

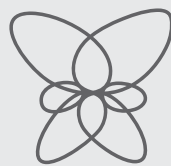


AT THE CROSSROAD  
OF INEQUALITIES /  
DISCRIMINATION

# **Intersectional discrimination in youth work**

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# 1. Stereotypes, power and discrimination

**The aim of this section is to introduce the basic concepts and terms regarding stereotypes and prejudice, and the types of discrimination based on them. After completing this section, you will:**

- be able to define basic concepts such as stereotypes, prejudice, unconscious bias and power dynamics;
- recognise how ignoring and being inactive about unfair or unequal treatment of individuals leads to discrimination;
- identify examples of different types of discrimination;
- start exploring where your unconscious biases lie.

## 1.1 Stereotypes

Every person is faced with a multitude of simple and complex tasks and challenges on a daily basis, giving them a huge number of options. If a person wanted to weigh all these options carefully, compare them with each other and make the best decision, they would be in a constant state of anxiety and worry about what to do. To ensure relative certainty, a person creates a framework within which they simplify complex phenomena and create a reality that makes decision-making easier.

Stereotypes simplify and systematise information and the world around us. As a result of this cognitive process, information is easier to identify, recall, predict their effects and react to them.

We face stereotypes of all kinds from birth – whether about gender, ethnicity, religion, 'race', age, disability or any other characteristics/circumstances.



### Let's look at some examples of stereotypes:

- **A dog is a loyal animal.**
- **The Swiss are meticulous and the French cook well.**
- **The Roma like to steal.**
- **Foxes are cunning.**
- **Men are strong and women are gentle.**
- **All Black people dance well.**

### Consider

- Which of these stereotypes have you heard of?
- Do you think all statements are stereotypes?
- Do you think these stereotypes can influence your thinking and behaviour towards these groups?

Stereotypes are therefore created when we categorise people into groups and then attribute certain characteristics and behaviours to everyone in the formed category. We form categories based on our own experiences and on the messages we receive from our surroundings. When we think about a person belonging to a category, we see only generalised, limited and often unconfirmed information about the expected behaviour of that person, ignoring their individual characteristics and specifics.



The interesting thing about stereotypes is that each group attributes stereotypical characteristics to other groups. This means that there are stereotypes for each of 'our' groups. But 'we', who are part of this group, do not see ourselves as stereotypical and uniform, but see members of our group as heterogeneous. Our stereotypical thinking is directed towards other groups that we perceive as homogeneous.

Not all stereotypes are perceived to be negative or critical. This is the case with black people who are good dancers or French people who cook well. But that does not mean that every single person in that group identifies with that assumption. Or that every single person sees our notion as positive.



**Imagine the following situation. You are a recruiter and you are interviewing the following people for the position of secretary.**

**Tim** is a young white man with white hair dyed white and a long, dark, thick beard. He is tattooed on both hands, wears many massive rings, perhaps one with the image of a skull. He speaks with an accent.

**Sonia** is a white middle-aged woman with light brown hair worn in a ponytail. She is wearing make-up, but not too much. She wears small discreet golden earring in both ears. Her nails are painted with light pink nail varnish and she wears a ring on her ring finger. She is wearing a grey suit with a pink shirt. She speaks fluently and with a clear voice.

**Cynthia** is a middle-aged Black woman. She wears a colourful headband, above which are her dreadlocks, pinned up in a high bun. She wears dangling colourful earrings. Her clothes are also colourful and she is wearing red lipstick. She speaks fluently and with a clear voice.

**Consider which of these three people would you choose for the vacant position? Would you make your choice based on stereotypical assumptions about 'what people are like' – people with tattoos, white-dyed hair, with dreadlocks, speaking with an accent, presenting themselves in a conspicuous or inconspicuous manner? Or perhaps on the basis of gender, because women are 'better suited' to secretarial work? Or skin colour?**

The case illustrates the problem of decision-making based on stereotypes: it can lead to wrong decisions and discriminatory practices.

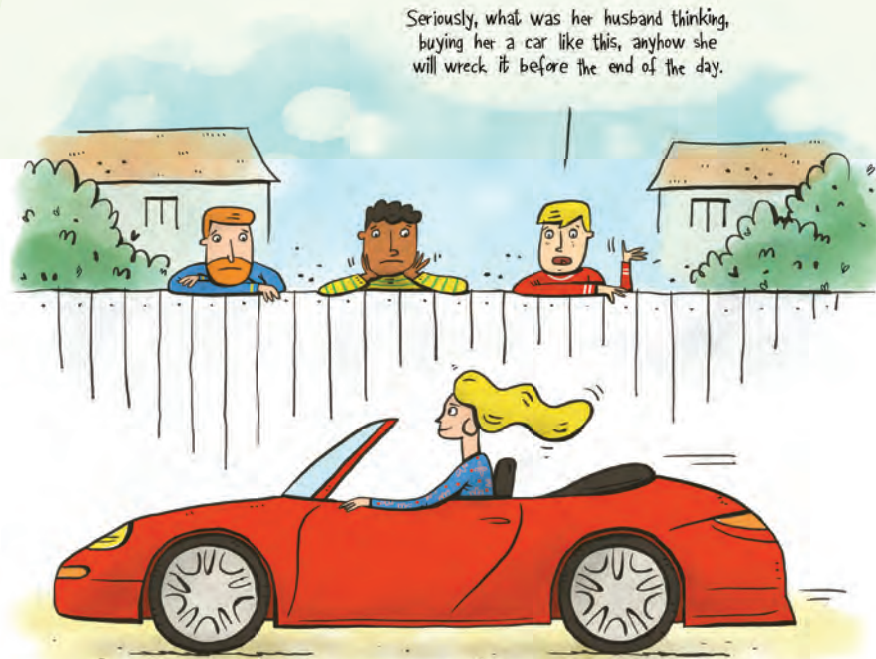
## 1.2 Prejudice

Like stereotypes, prejudices are unverified, unjustified and unreasoned opinions about other groups and the people who are part of these groups. Unlike stereotypes, prejudice is accompanied by negative feelings and attitudes towards people solely because they belong to a particular group. They are also accompanied by feelings of inferiority of these people, which in turn lead to disrespectful, intolerant, demeaning and contemptuous attitudes. Like stereotypes, prejudice is based on skin colour, ethnicity, gender, religion, nationality, culture, sexual orientation, age, disability, etc.



## Let's look at some examples of prejudices:

- **Blondes are stupid.**
- **All Muslims support extremist ideas.**
- **All politicians are corrupt and no one can be trusted.**
- **Black women are angry all the time.**
- **Gay are promiscuous and should be treated.**



### Consider

- Which of these stereotypes have you heard of?
- Do you think all statements are stereotypes?
- Do you agree that the ideal of Western society is a healthy, middle-aged, white, heterosexual, Christian, middle- or upper-class male? And that these idealised characteristics/circumstances are the cause of most prejudice in Western societies?

Some of the more common prejudices are racism (prejudice against certain people on the basis of skin colour), sexism (emphasising the superiority of one gender), ageism and gerontophobia (fear of old people and ageing), homophobia (fear of homosexuals), Islamophobia (fear of Muslims and Islam), xenophobia (fear of foreigners), ableism (discrimination against persons with mental or physical disabilities) and religious prejudice (fear of people of other religious affiliations).

Because prejudices are accompanied by strong emotions, they are more dangerous than stereotypes. They are often used as an excuse for acts of aggression, to justify systematic violence or discrimination, and to perpetuate the unequal balance of power in society.

## Stereotypes and prejudiced evaluations of others can escalate:

- making jokes about 'inferior' categories of people;
- avoiding interpersonal relationships or even contact;
- discrimination against people from other groups;
- physical violence;
- genocide.

### 1.3 Unconscious bias

You may have waved your hand dismissively when you read about stereotypes and realised that all of the above does not apply to you, that you do not have such simplistic and negative notions about others. But the fact is that we all suffer from a phenomenon called unconscious bias, which is not the result of our deliberate or conscious decisions. In other words, each one of us has unconscious beliefs about certain groups in society, linked to the aforementioned fact that we categorise the world in order to make everyday decisions easier. Unconscious bias starts to develop at a young age and influences our decision-making, even if we are not aware of it.



**Imagine the following situations and consider whether they are real or imaginary.**

**Tim** and his colleague Ana changed their email signatures. He communicated with customers in the same way as always, but signed as Ana. It turned out that all of a sudden all the clients started to doubt his ability, they were disdainful towards him, someone even asked him if he was single. Ana, who had previously been accused of being slow, had never been so productive in her work. Tim realised why Ana was slower at her job than he was: she was constantly faced with having to convince her clients that she was doing a good job, that her suggestions were valid, and that she was professional. As a result, she was less efficient. As he was now, just by virtue of signing with the 'wrong', female name. Regardless of the fact that the way he worked had not changed in any way. Nor did Ana's, except that everyone was now convinced she was a man.

**Economists at the University of California, Berkeley**, conducted an experiment. They sent tens of thousands of job applications to hundreds of employers, half of them signed with typical white names, like Emily or Greg, and half with typical Black names, like Jamal or Lakisha. Fictitious Black applicants were called for interview 10% less often, even though their job applications were comparable to those of fictitious white applicants.

**Six people** were killed and nearly 20 injured at a mosque in Canada. Initial reports on the incident indicated that police had detained two people, one Canadian-born white male and one Moroccan-born male. Some media outlets sent out a press release that the suspect was a Moroccan man. In reality, the shooter was a white French-Canadian, whereas the Moroccan-Canadian man called the police when he heard the gunshots. When the police arrived at the scene of the shooting, they detained him.

#### **Answer:**

*All three situations are real and reflect an unconscious bias of those involved, which led to different kinds of prejudice: sexism, racism and Islamophobia. They show the consequences of unconscious bias, which in all three cases are discriminatory. When unconscious bias is combined with power and privilege, the combination can lead to unjust consequences for the most vulnerable and marginalised segments of the population.*



**Since unconscious bias is unconscious, the first step towards eliminating it is to realise that it exists in each one of us. This is followed by the following steps:**

- *identifying our own biases that lead to negative stereotypes or even prejudices we hold against others;*
- *awareness and vigilance that we are more likely to ignore our own biases when under pressure or when we have to make decisions on the spur of the moment; in such cases, it is good to take a step back, reassess the situation, and then make a decision;*
- *think about how we would feel if other people or groups stereotyped us the way we stereotype them;*
- *slowing down stereotypical assumptions about others by considering all individuals in a particular group who do not fit the pattern, whether they are friends, acquaintances or celebrities;*
- *affirmation of the awareness that each individual is unique, with characteristics that distinguish them from others in the group;*
- *changing the messages from those that exclude on the basis of gender, skin colour, ethnicity, sexual orientation and others to those that are inclusive;*
- *repeating the exercise: eliminating unconscious bias is a process that takes time and requires constant reflection and personal development.*

## 1.4 Power

Power is the ability to influence the behaviour and actions of persons. Power can be seen as unfair or malicious, but this does not change the fact that people, as social beings, use power to achieve their goals. Power can be the result of authority, social class or material status, personal charisma, knowledge or expertise, or coercion (violence or law), amongst other things.

Equally distributed power in society is a prerequisite for equality and fairness. Power is relational and interpersonal, so we speak of a balance of power between persons or groups in a given relationship. All parties in a relationship have a measure of power, but the question is how much power they have: equal or unequal, constant or changing over time.

Unfortunately, we cannot talk of a trend towards a more equal distribution of power, as power is increasingly concentrated in the hands of a few people. This means that certain groups of people have limited rights, options or opportunities. These may be women, ethnic or religious minorities, disabled people, non-binary people, people of other 'races', etc. Stereotypes and stereotyped roles perpetuate the unequal balance of power in society, and can affect the right to vote, right to speech, access to education and healthcare, decent living conditions, freedom of movement, etc. Unequal balance of power can also be perpetuated by legislation.

## There are different types of power:

- **Power over:** is similar to the domination of someone over someone else. It is about limiting another person's options through everyday practices and uncritically reproduced traditions.
- **Power together with:** social or political power that presupposes a common understanding of a goal and the ability to participate in the struggle to achieve that common goal.
- **Inner power:** the ability to understand oneself, one's situation and the inner power to influence one's own life or to accept change; this includes self-awareness, self-esteem, a clear identity and determination.
- **Power to:** the empowered person has the power to change, the power to transform traditional practices based on 'power over', as well as the ability to access and control the means of production.



