Cards (or placemats) written with the different levels (for laying out on the floor).  
Butcher's paper & pens/textas.

- Process:**
- Read out (or deliver in a chattier style) the information contained below in the 'Patter'. To 'energise' the talk, you can make up bright coloured cards (or use the back of plastic placemats) and place them on the floor as you read out the different levels.
  - Encourage discussion of any of the points. What thoughts do people have to contribute?
  - Divide group up into small groups of 4 or so. Give each group one of the cards from the Internalised Scale of Attitudes. Try to mix negative and positive attitudes (eg. if there are only four groups use Celebration, Supportiveness, Resignation and Self Hatred).
  - Suggest that the small group formed is a team in the workplace who are very outcome and goal focused. They badly wish to achieve their aims. Someone new has joined the team and they have the knowledge that he is gay.
  - If he was at the place of (whatever is on their group's card), what do they think the impact of the newcomer's energy would be on the team (both positive and negative), their goal and their group achievement? What sort of behaviours might they expect from this person, how could they assist, what observations might they make?
  - A volunteer to feedback to the main group is required, butcher's paper and pen needed.
  - Bring whole group back together at the end of the exercise and invite each group's feedback and comments. Facilitate discussion.

- Patter:**
- This is our suggested scale of internalised attitudes, slightly up-dated after constant use. To begin with, we've added an attitude that sits outside the scale:
  - **Denial:** After presenting the 'Scale of internalised homophobia' to a number of different lesbian, gay and bisexual groups, we realised that there was another level called for. Denial was that all-important stage that precedes any recognition or admission to self that you might even be gay or lesbian. Sure, the thought's occurred on some level, otherwise there wouldn't be anything to deny. However, the possibility is so repugnant or horrible that even entertaining the thought, or acting upon it, is out of the question. The people who most commonly raised this point had been married for a number of years, or been in the priesthood or had been nuns.

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### Three negative internalised homophobic attitudes

- It needs to be said that these first three levels are almost totally supported by populist media and understanding of gay culture.
- **Self-hatred:** The loathing that a person can feel for themselves for being 'that way inclined'. The person at this point takes on board all of the negative messages about being homosexual. Lowest of the low self-esteem. If not intensely closeted, or rampantly anti-gay, probably a person who goes on the scene and bad mouths all dykes and queens. May actively seek assistance to 'change' their sexual inclination.
- The person at this point may well feel low self esteem, insecure, guilty, dirty, unworthy, defeated and isolated. They certainly sense that they have no right to succeed, being full of self-blame; convincing themselves that they're being punished and that they don't deserve anything good. This can lead to a non-interactive nature, full of anger and possibly aggression, though this violence can easily be turned inwards and show as suicidal ideation.
- Some counselling frameworks also suggest that 'bargaining' can take place with yourself here: messages to the self like 'If it was only one woman then I can't really be a lesbian' or 'If I get married, then...' etc. and that there may be a lot of emphasis on 'passing behaviour'.
- **Self-pitying:** The moment that this person realised they were burdened with their particular lot in life, severe depression set in. Sees being gay, bi or lesbian as a handicap and blames every misfortune or slight they personally suffer upon it. This person goes out of their way to avoid 'stereotypically gay or lesbian' careers. Unable to sustain any emotional attachment because they either (a) believe the myth that our relationships don't last, or (b) just know that they don't deserve happiness. Feels either pity or contempt for others similarly blighted. May well utilise escape mechanisms to numb out (eg. drinking, drugs)
- Could also be known as 'The Dissonance Phase' within some counselling frameworks; this can include going through stages of grieving for a 'lost self', and mourning both real and imagined losses of that which would have come with heterosexual privileges.
- A key thought/message that this person might play is probably 'Why me?!'. They might well carry a lot of the self-hatred (listed above) and have enormous concerns if any 'can tell' if they're gay, lesbian bisexual or transgender. Other messages to self may include: 'I don't deserve any better'; 'What have I done wrong to deserve this?'; 'I can't go to seek help, it's too risky to be up front'; 'I can't go on, I'd be better off dead'; 'I'm bad, something is wrong with me'; and 'Everyone is homophobic.'
- The person at this level may be cautious/timid, demonstrate withdrawal; they might be living a lie to show an acceptable facade (such as living double life possibly); they may demonstrate apathy, and all these feelings may be a barrier to having a supportive relationship.
- **Resignation:** This person knows that there's not much they can do about their lot in life. They may tell some close people about their sexuality, but usually it's a case that if people can work it out for themselves, fair enough, but they're not going to ram it down their throats. May feel a need to apologise to others, if the news is upsetting for them. Not happy, not sad this is just their luck of the draw. Goes about being a nice person usually in the hope that others will like them for who they are and forgive their sexuality into the bargain. Messages to self may include 'Maybe they'll like me despite the fact that I'm a dyke'.

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- The person at this point may still feel a sense of powerlessness, and may still accept negative stereotypes. They certainly may have trouble identifying with safe sex messages aimed at proud/out gay men. At this level there may be a persistent feeling of shame hanging around still.
- Some counselling frameworks talk of ‘the role of shame in creating a developmental lag’, pointing out that shame can block the ordinary processing of feelings and thwart or escalate them. Thus, anger can go overboard into rage or violence, or it can be swallowed and twisted into contempt, resentment and cynicism. Sadness can be thwarted into a sea of despair or melancholy. Fear can be turned by shame into panic attacks, suspiciousness and lingering dread. And boy, when you mix guilt with shame, you’ve got a whole lot of unrelenting self criticism, self blame, self punishment, depression and all the lack of joy that comes with that!

### Three internalised attitudes ‘dealing with homophobia’

- **Self-acceptance:** This person is often seen to be well adjusted to being gay. They’ve figured out that there’s nothing they can do about it, so they may as well enjoy life. Usually they don’t believe in fighting for any gay or lesbian rights, because ‘This is just the way I am, sexuality is just a part of my make-up, I’m no different to anybody else.’ Can’t really see the point of special magazines or services.
- All of this ignores the large cost to the gay, lesbian, bisexual and transgender community that homophobia accords, seeing the homophobes as just ratbags that you have to learn to put up with. Of course, this is a better spot to be in than many others, and some would argue it’s preferable to thinking of oneself as different because of one’s sexuality.
- **Self-love:** Begins to recognise that life as a gay, lesbian or bisexual is perhaps difficult enough to be the cause of some of their exhaustion. This person understands how homophobia may be affecting them detrimentally. People at this point see resting up and caring for themselves as a vital restorative tool. May choose to educate close friends and family. Loves movies and TV shows with gay and lesbian characters. Less restraint upon good feelings about one’s accomplishments in life.
- **Supportive:** Has both gay and lesbian friends. Sees the ‘gay community’ as being something that probably goes beyond the visible commercial scene, even if it’s just a close group of friends. Able to show care not just for themselves, but for their gay and lesbian peers, acting as an advocate for people close to them. Able to interrupt internalised homophobia in other people and also quite capable of pointing out homophobia in others.

### Two internalised attitudes ‘transcending homophobia’

- **Pride:** Has a sense of specialness in being gay, lesbian or bisexual. Recognise that some of the tough times they have been through in their development have contributed to an increased sensitivity and resilience. If a ‘cure’ was found for being gay or lesbian, this person would choose not to under-go treatment. Enjoys finding out about famous people in history who had same sex relationships, and informing everyone about them.
- **Celebration:** This person is behind the community events that celebrate our sexuality (eg. Mid-Summa, Mardi Gras). Not only feels a strong sense of pride but seeks to actively engender it in other people. Remembering that there are many expressions of pride. A dinner party, a gardening bee, or a Queer Home Page on the Internet can all be expressions of celebration of identity.

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- Remember that, while 'Pride' and 'Celebration' might be lovely places to visit every now and again, it would be exhausting to live there all the time. Also, there would be some who would argue that the last two levels are actually 'specialisation'. Some see the 'peak' of development as 'Habituation to homosexuality' - 'where the person's sexuality becomes normal rather than unusual.'
- When we work with gay and lesbian co-workers, I think we also need to extend our understanding of 'covert internalised homophobia at a community level'. This occurs inside of the community, and community based organisations, predominantly comprised of gay, lesbian, bisexual and transgendered people.
- This can be a form of built-up internalised homophobia, and commonly looks like gay, lesbian, bisexual and transgendered people having the highest expectation (higher than others, often) of exacting standards of 'our people'. Sadly it often takes the form of attack, based on the perception that 'they' should do better - and like all internalised oppression, it can be an external projection that 'we' need to do better, to excel, or we will not be accepted as good enough.

**For the exercise...**

- May help to go through one of the examples you are not using in the small groups. e.g. Celebration - Maybe this person will always want holidays at Mardi Gras, the key time for your project to be finalised.
- Maybe they will be 'over the top' and not at all closed about their sexuality and this may challenge other team members. Maybe their high energy and good sense of self will be catching and a positive influence on the team. Perhaps they will feel so good about themselves they will have spare energy to assist others in the team who are a bit downhearted. It could be that their path to this point has taught them about overcoming obstacles.'

- Pointers:**
- This shares with the 'Scale of Homophobic Attitudes' the difficulty of being a hierarchy that may leave people feeling as if you are judging them for not being 'further up' the chart. You need to make this deficit in the model clear from the start to avoid being in a position of reacting defensively when you are called on to deal with that fault.
  - It can create a great deal of defensiveness in participants when they feel as though being Self Accepting, something they might have fought their whole life to become, is deemed 'not good enough'.
  - The exercise can be adapted to other situations - e.g. a new teacher on staff when working on school inservices, new person in your tutorial group when working with TAFE and Uni students, new person on the P&C committee when working with parent groups.

Adapted from 'Block Out/Challenging Homophobia Education Training Manual' by Kenton Penley Miller & Mahamati. The Second Story Youth Health Service and Youth Sector Training Council developed this training package in South Australia, 1994.

**Internalised**

**Scale of Attitudes**

**Homophobic**

**Attitudes**

**Denial**



**Self Hatred**



**Self Pity**



**Resignation**



**Dealing  
with  
Homophobia**

**Self Acceptance**



**Sel Love**



**Supportiveness**



**Transcending  
Homophobia**

**Pride**



**Celebration**



## Procedure: 'Shades of Gay' Rainbow (Additional)

Players: Large group.

Purpose: To provide participants with a framework for understanding the interconnectedness of the homophobia models.

Prepare: A whiteboard with the 'Shades of Gay' drawn on it (or an overhead prepared form the blank version offered (on page following).  
Handouts of 'the Shades of Gay'.

Process:

- Utilise this model when placing up the information from the 'Levels of Homophobia', the 'Scale of Homophobic Attitudes' and the 'Scale of Internalised Homophobic Attitudes'.
- Write in the words for the appropriate levels (see '*Patter*' and '*Pointers*').

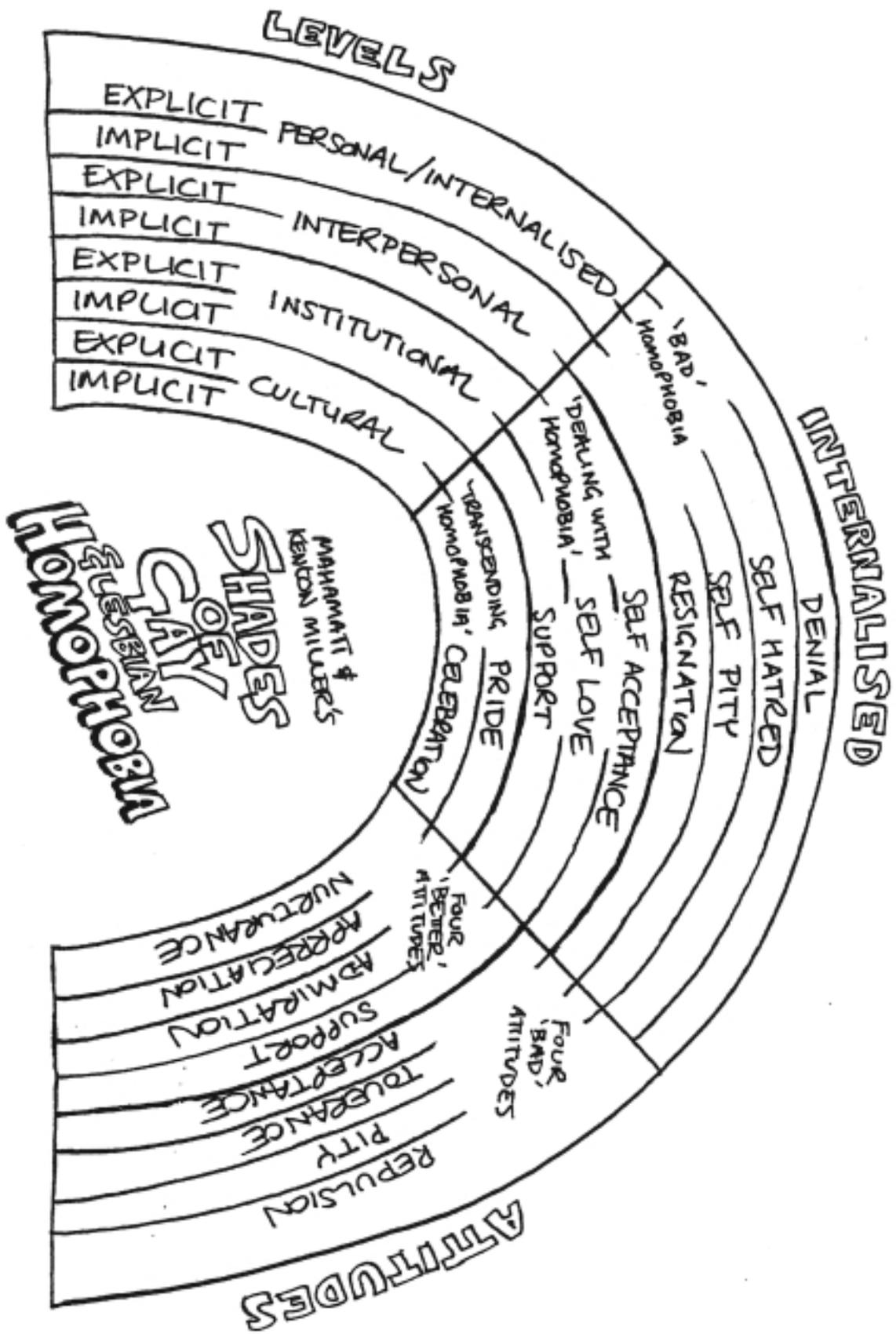
Patter:

- When you have completed the rainbow you could make the following point:
  - *'As you can see, there is no way that the Internalised homophobia could exist without the 'Levels' and the other 'Attitudes' there in place. It's not as if all lesbian, gay, bisexual and transgendered people wake up one day and say to themselves 'I think I'll hate myself for the rest of my life now'. The internalised homophobia is the result of hearing all that other nonsense. If we were to imagine these as blocks – and then pull away the 'Levels' and the 'Attitudes', you'd see the 'Internalised' attitudes collapse without that support.'*

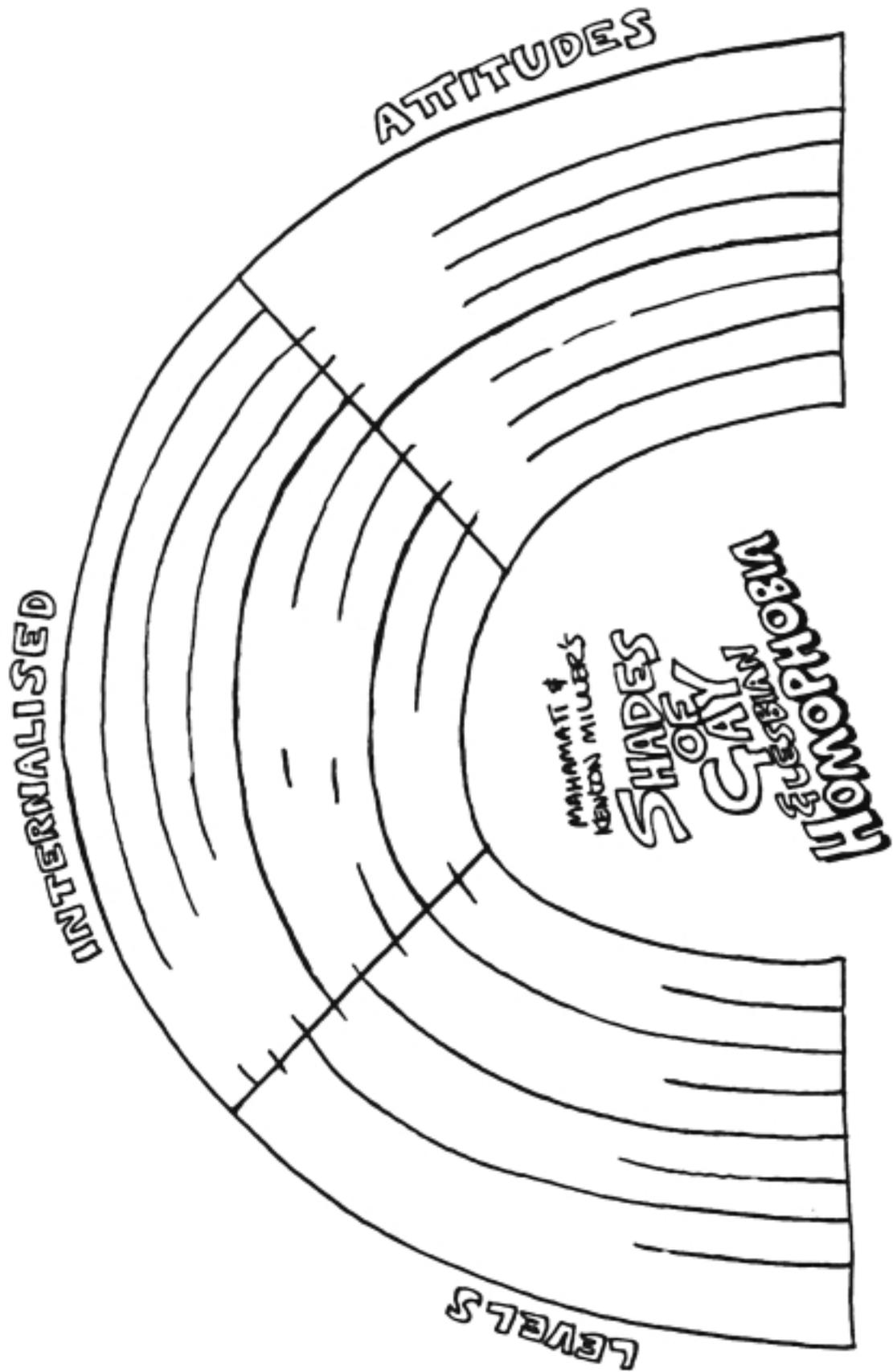
Pointers:

- This model works best if you offer the frameworks in the order of the 'Levels of Homophobia', then the 'Scale of Homophobic Attitudes' and finally the 'Scale of Internalised Homophobic Attitudes'. This is not really an exercise on its own, but rather a complimentary way of presenting the other models.

Adapted from workshops run by Kenton Penley Miller & Mahamati.



Shades of Gay overhead



## *The Feeling Bit*

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Values ladder	(25 minutes)
What's it like in your town?	(20 minutes)
Emotional noise	(15 minutes)
Think, Feel, Do	(35 minutes)
The letter	(30 – 40 minutes)
Values continuum	(50 minutes)
Conversation	(20 minutes)
Bush walk	(25 minutes)
Guided journey	(20 minutes)
Screamers	(5 minutes)
The real experience	(40 minutes)
Myth busting balloons	(25 minutes)
Visualisation	(20 minutes)
A different (rural) life	(25 minutes)

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## Procedure: Values ladder

(25 Minutes)

- Players: Any size group. In a large group debriefing strategies may need to be different.
- Purpose: To encourage participants to consider their values on a range of issues and whether they can be flexible when a situation arises.
- Prepare 10 small cards, labelled with a value, pen for each person.

- Process:
- Ten (or less, depending on time) cards are given to each person which has a subject. To include:
    - education
    - marriage
    - religion
    - property
    - honesty
    - family
    - money
    - work
    - sexuality
    - drugs
  - Participants are asked to take the card for Education, think about their value or belief associated with this topic and write a short sentence describing this. An example might be 'I think everyone should be entitled to as much free education as they believe they want'.
  - The facilitator gives them time, asks them not to discuss with others, and works through the list of cards until all have a value attached to the subject.
  - The facilitator then asks participants to attempt to put these cards and associated values in a hierarchy - the one they value most on top and descending down to the value they place less emphasis on.
  - The facilitator then tells a story (see *Patter*). Some suggestions are listed below. Participants are asked to consider the story in light of their value ladder and if they would feel the need to re-arrange their values.
  - Participants are asked to jot down some of their thoughts and feelings. They can then share some of these thoughts and feelings with a small group. In a very large group it can be suggested they share with the person next to them. Facilitator then asks for feedback from the whole group and debriefs.

- Patter:
- Scenario 1: *Imagine you have a 15 year old son who is your pride and joy. You have saved and worked a lot of overtime to send him to a school which has a good name and church affiliations and where he can further his musical talent. In the last few months you have noticed his behaviour has changed. He appears more withdrawn, he isn't bring friends home much. When you are cleaning his room you find evidence of dope use. On confrontation he breaks down and admits he has been smoking dope. He says it is to 'get out of it' and forget the increasing harassment at school. He says he is being picked on and called 'gay' and 'faggot', and he is afraid it will escalate to physical violence. This is a real shock to you, and after some time of talking you do ask him if it is true, and under duress he says, yes, he does think he might be gay. He says he just wants to leave school, shift interstate, get a job in a fast food outlet because he can't stand it all any more.*

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- Scenario 2: *Imagine the world in 20 years time. A researcher has confirmed the existence of a 'gay gene'. Your sister who you are very close to is very excited to be pregnant. However, early tests have revealed that the 'gay gene' is present. Her husband is urging her to abort.*
- Scenario 3: *You are very keen for your son to take over the family business that focuses on tourism in an otherwise dying country town. He has been willing to go along with this plan. However, he now wants to study the subject formally and incorporate overseas travel into his time in Sydney. A cousin, who you believe may be gay but it has never been spoken about because he left the district 10 years ago and not returned, has offered accommodation for your son so he can undertake this course.*

- Pointers:
- This exercise can take some time depending on the level of comfort the group have with you and each other. It is useful to have two facilitators to move within the small group discussions at the end and to be available should someone 'push their buttons' and need a private debrief.
  - Most people have not thought clearly about their values and initially find it difficult to write them down and to arrange in a hierarchy. The facilitator may need to acknowledge this to the group and encourage them to 'have a go'.
  - We have found it a useful exercise with mainstream service providers, teachers and counsellors.

Developed by: Mahamati and Kenton

## Procedure: What's it like in your town?

(20 Minutes)

Players: Small and large group/brainstorm.

Purpose: To enable participants to think about the ease or not for gay, lesbian and bisexual people experience in their district

Prepare:

- A room large enough to have the group divide up into four corners and discuss their reasons for choosing that corner.
- Four cards for each scenario choice. (Prepare cards for each of the positions listed.)

Process:

- Facilitator reads a scenario and asks participants to move to the corner of the room which is the closest answer to their response.
- When the participants move to the position which most represents their response they are encouraged to discuss the reasons for their choice with each other.
- When enough time has gone for each to contribute, ask for attention and talk through the next scenario.
- After last one, debrief the whole group.

Patter:

- Scenario 1: *You are the department supervisor of a store in town where most people are loyal to the district shop. The new young man recently employed has come to you and told you he is gay and wants to talk about this. Do you think it would be wisest for him to:*
  - Come out to anyone and everyone?*
  - Just tell a few close friends?*
  - Don't tell anyone else?*
  - Tell the Manager only?*
- Scenario 2: *How safe do you think it is for a gay, lesbian or bisexual person in your town?*
  - Very safe?*
  - Quite safe?*
  - Not very safe?*
  - Very unsafe?*
- Scenario 3: *Your workplace team has won the coveted football premiership and an affluent town personality is funding a celebration picnic. It is a big event and everyone, but everyone is excepted to attend. Work is closing early so all can come along with partners and family. You are aware that one of your colleagues is in a long-standing gay relationship. Would you prefer him to:*
  - Come to the picnic alone?*
  - Come with an opposite sex partner (a handbag)?*
  - Come with his same sex partner but refrain from any physical touching which could indicate their relationship?*
  - Come with his same sex partner and display any appropriate display of affection in the same way heterosexual employees might?*

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- Pointers:
- Facilitator to encourage participants to take a position, not sit on the fence.
  - Note changes in peoples' position and if not brought up by the group, highlight them in debrief without signalling out individuals. (eg. People may feel it a quite a safe town, yet prefer the work colleague came and not display affection. This may be because they are unsure of their partner's response to openly gay men, that they would perhaps be placed in a position of opening up the topic with their children who may notice and comment, or be fearful of their teenagers' response to such a situation).

Developed by Mahamati for 'Don't Let the Turkeys Get you Down', workshop on Internalised Homophobia.

## Procedure: Emotional noise

(15 minutes)

Players: Large group.

Purpose: For participants to consider their pre-existing ideas around gay, lesbian, bisexual and transgendered people.

Prepare: Small pieces of paper numbered 1 to 11.  
Small markers (textas or pens).