**Imagine the following situations and consider whether they involve an unequal balance of power.**

**A public institution** launches a call for proposals for NGOs. The call for proposals states that NGOs have one month to submit their application, and the institution then has two months to publish the results of the call. When an NGO is one day late in submitting its application, it is not accepted for consideration. When a public institution is one month late in publishing the results, it sends information to the NGOs that it is late due to the large number of applications and asks for their understanding.

**The waiting times** for a hip examination are very long. Person A is wealthy and can afford to pay for an examination by a private orthopaedic surgeon, or to have surgery in a private health centre. Person B does not have enough money and is awaiting an examination in the public healthcare system. In the meantime, their condition deteriorates so much that they cannot perform their work and lose their job.

**Mark and Jan** have problems with maths. Mark's parents hire a tutor, but Jan's parents can't afford one. Mark fixes his negative grade, while Jan has a make-up exam at the end of the year. His parents are not highly educated and are unable to help him study on their own, so Jan repeats a grade. With the help of his instructors, Mark finishes his schooling and attends a private university, where the tuition is expensive. Jan fails to pass maths and gets failing grades in physics and geography, so he drops out and takes a job as a construction worker.

**Answer:**

*All three examples reflect an uneven balance of power that negatively affects those with relatively less power.*

## 1.5 Discrimination

Discrimination is any unjustified unequal treatment, whether actual or by law, based on a person's personal characteristics/circumstances, without objective reason. These characteristics/circumstances, whether gender, sexual orientation, skin colour, ethnic origin, migrant status, etc., and the stereotypes and prejudices associated with them, result in less favourable treatment which undermines, restricts or excludes the enjoyment or exercise of human rights and fundamental freedoms, other rights, legal interests and benefits.

### There are several types of discrimination.

#### Direct discrimination

- Inequality in law, policy or treatment of a person or group based on their sex/gender.
- It is the easiest to identify and eliminate. For example, in some countries, women are not allowed to own land.
- For example, the right to inherit land is still not equal between women and men in 35 countries.

#### Indirect discrimination

- Equal treatment for all is guaranteed in laws and policies, but in reality, individuals have unequal opportunities and chances.
- This may be due to unconscious and deeply held prejudices or gender stereotypes.
- For example, the measures to curb Covid-19, related to the closure of schools and kindergartens, had a greater impact on women, as they primarily took on the care and education of children, in line with their gender roles.

#### Multiple discrimination

- Some people are discriminated against on the basis of several personal characteristics/circumstances. This phenomenon can manifest itself in two ways. In the first case, a person is discriminated against in several fields separately. In the second case, called intersectional discrimination, the discriminations are not cumulative, but multiplicative.
- For example, a migrant from Afghanistan is discriminated against in Slovenia on the basis of her gender, religion and migrant status. She may be discriminated against separately, for example if she asks for a female gynaecologist because of her religious beliefs, but her requests are ignored; in another case, no one wants her as a tenant when looking for an apartment because of her migrant status. If she is turned down

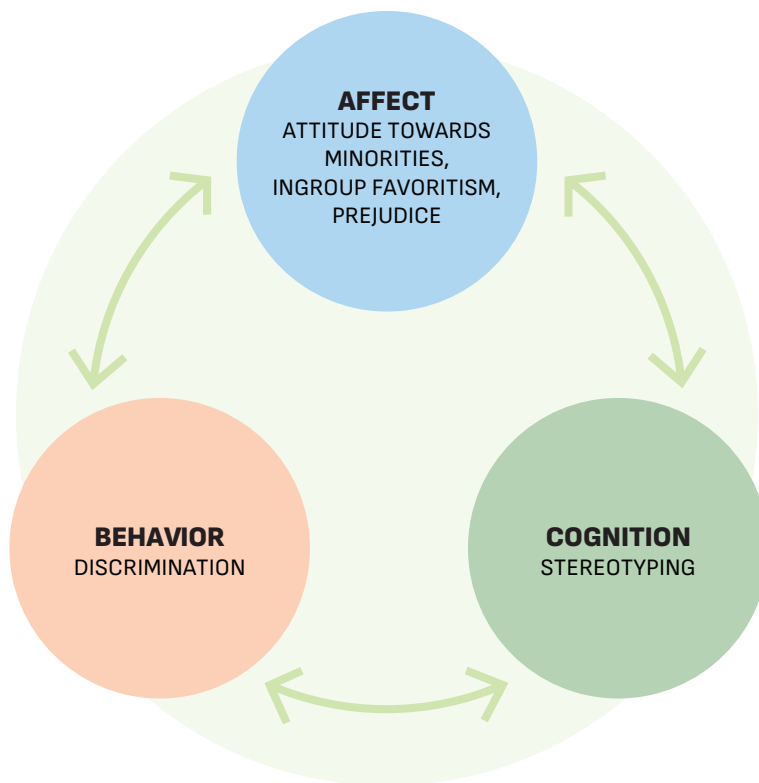
at a job interview because she is a woman and is likely to have children soon, and because she will have many children as a Muslim and be on maternity leave all the time, this is intersectional discrimination.

There is also **positive discrimination**. This includes measures that give vulnerable groups in society a more favourable position in order to help ensure equal opportunities. These are usually limited and temporary measures. Examples of such measures are gender quotas in elections, employment quotas for people with disabilities, admission quotas for students from minority or disadvantaged groups, preferences in the recruitment of young people and so on.

Discrimination can affect many aspects of life, including employment, education, housing, healthcare and legal protection. It can lead to severe psychological, physiological and wider negative social consequences.

Discrimination perpetuates the privileges of one group in relation to other (discriminated) groups or individuals. Discrimination is an element of maintaining the balance of power in society. Often there is a chain reaction, a kind of vicious circle of discrimination, as illustrated in the figure below. Discrimination in one area lead to a worsening situation of an individual or group in other areas.

### The vicious circle of discrimination





## Imagine the following situations and consider if there is suspected discrimination in the following cases.

1. At a job interview at a computer programming company, the head of the department asks the candidate if she plans to have children in the near future.
2. A restaurant owner refuses to serve a person because they are wearing a religious head covering.
3. Your colleagues always expect you to prepare food and drink for meetings, as you are the youngest person on the team.
4. The local sports club publishes the training schedule. The number of hours for women's training has been reduced, as women do not train as seriously as men.
5. The head of department asks you to take on additional tasks. They believe in your ability to learn new technologies faster as a younger employee.
6. A youth worker organises workshops on financial literacy specifically for young people from disadvantaged backgrounds.
7. Marko applies for the position of receptionist. The employer rejects him because he has a strong accent, which the employer thinks could make it difficult to communicate with customers.
8. Mateja and Luka equally fulfilled the criteria for employment at a chemical institute. The institute has a specific measure in place to remove objective barriers to gender imbalance. Mateja was recruited on the basis of quotas.
9. A youth worker at a workshop on job-searching techniques advises young people from minority ethnic groups not to mention their ethnicity on their CV.

### Answers:

1. *The question is discriminatory as it relates to personal life and family plans. These should not influence employment decisions. It is gender discrimination because it is often aimed at women.*
2. *Refusal of service on the basis of wearing a religious head covering is an example of discrimination, as it is based on an individual's religious affiliation.*
3. *While it may be unpleasant and seem unfair that you are the one who has to make coffee, it is not necessarily discrimination unless it is expected simply because of your gender, 'race' or other personal characteristics. If it is because of your age or your status as the youngest person, it is not discrimination by definition, but may be an example of unequal treatment.*
4. *This is a clear example of gender discrimination, as it is based on gender stereotypes and inequalities in sport.*
5. *Although this may be perceived as an extra burden, it is not discrimination. You are expected to take on tasks according to your skills and abilities. This case could be discriminatory if you were selected solely on the basis of your age, without taking into account your actual skills or abilities.*
6. *This is not discrimination, as the youth worker is targeting a specific need of a particular group of young people who may not have the same opportunities to learn about finance as their peers from families with a better economic situation.*
7. *Although the ability to communicate is important, this may be a case of discrimination on the basis of nationality, especially if Marko's accent does not actually affect his intelligibility or his communicative skills.*
8. *This is an example of positive discrimination, as they have given preference to the person of under-represented gender.*
9. *Although the youth worker wants to protect young people from potential discrimination, advising young people to hide their identities is in itself discriminatory. By acting in this way, the youth worker is reinforcing systemic inequalities instead of fighting them.*



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## 2. Gender equality and gender discrimination

**The aim of this section is to introduce the basic vocabulary and concepts regarding gender equality. The vocabulary, concepts and links between them are based on internationally accepted documents.**

**After completing this section, you will:**

- be able to define basic gender equality terms;
- identify the link between biological sex and society;
- identify the ways in which social systems perpetuate gender inequalities.

## 2.1 Gender equality

### Equality

The first step is the legal equality of women, men and non-binary persons, i.e. equality written in laws.

But gender equality is more than just equality before the law, because it means equal opportunities and options for women, men and non-binary people, in addition to legal equality. So legal, social, political, economic and social equality.

Gender equality does NOT mean that all genders are the same. Gender equality embraces differences and diversity, and stands for true partnership, equality, equal worth, equal opportunities, equal rights and equal dignity.

### Sex and gender

When we are born, we are assigned a biological sex based on our outward physical characteristics. We are categorised as either female or male. The gender system that divides people into women and men is called gender binary.

Gender is a social category that is not based on the binary gender system, but rather on the individual's right to self-identification, i.e. to (re)shape and (un)define one's own gender identity.

### Sexual orientation and gender identity

Sexual orientation tells us who we feel physically and/or romantically attracted to, have intimate and sexual relationships with, either of a different, same or more than one gender.

Gender identity is a reflection of our internal experience of our own gender. It may or may not match our biological sex.

**LGBTQIA+** is a term that encompasses a very diverse group of people with different gender identities and sexual orientations:

- **L – lesbians** are individuals who identify as women and are romantically and/or sexually attracted to other women.
- **G – gays** are individuals who identify as male and are romantically and/or sexually attracted to other men.
- **B – bisexuals** are individuals who are romantically and/or sexually attracted to more than one gender.
- **T – transgender individuals** are those who have a gender identity different from the sex assigned at birth. This is an umbrella term that encompasses different gender identities that are not cisnormative (sex assigned at birth matches the gender identity). A transgender person may identify as male or female but may also identify outside this binary. They may choose to live their lives with or without modifying their body, dress or legal status, and with or without medical treatment and surgery.
- **Q – queer individuals** are those who do not identify exclusively as either women or men.
- **I – intersex individuals** (formerly called hermaphrodites) are those who have biological/physical characteristics that cannot be categorised as exclusively female

or male. This is an atypical gender development, with an average of one in 2,000 children born with an intersex condition.

- **A – asexual individuals** are those who experience low levels or a complete absence of sexual desire.
- **+ – all of the gender identities** and sexual orientations that letters and words cannot yet fully describe.

### Gender norms and gender stereotypes

In our societies, there is often no distinction between biological sex and gender. Biological sex is thus often seen as the reason for the 'femininity' and 'masculinity' of persons, and is thus linked to the characteristics, expectations and roles that society ascribes to women and men at a given time. This is also linked to the opportunities that different genders have in society at a given time.

Gender is not the same everywhere in the world. Expectations and roles in Slovenia and Italy and Romania and India and other countries differ. Gender is also not static. The perception about roles and expectations is different from what it was 100 years ago.

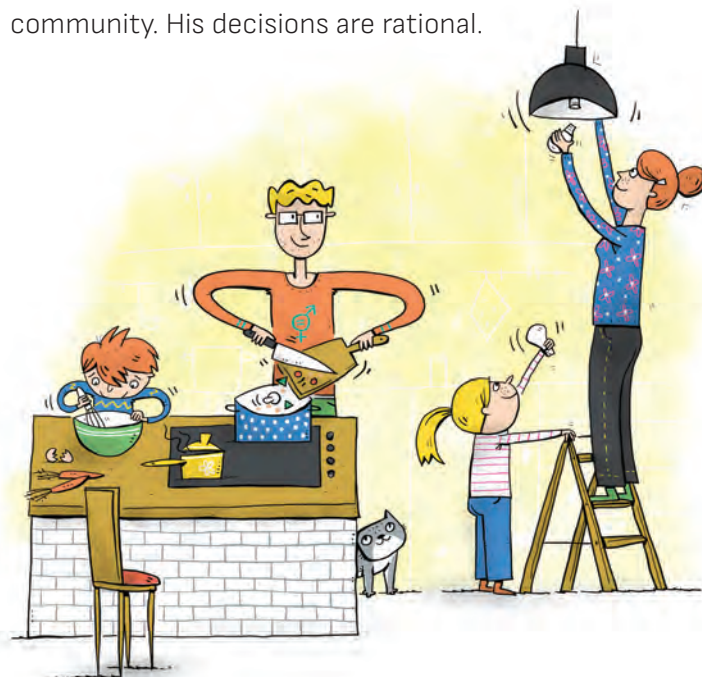
If understanding of gender is based on society, what is the thing that influences how we look at it? Gender norms that influence gender roles and gender stereotypes, among other things, contribute to our understanding of women, men and non-binary persons. These understandings can be harmful for all genders:

- Gender norms are the unwritten rules in society and the ideas and expectations that dictate how people should behave in society according to their biological sex.
- Gender stereotypes are generalised ideas, assumptions about the characteristics, abilities and interests of people based on their biological sex. Gender stereotypes create an unrealistic idea of what all people should be like based on their biological sex.



### Let's look at some examples of societal norms around 'femininity' and 'masculinity'.

The man is the breadwinner, bringing in the money. He is active in the community and outside the home. He makes major decisions both at home and in the community. His decisions are rational.





Women take care of the family and its members. They make sure the household runs smoothly on a daily basis. This means they are in charge of tasks such as cooking, washing, ironing, helping children with school-work and so on. They also take care of the emotional support of the family.

### Consider

- Have you heard of these social norms?
- Do you think norms influence how women, men and non-binary persons live?

Gender norms also vary between societies and change over time. Messaging about how women and men should behave, look or act according to their biological sex are harmful to all genders. They confine persons in specific patterns, where men are supposed to be dominant and women are supposed to be protected. Discriminatory patterns of behaviour towards women and towards LGBTIQ+ individuals stem from these very patterns.

Let's look at some examples of gender stereotypes:

- **Lesbians are butch.**
- **Women are obedient, kind, helpful, gentle and sensitive.**
- **Men are courageous, assertive, dominant and strong.**
- **Gays dress well.**

### Consider

- Have you heard of these gender stereotypes?
- Do you think norms influence how women, men and non-binary persons live?

Transgender people are often perceived and seen as “confused,” and their situation is viewed as one of “suffering,” but this is not always the case: not all transgender people experience gender dysphoria (psychological pain that can arise from the incongruity between the sex assigned at birth and gender identity), and even among those who do, there are many variations (it can be a condition that changes over time, it can concern the entire body or only certain parts). These are, therefore, stereotypes. In Italy, for instance, transgender people still face high levels of discrimination: from homo-bi-transphobic bullying to workplace exclusion, to reduced access to healthcare. According to the Istituto Superiore di Sanità, about 40% of transgender people report discrimination in accessing healthcare services.

### Sexual socialisation

None of us grows up in a vacuum, we are all located in a space where there are written and unwritten rules of behaviour. As far as gender is concerned, we are brought up in accordance with the gender norms and stereotypes that prevail in our society, which dictate what is and what is not appropriate for a person, linked to their biological sex.

### Gender roles

Gender roles are linked to gender stereotypes and norms and are based on expectations of what is ‘feminine’ and what is ‘masculine’.

**Gender roles have both visible and invisible influences on our lives**, affecting how we see the world. Due to the perception of gender roles, traditionally women do not choose careers in (data for Slovenia):

- construction (11.5% of women),
- water supply, sewage and waste management, environmental sanitation (17.3% of women),
- electricity, gas and steam supply (25.7% of women).

**The professions below are seen as caring, which is in line with the traditional role of women in society:**

- healthcare and social welfare (21.7% of men),
- education (22.1% of men),
- hospitality industry (42% of men).

Research shows that heterosexual men working in 'traditionally female' occupations are perceived as less successful and less deserving of respect, while gay men are valued similarly in both 'traditionally male' and 'traditionally female' occupations.

### Unequal balance of power

Women, men and non-binary people do not have equal power in society. This creates and perpetuates gender inequalities.

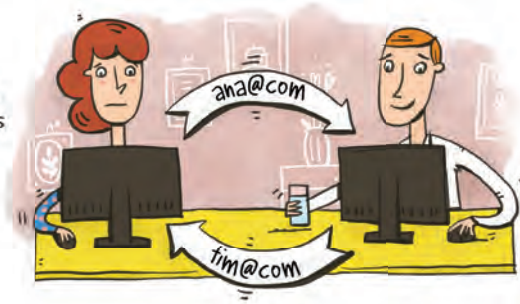
#### How does an unequal balance of power manifest itself in society (data for Slovenia)?

- Women are still excluded from decision-making. This is the case in the National Assembly (2022: 40% women, 2018: 25% women) and in the largest listed companies (0% female chairpersons, 23.8% female board members). It was only in the 2018 national elections that Slovenia's National Assembly got its first openly LGBTIQ+ person.
- Women earn less than men (7.9% less than men in 2019 and 3.1% less than men in 2020). A 2014 global survey found that gay men earn on average 11% less than heterosexual men and lesbians 11% more than heterosexual women. The latter was attributed to the additional discrimination faced by women with children (lower proportion among lesbians).
- Women do less paid and more unpaid work than men per day (paid work: 234 minutes for women, 300 minutes for men / unpaid work: 286 minutes for women, 166 minutes for men).
- Women are more exposed to violence than men (22% of women and 16% of men have been subjected to physical or sexual violence since the age of 15). Members of the LGBTIQ+ community are often victims of violence, both by the state and by individuals.

## 2.2 Forms of discrimination based on gender and sexual orientation

**Sexism** is discrimination based on gender. It is perpetuated by power structures in society, according to which men are dominant and women are disadvantaged. Sexism upholds traditional gender roles and justifies patriarchal social structures. Some define such sexism as traditional. Modern sexism denies the existence of discrimination against women and hate against women's demands, and opposes policies that have been created with women's support. It denies traditional sexism and claims that gender discrimination is a thing of the past.

Tim and his colleague Ana changed the signature in the e-mail. He communicated with customers in the same way as always, only signing as Ana.



All of a sudden he had three times more work! He had to convince the clients that he was doing his job well, that he was a professional. Just because he signed with a woman's name, even though he didn't do anything different. Ana, on the other hand, had more free time because of the man's signature.



**Homophobia** reflects prejudice and discrimination against people who are romantically and/or sexually attracted to people of the same sex. **Transphobia** reflects prejudice and discrimination against people whose gender identity is different from their biological sex. Both phobias manifest themselves on several levels:

- avoiding contact with such people;
- ignoring their identity;
- belittling;
- various forms of abuse and physical violence.

Homophobic or transphobic discrimination includes all violations of the principles of equal treatment, equal options and opportunities, negative discrimination, exclusion and disadvantage based on sexual orientation and gender identity.

A person's sexual identity is shaped by several factors, biological sex being only one of them.

## 2.3 Reflection on discrimination based on gender and sexual orientation

Imagine the following situations and consider if there is suspected discrimination in the following cases.

1. At a job interview at a computer programming company, the head of the department asks the candidate if she plans to have children in the near future.
2. The female partner is not allowed to be present during childbirth.
3. Homosexual men are not allowed to participate in blood donation drives.

**Answers:**

1. *The question is discriminatory as it relates to personal life and family plans. These should not influence employment decisions. It is gender discrimination because it is often aimed at women.*
2. *This is a case of discrimination, as the partner was deprived of her right solely because of her sexual orientation.*
3. *This is a case of discrimination. HIV and other blood-borne viruses are also transmitted during heterosexual intercourse, but only men who are homosexual or bisexual are prevented from donating blood, as this group is considered to be at significantly higher risk of HIV than the general population. The safety of blood donation is ensured, among other things, by testing all blood donated.*



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# 3. Racism and ethnic discrimination

**The aim of this section is to introduce the basic vocabulary and concepts in the fields of 'race' and racism, and ethnicity and ethnic discrimination.**

**After completing this section, you will:**

- be able to define basic terms for the categorisation of people into groups that leads to ethnic discrimination and racism;
- understand the importance of power in establishing and perpetuating racism;
- understand personal limitations and advantages for addressing issues of ethnic discrimination and racism.

## 3.1 'Race'

You have already learned about the concept of categorising people into groups. The social construct of 'race' is no different in this regard. This outdated classification of people into groups, mostly based on physical characteristics such as skin colour, was created in order to establish a hierarchical system to increase inequality, discord, violence and marginalisation of nations and regions.

The categorisation based on 'race' is not fixed, but can change over time, depending on the location and the existing context.

## 3.2 Racism

The result of the establishment of a social hierarchy where individuals are treated unequally on the basis of their 'race'. This established social hierarchy allows the dominant group to exercise systematic discrimination through power against a particular group, attributing negative attributes to it, while at the same time attributing positive attributes to the dominant group, thus boosting its own self-image. These positive qualities are seen as the ideal of beauty, intelligence and rationality.

The important thing to understand about racism is that it is not just racial discrimination, but discrimination from a position of power.



### Forms of racism:

- **Interpersonal racism:** this occurs when a person of a 'superior' group has a prejudice against a person of an 'inferior' group and discriminates against them on that basis. It exists on both conscious and unconscious levels. Microaggressions based on interpersonal racism manifest themselves as rejection, exclusion, problematisation and belittling. Microaggressions are often normalised and thus rendered unquestionable.
- **Institutional racism:** policies, formal and informal practices and the culture of institutions that exclude minorities from equal options and opportunities. It is racism that is ingrained in the way our societies operate. Because of institutional racism, the effects of certain policies and practices, for example in healthcare, education or employment, are not equally distributed between those in power and those from minority groups.
- **Internalised racism:** repeated stereotyping and discrimination can lead to the internalisation of this stigma. It is therefore an internalised self-hatred based on social norms and stereotypes created by the dominant population with the power to justify discrimination, which in turn justifies self-doubt and self-loathing.
- **Structural racism:** all of the above types of racism are intertwined and complement each other to form systemic racism. This makes racism the most effective, because the whole structure is based on defending the interests of the dominant group and thus also preserving its power. The routine practices in which racism is embedded create and reproduce it.



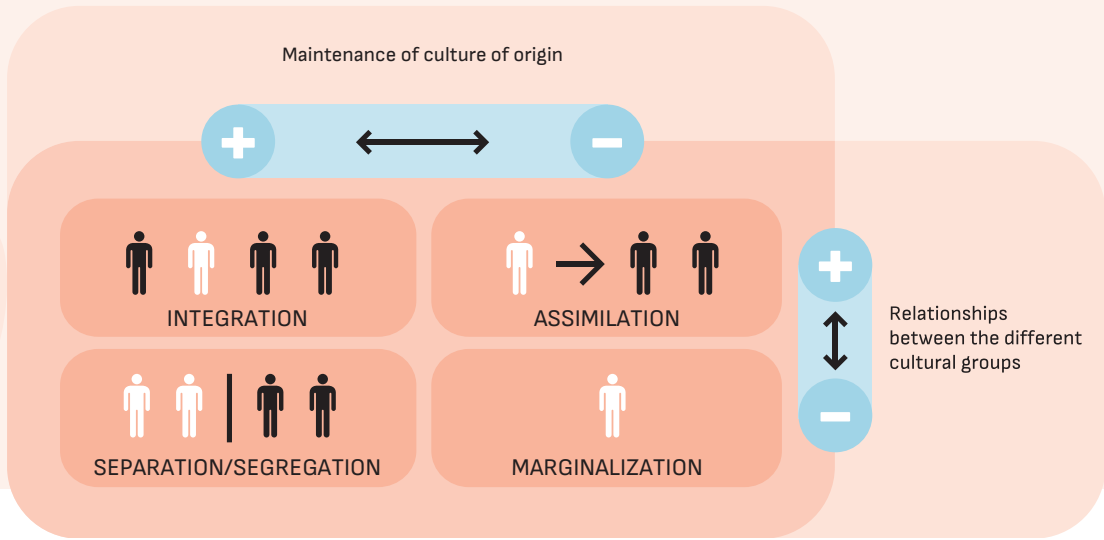
### 3.3 Ethnic community

An ethnic community identifies itself, or is identified by others, as a group of people linked by a common culture and other factors such as language, shared history, cohesion and religion.

An ethnic community is not the same as a nation, although they may overlap in some respects. A nation inhabits its homeland, has its own public culture and a certain degree of autonomy, and thus a desire for self-determination. A nation does not necessarily have its own sovereign state. However, an ethnic group does not usually have a political label, nor does it have its own territory and its own public culture.