- Process:
- Ask people to take a piece of paper (they could use the reverse of their autograph/jigsaw puzzle sheet) and write the numbers 1 to 11 down one side.
  - Ask each person, when a sentence is read out, to write their instant response down next to the number. Use block letters if possible, just print clearly so it can be easily read.
  - Read out the following sentences. Pause after each long enough for people to write down a quick response. There's a fine balance here between preventing people from 'editing' their answers by going quickly, and not going so quickly that people who may not be quick writers get intimidated and left behind.
  - The facilitator collects the papers then pass the papers around for others to read. Participants check they can read the writing. Any words that don't make sense they can ask one of the facilitators.
  - The facilitator now reads the sentences out again. At the end of each sentence, the participants read their responses, moving to the next person quickly, so there is a 'rattling off' quality to the responses.
  - Once the list has been gone through the facilitator points out the variety of responses. Did anyone give a response they were surprised by?

Patter: • *'This exercise isn't about being right or wrong, or politically correct. It's about writing without thinking - or at least without editing that first response...'*

The sentences to be read out are...

- The thing I *like* about sex is...
  - The thing I *don't like* about sex is...
  - The thing I *like* about marriage is...
  - The thing I *don't like* about marriage is...
  - The *best* thing about feminism is...
  - The *worst* thing about feminism is...
  - The *best* thing about men is...
  - The *worst* thing about men is...
  - Gay relationships *always* seem to...
  - Gay relationships *never* seem to...
- *'... We'll give you a little more time for this last question to be answered. Remember, there's no right or wrong answer.'*
- For something to be called a relationship, it needs to have lasted at least how long?
- The facilitator might add: *'Now, if we'd asked you what you believed we might have gotten a whole different set of answers. But these answers, nonetheless, sit inside your heads. They are a kind of filter we all have, that we process our thoughts around relationships.'*

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- *'Some of them are the result of our past experience, others are just garbage we've had dumped on us by others, that we've never gotten rid of. We'll be looking at how to deal with those later. We obviously also have beliefs about gay male relationships - how long they last - or don't. Does anyone else want to comment on what came up?'*

Pointers: Be prepared for some people to have issues around the responses to 'Gay male relationships always (and never) seem to...'

These may bring forth the worst of myths and feelings around gay people. This is not a bad outcome. Encourage discussion, but be wary of 'attacks' on the things that have been written, as the person who wrote them may feel very defensive.

Adapted from Victorian AIDS Council/Gay Men's Health Centre's 'Relationships' course by Kenton Miller

- Players: Small and large group/brainstorm.
- Purpose: To enable participants to explore their feelings, thoughts and actions in the different situations involving sexuality and gender identity issues.  
To develop an understanding of how personal feelings and conflicts may affect our response to other people's sexuality.  
To consider alternative responses where appropriate.
- Prepare: Think, Feel, Do Situation Cards and Response Sheets.  
Feelings Chart (optional).

- Process:
- Before you begin, establish or reiterate ground rules for the group, for example respecting the values, attitudes and beliefs of others, confidentiality of personal information, and the right of participants to pass.
  - Introduce the activity by explaining that there is often conflict between our rational thoughts about a sexuality situation and our feelings about it (see *Patter*).
  - Get the group to break into smaller groups of their own choosing. **Either** give each group different Situation cards or give every group the same set of Situation Cards.
  - One person in each group reads the card to the others and participants use the three questions to guide them in their discussion. Note: Participants may share their feelings and responses in their groups or may choose not to (see *Patter* for example).
  - Back in the full group go through each of the Situation Cards again asking for general responses from the groups. Individuals may choose to share their own responses to the situations. Facilitate the participants in exploring the responses more fully (see *Questions to discuss*)
  - Round off the discussion by stating the value of being self-aware, that is, being able to acknowledge and assess our thoughts and feelings and how they contribute to the way we react to others.

#### Questions To Discuss:

- How each of their responses would affect the person or people involved?
- What might be going on inside a person who acts very aggressively towards homosexual or bisexual people, like the boys in Situation Card 1?
- What might be going on inside a person who acts as if they have no problem with others being homosexual or bisexual but wouldn't like someone in their own family to be gay, lesbian or bisexual?

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- Patter:
- When introducing the activity, explain: *'This conflict can affect the way we respond to it and give messages we do not intend. Many people respond to the question*  
*'How do you feel about this?'* with a thinking response that involves ideas and opinions.'
  - An example of the process:  
You enter a room and see two men cuddling on the sofa.  
**I think:** 'I think that homosexuality is OK and acceptable.'  
**I feel:** 'I feel embarrassed in this situation.'  
**I do:** 'I quickly leave the room.'
  - During the brainstorming you may like to prompt the group by asking a few questions such as 'What do gay people look like?', 'What jobs do they do?', 'How do they act?', 'What about positive words?'

- Pointers:
- Establishing or reiterating ground rules for the group is important for creating a positive environment for group work in which participants are discussing feelings as well as ideas and opinions.
  - A Feelings Chart in the room can provide a range of feeling words to aid participants in identifying their feeling response. (For a useful feelings chart see p.38 Taught not Caught, Strategies for Sexuality Education by the Clarity Collective, Spiral Education Resources, Melbourne, 1983).
  - The point where you tell the students you are going to rub everything but the completely positive words off the board, usually impresses upon the students just how hard it is for young lesbians and gays. Given there are usually almost no words left except the headings it can emphasise how they have to live in such a negative environment.

Adapted from 'Affirming Diversity - An Educational Resource on Gay, Lesbian and Bisexual Orientations' by Sally Liggins, Annemarie Wille, Shaun Hawthorne and Leigh Rampton (1994, Auckland Education Unit, New Zealand Family Planning Association)

## Think, Feel, Do Situation Cards

### Situation Card 1

You're walking past the hotel in your town and you see a group of guys you recognise from the football team hassling a young guy to stop playing a games machine. They're calling him a poof and a faggot and pushing him around. You know the guy they are hassling well.

*What are you thinking? What are you feeling? What will you do?*

### Situation Card 2

You get to your seat at the movies in the city and there are two young women in front of you. Even though it's dark you think they're holding hands and during the movies they seem to snuggle. When the movie is over you realise you used to know one of them from your home town but she's had her hair cut quite short since then.

*What are you thinking? What are you feeling? What will you do?*

### Situation Card 3

A friend suggests you go back to her place after school. On the way there she tells you that it's Mum and Mum's lover at home. When you arrive you realise that Mum's lover is a woman. They ask you if you want to stay for tea.

*What are you thinking? What are you feeling? What will you do?*

### Situation Card 4

A friend of yours tells you about a friend of theirs – Mark – who has told them in secret that he thinks he might be gay and would rather kill himself than end up being gay. You know the Mark that he is talking about.

*What are you thinking? What are you feeling? What do you do?*

### Situation Card 5

It's festival time in your region and you're out with your family when you see a group of men dressed up as women acting really loud and obvious outside the pub. You suddenly realise that one of them is your cousin.

*What are you thinking? What are you feeling? What do you do?*

Adapted from 'Affirming Diversity - An Educational Resource on Gay, Lesbian and Bisexual Orientations' by Sally Liggins, Annemarie Wille, Shaun Hawthorne and Leigh Rampton (1994, Auckland Education Unit, New Zealand Family Planning Association)

- Players:** Small and large group/brainstorm.
- Purpose:** To increase participant understanding of the difficulties faced by gays and lesbians 'coming out' to their families.  
To raise the participant's awareness on a feelings level by personalising this situation for participants through discussion.
- Prepare:** Give participants a copy of the letter (optional).

- Process:**
- Read out the letter and then discuss using 'Patter' discussion starters.

**Patter: Questions To Discuss:**

- What do you think are the consequences when people in families keep big secrets from each other, or don't discuss issues?
- Are there many families in which parents and children don't communicate about things that are important to them?
- What are some of the main issues families avoid or find difficult to deal with eg. drugs, sex, death, values, love?
- How do you think your parents would/have react/ed to this letter?
- If you were the brother or sister or mother or father of this boy, how would you react?
- What emotions do you think Roy was expressing in his letter?
- What do you think he wants from his family?
- What if it was your brother or son or daughter?
- Do you have brothers and sisters? How might they feel? What might they say?
- What might be the fears held by the family? Would it change their relationships? Change their family?
- What are the consequences for Roy in sending this letter?

- Pointers:**
- Be wary that this is a very personal response based exercise. If an agreement has been reached about people not judging others, you may have to step in and 'police' this.

Adapted from 'Affirming Diversity - An Educational Resource on Gay, Lesbian and Bisexual Orientations' by Sally Liggins, Annemarie Wille, Shaun Hawthorne and Leigh Rampton (1994, Auckland Education Unit, New Zealand Family Planning Association)

## The letter

*Dear Mum*

*I know you've had trouble accepting that I'm gay and that you refuse to talk about it – but there are some things I want you to know about what it was like for me coming to terms with who I am. When I told you I was gay you reacted like it would have been better if I'd never been born.*

*Well sometimes I've felt like that too. I knew I was gay when I was 15 but I thought that to be gay meant leading a lonely, horrible life. So I denied who I was for two years before I realised I couldn't change. You know I used to get hassled at school for not being like the other guys.*

*I was often called a 'poof' and a 'faggot' for no reason except that I didn't play sport. It's no wonder I hated school. A couple of times I got so depressed I thought about killing myself. But I didn't. I decided that even if I was gay I deserved to be just as happy as anyone. No one has the right to put me down because of my sexuality.*

*When I told you I was gay I wanted you to know about who I really was. I wanted to tell you something that was really important to me. I know it was a shock for you and Dad but I'm still the same person I've always been. The difference is that now I'm not keeping a secret from you.*

*You've never talked about it and you've never acknowledged my relationship with my partner and that makes me really angry. I've been with him for over a year now and you've never once asked me how he is, or how we're getting on.*

*Can you imagine how that makes me feel? I need love and acceptance from you and Dad. I want to be able to share openly and honestly without being afraid of you turning off. I don't know how to make that happen, I just hope that it will in time.*

*You loving son,*

*Roy*

- Players:** Small and large group/brainstorm.
- Purpose:** To enable students to clarify their own values by considering the views and beliefs of different members of their group.  
To dispel myths and address negative attitudes that could lead to discrimination or abuse.
- Prepare:** List of Statements and Continuum Cards.  
A cleared space.

**Process:** • There are two ways this activity can be organised

**1. Stand-up continuum:**

- You will need a set of the following five cards -
  - 1) Strongly Agree
  - 2) Agree
  - 3) Neither Agree or Disagree (Don't Know)
  - 4) Disagree
  - 5) Strongly Disagree
- Spread Continuum Cards on the floor in a straight line.
- Tell participants that you are going to read a series of statements and for each on you want them to move and stand next to the card that indicates their personal view on the statement.
- Reinforce ground-rules, especially confidentiality and no put-downs. Ask for volunteers at different points of the continuum, to say why they're standing where they are. Take between two and five comments for each statement depending on time available.

**2. Card continuum:**

- You will need a set of cards with a statement on each card - hand out a card to each individual in the group.
- Each person then puts their card on the continuum and says why they believe it should be in that position. For each card, other group members are then asked if they want to move the card and state why.
- Continue with one card until no one else wants to move it, then proceed to the second statement. The rules are as follows:
  - \* You can only speak if you are moving the card.
  - \* Speak to the card or group - not to the person with a different view from yours.
  - \* Each person can move each card only once.

*continued next page*

Patter:

Statements:

- Heterosexuals flaunt their sexuality.
- Bisexuals want the best of both worlds.
- Real sex involves putting a penis into a vagina.
- Masturbation is second-rate sex.
- It is natural for young men to experiment with sex.
- It doesn't matter what your sexuality is, as long as you pull your weight.
- It's easier to be gay or lesbian in the city than it is in regional areas.
- Gay men are more promiscuous than heterosexual men are.
- Being lesbian or gay is a phase people pass through.
- The main reason for sex is pleasure.
- The main reason for sex is to continue the human race.
- Sex outside marriage is wrong.
- Hepatitis C is self-inflicted by drug injectors.
- I feel more sorry for babies with HIV than for gay men.
- People at risk of AIDS should be made to take a test.
- Most lesbians want to be men.
- I'd feel flattered if someone of the same sex asked me out for a date.
- Gay men and lesbians should be allowed in the police force or army.
- Lesbians are good babysitters.
- Most people in this country think it is OK to be gay or lesbian.
- People with HIV infection should have this recorded on their driver's licence.

Pointers:

- Make it clear that this is not an opportunity for people to get into a big argument with others who have a different view, but a chance to hear and appreciate different viewpoints. Acknowledge that power of peer pressure and how it can be hard to hold a view that's different to the majority.
- Stand near anyone who is alone in a particular position to provide support for their courage to be in a minority. You may get some participants telling you that what they believe is a fact. You need to be prepared to allow for this.
- We suggest using the group as much as possible. Often this comes from a fear of not being heard. Dismissing out of hand such a response almost guarantees that the participant will do the same for whatever you say.

Adapted from 'Affirming Diversity - An Educational Resource on Gay, Lesbian and Bisexual Orientations' by Sally Liggins, Annemarie Wille, Shaun Hawthorne and Leigh Rampton (1994, Auckland Education Unit, New Zealand Family Planning Association)

## Procedure: Conversation exercise

(25 Minutes)

**Players:** Large group.

**Purpose:** For participants to understand the impact of homophobic comments and identify examples of this behaviour.

**Prepare:** Large circle, with three chairs for the role-players in the middle.  
Three copies of the 'Conversation' script.

**Process:**

- Seek volunteers for the scripted roles and hand them the sheet, identify their persona, seat them in middle of group. Invite rest of group to observe.
- After the scripted role play, bring the group back to sit with the others.
- Ask questions, facilitate discussion, and ensure the role players are debriefed.

### Questions to discuss:

1. How would you feel if you were a gay person sitting at that table, and how might it affect your work?
2. What examples of homophobia and heterosexism can you identify in the conversation?
3. What steps could you take to address the homophobia and heterosexism in the conversation?

**Patter:** • Allow the others to read the scripted role suggestion on the following page.

**Pointers:** • Ask participants to describe what feelings this activity produced for them.

Developed by Mahamati for 'Don't Let the Turkeys Get you Down', workshop on Internalised Homophobia.

## Conversation

Pat: Have you met the new guy who has been assigned to our area. He seems nice enough. Whose office is he going to share?

Carol: He does seem nice enough, but there's a rumour flying around about him, someone from his other location called to report that he is gay.

Terry: You're kidding. Well, he's not going to share my office. I mean it. I'll quit first

Pat: What are you so worked up about?

Terry: Would you want to share an office with a fag? What if he has AIDS? What are people going to think, of me? There's an opening in my office, but he is not going to be in it.

Carol: Maybe he should work with Bill. Rumours fly about him too. Have you ever seen him attend an office party with a woman?

Terry: That is a perfect solution. The new guy can work with Bill. That way we can confine the germs to one area. And who knows, maybe romance will bloom.

Ted: I'm really uncomfortable with this conversation

Carol: Oh, come on Ted. Terry has a right to his opinion.

Players: Large group.

Purpose: To enable participants to clearly see who in a country town has most power, who has the most regard from the community and who gets to influence decisions which may affect everyone.

Prepare: Bush Walk role cards.

- Process:
- Participants line up in a straight line across the room or at a starting point in an outside space. They are given a slip of paper describing a role they do not share with others at the beginning of the exercise. Each describes a person who may be living in their town.
  - Suggestions are:
    - 18 yo male just left school
    - 35 yo business man, married, 2 kids
    - 25 yo sex worker
    - 21 yo lesbian secretary
    - 28 yo son of rural land owner
    - 45 yo male mgr of local supermarket
    - 30 yo local hairdresser
    - 18 yo butcher's apprentice
    - 15 yo male school student who thinks he is gay
    - 25 yo closeted lesbian school teacher living with her partner
    - 65 yo spinster, retired nurse
    - 40 yo lesbian district nurse
    - 30 yo female indigenous artist with craft gallery
    - 30 yo housewife
    - 40 yo gay hiv+ man on social security benefits
    - 30 yo unemployed married man
    - 35 yo unemployed married woman
    - 20 yo tafe student who is gay
    - 50 yo widow who 'works on the land'
    - 20 yo 'check out chick' at local supermarket
  - When all have been given their role, the facilitator encourages the participants to think for a moment about what that person might be like and invites them to step into their shoes for a while. The facilitator asks them to answer the following questions by stepping forward if they can answer yes (keeping in role) and to remain still if they would need to answer no.
  - A series of situations are then called out, giving time for the group to consider yes or no.
  - At the end of the exercise players should be spaced out across the room, with some leading. Each are invited to tell others their role in the exercise. It is usually apparent that more marginalised individuals are closer to the starting line and those with power or prestige in the town are up towards the front.
  - Facilitator discusses with the group the impact of this and the reality of the situation in their own town.
  - Facilitator should debrief the group adequately.

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- Patter:
- **Questions. Are you able to -**
    - Attend rotary/lions club?
    - Be on organizing committee for town show?
    - Be on parent's committee at school?
    - Be a member of chamber of commerce?
    - Be in pony riding club?
    - Play golf regularly?
    - Vote in shire elections?
    - Be a member of country fire services?
    - Attend school reunion dinner with your partner?
    - Have private health insurance?
    - Show others photos of your partner and be proud?
    - Attend neighbourhood watch meetings?
    - Participate in 'plant a tree' environmental day?
    - Go to field days?
    - Attend gala charity fundraiser for flying doctor?
    - Operate a cheque account?
    - Participate in town car rally day?
    - Buy condoms from the local chemist?
    - Be on a first name basis with the local gp, the local vet, and the supermarket owner?
    - Have had letters to the editor published?
    - Have your photo in the paper in the social pages?
    - Go on holidays together and book a double bed in a hotel room comfortably?

- Pointers:
- Ask participants to describe what feelings this activity produced for them and if they could see a place in their classrooms or workplaces for such an activity.

Adapted from 'Out With Homophobia' Written and Compiled by Darryl Murray and Judy Rose © Family Planning Queensland 100 Alfred Street, Fortitude Valley Qld, Australia 4006, Published 1999.

## Procedure: Guided journey

(20 Minutes)

- Players: Large group/visualisation.
- Purpose: To facilitate a deeper awareness of the experience of growing up gay or lesbian.
- Prepare: A copy of 'A Guided Journey'.  
Soothing music (optional).

- Process:
- Read out 'A Guided Journey'.
  - Tell participants when the story is over and give them a moment to reorient themselves. Ask them what feelings they experienced and encourage them to describe which part(s) of the journey had affected them most.

- Patter:
- Begin by saying, *'I'm going to take you on a guided journey in your imagination. This activity assumes that you are heterosexual so those people in the group who identify as gay, lesbian or bisexual may find they have to adjust to this.'*
  - *'Get yourself into a comfortable position. Many people like to have their feet flat on the floor and their eyes closed for a guided journey like this. Now I will begin the story....'*
  - *'Imagine you are 13 years old, growing up heterosexual in a world where everyone is lesbian or gay. Your schoolteacher is lesbian, your tennis coach is gay, the guidance counsellor at school is gay, your grandmother is a lesbian, all your sisters are lesbians and brothers are gay.'*
  - *'Who could you turn to? Who could you confide in to tell your secret?'*
  - *'You've been to the school and public library to try and get some information about straights. You find one book on straights but don't dare put your name on the card to take the book out.'*
  - *'In the lunch break at school kids talk about 'straights' and how disgusting they are. When you are in the fifth form someone of the same sex invites you to the school ball. What do you do? You go, because you don't want people to think you're strange or different.'*
  - *'Girls are dancing with other girls and boys are dancing with other boys, holding each other close.'*
  - *'What will you do if your date starts snuggling up to you and tries to kiss you? What if they find out about you? They might throw you out or even beat you up – just for a laugh. Some people say that it's a sin to be a heterosexual.'*
  - *'How do you feel when you hear people in your church talking like this?'*
  - *'You're seventeen now. You're walking down town and you see this magazine in a bookshop "Heterosexual News". How are you going to get it home?'*
  - *'Somehow you do get it home and you read it. It talks about this club in town for young heterosexuals. One night you decide to go along. As you walk down the street you're sure that they can tell that you're heterosexual. You finally get to the club and for the first time you meet people like yourself. Young women and men are dancing together; talking together. You meet someone there who you really like.'*

continued next page

- *'After going out together for a while you decide to get a flat and live together, but you have to be careful to pull your blinds at night in case your gay landlords over the back fence see you kissing and evict you.'*
- *'Then one day your partner gets knocked down by a car. You go up to Intensive Care and look through the window at the bruised and broken body of the person you love. A sign on the door says "Next-of-kin only".'*
- *'How are you going to get to visit your partner? Should you tell these lesbian and gay doctors and nurses that this person is your lover? Would this affect their care? What do you do?'*

- Pointers:
- Participants find this a very moving experience and it can generate quite a lot of discussion. Often people recall times in their own youth when they felt alienated/scared/different. These experiences help participants to empathise with the experience of growing up gay, lesbian or bisexual.
  - It may be important to point out to the group that the society described in the visualisation is an imaginary world which discriminates against people with a heterosexual orientation. This is as undesirable as a society which discriminates against people of gay, lesbian and bisexual orientations. In an ideal world no-one would experience discrimination on the grounds of sexual orientation.

Adapted from 'Affirming Diversity - An Educational Resource on Gay, Lesbian and Bisexual Orientations' by Sally Liggins, Annemarie Wille, Shaun Hawthorne and Leigh Rampton (1994, Auckland Education Unit, New Zealand Family Planning Association)

## Procedure: Screamers

(5 Minutes)

Players: Large group.

Purpose: For participants to challenge their internalised or personal homophobia.

Prepare: Large space.

- Process:
- Introduce the game as a variation on the 'Catching a ball' exercise. This is called 'Screamers'.
  - Explain that, in that game, participants toss a ball to the other participants, calling out the name of the person before they throw it (this helps them all to recall the names of the other people in the group).
  - In this variation, there is no ball (it's been made invisible for safety's sake).
  - When the (invisible) ball is tossed toward the participant the recipient has to become a 'screamer'; flapping their wrists and being sure not to catch the ball.
  - Encourage people to be as 'girlie' as possible.

- Patter:
- 'Try recalling your worst ever experiences as a child on the school sports field. Pretend there's a stadium full of parents nearby to add to the feeling. Come on guys, this is your chance to be the "anti-butch".'
  - 'This is a good example of how homophobia actually inhibits and limits us all.'

- Pointers:
- This may appear to be a very simple game. On the surface, it may be about name recollection. Under that, it's a chance for people to process their internalised homophobia.
  - Watch people flush, blush red and giggle nervously as they involve themselves. See otherwise relaxed men get defensive. Watch as people insist they 'just can't' act girlie. It's important for facilitators to be able to model this – be as relaxed as possible about looking like a fool in front of others.

Adapted from Victorian AIDS Council/Gay Men's Health Centre's 'Relationships' course by Kenton Miller

## Procedure: The real experience

(40 Minutes)

- Players:** Large group.
- Purpose:** For participants to hear young people discussing their lived experiences of discrimination and then discuss and reflect on the personal and professional challenges of their commitment to creating a safe and supportive environment.
- Prepare:** Panel seating, or  
Television and Videos: 'Don't you reckon this is rude?'; 'Out in the Bush'; 'Appropriate Actions'.

- Process:**
- Present a video with a number of young people speaking about their personal experiences of discrimination and harassment, or
  - Have a live panel of 5 or 6 young gay and lesbian people who are willing to talk about their experiences and answer questions participants may wish to ask
  - Then ask participants the following questions:

### Questions to discuss:

- How do you feel about the comments made by the young people on the panel?
- Have you ever experienced discrimination? How did you feel?
- What are some of the 'big picture' issues that need to be addressed in society?
- How do you feel about your role in this change process?

- Patter:** Introduce the videos or speakers. Your main role should be just to facilitate discussion at this point.

### Hopefully the talk should include:

- A personal account of realisation of sexuality.
- Discussion of family members and their reactions or feelings about gays, lesbians and bisexuals.
- Discussion of time at school, peers, and their feelings on the subject.
- Who knows, who doesn't and why.
- Difficulties encountered in terms of violence and/or abuse, at school, or in life generally.
- Self esteem issues and how these have impacted, ie. from drug usage to contemplation of suicide.
- A question and answer time, with clear guidelines for the young person to be able to establish safe limits for answering questions.

- Pointers:** This is often the turning point for some participants – putting a human face to the problem. There should also be an opportunity for the young person to debrief with one of the trainers, while the other takes the group through a discussion on their feelings around the Guest Speaker's story.

Adapted from 'Out With Homophobia' Written and Compiled by Darryl Murray and Judy Rose © Family Planning Queensland, 100 Alfred Street, Fortitude Valley Qld, Australia 4006, Published 1999. And from 'Block Out/Challenging Homophobia Education Training Manual' by Kenton Penley Miller & Mahamati. The Second Story Youth Health Service and Youth Sector Training Council developed this training package in South Australia, 1994.

## Procedure: Myth busting balloons

(25 Minutes)

- Players: Large group.
- Purpose: To debunk some of the myths that are commonly held about gays, lesbians, bisexuals. To do this in a safe and fun environment
- Prepare: 10 balloons or condoms.  
String.  
Myths written on outside of balloon.  
Facts written on pieces of paper, rolled up and placed inside the balloons (myths & 'busters' on following pages).