Ethnic minorities or migrants from ethnic groups that are not the predominant populations are confronted in their environment with their ethnic identity and the identity of the society in which they find themselves. Ethnic communities may wish to have less or more contact with the predominant population, and may also wish to maintain or abandon their own cultural characteristics to a greater or lesser extent. Depending on the different combinations of preserving one's culture and adapting to the host society, it is possible to distinguish between:

- **assimilation**, which occurs when people do not preserve their own cultural heritage and are in regular contact with the culture of the predominant population;
- **separation**, which occurs when contact with the dominant culture is avoided/not frequent and the original culture is preserved;
- **integration**, which involves regular contact with the culture of the predominant population, but at the same time the persons retain to some extent their culture of origin;
- **marginalisation**, which occurs where there is little opportunity or interest in engaging with the culture of the predominant population.



These processes are always two-sided. Both the dominant culture and the ethnic minority participate in the intercultural space and adopt the posture that suits them best. Both groups should adapt and change. However, power is unfortunately not evenly balanced between the groups, which brings its own dynamics to each society. In the worst cases, ethnic minorities and people belonging to them do not have free choice about engaging in intercultural relations.

### 3.4 Ethnic discrimination

Ethnic discrimination is different and usually worse treatment of a person from a particular ethnic group, based on ethnic origin. Discrimination occurs in all areas, including schooling, finding housing, finding a job and then at work, accessing services, including healthcare. As a result of discrimination, persons belonging to ethnic minorities suffer from multiple consequences, including poverty, poorer health, lower education and substandard living conditions. All this is accompanied by a low level of participation in decision-making processes at local and national levels.



#### Discrimination against Roma in the EU

- With a population of 6 million, the Roma are the largest ethnic group in Europe. Research shows that as a consequence of centuries old discrimination and marginalisation only 44% of Roma children are enrolled in pre-school education and 68% of Roma drop out of school. As much as 63% of Roma are not in education, employment or training. Only 43% have paid employment. This
- As much as 80% of Roma live below the poverty line in very poor social and economic conditions. Research shows that in many European countries they are systematically discriminated against in access to clean drinking water and sanitation.
- In Romania, 68% of Roma did not have plumbing in their homes in 2016. In Italy, where Roma live in 'nomadic camps', research has shown more cases of asthma, diarrhoea and bronchitis in children because of poor water hygiene. Five years ago



in Slovenia, just under half of Roma settlements were not connected to public sewerage or had no septic tanks, and only around 60% of buildings in Roma settlements were legally connected to the electricity grid.

- Research from 2023 showed that 78% of Roma in Slovakia and 73% in the Czech Republic faced discrimination when looking for a job. As much as 85% of Italians and 66% of French people do not have a positive opinion of Roma. One in five Roma in the EU have been victims of racially motivated crimes.



### 3.5 Reflection on racism and ethnic discrimination

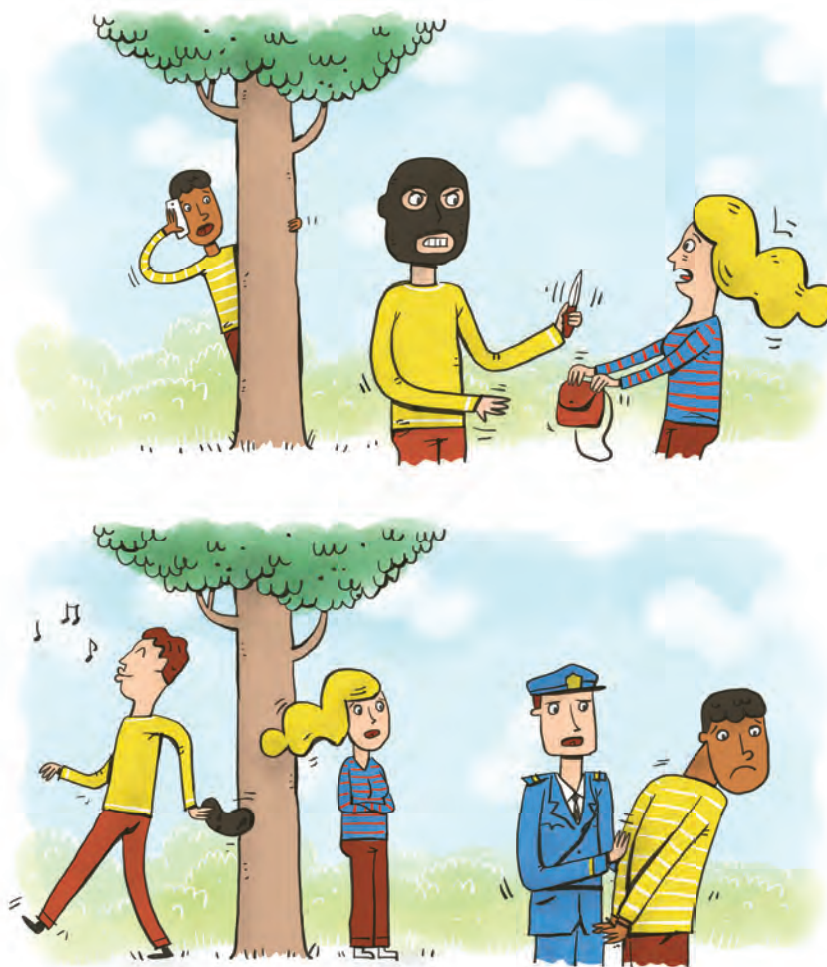
Imagine the following events and consider whether they are examples of racism.

1. A white Slovenian man is talking to a second-generation person with Chinese roots: "Oh, how well you speak Slovenian! Where are you from?"
2. A Black man is stopped by the police at least 10 times a year and asked for his identification.
3. Migrants and people from ethnic minorities faced a higher mortality rate than the white population in many EU countries during the Covid-19 pandemic.
4. A Black person uses cosmetic products to bleach the skin and permanently straighten their hair.
5. A Black person enters a shop and is followed by a security guard until they leave the shop.

**Answers:**

1. This is a case of microaggression, where a white person gives a clear message to another person that they are not of Slovenian origin, that they are a foreigner, and that they do not belong in this space.
2. This is an example of systemic racism, specifically racial profiling based on skin colour. The unconscious bias, stereotypes and prejudices of individual police officers are reinforced by the structural belief that violence takes place in a vacuum and is not dependant on socio-economic and societal factors.

3. *This is a case of institutional discrimination. Social factors of human health affect the health status of individuals and communities. Migrants and ethnic minorities are more likely than the white population to be employed in caring professions (healthcare, care homes), in lower paid jobs, in precarious employment or self-employed. They are also more likely to live in larger communities or with several people in smaller spaces. They are more likely to have lower functional health literacy due to lower language proficiency, which represented an additional barrier during the health crisis. In case of illegal status, they avoided healthcare institutions for fear of deportation. There is very little research in Europe on the impact of racism on the health of migrants and ethnic minorities (not in times of crisis). However, those that do exist show that, even in non-crisis times, racism present in healthcare systems significantly reduces migrants' and ethnic minorities' trust in the healthcare system. Unfortunately, due to the lack of research, it is not possible to determine whether racism is predominantly interpersonal or whether there is also institutional racism.*
4. *This is an example of internalised racism, where a person tries to create a whiter appearance, which, based on the dominant group's definitions, is considered the ideal of beauty.*
5. *It is a case of racial microaggression, where a Black person is labelled in advance as dangerous, as someone who will steal, as a criminal. The message is also that this person is poor and does not belong in the space into which they have strayed.*



Racism is reproduced by stereotypes, prejudice and unconscious bias, just like other forms of discrimination. Particularly in some Central and Eastern European countries, such as Romania and Slovenia, there is a predominant belief that racism does not exist, either because they had no colonialist past or because of the low number of non-white people in the countries. In Italy, the situation is somewhat different: a 2023 survey showed that 22% of respondents believed that migrants from Africa were often victims of racism, while 48% thought they were very often victims.



## In any case, reflection is needed on one's own experiences and perceptions of 'race' and racism:

- When did you first notice that people of different skin colours and other physical characteristics live in this world?
- If this happened in your childhood, how did you interpret these differences between people, did anyone help you?
- If it happened when you were older, how did it make you feel?
- What experiences did you have as a child with people who were different from you? And as an adult?
- When you were a child, did anyone talk to you about diversity and racism? How do you talk about these issues with others as an adult?
- How many role models of different 'races' appear in your everyday life (in politics, in films, in books, in art, in architecture, in science, etc.)?
- What do you think you can talk about if young people ask you about racism? Do you think you have enough knowledge? Do you think you would be uncomfortable with a question, or would you prefer to avoid it and pretend that nothing happened?



## Addressing structural and systemic inequalities, such as racism, takes courage because:

- difficult topics are easier to avoid than to discuss;
- are discussed openly and respectfully by only a few people;
- because you have to face your own unconscious bias;
- because others can notice your unconscious bias;
- because conversations can trigger many emotions (passivity, sadness, anger, shame, unpredictable reactions) in young people, and you are not sure if you will be able to address them appropriately.

Perhaps you can work with the young people to establish ground rules that everyone should follow before the conversation starts, to ensure respect and a sense of safety.

## Imagine the following situations and consider whether they are examples of ethnic discrimination.

1. The teacher warned a boy from the ethnic majority not to associate with a classmate from an ethnic minority.
2. The school psychologist recommended to a girl that she should enrol in a vocational high school instead of a gymnasium, because her last name was of Romani origin.
3. During the Covid-19 pandemic, many Roma were accused of spreading the virus in Eastern European countries.

### Answers:

1. *This is a case of 'soft discrimination' based on the teacher's prejudices. Soft discrimination is difficult to prove, but it has long-term effects on the individual.*
2. *This is a case of discrimination on the basis of ethnicity, which put the girl in a position of inferiority, which led her to enrol in a school that was against her wishes.*
3. *It is discrimination on the basis of ethnicity, which has no basis in fact.*



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## 4. Intersectional discrimination

**The aim and objectives of this section are to introduce the basic concepts and terms in the field of intersectionality. After completing this section, you will:**

- be able to define basic concepts such as intersectionality and intersectional justice;
- recognise the importance of the intersection of different individual identities and the intersectional discrimination involved;
- know why it is necessary to address intersectionality to ensure intersectional justice;
- recognise intersectional discrimination and intersectional justice.

## 4.1 Definition of intersectionality and its origin

People belong to different social and socially constructed categories at the same time, such as 'race', gender, socio-economic status, sexual orientation, disability and others, which together affect our experiences of discrimination and privilege. We therefore have different personal characteristics/circumstances or identities.



The concept of intersectionality explores how different forms of social and identity discrimination intersect, and how these intersections affect individuals and groups in unique and complex ways.

Intersectionality as a concept was most clearly coined by Kimberlé Crenshaw, an American lawyer and professor. In 1989, she analysed how women of African descent in the US are uniquely affected by overlapping racial and gender discriminations that cannot be understood if we consider only racism or sexism.

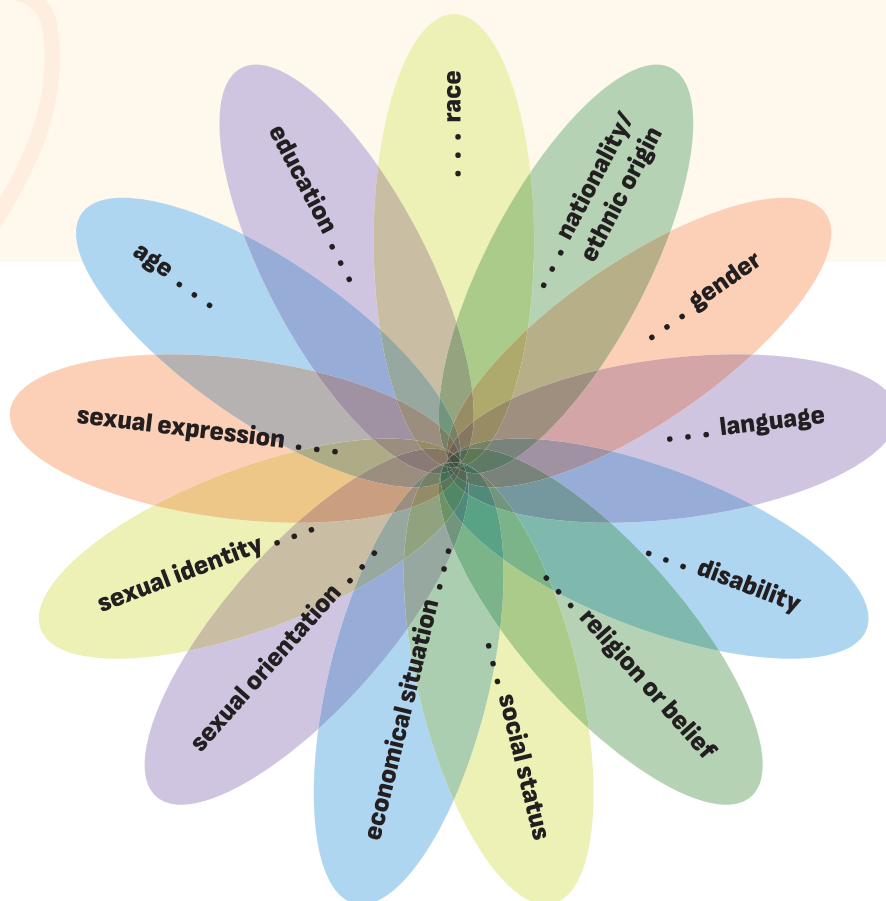
The theory of intersectionality has since gained wide recognition. It seeks to understand and address social injustice more comprehensively. It emphasises that traditional approaches to combating discrimination often neglect how different forms of oppression intersect to create unique forms of discrimination.