- Process:
- Participants are asked to select a myth they'd like to see busted. They are to read it out to the group and explain why they think it is a myth.
  - Participants are asked if this is a myth that they have heard before and, if so, where did it come from? The person then bursts the balloon, and reads out the statement on the inside.
  - Alternatively, the balloons can be passed around in the group, with a set time limit for people to either respond to the myth by countering it (after first reading it aloud), or choose to pass (if that has been set up as a Group Agreement), or explode the myth.

- Patter:
- *'This is really just an exercise to make sure no-one falls asleep in our groups.'*
  - *'This is a good example of how homophobia actually inhibits and limits us all.'*

- Pointers:
- Some people have real difficulties with the exploding of balloons (where others may surprise the trainer with their latent balloon bursting mania). Trainers should be prepared to offer to do the bursting for people if it is desired, and, where possible, confined spaces should be avoided when doing this exercise.

Adapted from 'Block Out/Challenging Homophobia Education Training Manual' by Kenton Penley Miller & Mahamati. The Second Story Youth Health Service and Youth Sector Training Council developed this training package in South Australia, 1994.

## Myths & 'busters'

**Myth:** Homosexuality is a sin, it says so in the Bible.

**Buster:** Most religious people opposing homosexuality quote from Leviticus (18:22-23): 'Thou shalt not lie with mankind as with womankind', because it is seen to be an abomination.

What is not quoted by these people is that this crime is written about in the same section that condemns:

- \* eating the fat of cattle, sheep and goats
- \* planting one's field with two different sorts of seed
- \* wearing cloth woven with both wool and cotton
- \* eating rabbits.

Not only was homosexuality punishable by death, but so was adultery, having sex with a woman during her period, and cursing your mother or father.

**Myth:** Australians are more tolerant of lesbian, gay and transgendered people these days.

**Buster:** \* 47% (of Australians in a 'Bulletin' magazine poll) said it should not be illegal to discriminate against gays and lesbians.

\* 54% said homosexuals should not receive the same legal and social rights and benefits as married or defacto heterosexual.

\* The most recent survey of the gay, lesbian and transgendered community (VGLRL, 2000) shows that violence and abuse against gay, lesbian and transgendered people has increased in the last few years.

\* South Australia recorded the lowest tolerance of lesbians and gays of any mainland state with only 53% agreeing consenting acts between adults in private should be legal.

**Myth:** Homosexual acts are unnatural.

**Buster:** Alfred Kinsey an American researcher and sex therapist said, in 1953: 'The only acts that are unnatural are those that cannot be done'.

**Myth:** Homosexuality is contrary to the interests of society.

**Buster:** Ford & Beach (1951) found that in 64% of societies homosexuality is tolerated, approved or even required for some members of the community all of the time or all males in the community some of the time. Homosexuality is thus an integral part of most societies.

**Myth:** Homosexual men are all child molesters.

**Buster:** 97% of all reported sexual abuse of children is carried out by heterosexual men.

**Myth:** Homosexuality is a mental illness.

**Buster:** In 1975 homosexuality was struck from the American Psychiatric Association's list of pathological diagnosis. It's important to remember that this happened so recently. A lot has happened in a very short time, and there is an incredible amount of support, tolerance and understanding from this short time period.

**Myth:** Lesbian, gay and transgendered people have the same laws as everybody else now.

**Buster:** Apart from several states which treat lesbian, gay and transgendered people as second class citizens under different legislation (including a different age of consent in WA and 34 different pieces of legislation in Victoria), Federal Australian law does not grant us the same rights with regard to superannuation or same-sex partnership recognition for federal Public Servants.

**Myth:** Homosexuals can't/shouldn't have children.

**Buster:** Homosexuals can and do choose to have children. A recent survey in Sydney ('Lesbians on the Loose', 2000) showed that approximately 22% of lesbians are parents. Older surveys show that at least 5 to 8% of gay men also have a parenting role with children. The ability to be a good parent is not determined by sexuality. The research concludes that the children of gay parents are no more likely to be gay than any other child, and are often better adjusted to the demands of living in a pluralist society.

**Myth:** Lesbian, gay and transgendered people are just after 'special rights'.

**Buster:** Lesbian, gay and transgendered people are in need of law changes so they have the same rights as everybody else.

**Myth:** Lesbian, gay and transgendered people are treated the same as other clients by the medical and helping professions.

**Buster:** The most recent study done into the gay, lesbian and transgendered community (VGLRL, 2000) demonstrates a marked increase in discrimination by medical practitioners. This ranged from inappropriate treatment (inferring promiscuity) through to denial of access to services, and included GPs, dentists and hospital staff.

## Procedure: Visualisation

(20 Minutes)

Players: Large group.

Purpose: To allow participants the opportunity to gain a glimpse of the emotional impact of being young and necessarily closeted.

Prepare: Music and player (optional).

- Process:
- The trainer asks people to make themselves comfortable, to clear their laps and hands of any material. Participants are told they are about to do a guided visualisation.
  - To aid the participants in visualisation, it is useful to suggest they:
    - Be relaxed and ignore any interruptions. They can either lie down or sit comfortably with their eyes closed. Breathe to relax their bodies.
    - Use all their senses in imagining the images suggested.
    - Be a watcher - Observe and accept what comes up for them without rejection.
    - Trust their intuition.
    - Explore their resistance rather than wrestle with it.
  - Read the following visualisation out (see Patter); paced slow enough for emotional reactions to occur. At the close, signal that you'd like people to slowly open their eyes, sit up, etc.
  - Ask for feedback from the group as to how they felt during the visualisation. Ask people to turn to a person next to them, and in pairs discuss how they felt about/during the visualisation. Allow two minutes each, with one person listening, then swapping turns. Return to the large group.

- Patter:
- *'Close your eyes and breathe deeply, in ... out ... in ... out ... Feel your body relaxing into the carpet, or into your seat, breathing deeply ...in ... out ....in ... out ...sinking, relaxed, very relaxed breathing, in ... out ... in ... out.'*
  - *'And now picture the face of the person you have been most in love with in your life. It may be someone you are now with, or were with, or even, longed to be with. Someone for whom your feeling of romantic love was, or still is very, very strong. The two of you are going to journey back to your teenage years.'*
  - *'Picture yourself now taking their hand and taking them back through time with you ... Back to when you were a young person in your last year at school. Your love is as strong as it has ever been, and they are with you at this time, but you are unable to speak about your relationship or your feelings with anyone else.'*
  - *'You are not permitted to express your love openly. You are not allowed to share the happiness you feel with others who are close to you: your friends, your family, your schoolmates, no one.'*
  - *'Imagine that it is a Friday afternoon, the eve of a big school dance. The last class of the day is over, and a big group is gathered at the door. Your classmates are talking about the night ahead, their dates for the dance.'*
  - *'Think now about who you most want to take to this dance. A friend asks who you will be taking. What do you say? ... Will you go to the dance? ... Will you be able to take the person you want to? ... Could you dance together even if you did go?'*

continued next page

- *'You want to be open about your lover, how strongly you feel about this person, how good the relationship is, what you love about them, but you know that everybody at the school would believe the love you have to be wrong, something to change or wish away, something hidden and shameful.'*
- *'Picture yourself now at your family home. Your parent, or parents, ask you what you are doing tonight for the big dance. Who will you be taking? Can you tell them what your plans are? ... What do you reply? ... What do you think their reaction might be to who you really want to take?'*
- *'You leave the house, preparing to meet your lover. You have to meet in a public place, because neither of you has anywhere you can really go. Although you are excited about seeing each other, you can't kiss each other, or hug, or even touch hands. You just smile and say hello.'*
- *'You go somewhere a little out of the way for dinner, just so nobody you know will see you together. You share a table but you daren't sit too close, or in such a way that will give away too much interest in each other. You had best not look too long into each other's eyes.'*
- *'You can't touch each other. Both of you talk about what's happened in the last few days, skimming over names and details, talking softly in case you are overheard. After dinner both of you would have loved to go to the school dance together, but you know it's impossible. Think for a moment about how this leaves you feeling... ?'*
- *'Instead, you decide to go to the movies. At least, once you're in the theatre, you can sit next to each other. You can risk touching your partner's leg, or even briefly holding hands in the dark. You would love to put your arm around your partner, like all the other couples in the audience, like the films and the adverts on the screen keep pushing people to do .. Not that you or your partner are like any of the couples in the cinema, or the lovers on the screen...'*
- *'You leave the theatre together and walk out into the night. You want to walk arm in arm down the street, but you know you'd be stared at, pointed at, maybe abused, perhaps even bashed. And you know that the police would suggest that you'd just brought that violence on yourself...'*
- *'Sometimes you feel so much love that you want to tell the world about it ... But what would your family say? ... What would your friends all say? ... What would life be like for both of you if everyone knew?'*
- *'No matter how good you feel about your partner, you often think about finishing it. Everything you have been taught, everything you hear now tells you to be with someone else.'*
- *'Lying about how you really feel doesn't seem too high a price to pay for acceptance and security .... and after all, how can they all be wrong, and your feelings right?'*
- *'Maybe there is something you can do to change yourself, because you can't imagine going through your whole life like this ... can you ...?'*

**End**

*continued next page*

**Pointers:** This has the potential to be an emotionally harrowing presentation. You may want to feel very confident about the support structures in place for the people in the group. Or, you may decide they are so insensitive that only something like this will budge their attitudes.

Adapted from 'Block Out/Challenging Homophobia Education Training Manual' by Kenton Penley Miller & Mahamati. The Second Story Youth Health Service and Youth Sector Training Council developed this training package in South Australia, 1994.

- Players:** Large group.
- Purpose:** To allow participants the opportunity to gain a glimpse of the emotional impact of being young and necessarily closeted.
- Prepare:** Music and player (optional).  
Six index cards per participant.  
Pens or textas.

- Process:**
- Before the visualisation begins, each participant is handed six index cards.
  - The facilitator introduces participants to the visualisation (see 'Patter').
  - On the six cards participants are asked to write a name, word or phrase which fits the following five categories. Tell them to use a separate card for each category.
    1. A person from your childhood with whom you shared secrets.
    2. The names of your best friends in grade school.
    3. A small valued material possession from your early teenage years.
    4. Your favourite place.
    5. A person who is very close to you.
    6. A goal or dream.
  - The facilitator asks participants, as they undertake this imaginary journey, to keep looking at the cards in their hands and consider the personal meaning of what they have written. Imagine how you would feel if any or all of these things were suddenly no longer there for you.
  - Read out the following visualisation and follow instructions as they are offered.
  - Ask for feedback from the group as to how they felt during the visualisation. Ask people to turn to a person next to them, and in pairs discuss how they felt about/during the visualisation. Allow two minutes each, with one person listening, then swapping turns. Return to the large group.

- Patter:**
- 'I am going to ask you to put aside something that is very important to you. What I am asking you to put aside momentarily are your memories. I am asking you to suspend your reality and call upon the wonderful gift of imagination. Your imagination is the key instrument in this exercise of guided fantasy. We will be taking a chronological journey through your mind's eye of what your life might have been if you were gay. You may experience a variety of feelings as you take this tour. Allow yourself to examine your feelings, but try to not let your feelings distract you from participating in this exercise.'
  - 'Please realise that my intent is not to manipulate your feelings or to change who you are. The goal is to help you to understand some of the feelings and experiences that someone who is lesbian, gay or bisexual might feel. The experiences that I am about to take you through are not universal for lesbian, gay or bisexual people, but some of the themes presented are somewhat common.'

*continued next page*

## A different (rural) life (visualisation)

- *'Let's go back to your early childhood. Choose an age at which you have your earliest consistent memories. Perhaps you'll be four, or five, or six. You are sitting in front of a television set watching a show. One of the characters, Chris, is a person of about your age who is the same gender as you. This character is your favourite and one of the main reasons that you watch this particular show. You feel drawn to Chris. You would like to be Chris's best friend. You turn to someone that you could always share secrets with and say, "I love Chris".'*
- *'That person makes a face at you and says "That's disgusting! People shouldn't feel that way." You are confused and scared and ashamed. Tear up the card with the name of the person with whom you shared secrets. You no longer feel that you can talk about your innermost feelings to this person.'* (Pause a moment to allow people to throw away their cards.)
- *'You are now eleven years old and near the end of your primary school years. Your teacher takes you and your classmates to the toilet and shower block. As always, the teacher stays right outside the door and tells everyone to hurry up. You wonder why you and your classmates are always being pushed out of the bathroom.'*
- *'Of course, no one really has to go to the bathroom, so you and your friends get together and talk about the other people in your class. Someone starts talking about how cute another classmate of the opposite gender is. Everyone else agrees that this classmate is very good looking and seems to be very interested in this classmate.'*
- *'You, however, are not interested. You feel uncomfortable and out of place. Someone in the group laughs a little too loud and the teacher rushes in to see what's going on. The discussion ends and you head back to the classroom feeling alone and isolated. You know that you're different from your friends and you feel like no one will understand.'*
- *'You don't understand your feelings, and you want to talk about them, but you know you can't. Tear up the card with the names of your best friends, you no longer feel as close to them as you once did. (Pause a moment to allow people to throw away their cards.)'*
- *'You're now fourteen. You've been looking forward to entering high school (or area school). You think that things will be different, that you'll make lots of new friends, and that you won't feel so isolated anymore. You avoid looking too closely at the classmates to whom you're attracted. You don't want them to call you the words that you've been hearing for so long: fag, queer, dyke, lesbo. You don't want people to think that you are gay. You wish there were an older gay person that you could talk to, someone who understands what it all means. But you don't know any positive role models who are openly gay.'*
- *'And you're not comfortable talking about what you're feeling to anyone else, because all you've ever heard about gays from your parents, your friends, and religious leaders in your town is how weird they are, and that they want to molest you. You start to wonder if growing up being attracted to people of the same sex means a life of misery. All the people like that you've ever seen were on television, and they were always villains or being killed. You remember one movie in which a bunch of criminals take over a subway car. One of the passengers is obviously gay and gets abused for it. Later on in the movie, he gets killed and no one really seems to care. You don't know what you are, but you know you can't be gay. You tell yourself that it's just a phase and that you'll soon grow out of it. Deep down, though, you're terrified that it really isn't a phase, that this is who you are.'*

continued next page

- *'One day, while waiting in line for lunch, you forget yourself and stare at someone who you find very attractive. Someone sees you looking and calls you a "queer". It's starting over again: the names, the hatred, and the feelings of worthlessness. Later you go back to your locker and find that someone broke into it and threw tomato sauce all over your books.'*
- *'You find a note saying, "All queers should die." One of your most prized possessions that you had kept in your locker was stolen. You feel like the whole world hates you, and you wonder why this had to happen to you. You feel so alone and isolated, and you start to wonder if suicide is the answer to stop the pain. Tear up the card with your prized possession on it, it is gone forever... .' (Pause a moment to allow people to throw away their cards.)*
- *'You're now eighteen. After years of hoping, praying, wishing, and struggling, you've come to realise that you really are attracted to people of the same gender. It's not just a phase. It's not something that you chose. It's just who you are. You've just met someone named Terry who is like you. This person is open and seems happy about being gay. You talk with Terry about your feelings and innermost desires. Finally, you've met someone who understands — someone who knows that you're not evil nor sick nor twisted.'*
- *'You feel attracted to Terry and you want to get to know Terry better. There's a place that you love to go to, so you suggest that you and Terry meet there later. You arrive early and wait with excitement and anticipation - this is your first real date. Terry arrives and you want to hug Terry. You start to when you notice a look of panic on Terry's face. You realise that other people are around and that they are looking at you and Terry suspiciously. You and Terry both feel very awkward and uncomfortable, and you quickly decide to leave. Tear up the card with the name of your favourite place - you no longer feel comfortable here.'* (Pause a moment to allow people to throw away their cards.)
- *'You are twenty-one years of age today. Someone who is very close to you has decided to treat you to dinner to celebrate your birthday. Dinner was wonderful, the food was great, the atmosphere was comfortable, and you both did some reminiscing about the past. You both laughed a lot and you have come to realise how important this person is to you, and you no longer want to keep a part of your life a secret from him or her. You've decided that the first chance you get tonight, you are going to tell this person that you are gay.'*
- *'Soon the opportunity presents itself. You start out telling this person how important he or she is to you and that there is something that you have wanted to tell him or her for a long time. Finally, you say it, "I'm gay".'*
- *'The person looks back at you for a second and says nothing. He or she finally says "Well that's okay. You're still my friend" - but something seems different now. There's an awkward silence and this person obviously feels uncomfortable. You try and break the tension with a joke, but it doesn't work. This person is looking at you as if you were a total stranger, and you feel as if a bond has been broken. Tear up the card with the name of the person who is close to you... .' (Pause a moment to allow people to throw away their cards.)*
- *'You have completed your TAFE course and you are ready to enter the real world. You've just been hired for a job that you're very excited about. You start immediately. You feel pretty good about yourself. You've made it through all the tough times, yet you have a healthy outlook on who you are and what you can accomplish.'*

*continued next page*

- *'You are now proud of being gay. Your pride comes not solely by virtue of your sexuality, but also from the fact that you are a survivor in the wake of incredible oppression and prejudice. You've been able to unlearn many of the lies and distortions about what it means to be gay. You think about your goals and dreams and you know you'll someday be able to achieve them.'*
- *'Later that evening, you meet some friends at your favourite club. You want to celebrate your good fortune. You all have a few drinks and a few laughs. You decide to leave a little earlier than everyone else does because you want to be ready for your new job tomorrow morning. You say goodbye to everyone and walk through the parking lot. Three men step out of a nearby car and approach you. They have baseball bats. One of them says "Say goodbye, queer" and swings his bat at your head. The others join in.'*
- *'Throw away the card with your hopes and dreams.'*

**End**

**Pointers:** This is, of course, an excessively harrowing presentation. You may want to feel very confident about the support structures in place for the people in the group. Or, you may decide they are so insensitive that only something like this will budge their attitudes.

Adapted from Marc Gunning, 1991, 'A Different Life' visualisation exercise ©.

## *The Strategic Bit*

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Totally fearless questions	(10 minutes)
Homophobia case studies	(25 minutes)
Interrupting the homophobia	(10 minutes)
Strategies for intervening	(20 minutes)
Different strategies	(40 minutes)
Personal action plan	(30 minutes)
Blocks to challenging homophobia	(20 minutes)
Strategies to unblock homophobia	(25 minutes)
Homework	(10 minutes)

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## Procedure: Totally fearless questions

(10 Minutes)

- Players:** Small and large group/brainstorm.
- Purpose:** For participants to begin looking at their goals and resources in challenging homophobia.
- Prepare:** A 'Totally fearless questions' sheet (see next page).  
Pens or textas.

- Process:**
- Pass out copies of the 'Totally fearless questions' sheet.
  - Divide the group into pairs. People are to ask their partner to answer the questions, and write down the answers for them.
  - Swap the roles until each person's sheet is filled.

- Patter:** Totally fearless questions
1. If you were totally fearless, and in possession of all your powers, what would you do to stop homophobia? (Be brave, but realistic.)
  2. What strengths and resources do you now have that would help you do that?
  3. What would you need to learn or acquire?
  4. What obstacles are you likely to put in the way of fulfilling this goal?
- What can you do in the next 48 hours - no matter how small the step - that will help you reach that goal?

- Pointers:**
- This may take longer than the allotted time, depending on your group. Allow for flexibility of time, or be aware that what people suggest here may be better discussed in one of the other 'Strategies' exercises.
  - The function of this exercise is really to kick people out of a potentially 'sunk' spot and to get them day-dreaming about possibilities. Some of these may well be more possible than they would have otherwise allowed themselves to consider.

Adapted from Joanna Macy's 'Despair and Personal Power in the Nuclear Age'

## Totally fearless questions

- 1 If you were totally fearless, and in possession of all your powers, what would you do to stop homophobia? (Be brave, but realistic.)
- 2 What strengths and resources do you now have that would help you do that?
- 3 What would you need to learn or acquire?
- 4 What obstacles are you likely to put in the way of fulfilling this goal?
- 5 What can you do in the next 48 hours - no matter how small the step - that will help you reach that goal?

## Procedure: Homophobia case studies

(25 Minutes)

Players: Small groups.

Purpose: For participants to explore interpersonal homophobic situations and their own responses to them.

Prepare: 'Case study' cards (on pages following).

Process:

- After breaking people into small groups (two or four, depending on size of main group) the facilitator passes out the case study cards (one or two per group).
- Participants spend five to ten minutes going through the case studies and responding to the questions on each.
- Return to the main group to go through the scenarios and responses.

Patter: 

- Introduce the exercise.

Pointers: It may be that the experiences listed on the case study cards fall outside the lived experiences of the participants. Encourage them to be flexible in their thinking, as if they were seconded to that workplace for the day the event occurred.

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### 'Single'

Your local service agency ('Lions', 'Apex' or 'Rotary' club) plans an end-of-the-year dinner. The partners of the married people in your town are invited by name. 'Single' people are invited generally to 'bring a date'. Included among those identified by the organisers as 'single' is an out lesbian who frequently mentions her partner, with whom she has lived for five years.

- Have you encountered similar cases of 'invisibility' of lesbian/gay relationships?
- What are some implications for the environment in your town provided to students following from this situation?
- How have you responded, or might you respond, to similar instances?

### 'Missing Information'

Information of interest to lesbian, gay, and bisexual youth is frequently sent to the administration of the YMCA and YWCA in your town, but you notice it never makes it into announcements or onto bulletin boards. Information about a Statewide Phone-In for reporting homophobic violence is not included in the monthly newsletter to all members despite a serious incident of this nature after the Show last year.

- Have you ever noticed a similar 'filtering' of information provided generally to your area's population?
- Does your area receive information of interest to lesbian/gay/bisexual people from community organisations?
- How have you responded, or might you respond, to similar instances?

### 'Role Model'

You are an openly gay, white, male community worker in a vibrant rural youth health service. The Co-ordinator, who is also a white male, calls you into the office. His assistant, another white male is also present. The Co-ordinator tells you that young Indigenous males have a weak self-image and that you're being openly gay hurts their gender development.

- Have you ever received messages similar to this, directly or indirectly, regarding your capacity as a role model for students?
- How does this case leverage other kinds of prejudice while perpetrating homophobia?
- How have you responded, or might you respond, to similar instances?

### 'Behaviour Management'

In the lunch room one of your colleagues is describing an incident in his department earlier in the day. A male work experience shop assistant had been wrestling with another young man over some books. The teacher had told them 'they looked like a couple of queers. That made them stop!' Others in the room laugh and pat him on the back.

- Have you observed similar approaches to classroom management?
- What are some of the assumptions apparent on the part of the teacher telling the story?
- How have you responded, or might you respond, to similar instances?

## Procedure: Interrupting the homophobia

(10 Minutes)

- Players: Large group/theory.
- Purpose: For participants to consider how to interrupt one off bursts of interpersonal homophobia.
- Prepare: Whiteboard and marker.

- Process:
- Let the participants know that this bit of theory is about addressing the question 'Is there a painless way to interrupt homophobic behaviour?'
  - Present the theory. Encourage group discussion. Is this practical for participants?

- Patter:
- *'Homophobia causes pain. It is hurtful behaviour to begin with. In these situations we are dealing with feelings like anger and fear and embarrassment. These are painful feelings. And growth is painful. The best we can do is facilitate the resolution of these feelings into healing.'*
  - *'You might ask: How can I point out that something someone says is hurtful without putting them on the defensive? Handle with care. As angry or hurt or embarrassed or frightened as you may feel, remember to act caringly toward the agents of the homophobic action.'*
  - *'Try to relate to them. You might say something like, "I know how you feel. I used to think that, too. . .until something happened to show me it isn't true".'*
  - *'Pay attention to the agent's motivation. Is s/he. . .*
    - *attacking a particular person with the motivation of hurting them?*
    - *lashing out to protect him/herself from some fear ?*
    - *trying to win peer approval with a joke?'*
  - *'Ask yourself: What can I say so that people won't think I'm the one with the problem (being uppity)? Making the agent aware of resources for the Lesbian/Gay/Bisexual community **and their allies** will help to demonstrate to the agent that you are not alone in your objection to homophobia.'*
  - *'Also, being prepared with the facts will give you authority. Even though the agent might well dispute what you have to say, facts provide solid ground for you to stand on.'*

- Pointers: It may well work best if you whiteboard the key points as they're made.

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<http://www.inventweb.com/CH/framews.html>

- Players: Small group.
- Purpose: For people to evaluate their personal defensive responses to challenging others' homophobia so they may better interrupt it.
- Prepare: Situation Model and Action model cards (on pages following).  
Butcher's paper and pens/textas.

- Process:
- Introduce the exercise by explaining that each of us can feel confronted when we face a homophobic incident (see 'Patter').
  - Divide the group into two or four groups and give each group either the 'situation model' or the 'action model' as well as paper and pens.
  - Ask each group to mark the paper into two columns – pros and cons.
  - Ask them to discuss whether the 'situation model' or the 'action model' would work for them in their work or living environment. What would make it difficult for them to apply these models? What would be the advantages?
  - Return to the main group and report back.