## 4.2 What is intersectional discrimination?

Intersectional discrimination refers to situations where an individual or group faces multiple forms of discrimination at the same time. It refers to simultaneous effect or intersection of different discriminations. These personal circumstances, identities and social categories do not add up, but rather intersect, thus creating a 'new reality'. This is not a simple sum of individual personal characteristics/circumstances or individual discriminations, but a specific situation created by the simultaneous interaction of personal characteristics/circumstances and their associated discriminations.

Intersectional discrimination recognises that traditional approaches to combating discrimination that address only one type of discrimination (e.g. only racism or only sexism) are often inadequate to address the complexities experienced by people with multiple, overlapping identities.

This means that, for example, ethnicity or 'race' or gender should not be addressed in isolation if we want to understand the inequality experienced by either a black woman or a girl who is the child of migrant parents.



### Types of intersectionality and examples of intersectional discrimination:

- **Structural intersectionality** explores how one level of discrimination can reinforce another level of discrimination. We are therefore interested in how and in what ways racism 'reinforces' sexism, how class structures 'reinforce' homophobia, how homophobia 'reinforces' racism, and so on. Structural intersectionality refers to the need to take into account the broader social context that influences one's identity/identities and related experiences.
- **Political intersectionality** refers to the different policies shaped by groups to which an individual may simultaneously belong. The policies of these groups may even be contradictory or exclusionary. Political intersectionality is therefore a question of marginalisation: how feminism marginalises the question of ethnicity, how religious doctrine excludes the question of sexual orientation, etc.
- **Representational intersectionality** refers to the way different identities and experiences are represented in media, culture, art and other forms of public discourse. For example, when a discourse on racism fails to recognise a discourse on sexism, the positions of power against which both discourses are directed are reinforced.



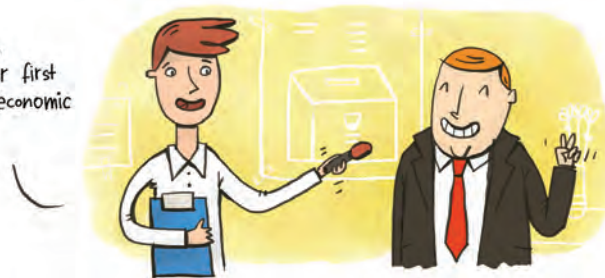
**Imagine the following situations and consider which of the above examples of intersectionality they are.**

1. A woman in her early twenties is rejected at a job interview because she is (too) young and Roma. The employer rejected her because she is a woman and has children, and is expected to have more children because, according to the employer, this is typical of the Roma community. She was also rejected because of her young age, saying that she was not experienced enough. In this case, there is a mix of racial discrimination, stereotypes, sexism, age discrimination and gender discrimination.
2. A young religious man of African descent, who is also gay, lives in a small town. He wants his same-sex marriage to be recognised and is campaigning for a change in legislation. At the same time, he is part of a religious community fighting against changes to the definition of civil partnership. Because he lives in a rural area, he has fewer opportunities for employment and access to services. As a Black man, he also faces racial discrimination.
3. A young man who is both Muslim and a member of the LGBTQ+ community may face challenges in finding a representation for his dual identity in the media and popular culture, which often portray stereotypical and one-sided images of Muslims or LGBTQ+ people. His complex identity may be rarely represented in the media, which means that only partial or simplistic representations of his identity often appear in public discourse. For example, the media might focus only on his religious identity in the context of immigration or integration, while his sexual orientation might remain invisible or be treated separately, without the context of his religious affiliation.

**Answers:**

1. *This is a case of structural intersectionality.*
2. *This is a case of political intersectionality.*
3. *This is a case of representational intersectionality.*

If you win, what will be your first steps to increase economic growth?



If you win, how will you balance your personal and work life?



If you win, what will you say to those opposing continued migration into the country?



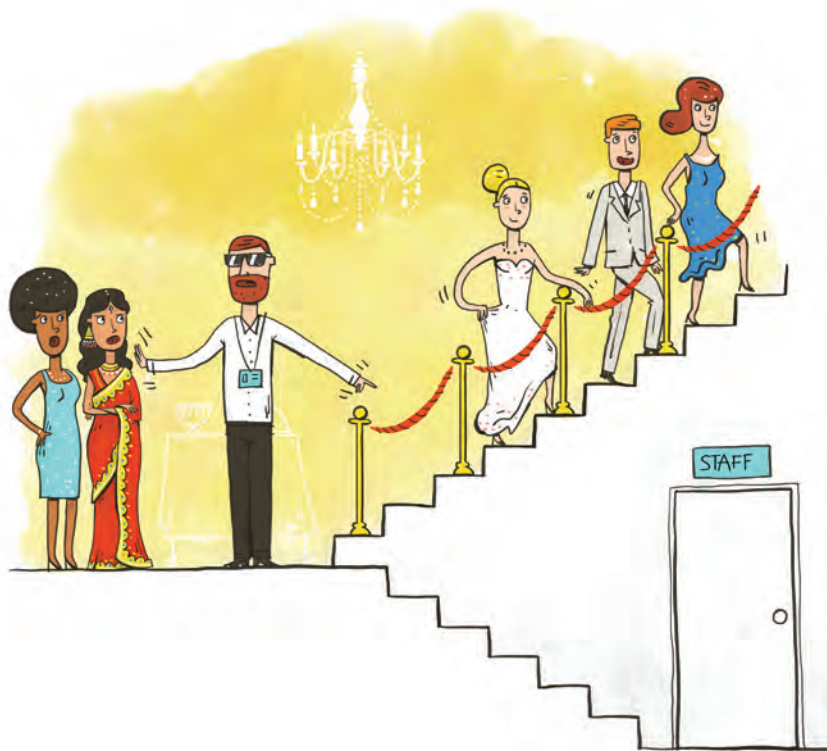
## 4.3 What is intersectional justice?

Intersectional justice is a concept that focuses on identifying and addressing the intersecting systems of inequality and discrimination that affect individuals and groups with multiple intersectional identities.

Intersectional justice is achieved when the different interests, values and needs in society are balanced or satisfied in some way that is acceptable to the majority of people. It is about achieving some kind of balance between different aspects of justice, such as equality, freedom, solidarity, equality before the law, and fairness.

Intersectional justice is based on the understanding that social injustices such as racism, sexism, ageism and homophobia do not occur in isolation, but intersect, and work together in complex ways.

The concept of intersectional justice has evolved precisely to address the shortcomings of approaches that address individual forms of discrimination independently of each other.



**Imagine the following situations and examples of intersectional justice in different areas.**

### **Education**

The different needs of learners are taken into account, based on their racial, gender, economic and other identities. This ensures equal access to educational opportunities and support for all.

### **Employment**

Development of an employment programme in the municipality that specifically addresses the needs of women from minority ethnic groups. This programme would recognise how gender, 'race' and economic status intersect and affect access to employment opportunities.



### **Healthcare**

An example of intersectional justice could be the creation of a healthcare programme that targets older LGBTQ+ people. This programme would recognise how sexual orientation, age and health status intersect to affect access to appropriate health services for LGBTQ+ individuals.

### **Youth work**

A youth centre is designing a programme to improve digital literacy among young people of different ethnic and economic backgrounds and gender identities. The programme includes an analysis of needs, tailored workshops in several languages, and the use of culturally relevant examples. It provides the necessary technologies and mentoring for young people from diverse communities.

### **Culture**

A cultural festival includes artists from different ethnic groups, genders and social backgrounds. The festival showcases works that depict different perspectives on 'race', gender, economic status, history, political beliefs, etc. Access to the venue is also available for the people with reduced mobility. The festival organisers offer discounted tickets for visitors from less favourable economic backgrounds.

### **Local community**

The local community arranges a community garden. All residents of different ethnic groups, genders, ages and from economic backgrounds use the garden. The garden is designed to be accessible to people with disabilities and reduced mobility.

### **Economy**

A programme to promote entrepreneurship among women, youth, ethnic minorities and people with disabilities. The programme offers tailor-made training and mentoring specifically designed to address the specific challenges and needs of these groups.

### **Tourism**

A tourist area arranges access paths and facilities for visitors regardless of their physical ability, gender, age, ethnicity or economic status. Access to facilities is adapted for wheelchair users and information materials are available in several languages, and in Braille. Audio guides are also available.



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## 5. Addressing intersectional discrimination in youth work

**The aim of this section is to learn about the importance and ways of addressing intersectionality and intersectional justice in youth work, and to acquire the skills necessary for creating a safe environment for young people. After completing this section, you will:**

- understand why it is necessary to address intersectionality in youth work;
- understand the impact of ignoring intersectional discrimination on young people;
- be able to advocate for intersectionality and communicate with policy-makers;
- understand why we need to create safe spaces for young people;
- learn what a safe space means in practice;
- learn how to work with young people who hold discriminatory beliefs;
- test your knowledge on creating safe spaces and addressing intersectionality with practical examples.

## 5.1 The importance of intersectional justice in youth work

Applying intersectional justice to the planning, implementation and evaluation of youth work is important because it means that youth workers recognise and value the diversity of young people's experiences, backgrounds and identities.

Intersectional justice in youth work means recognising, considering and responding to young people's intersecting identities, such as 'race', gender, sexual orientation, economic status and other social categories. The aim is to ensure equitable access to opportunities, resources and support for all young people, regardless of their specific identities or life experiences. It is a key element, as it allows for a more comprehensive and equitable treatment of young people, as well as for a more just, cohesive, inclusive and understanding society.

### Addressing intersectionality:

- helps us to better understand inequalities, by better understanding how different forms of discrimination interact and what impact they have on the individual;
- helps us to design programmes for young people that take into account all the specific needs and experiences of different groups;
- helps us to be more inclusive, as intersectionality recognises that the groups of young people that youth workers work with are not homogeneous, but made up of different individuals;
- helps us to identify and include young people from less privileged groups (e.g. transgender people, people with disabilities, people from more vulnerable economic backgrounds);
- helps us build bridges between different groups and promote solidarity.



**A youth organisation that runs a programme focusing on youth employment notes that, despite the success of the programme, LGBTQ+ young people and young people with disabilities generally remain underemployed. A youth worker therefore prepares and holds specific workshops for employers where the focus is on diversity, inclusion and acceptance of interculturality. In addition, the youth organisation sets up a mentoring programme where mentors provide advice to support disadvantaged young people. Both the youth organisation and the youth workers regularly monitor the results and adapt the activities according to needs.**



**A youth centre in a medium-sized town regularly organises workshops to strengthen young people's digital skills. When the youth centre staff analysed the profiles of workshop participants, they found that they were rarely attended by young people from ethnic minorities or from socially disadvantaged families. Youth workers conducted a survey to find out the reasons why these young people do not attend the workshops. It turned out that some did not have transport back home to the suburbs after the workshops, and many young people did not have their own electronic devices to participate in the workshops. The youth centre arranged free transport and digital device loans for the young people. They contacted the municipality, businesses and other local organisations that could provide electronic devices or funding for underprivileged young people.**



## 5.2 The impact of ignoring intersectional discrimination on young people and communities

Youth workers must never ignore intersectional discrimination, as such behaviour can have serious consequences for individuals and entire communities. Young people are particularly vulnerable.