- Patter:
- Explain that we need to not only manage our feelings, we also need to establishing perspective on the situations, and that what we will be looking at here are a couple of models that might assist people in doing this.
- 'Survey respondents reported feeling angry, nervous, embarrassed, afraid, and alone. These are natural feelings to have when we witness a homophobic interpersonal incident — or when we are the target of such an incident. Be aware that these feelings may come up and try not to be distracted by resisting them.'*
- 'Also be aware that this emotional response may change as the intervention proceeds or as we become more comfortable with our own intervention skills through practice. Survey respondents reported feeling more confident and affirmed as they became more articulate around these issues.'*
- 'It is important also to be aware that everyone else involved in or witnessing the incident may be having similar or other feelings for various reasons. The homophobic behaviour itself has some emotional roots. Because this is such an emotionally volatile situation, it is necessary for the intervener to stay calm in order to get a handle on it and help to resolve it.'*
- 'One way to keep a functional perspective on the situation is to analyse the dynamics and assess what issues need to be addressed. We can use a Situation Model to check out many of the elements of situation at a glance. These are some elements that will influence our approach to intervening in a given situation.'*
- 'We can also use an "action model" to manage our choices. Taking a systematic approach to intervening against homophobia helps us be sure to cover all the bases, when otherwise such a situation can be so volatile that we might miss important information and opportunities that can guide a successful intervention.'*

continued next page

**Pointers:** For some these may seem 'airy fairy' and too theoretical. Reinforce that the idea is for us to take what's useful for us in this training and leave the rest behind.

It may be that people are 'blocking' just on the homophobia aspect of the exercise. Ask them to consider whether the approach(es) might work well to interrupt racism, for example.

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## Situation model

***Source:***

**Is the homophobia expressed by a single individual or by a group?**

Will you have a chance to engage the agent one-on-one or will you need to use group management skills?

***Direction:***

**Is it targeted at a specific person or group or is it generalised?**

Do you need to attend to the needs of a targeted person who is present or will you be dealing only with the agent?

***Relationship:***

**What is the relationship between the agent and the target?**

- 1 Identity of target
- 2 Identity of agent
- 3 Organisational Power Balance (staff/student, peers/colleagues, administration/staff)
- 4 Social Power Balance (race/ethnicity, gender, class, age)

***Type of action:***

**Which of Allport's types of prejudiced action does it fit?**

- 1 Antilocution
- 2 Avoidance
- 3 Discrimination
- 4 Physical attack
- 5 Extermination

Be prepared to explain to the agents — and anyone else involved or witnessing the incident — the relationship of the homophobic behaviour to other types and their consequences.

## Action model

### *Interrupting the action:*

Assess the situation for the key elements you need to address. **Act as quickly as possible.**

### *Supporting the target:*

**Offer the targeted person(s) an opportunity to talk** about the incident with yourself or an appropriate counsellor.

**Be prepared with information about resources** available to the target (such as reading materials, community organisations, and support groups).

### *Counselling the agent:*

**Offer the agent an opportunity to talk** about the incident with yourself or an appropriate counsellor.

Provide the agent with information to help him/her understand why homophobic behaviour is unacceptable.

### *Attaining closure:*

**Check out your feelings.** Are you still experiencing feelings that came up during the incident and were not resolved with the intervention? Talk with a friend, colleague, or counsellor who you know can provide the informed support you need.

**Review the situation** and assess whether and how well these models helped guide you through a successful intervention. Note changes or adaptations you made in resolving this particular situation. Note how you might have handled it differently.

**Affirm yourself for intervening.** Remember why it is important to you to intervene and recognise that you have acted according to these values. If you feel doubt about the way you handled the situation this time, make note of it and let it go. The most important thing is that you took action. Affirm yourself for that.

## Procedure: Different strategies

(40 Minutes)

- Players: Large group.
- Purpose: For participants to identify and explore, through group discussion, a range of educational, motivational and organisational strategies to address heterosexism, sexism and homophobia in schools or workplaces.
- Prepare: Graffiti Sheets headed: Educational; Motivational and Organisational.  
Pens.

- Process:
- Divide the participants into three groups. Provide them with the headed up butcher's paper and pens.
  - Have the groups brainstorm on the paper after asking them the focus questions below.
  - After ten minutes move the graffiti sheet to the next group. Do this until each of the groups have worked on each sheet.

Patter: **Focus Questions:**

**Educational/workplace practice strategies**

- *In what areas of the formal curriculum/workplace practices can heterosexism, sexism and homophobia be addressed?*
- *What strategies would be appropriate in each of these areas?*

**Motivational strategies**

- *In what areas of the informal curriculum/workplace practices can heterosexism, sexism and homophobia be addressed?*
- *What strategies would be appropriate on each of these areas?*

**Organisational strategies**

- *In what areas of the organisational structures, policies and procedures of the school or workplace can heterosexism, sexism and homophobia be addressed?*
- *What strategies would be appropriate in each of these areas?*

- Pointers:
- Ask participants to add new points to the sheets rather than repeat ones already there. Again, it may be that the experiences here fall outside the lived experiences of the participants. Encourage them to be flexible in their thinking, as if they were seconded to that workplace for the day the event occurred.

Adapted from 'Out With Homophobia' Written and Compiled by Darryl Murray and Judy Rose © Family Planning Queensland 100 Alfred Street, Fortitude Valley Qld, Australia 4006, 1999

## Procedure: Personal action plans

(30 Minutes)

Players: Small group/individual.

Purpose: For participants to select appropriate strategies and resources to develop a 'Personal action plan'.

Prepare: 'Personal action plan' table (on following pages).

Process:

- Bring the action plan table to participants' attention. Give participants 20 minutes to write up personal action plan. Explain that this may change, but to gather ideas from the strategies session and the resources to make a start.
- To help facilitate and start this process ask these questions:

Patter: **Questions To Discuss:**

- *Where would you rate your community or workplace on the Attitude Continuum?*
- *How do you think the 'Attitude continuum' can be used to identify an appropriate starting point for addressing heterosexism, sexism and homophobia in your community or workplace?*
- *What strategies would be most appropriate for this starting point?*
- *What strategies would engage your community or workplace in working towards a safe and supportive environment?*
- *What personal strategies do you need to sustain yourself during this process?*

Pointers: • Ask participants to describe what feelings this activity produced for them and if they could see a place in their community or workplace for such an activity.

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## Personal action plan

The following questions may assist you with your personal action plan.

**What am I going to do first? How? When?**

	<i>Your school or workplace</i>	<i>Your community</i>
<b>Educational/Workplace Practice Strategies</b>		
<b>Motivational</b>		
<b>Organisational</b>		

### **Reflection:**

How will I monitor my progress regarding my plan?

When will I do this?

With whom?

How will I know I have succeeded?

## Procedure: Blocks to challenging homophobia

(20 Minutes)

- Players: Large group.
- Purpose: For participants to self determine their personal and professional homophobic blocks.
- Prepare: Textas or pens.  
Small cards (two per participants).

- Process:
- Pass out the equipment so that each participant has two small cards and a writing implement. Place the cards from 'Scale of attitudes' on the ground again. Ask participants to place themselves on the scale again in their minds, as to where they are now (see 'Patter').
  - Ask people to pause and consider what is blocking this change in their personal homophobia. What is preventing them from reaching their target? Get them to write down the answer to the following question on one of their pieces of card:

### **'What is your (personal) block to challenging your own homophobia?'**

- Tell participants that this card is for their own purposes only, they don't have to share their personal block, and so can be as honest as they like.
- Now participants are asked to visualise again on the Scale as to where their workplaces would be situated. Again, the trainer asks them to consider where they would prefer their workplace to be, shifting the placing in their minds. What is the block that prevents their workplace from reaching this goal or target? Ask people to write on the other piece of card the answer to the following question:

### **'What is a (professional) block your workplace has to challenging homophobia?'**

- The facilitator then asks them to place the personal block in their back pocket. This is for later reference. The 'Professional blocks' are to be taken into the next exercise 'Strategies to un-block'.

- Patter:
- *'Can you remember from the 'Scales' exercise where you were? Now, can you visualise where you'd like to be on the Scale of Attitudes, ideally? What is your target or goal?'*

- Pointers:
- This exercise works best when the facilitator models first an example in each area; the personal and the professional block.

Adapted from 'Block Out/Challenging Homophobia Education Training Manual' by Kenton Penley Miller & Mahamati. The Second Story Youth Health Service and Youth Sector Training Council developed this training package in South Australia, 1994

## Procedure: Strategies to un-block

(25 Minutes)

- Players: Large/small groups.
- Purpose: For participants to share their work place blocks to challenging homophobic services. For participants to work together on developing potential solutions to these problems.
- Prepare: Participants' cards from 'Blocks to challenging homophobia' exercise.  
Pens and note paper.  
Whiteboard and whiteboard markers.

- Process:
- Explain, while everybody is still in the large group, that we are going to break into small groups for this exercise.
  - Participants are told that they are to take their 'Professional blocks to challenging homophobia' cards from the last exercise into a small group of three or four people. Everyone is to share, in turn, his or her workplace block to developing a fully non-homophobic service.
  - People are to listen carefully to the other, asking only questions for clarification at this stage. If two people present in a group with a similar issue (ie. 'There is no policy to support gay, lesbian and bisexual clients in our workplace') then that issue will be considered as one, to save on time.
  - Once participants have listened to each other's examples, they are to take turns in suggesting strategies to challenge or work around these blocks.
  - The person who has offered the 'block' has first opportunity to suggest a strategy. Others in the group can then offer their own thoughts. Each person or issue will have two to three minutes' discussion.
  - At the end of ten minutes, representatives from each group are asked to report back to the larger group what the main strategies were to counter homophobia in the workplace. These are written up on the board, both affirming the outcomes, and reminding people that this exercise is but the beginning for them in dealing with the issue.

Patter: *'None of us want to be part of the problem, and the best way for that to be possible, is to become part for the solution. As a part of that, we thought we'd look at some strategies for dealing with these blocks.'*

Pointers: If it hasn't arisen as a suggestion, the facilitator might offer that networking with other people from this training workshop might be a good tactic for support for further strategising.

Adapted from 'Block Out/Challenging Homophobia Education Training Manual' by Kenton Penley Miller & Mahamati. The Second Story Youth Health Service and Youth Sector Training Council developed this training package in South Australia, 1994

## Procedure: Homework

(10 Minutes)

Players: Large groups.

Purpose: To offer a selection of activities for participants to demonstrate either pride or alliance in being/or to gays, lesbians and bisexuals.

To offer participants the chance to self select their comfort level in following 'Homework' activities.

Prepare: Homework sheets (on following pages).  
Gay and lesbian magazines (optional).  
Some gay, lesbian and bisexual pride badges (optional).

Process:

- Pass out the 'Homework' exercise sheet.
- Explain that these are not compulsory (although you could joke about following people home and giving them a gold star or an elephant stamp if they do well).
- As we go around the room in a read-around, with participants reading out an exercise each, you would like people to consider themselves capable of allowing themselves to be challenged by the exercises.

Patter: *'Before we look at developing our own strategies, let's have a read around of our Homework exercises.'*

Pointers: This may well provide some welcome light relief at a point when people may be feeling challenged by the thought of challenging homophobia back in their workplace or life environments.

Adapted from 'Block Out/Challenging Homophobia Education Training Manual' by Kenton Penley Miller & Mahamati. The Second Story Youth Health Service and Youth Sector Training Council developed this training package in South Australia, 1994

## Homework exercises

1. Purchase a gay, lesbian, or bisexual periodical or book and read it in public. Write the details of the experience down in a journal describing what you were feeling.
2. Keep your heterosexuality in the closet for one week by not disclosing it to anyone.
3. Work on developing a policy that supports gay, bisexual and lesbian workers and clients within your agency, school, workplace, etc.
4. Take your personalised Block message from the 'Blocks to challenging homophobia' exercise and turn its negative message into a positive affirmation. Write this affirmative message on small cards and stick them up on your bathroom mirror, and above your desk at work.
5. Be aware of the generalisations you make.
6. Assume there are lesbian, gay and bisexual people where you work, go to school, etc. End the isolation of gay, lesbian and bisexual people from their fellow workers/students. Show an interest in their lives, families, and struggles. Welcome the participation of members of sexual minorities and their partners and friends in social activities.
7. Wear pro-lesbian, -gay, -transgendered or-bisexual t-shirts and badges.
8. Include notices of gay, lesbian and bisexual community activities and support services on company school and union bulletin boards.
9. Challenge heterosexist jokes and stories. Fight against all instances of racism, sexism, and homophobia in the workplace. Counteract and stop racist, homophobic, and sexist remarks and behaviour.
10. Hold hands with someone of the same sex in public.



## ***The Closing Bit***



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Closing round	(15 minutes)
Group affirmations	(20 minutes)
Closing round (post affirmations)	(15 minutes)

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## Procedure: Closing round

(15 Minutes)

Players: Large group.

Purpose: For participants to have a sense of closure to the course.

Prepare: Evaluation sheets, RSVP envelopes.

Process: Participants are then asked to do a closing round, (going from left to right) saying:

- one thing they got from, or found interesting about, this session, and
- one nice /affirming thing about the person to their right.

Facilitators explain when to leave the building by, etc.

Patter: *'This will be our closing round. Before you go, we want you to take a copy of the evaluation sheets and a Reply Paid envelope each. We really need you to respond to this - even when you might not ordinarily - so that we can evaluate and adapt the training; or not change it at all. We may even use your quotes to promote the course with others – all evaluations are anonymous of course.'*

Pointers: This round may go longer or shorter, depending on the emotional levels. You may have to model 'affirming' words. Make it clear that this is not an opportunity to attack others or start arguments again.

Developed by Mahamati for 'Don't Let the Turkeys Get you Down', workshop on Internalised Homophobia

## Procedure: Group affirmations

(20 Minutes)

Players: Large group.

Purpose: For participants to affirm each other and be affirmed.

Prepare: Sheets of coloured cardboard or envelopes with people's names on front and strips of coloured paper. Markers or textas.

Process:

- The facilitator hands out sheets of coloured card and instructs people to write their name in the centre of the sheet. Participants then place their card in the centre of the floor, and take someone else's. Ask people to keep it succinct.
- People keep writing until they have written a word or a comment on every one else's card. Once the cards are filled, everyone gets to have their own back. Allow a few moments for people to read them.

Alternatively:

- Envelopes are given out with people's names on the front, and all the participants are given small strips of paper, relevant to the number of people in the group (including the facilitators).
- Each person has to write a remark and place it in each envelope. Facilitators keep random counts. When the envelopes are filled, these go back to the relevant people.

Patter: *'We want you to think about what you've appreciated about the other people in the group. It can be what you feel they brought to the group, how they added to the experience - or simply what you like about them as a person.'*

*'Needless to say, it has to be affirming. Not even a whiff of constructive criticism! The goal is for each of us to finish up with a sheet of card that we want to put up where we can see it at home - or pull out occasionally when we need a nice dose of affirmations.'*

Pointers: Tell people that it's their choice to sign or not sign their entries on others' cards. It may pay to model short and positive messages.

Adapted from Victorian AIDS Council/Gay Men's Health Centre's 'Relationships' course by Kenton Miller

## Procedure: Closing round (post affirmations) (15 Minutes)

Players: Large group.

Purpose: For participants to have a sense of closure to the course.

Prepare: Affirmation cards or envelopes.  
Evaluation sheets, RSVP envelopes.

Process: Participants are then asked to do a closing round, saying:

- one thing they got from, or found interesting about, this session, and
- their favourite affirmation off their sheet.

Facilitators organise when to leave the building by, etc.

Patter: *'This will be our closing round. Before you go, we want you to take a copy of the evaluation sheets and a Reply Paid envelope each. We really need you to respond to this - even when you might not ordinarily - so that we can evaluate and adapt the training; or not change it at all. We may even use your quotes to promote the course with others - all evaluations are anonymous of course.'*

Pointers: This round may go longer or shorter, depending on the emotional levels.

Adapted from Victorian AIDS Council/Gay Men's Health Centre's 'Relationships' course by Kenton Miller

# ***Evaluation Forms & Appendix***



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Evaluation form (to take away)

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Evaluation form for trainers (for the facilitators to fill out)

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Appendix: Rules of thumb around exercises

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## ***'Not Round Here' evaluation***

Please fill this out and return in the 'Reply paid' envelope provided

1. Did the training meet with your expectations?

Never	Only in part	Sometimes	Often	Always
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2. How would you rate the handouts?

Terrible	Poor	Fair	Good	Excellent
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3. How did you find the group dynamics within the 'Not Round Here' training?

Terrible	Poor	Fair	Good	Excellent
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Further comments:

4. Overall, how did you assess the facilitation of the 'Not Round Here' training?

Terrible	Poor	Fair	Good	Excellent
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Further comments:

5. What knowledge have you gained as a result of participating in the 'Not Round Here' training?

6. Reflecting on the training content, what topics, issues or models were most useful to you? Give reasons.

7. Were there any discussions, topics, issues or models that were not useful to you? Give reasons.

8. Has your attitude to lesbian, gay or bisexual people changed in any way as a result of participating in the 'Not Round Here' training? Give reasons.

9. If you have any recommendations you would like to make with regard to the 'Not Round Here' training, please list them.

Thanks.

## Evaluation form for Trainers using 'Not Round Here'

Please fill this out and return 'Outlink' (at HREOC) or email your responses to [outlink@trump.net.au](mailto:outlink@trump.net.au)

1. How would you rate the effectiveness of the training you conducted?

Terrible

Poor

Fair

Good

Excellent

Further comments:

2. How did you go with the group dynamics within your 'Not Round Here' training?

Terrible

Poor

Fair

Good

Excellent

Further comments:

3. Overall, how did you feel about your facilitation of the 'Not Round Here' training?

Terrible

Poor

Fair

Good

Excellent

Further comments:

4. Reflecting on the 'Not Round Here' training manual, what exercises, information or models were most useful to you? Give reasons

5. Reflecting on the 'Not Round Here' training manual, what exercises, information or models were least useful to you? Give reasons.

6. Were there tips that you'd like to share with other trainers doing this work? (ie. things that you've learnt work best with participants.)

7. Were there any specific incidents with your participants (eg. major turning points, stories or blocks or challenges) that you would care to share with other trainers doing this work? Give examples (with names changed).

8. If you have any recommendations you would like to make with regard to the 'Not Round Here' training manual, please list them.

Thanks.

# Appendix

## Rules of thumb around exercises ...

A quick guide we developed to the pros and cons of types of exercises. It's by no means exhaustive, but handy when you're thinking about what might work with a group.

<p><b>Warm-ups, ice breakers or games</b></p>	<p>Work best when ...</p> <ul style="list-style-type: none"> <li>• You need an interactive fun and non-verbal way to get the energy going (ie. Start of sessions)</li> <li>• People need to 'loosen up' and drop their guards</li> <li>• The group has sat still for too long</li> <li>• You want to shift the dynamics in the room a little</li> <li>• They are used to illustrate points.</li> <li>• Used to bind, unite and discover, and to relax the group</li> </ul>	<p>Don't go well when ...</p> <ul style="list-style-type: none"> <li>• The games are too physical. This can be difficult, either because of physical limitations or a concern/lack of comfort with being touched</li> <li>• The games demand too much 'co-ordination'</li> <li>• People feel too much like it's a 'classroom' and our games remind them too much of bad experiences at school with enforced games</li> <li>• If participants can't see the point of an exercise it can prevent a game from being successful</li> </ul>
<p><b>Opening rounds</b></p>	<p>Work best when ...</p> <ul style="list-style-type: none"> <li>• People are given clear questions to answer or points to address</li> <li>• Answers are first modelled by a facilitator (especially for length)</li> </ul>	<p>Don't go well when ...</p> <ul style="list-style-type: none"> <li>• You start a round with someone who goes on and on, setting a slow pace</li> <li>• Facilitators fail to establish that these are not the occasion for group therapy</li> </ul>
<p><b>Paired work</b></p>	<p>Works best when ...</p> <ul style="list-style-type: none"> <li>• People don't know others well</li> <li>• There are intimate subjects to be dealt with</li> <li>• You'd like people to do role playing, but it might be too threatening in front of the whole group</li> </ul>	<p>Doesn't go well when ...</p> <ul style="list-style-type: none"> <li>• People feel trapped when they get 'mis-matched'</li> <li>• Equal timing for contributions is neglected and there is imbalance/domination in paired discussion</li> </ul>

<p><b>Small group work</b></p>	<p>Works best when ...</p> <ul style="list-style-type: none"> <li>• Participants have to brainstorm or think through an issue</li> <li>• There's a need for more voices to be heard than in the large group</li> <li>• There is a mix of people in each group who haven't worked together</li> <li>• Facilitators keep an eye on the groups, interrupting any domination by a particular member and 'kick-starting' any stalled conversations</li> <li>• There is an opportunity provided for the small groups to feed back to the large group</li> </ul>	<p>Doesn't go well when ...</p> <ul style="list-style-type: none"> <li>• The people in the group are too similar (ie. All inexperienced to the same degree) lively discussion may not happen</li> <li>• Conflicts occur in small groups that facilitators miss that can effect the 'mood' of the large group</li> <li>• It's the latter sessions and participants find small group work frustrating – as though they're missing out on what's being said elsewhere in the room</li> <li>• Equal timing for contributions is neglected and there is imbalance/ domination in paired discussion</li> </ul>
<p><b>Large group work</b></p>	<p>Works best when ...</p> <ul style="list-style-type: none"> <li>• You have clear objectives for the exercise</li> <li>• The group has a greater sense of itself (ie. In later sessions, when people are familiar with others in the room, so it feels less like disclosing to a group of strangers)</li> <li>• Constant contributors are thanked but quiet people are encouraged to contribute</li> <li>• Clarifying questions are asked and reflective listening is used to sum up points made and questions asked</li> <li>• Facilitators check with the group that discussion is going in a direction useful to most of them</li> </ul>	<p>Doesn't go well when ...</p> <ul style="list-style-type: none"> <li>• It's too early in a group's development and this sort of exercise doesn't flow well</li> <li>• Large group discussion doesn't flow well, leading to a drain on the facilitators, who may feel the responsibility for keeping the energy 'up' in the group</li> <li>• There are more than fifteen people in a group and conversation doesn't flow</li> <li>• Certain individuals dominate and hijack the discussions</li> </ul>

<b>Brainstorming</b>	<p>Works best when ...</p> <ul style="list-style-type: none"> <li>• Used to bring the group together and focus attention within the group.</li> <li>• They are used for identifying different issues around particular topics that might be relevant for participants</li> <li>• When there are interesting topics to respond to</li> <li>• As a device for indicating to the group they hold most of the answers already</li> <li>• When facilitators have an example or three up their sleeve to stimulate contributions</li> <li>• When every idea is accepted uncritically and written down</li> <li>• Once the 'list' is written up allow for an opportunity for the group to review it</li> <li>• When sheets with contributions are left for people to see</li> </ul>	<p>Doesn't go well when ...</p> <ul style="list-style-type: none"> <li>• Contributions aren't written up clearly in the words used by the participants. Don't invalidate participant's suggestions by automatically changing it to words you prefer to use</li> <li>• Facilitators criticise or comment on contributions when writing them up. Try to interrupt others in the group doing this as well</li> </ul>
<b>Lecture/tutorial/seminar</b>	<p>Works best when ...</p> <ul style="list-style-type: none"> <li>• There is 'new' factual information to convey (ie. Latest findings in safe sex)</li> <li>• They are brief descriptions around different topic areas</li> <li>• They are used to expand the frame of understanding of the group around these topics</li> <li>• They are used either as an introduction or as a way of synthesising or summarising the discussion</li> <li>• You have a short time frame to fit in information</li> <li>• You don't have 'talks' that go on for more than 20/30 minutes</li> <li>• You utilise visuals (eg. diagrams, whiteboard, OHPs)</li> </ul>	<p>Doesn't go well when ...</p> <ul style="list-style-type: none"> <li>• It reminds people too much of a class room/lecture theatre</li> <li>• It goes on too long and detracts from any flow of energy in the group</li> <li>• The presenter uses a mundane tone of voice</li> <li>• There's poor use of the OHP (ie. Facilitator turns back on group and talks to wall)</li> </ul>

<p><b>Task oriented activities</b></p>	<p>Work best when ...</p> <ul style="list-style-type: none"> <li>• They are topic specific activities</li> <li>• They help to focus the attention within the group even more</li> <li>• They are used to illustrate points, and also as a starting point for discussion</li> </ul>	<p>Don't go well when ...</p> <ul style="list-style-type: none"> <li>• The activity outweighs the objective</li> <li>• Participants (males in particular) become too 'solution' focussed and not 'process-oriented'</li> </ul>
<p><b>Role plays</b></p>	<p>Work best when...</p> <ul style="list-style-type: none"> <li>• People volunteer for roles</li> <li>• They enable people in the group insight into how others might deal with scenarios</li> <li>• People need an opportunity to put into practice some of the theory, but in a safe environment</li> <li>• Emotions, reactions, thoughts, behaviours attitudes and values all get explored</li> <li>• There is adequate debriefing/de-roling</li> </ul>	<p>Don't go well when...</p> <ul style="list-style-type: none"> <li>• People are forced into playing roles they don't want to</li> <li>• They are left to run themselves and not stage-managed and directed</li> <li>• They depend heavily on participants' creativity and your group isn't very imaginative</li> </ul>
<p><b>Closing rounds</b></p>	<p>Work best when ...</p> <ul style="list-style-type: none"> <li>• It's used a form of debriefing at the end of a session</li> <li>• Used as a tool for evaluation of the session</li> </ul>	<p>Don't go well when ...</p> <ul style="list-style-type: none"> <li>• You start a round with someone who has difficult issues, setting a tone that doesn't reflect the experience of others in the group</li> <li>• Facilitators fail to establish that these are not the occasion for group therapy</li> </ul>