Young people who experience intersectional discrimination can feel alienated, isolated and invisible in society. The consequences of ignoring intersectional discrimination for young people can be:

- social isolation and marginalisation of young people;
- psychological problems (depression, anxiety, low self-esteem, low self-confidence or self-image);
- lower educational achievements;
- behavioural problems;
- increased levels of stress and negative emotions;
- limited access to employment;
- poorer prospects to improve their economic situation;
- less chance of promotion;
- increasing inequality;
- poorer health and access to healthcare services;
- distrust in social systems.

When some groups become invisible in society, they are less talked about, less written about in the media, less involved in policy-making. Inequalities in society increase.

## 5.3 Advocating for intersectionality

Advocacy is also an important part of youth work that focuses on intersectional justice. In addition to providing support to young people experiencing intersectional discrimination, it is crucial that youth workers influence broader social change through advocacy activities that also involve the national political level.

In all advocacy processes, young people must not only be involved, but their opinions must also be taken into account. Youth workers focusing on intersectional justice should pay particular attention to the inclusion of young people who have been directly affected. This ensures that the voices of young people who have experienced or are experiencing intersectional discrimination are heard and taken into account in decision-making.

To achieve better effects and ensure broad support for advocacy and change in the fight against intersectional discrimination, it makes sense to work together with others. Find other youth associations, youth centres, organisations working with young people, disability and professional organisations, expatriate associations, diasporas, support groups, etc. and approach decision-makers together.



### **As a youth worker, how can you inform policy-makers working on youth issues?**

- Collect data and evidence on intersectional discrimination faced by young people. Research, surveys, interviews and case studies will strengthen your arguments.
- Prepare or contribute to reports on intersectional discrimination against young people.
- Propose specific policies, policy changes or initiatives to address intersectional justice.
- Attend meetings, conferences and other events where you can talk to policy-makers in person.
- Write, write, write. Letters and emails clearly stating your views, backed up by evidence and focused on solutions.
- Use social networks to raise awareness of intersectional discrimination and find supporters.

## 5.4 Creating a safe space

Creating spaces where young people can learn, participate and express themselves freely in a safer and more inclusive way is a fundamental task for youth workers.

A safer space is a non-threatening environment that provides support and encourages openness, respect and a willingness to learn from others, and ensures physical and mental safety. It makes everyone feel comfortable and welcome, including staff and volunteers.

Safer spaces allow the voices of those on the margins to be articulated, heard and understood. Particularly young people from marginalised groups will not engage in activities or express themselves freely if they do not feel safe.

It is a space that is critical of the power structures that affect our daily lives. It is where power dynamics are essential, as well as the background from which we come and the effects of our behaviour on others.

Safer space is a concept that requires taking into account the needs of young people, which means building it together with them as a practice where all stakeholders have a say and where a cross-sectional approach is at the forefront.

Our task is not yet complete. It is not enough to create a safer space, it is also necessary to maintain it. Creating a safe space is a process, not a one-time act. We must regularly check whether our space is still safe.

### Safe space

	I am asked my opinion.
	I am listened to.
	I am able to provide ideas, suggestions and recommendations.
	I participate in decision-making that affects me.
	I feel like I belong (am included).

## 5.5 How to respond to discrimination?

It is important to act quickly and effectively when confronted with insults or discrimination based on young people's identities.

- You can talk to the parties involved in person. Intervention may be necessary. In the most serious cases, disciplinary action may be necessary in accordance with your organisation's rules.
- It is important to support young people who have experienced discrimination and to make sure their voices are heard and taken into account.
- Each situation requires an individual approach. Assess the circumstances and apply the most appropriate strategies for the situation.



Connect the different parts of the steps and strategies that a youth worker can use when confronted with insults or discrimination against young people based on the identity of other young people.

<b>Intervene immediately!</b>	Do not ignore insults or discrimination. Immediate intervention shows that such behaviour is not acceptable, thus contributing to a safe environment.
<b>Express support for the victim.</b>	Show support for the person who has been offended. You can do this by listening to the person, if necessary separately in a safe environment, reassuring them that they are not alone and that you are in control of the situation.
<b>Take the opportunity to teach.</b>	Explain why insults and discrimination are unacceptable, and promote understanding and empathy. It is important to do this in a way that does not stigmatise or punish, but encourages understanding and growth.
<b>Establish programmes and workshops that promote diversity and inclusion.</b>	Focus on educating young people about different aspects of identity, such as sex/gender, sexual orientation, 'race', ethnicity, religion, etc., and the importance of respecting diversity.
<b>Establish (or remind of) a code of conduct.</b>	A code of conduct, which sets out expectations for behaviour and interactions, should also include clear consequences for discriminatory behaviour or insults.
<b>Lead by example.</b>	A youth worker must always show respect and be an example of inclusive behaviour.

## 5.6 How to work with young people who hold discriminatory beliefs?

Working with young people who hold discriminatory beliefs can be very challenging. A youth worker needs to be patient, consistent and take the time to address the issues. It is important not to tolerate discriminatory behaviour and to insist on positive changes that will lead to a safer, supportive environment for all young people.

Discriminatory beliefs can be the result of a lack of contact with or understanding of different groups, as well as ignorance. In the process of socialisation, young people also pick up stereotypes and prejudices. Building genuine relationships between different groups leads to better acceptance and understanding of diversity. Educational activities on different cultures, customs, traditions, genders, sexual orientations, religions, ethnic origin, etc. can help reduce prejudice.

You can run workshops or organise discussions where young people can unlearn learned discriminatory patterns and practices, reflect on their beliefs and their impact on others, and look for the roots of their beliefs and unconscious biases. More effective methods include role-playing and group projects involving several different groups.

You can encourage young people to see individuals as unique persons, not as representatives of groups or categories. This can help reduce generalisations.

You must lead by example. Behaviour, ways of communication and reaction when discrimination occurs have a huge impact on them. You need to show clear opposition to discriminatory statements, practices, even jokes.



**Think about how you could improve the way the youth worker handles the situation.**

**EXAMPLE:** A youth centre organises workshops on career development. It is aimed at helping young people from ethnic minorities to better integrate into the labour market. Among the participants is Amira, a young woman of African origin. She is a devout Muslim and wears the hijab. Tim, the youth worker leading the workshop, focuses on the general challenges faced by young people from ethnic minorities. He does not talk about the specific challenges experienced by women from ethnic minorities, especially those who wear the hijab. Amira and some of her friends do not feel understood. No one asks them about their experiences or opinions. They do not participate actively in the workshop. Amira is thinking of not participating in such activities in the future.

**A BETTER APPROACH:** Tim should consider and address the different identities and experiences of Amira and her friends. Amira needs advice from a youth worker on how to overcome the prejudices and stereotypes she faces when looking for employment, especially about wearing the hijab. In the future, the youth centre should address such specific challenges. During the career workshop, Tim could dedicate some time, allowing young people to share their experiences and concerns. Tim himself will also attend training for youth workers on understanding and effectively addressing intersectional discrimination. He will seek advice and experience from other qualified youth workers and organisations. Amira and her friends will have more confidence because they will feel included, understood and valued in their unique characteristics/circumstances.





**EXAMPLE:** In a youth organisation in the capital, Mojca runs a support group for young LGBTQ+ people. The group brings together young people from different backgrounds. Sale, a young gay man, regularly attends the meetings. He lives in a poor suburb of the capital with his family, who moved from Serbia a few years ago. His income is low. Mojca is a good person, but sometimes Sale feels that he is becoming more and more invisible in the group. He feels that he is becoming even more different in a group of different people, which has started to affect his self-image. He feels that support groups are necessary, but he is torn because he does not feel adequately supported.

**A BETTER APPROACH:** The youth worker focused primarily on the general challenges of young LGBTQ+ people, such as self-acceptance. While addressing these challenges is important, the experiences that come from the intersectionality of Sale's identities – homosexuality, ethnic origin and difficult economic status – were not addressed. Mojca invited participants to anonymously provide her with challenges faced by support group members, as well as suggestions for how she can improve running the group and on the topics discussed in the meetings. She has attended training for youth workers on understanding and effectively addressing intersectional discrimination. She has sought advice and asked for experience from other qualified youth workers and organisations. In subsequent meetings, she addressed specific issues such as racism within the LGBTQ+ community, economic barriers or stigma within one's own ethnic community. She made sure that Sale was given the appropriate support and tools to address his unique challenges. She put in place mechanisms to identify and address intersectional discrimination in her work. The youth organisation has put in place similar mechanisms to evaluate its programmes. Sale no longer feels invisible. His mental health, self-esteem and general well-being have improved.



**EXAMPLE:** A cultural youth association organises art workshops. In these workshops, young people learn different artistic techniques. Sara likes to attend the workshops and wants to study at the Academy of Fine Arts and Design. She is very talented and wants to further develop her passion for art. However, parts of the studio where the workshops are held are inaccessible for wheelchair users. This means that Sara cannot get some materials, and also cannot use some techniques. Sometimes other participants help her, but Sara is still restricted in her artistic expression. She feels inferior in the eyes of the group and the association.

**A BETTER APPROACH:** Peter, who runs the art workshops, did not consider the physical limitations and needs that Sara has due to her disability. When other youth workers alerted him to the situation, he decided to attend training to better understand and consider the specific needs of people with disabilities. He met with the local organisation for people with disabilities and was advised on how the specific needs of people with disabilities affect participation in the activities of the cultural association. When planning the upcoming workshops, he made sure that they were designed and adapted to consider the limitations of people with disabilities. All artistic procedures and materials were adapted so that they could be used by people with disabilities like Sara. The cultural youth association submitted a project to a call for proposals that will make the studio accessible to everyone, including people for with physical disabilities. The space will be adapted, with wide ramps and doors, as well as adjustable work desks. Materials will be at a suitable height where they can be reached by those in wheelchairs. Sara continues to pursue her artistic talents.

## Emphasis

Youth workers play a key role in building relationships based on acceptance and respect for diversity. Developing non-discriminatory attitudes is a process that takes time, patience and consistency. It is important that you encourage all young people to take an active part in eliminating discriminatory practices.

### **A youth worker can help develop non-discriminatory attitudes in young people:**

- By setting an example of respect and acceptance of diversity. Young people often imitate the behaviour of the adults around them, so it is important that youth workers demonstrate these values on a daily basis.
- By encouraging open and safe discussions and creating a safe space. Create a space where young people feel safe to express their thoughts and feelings about diversity and discrimination. Encourage critical thinking and dialogue to allow young people with different perspectives to talk. Dialogue between young people with different backgrounds helps to reduce prejudice and promote mutual understanding.
- Promoting youth leadership and youth involvement. Empower young people to lead projects and initiatives that promote acceptance and respect for diversity.
- By including materials with different perspectives. Teaching materials representing different cultures, histories and perspectives help young people broaden their understanding of the world and their acceptance of diversity.
- Through organising education on diversity, equity and belonging. Organising workshops and lectures that focus on understanding and accepting different cultures, identities, sexual orientations and life experiences, emphasising the importance of empathy and understanding the perspectives of others.
- By supporting and mentoring young people. Support young people who want to get actively involved in the fight against discrimination. You can help them organise campaigns, initiatives and projects.
- By responding to discrimination immediately, whenever it occurs. Youth workers must not ignore discriminatory comments or behaviour. They should be addressed immediately. You can use such situations as opportunities to learn, discuss and raise awareness about the negative consequences of such actions.
- By networking with other organisations. Working with other local and national organisations working on issues of diversity and discrimination gives youth workers access to additional resources, knowledge and support, as well as the opportunity to share experiences. Joint initiatives and projects combating discrimination can increase their reach and effectiveness.

## CHECKLIST FOR YOUTH WORKERS

The following checklist for youth workers who want to ensure that they are adequately prepared and equipped to work with young people affected by intersectional discrimination is by no means definitive, but should serve as a guide for self-evaluation and further training. The list should be regularly reviewed and updated in the light of new experiences, knowledge and needs of young people.

Personal and professional growth	YES	NO
I have self-reflected on my own prejudices and attitudes.		
I regularly attend training, seminars and workshops on diversity, inclusion and fighting discrimination, including education on racism, sexism, homophobia, ableism and other forms of discrimination.		
I have looked at what intersectional discrimination means and how different forms of discrimination intersect and affect individuals.		
I follow literature and research related to youth work and discrimination.		
I actively seek feedback from colleagues and the young people I work with.		

Understanding the local community	YES	NO
I know the demographic make-up of the communities I work with, including ethnic, cultural and religious diversity.		
I have dedicated myself to understanding the specific needs and challenges faced by young people in my community.		

Crisis preparedness	YES	NO
I have prepared a plan to deal with crisis situations that may result from intersectional discrimination.		
I have taken care of the training and materials needed to respond quickly and effectively.		

Communication and interaction	YES	NO
I actively promote inclusive and respectful communication between young people.		
I am developing my empathetic listening skills to better understand young people's experiences and feelings.		
I am trained to intervene in cases of conflict or discriminatory behaviour.		
I provide a safe environment where young people feel heard and respected.		
I regularly promote dialogue and exchange of opinions on diversity and discrimination.		
I am improving my communication skills so that I can speak more effectively with victims of intersectional discrimination and inform others about the issue.		

<b>Inclusion and participation</b>	<b>YES</b>	<b>NO</b>
I enable young people to be actively involved in decision-making processes within the programmes.		
I encourage young people to express their opinions and share their experiences.		
The workshops, projects and events we run are inclusive for all young people, no matter their background.		
I take the needs and wishes of young people into account when planning and implementing activities.		
I ensure accessibility and adaptations for young people with different needs.		
I defend the rights of young people who are victims of intersectional discrimination, and advocate for their protection and support at local and national level.		

<b>Programme evaluation and development</b>	<b>YES</b>	<b>NO</b>
I regularly evaluate the effectiveness of programmes and activities in terms of combating discrimination.		
I involve young people in programme development and evaluation.		
I have a clear strategy to promote inclusion and combat discrimination.		
I adapt my programmes to better reflect the diversity of the groups of young people I work with.		

<b>Cooperation and networking</b>	<b>YES</b>	<b>NO</b>
I work with other organisations working on issues related to discrimination and young people.		
I am part of professional networks of youth workers, where experiences and good practices are shared.		
I organise or attend events that promote intercultural dialogue and understanding.		



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45

## **6. Worksheets - practical exercises**



AT THE CROSSROAD  
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DISCRIMINATION

PRACTICAL  
EXERCISE

# Along the paths of privilege

**Group size:**

up to 20 participants

**Duration:**

45–60 min (20 minutes for the practical part, 25–40 minutes for the discussion)

**Requisites for the practical exercise:**

- a space where participants can line up and move around
- printed role cards
- tape, string, stick or similar object to mark a straight starting line
- statements for youth workers (can be printed or on an electronic device)

**Type of practical exercise:**

team game

**Methods used:**

role-play, group reflection

**What is the purpose of this practical exercise? What does the youth worker want to achieve? What results can they expect?**

The aim of the practical exercise *Along the Paths of Privilege* is to show the participants where the power dynamics are in an explicit way. The goal of the exercise is to hold a discussion on the complex intersections of privilege and marginalisation in a less confrontational and more reflective way. Participants will learn that there are inequalities in society, as well as related prejudices, stereotypes and discriminations that allow or prevent different members of society to “advance”. Through role-playing, participants will be able to step into the shoes of people with different characteristics/circumstances from their own. The practical exercise is an opportunity to think critically about our differences and similarities. It serves as a good starting point for further discussions and exercises on intersectional discrimination.



## Do you know?

Advantages and privileges play an important role in shaping and perpetuating intersectional discrimination. Some groups enjoy certain advantages and privileges in society. This allows these groups to benefit more and receive better treatment than other groups. Intersectional discrimination occurs when someone suffers from several types of discrimination at the same time. This is based on racial, gender, social and other known differences. The advantages and privileges enjoyed by some groups at the expense of others can deepen and complicate these forms of discrimination.

- **Consolidation of existing power hierarchies:** People who have social, economic or cultural privileges are often in a better position to perpetuate and consolidate their positions of power. This consolidation of power can lead to the continuation and deepening of discrimination against those without such privileges. For example, privileges associated with white race, heterosexuality, or masculinity can help perpetuate systemic inequalities.
- **Failure to recognise intersectional burdens:** People with certain privileges can be blind to the experiences and challenges faced by those without those privileges. This lack of awareness can lead to a disregard for the needs and struggles of individuals who face intersectional discrimination. This makes their struggles for equality and justice even more difficult.
- **Unequal distribution of resources and opportunities:** Privileges give certain groups better access to education, employment, healthcare, and other important resources. This creates and deepens economic and social differences between groups, which in turn affects individuals who face intersectional discrimination, as they have fewer opportunities to improve their circumstances in life.
- **Maintaining the status quo:** Privileged groups are less motivated to change the existing system, as this system benefits them. This can lead to active or passive resistance to changes that could reduce inequalities. Such resistance makes the fight against intersectional discrimination more difficult and perpetuates systemic injustices.
- **Influence on political and social decisions:** People with privilege often have more influence on political and social decisions. This means that the policies and practices being implemented may be designed to protect or even increase their privileges, further marginalising those without such privileges.

Addressing intersectional discrimination requires acknowledging and understanding the impact of privilege and working against a system that places some groups at an advantage at the expense of others. This requires a conscious effort to change at the individual, institutional and structural levels, including recognising one's own privileges and taking action against inequalities.



## Practical exercise plan

- Before the practical exercise, print out the role cards and cut them out. Each participant must receive their role card.
- Prepare the room so that participants can move around the room from a common starting point.
- If necessary, divide the participants into groups.
- Each participant selects their role card from the deck.
- Invite the participants to read their role card and think about the person they will play when the game continues. Some characteristics/circumstances are written on the cards, while other characteristics/circumstances should be attributed to their roles by the participants. To help them in their considerations, you can ask them to think about the following questions:
  1. *How old is the person on your card?*
  2. *What gender are they?*
  3. *What is their economic status or the economic status of their family?*
  4. *What is their religious belief?*
  5. *What level of education have they attained?*
  6. *Are they employed?*
  7. *What political beliefs do they have?*
  8. *What is their sexual orientation?*
  9. *What is the colour of their skin?*
  10. *Do they have a visible or invisible disability?*
  11. *Do they have someone else to take care of besides themselves?*
  12. *Where do they live?*
  13. *Do they belong to a marginalised group?*
- Participants should not reveal their roles to each other.
- Invite the participants to line up in the middle of the room. On the floor, use tape, string, stick or other object to mark the initial starting line.
- Explain to the participants that for each statement that applies to the person from their role card, they should move one step forward or back, depending on the statement you are about to read.
- Begin reading the statements. Pause after each statement you read. Participants should move according to the statement read. Do not give any additional explanations or allow interaction between the participants while reading the statements.



- After reading the last statement, invite the participants to look around and assess their progress, or lack thereof, around the room.
- Invite the participant who is located in the far back of the room to introduce the person from the card and give their opinion about their position. Tell the same to the participant who is first (made the most steps forward).
- Invite the participants to a circle for a discussion. You can guide the discussion using the questions below. Make sure that all participants who want to give their opinion have the opportunity to do so.



### Questions for the discussion

1. *Why are some in the back and others in the front?*
2. *Did the position of any of the roles surprise you?*
3. *How did you feel at the back when others stepped forward?*
4. *How did you feel as you were stepping in front of others?*
5. *Which statement made you think the most?*
6. *If you could add a statement, what would it be?*
7. *What do you wish people knew about one of your identities, situations, or flaws of your role that caused you to take a step back?*
8. *Can the voice of those who have taken only a few steps forward, or none at all, be heard by those who are in front? How can they be heard?*
9. *What is the position of each individual in relation to the other participants?*
10. *The distance between participants symbolises many actual distances or inequalities in communities. What are these distances (socio-economic, cultural, rural/urban, political, gender, status, etc.)?*



### Statements

1. Take a step forward if you have brown eyes (test question).
2. Take a step forward if you have had or will have the opportunity to complete your education.
3. If your family doesn't support your lifestyle, take a step backward.
4. If you can move around without fear of sexual assault, take a step forward.
5. If you can show affection for your romantic partner in public without fear of ridicule or violence, take a step forward.
6. If you are subjected to insults, nasty looks or ridicule in public because of your religious beliefs, take a step backward.
7. Take a step forward if you're not worried about having enough food in the next months.
8. Take a step forward if you can earn enough money for a good life for yourself and your children.
9. Take a step forward if you can decide for yourself when and how many children you will have.

10. Take a step forward if you can get a bank loan to start a business if you want one.
11. If you've ever been diagnosed with a physical or mental illness/disability, take a step backward.
12. If your family did not speak Slovenian while growing up, take a step backward.
13. If your religious holidays are non-working days, take a step forward.
14. If you've ever been bullied or made fun of based on something you can't change, take a step backward.
15. If you are attending or have completed your studies, take a step forward.
16. If your outward appearance is different from most of the people around you, take a step backward.
17. If you are sure that your parents could help/support you financially if you find yourself in financial trouble, take a step forward.
18. If you have a visible disability or illness, take a step backward.
19. If you've ever been discouraged from an activity or excluded because of your social class, nationality, gender, disability, sexual orientation, gender identity or gender expression, take a step backward.
20. If you feel good about how your identities are portrayed in the media or the community you live in, take a step forward.



### Role cards

1. A 17-year-old pregnant student who lives in a boarding school in a bigger city. Her boyfriend left her. She wants to become a doctor. She is Catholic.
2. Female widow, 45 years old, three children (one adult, two minors), lives in her own house in the city centre. She is a lawyer by profession. In her free time, she likes to paint. She takes medication for mental problems.
3. A white, middle-aged man, married and with two children. He lives in the countryside. Twice a year, he goes on a week-long vacation (skiing, seaside) with his family and friends. His car broke down.
4. Single Roma man, 55 years old. He is unemployed. He completed primary school. He makes a living with occasional work. He is a good self-taught musician.
5. Married, middle-aged female doctor from Croatia, works in a male collective. She wants children. She goes golfing on the weekends.
6. A Filipino female immigrant who does not speak Slovenian. She has diabetes. She would like to send the money earned to her family in the Philippines.
7. A 15-year-old boy with disabilities in a wheelchair playing sitting volleyball. He attends high school. His parents moved from France before he was born. The family attends Buddhist rituals.
8. A male refugee of colour from Syria. He is a doctor by profession. He cannot find employment in Slovenia because he doesn't speak Slovenian. He is currently working as a food delivery man, but he is not happy with this job.
9. Unaccompanied male minor from Afghanistan. He is attracted to boys. He wants to be a rescue dog handler. He speaks Slovenian well.

10. A 23-year-old lesbian with attention deficit disorder who lives with her girlfriend in the capital. On the weekends, they go to the mountains with their relatives. They live in a rented apartment.
11. A middle-aged deaf father in a family with normal hearing. He is employed for a fixed term. The company is facing bankruptcy. He and his family moved from Serbia ten years ago.
12. A 14-year-old Roma girl will have to leave school when her parents find her a husband. She does not want to get married, but to continue her studies at the university.
13. A 50-year-old middle-aged female nurse who takes care of her elderly mother in addition to her family. She has left political beliefs. After participating in protests for a better position of nurses, she is in conflict with her family who have centre-right beliefs. She is married to an American.
14. A 40-year-old successful male pilot. His eyesight began to deteriorate, but he hasn't told anyone about it yet. His Catholic family noticed changes, but he managed to convince them by lying that he was healthy.
15. A 16-year-old female student wearing a headscarf. She is attracted to girls and boys. She lives in a strict Muslim family. She occasionally smokes weed with her friends.
16. A 10-year-old male Albanian. Parents do not speak Slovenian. He doesn't have many friends at school. His grades in Slovenian language are bad. He excels in sports and fine arts.
17. A 30-year-old woman who does not want children. Although she is Muslim, she does not wear a headscarf. She does not drink alcohol. She works in a night club as a waitress.
18. A 70-year-old man who went blind. His wife died. He lives in a dilapidated house in the countryside because he can't afford a nursing home. He relies on the help of his neighbours.
19. A gay activist who attends pride parades. His parents are divorced. His sister died due to complications during an operation. He applied for a job as a teacher in a boarding school. He wants to become a blood donor, but the law forbids it.
20. A homeless man who ended up on the streets because of drug use. He has a dog. He did not finish his university studies. He starts working part-time in production next week.



## Advice for the youth worker

- The practical exercise is most optimal if it is carried out in a group of up to 20 participants. This allows all participants an opportunity to express their opinions. If you have a larger group, try to split it into smaller groups and do the exercise separately for each group. If you cannot split into smaller groups, you can duplicate some roles (two or more participants have the same role card). Duplication of roles also allows you to discuss whether all participants with the same role have decided to advance (step forward) or not.
- With a larger group, make sure that there is enough space to perform the exercise (all participants must start the exercise in a straight line).
- Give participants enough time to familiarise themselves with their roles. Encourage them to think about all aspects of identities and life circumstances that affect the individual from the role card.
- The practical exercise is designed for one school period, but we recommend, if possible, to spend two school periods. Allow extra time for in-depth discussion. The larger the group, the more time you should spend on the discussion. This will allow all opinions to be heard.
- The discussion questions listed are for assistance and guidance only. We encourage you to add your own, and especially to respond to participants' comments.



AT THE CROSSROAD  
OF INEQUALITIES /  
DISCRIMINATION

PRACTICAL  
EXERCISE

# *Bridges between cultures*

**Group size:**

any, at least eight participants

**Duration:**

45–60 min (20–30 minutes for instructions and role play, 25–30 minutes for the discussion)

**Requisites for the practical exercise:**

- printed roles for all four participants
- paper and pens for observers, pad (optional)
- four chairs

**Type of practical exercise:**

team game

**Methods used:**

role play, group reflection

**What is the purpose of this practical exercise? What does the youth worker want to achieve? What results can they expect?**

The aim of the practical exercise *Bridges Between Cultures* is to explore with the participants the transfer of prejudices in the process of socialisation and education. Participants will analyse the messages we received from our own family about people from other cultural or social backgrounds. They will analyse the values behind these messages. Based on the role-playing of roles in a traditional Slovenian family, they will learn what the role of the family is in transferring and preserving social values.

The practical exercise aims to encourage a broader view of the world, in which the participants will understand the importance of different identities we have as individuals and their intersections. They will come to understand that an individual who is discriminated against due to several personal characteristics/ circumstances or identities at the same time cannot be treated simply as a “sum of discriminations”, but through a new reality that is established at the intersection of discriminations.



## Do you know?

Role-playing is like walking in someone else's shoes to better understand what that person is experiencing. When we talk about intersectional discrimination – where people face multiple types of injustice at the same time – role-playing can help reveal how these experiences intertwine and affect individuals' lives.

Role-playing allows participants to place themselves into others' shoes and experiences, which may differ greatly from their own. This can help increase empathy, understanding and awareness of the experiences and challenges faced by people from minority and marginalised groups.

- **Development of empathy:** Role-playing encourages participants to consider the perspectives, emotions and experiences of others. This can lead to a deeper understanding and greater empathy for people experiencing intersectional discrimination.
- **Raising awareness of prejudices and stereotypes:** Role-playing can reveal how prejudices and stereotypes influence the perception and treatment of others. This awareness is the first step to breaking these patterns.
- **Improving communication skills:** Participants learn how to express their thoughts and feelings and how to communicate effectively about sensitive topics. This is key to addressing and resolving conflicts related to intersectional discrimination.
- **Promoting critical thinking:** Role-playing encourages participants to critically analyse social structures and systemic inequalities that contribute to intersectional discrimination. This can lead to a better understanding of the complexity of these issues.
- **Equipping for advocacy:** Through the experience gained through role-playing, participants can better equip themselves to advocate for and support marginalised groups.
- **Building community and solidarity:** Shared role-playing experiences can create a sense of community and solidarity between participants from different backgrounds, which is key to fighting discrimination and building an inclusive society.

But it is important to approach role-playing with respect and sensitivity. This means paying attention to how others feel during the game and discussing what we learned afterwards. This ensures that the experience is positive and educational for all involved.



## Practical exercise plan

- Before the practical exercise, print out the sheets with roles. Four participants each get their role.
- Explain to the participants that we are trying to use the role-play to explore the role of the family in transferring and perpetuating ideas about people who belong to other social or cultural groups.
- Explain to the participants that you need four volunteers for the role-play.
- Give each player one card with a description of their role. They have three minutes to prepare.
- While the players are getting ready, prepare the room. Place four chairs in a semicircle, which should face the observers (audience). Explain to the participants that you are in the living room where the family meeting will take place.
- Observers should write down statements that individual players use in their roles.
- The role-play can then begin. Depending on the time you have available, decide how long you will observe the scene. Allow at least 15 minutes for role-playing.
- After the role-play is finished, invite the players to share how they felt. Afterwards, each observer should read the statements that the players used to convince other players.
- This is followed by a discussion with all participants. You can guide the discussion using the questions below. Make sure that all participants who want to give their opinion have the opportunity to do so.



## Questions for the discussion:

1. *Did the combination of personal characteristics/circumstances of any of the roles surprise you? Why?*
2. *Were the arguments similar to those you hear in your own family?*
3. *Would it be different if the boy and girl were Slovenian?*
4. *Would it be different if the boy brought home the girl instead of the girl bringing home the boy?*
5. *What would happen if the girl said she was having a relationship with another girl?*
6. *What would happen if the boy introduced his boyfriend?*
7. *Was any role privileged because of personal characteristics/circumstances or a combination of personal characteristics/circumstances?*
8. *Which role involved a new reality of discrimination because of the intersection of different discriminations?*
9. *Are such conflicts still common or just a thing of the past?*
10. *How could the conflicts in the story be resolved?*
11. *Has something like this ever happened to you or do you know someone who has experienced something similar?*
12. *What did you learn or realise in this practical exercise? How will you use the acquired knowledge in your everyday life?*
13. *How can this practical exercise help us better understand intersectional discrimination?*



## Advice for the youth worker

- If possible, we recommend that you spend more time on this practical exercise. Allow extra time for in-depth discussion. The larger the group, the more time you should spend on the discussion. This will allow all opinions to be heard.
- The discussion questions listed are for assistance and guidance only. We encourage you to add your own, and especially to respond to participants' comments.
- The practical exercise can be carried out indoors or outdoors. When outdoors, make sure there are as few distractions as possible (noise, weather conditions, etc.).

(The idea for the practical exercise arose from the activity Guess Who's Coming to Dinner? from the Education Pack "All Different – All Equal", Second edition, Council of Europe. Ljubljana, 2004. Available at: [https://www.varuh-rs.si/fileadmin/user\\_upload/PRAVNE\\_PODLAGE/Mednarodne\\_konvencije\\_-\\_Svet\\_Evrope\\_-\\_DRUGO/ECRI/Izobrazevalni\\_prirocnik\\_-\\_Ideje-pripomocki-metode\\_za\\_medkulturno\\_izobrazevanje.pdf](https://www.varuh-rs.si/fileadmin/user_upload/PRAVNE_PODLAGE/Mednarodne_konvencije_-_Svet_Evrope_-_DRUGO/ECRI/Izobrazevalni_prirocnik_-_Ideje-pripomocki-metode_za_medkulturno_izobrazevanje.pdf))



# **BRIDGES BETWEEN CULTURES – Role descriptions**

## **DAUGHTER**

**Lara Novak** is a young, educated woman from Slovenia who falls in love with a young man from another culture. She symbolises openness, acceptance of differences and the desire to live according to one's own choices, even if those choices contradict family expectations or traditional values. Lara faces a conflict between her own happiness and the desire to maintain good relations with her family. Her decision to live with a boy from another culture before being married challenges not only family values, but also the wider social and Catholic norms in which she was raised. Lara faces an uphill battle for her independence while trying to maintain the relationships within the family she cares about.

*You start the role play. At home, you declare that you will live with your boyfriend Sam. Try to defend your decision and say that you will defy prejudices about relationships between young people, especially about relationships between young people who come from different cultures. You are very close with your brother. Your mother is loving, but your father is strict. You believe in God.*

# BRIDGES BETWEEN CULTURES – Role descriptions

## FATHER

**Marko Novak**, the father of a traditional Slovenian family, finds himself in a whirlwind of worries, because he finds it hard to bear the threat of losing his job, in addition to his daughter's decision. As the head of a family that strongly adheres to Catholic and cultural traditions, Marko's opposition to his daughter's decision stems from a fear of the unknown and a desire to ensure family stability in uncertain times.

*You are the head of the family and you do not approve of your daughter's relationship. You represent the moral majority and you care what people say. You love your daughter, but you are sure that such a relationship could tarnish your reputation and the reputation of your family. You believe that you could finally lose your job because of such a scandal. Otherwise, you are not a racist and you make a donation to a godfather programme for poor African children every month. You rarely talk to your son, you are worried because he dresses differently.*

# BRIDGES BETWEEN CULTURES – Role descriptions

## MOTHER

**Ana Novak**, the mother of a traditional Slovenian family, tries to find a balance between supporting her daughter and preserving the family's reputation and faith. She is more open to change than her husband, but still feels the pressure of social expectations. Ana faces the challenge of how to provide support to family members in circumstances that conflict with her religious beliefs and social expectations. Especially when she is aware of her husband's worries about his job and their son who is dealing with problems of his own. Her role in the family is a bridge between tradition and change. She fears for the family's reputation in the local community and deals with possible negative reactions from relatives and neighbours.

*You love your daughter very much, but you don't understand how she could do such a thing to you. What will the neighbours say! You support your husband in everything he says. You are not threatening your daughter, you are more sorry for the pain she is causing you. You are sure that Sam will leave her and that she will suffer a lot. You don't understand what you could have done wrong in the upbringing to deserve such children. You like to cook, and in the process you get to know different dishes from other cultures. You love your husband and children very much.*

# BRIDGES BETWEEN CULTURES – Role descriptions

## SON

**Jure Novak** is a pupil who has not yet come out as a homosexual. He feels even more isolated in an environment where religious values and traditional expectations are strongly present. His own battle with identity and fear of rejection or discrimination in a family already burdened with other challenges reveal the inner struggle he faces. He is afraid of being rejected by the family. He wants a life where he can be accepted as he is.

*In principle, you don't care if your sister dates a boy from another culture. You stand for everyone having the right to make free decisions about their own relationships. But when your mother says that Sam will definitely leave Lara, you think he might be taking advantage of her. Maybe she really is too young for something like this? You worry about Lara and want to protect her. You have an open personality. You love your family members. You go to church as a habit.*

# BRIDGES BETWEEN CULTURES

*(an aid for a youth worker)*

**The Novak family, traditionally bound by their cultural and religious customs, lives in a small Slovenian town. The family consists of father Marko, mother Ana, daughter Lara and son Jure. Lara, who graduated from university, falls in love with Sam, a young man from another culture who recently came to study in Slovenia.**

Lara's relationship with Sam quickly becomes serious, and she soon expresses her desire to move in with him and start a life together. The conflict arises when the Novak family finds out about her plans. Prejudices come to the surface, related not only to inter-cultural differences, but also to gender roles and expectations that the family has for Lara.

Father Marko is concerned about cultural differences and the effect Sam's culture might have on Lara. Mother Ana, although somewhat more open to the idea, is afraid of what relatives and neighbours will say, which reflects a concern for social opinion and the family's reputation. Brother Jure is torn between supporting his sister and adhering to family values.

Sam, Lara's partner, stands at the centre of the conflict, as his culture and his decision to live together with Lara before marriage challenge the Catholic values of the Novak family. Sam's presence and relationship with Lara serves as a catalyst for uncovering and confronting deep-seated prejudices and fears within the family.

Lara thus faces multiple layers of discrimination: as a woman, she is expected to follow traditional roles and not to "diverge" from family values by living with someone before marriage, especially someone from a different culture. The inter-cultural aspect adds an additional layer of prejudice, as the family and perhaps the wider community express scepticism towards foreign cultures and their customs.

Each member of the Novak family faces their own dilemmas and prejudices that arise from the intersection of culture, religion, gender and personal identities. Together they form a picture of a family that is being tested, as it has to face its own limitations and prejudices in order to find a way forward through understanding, acceptance and love. For Lara, this means fighting for her independence and the right to choose a partner regardless of cultural background, while the family must reflect on their own values and assumptions that guide their response to Lara's decision.



AT THE CROSSROAD  
OF INEQUALITIES /  
DISCRIMINATION

PRACTICAL  
EXERCISE

# *Evening news*

**Group size:**

any, at least eight participants

**Duration:**

70–90 min (depending on the number of participants)

**Requisites for the practical exercise:**

- printed story
- larger sheet of paper
- pen

**Type of practical exercise:**

team game

**Methods used:**

role-play, group reflection, critical thinking

**What is the purpose of this practical exercise? What does the youth worker want to achieve? What results can they expect?**

The aim of the practical exercise *Evening News* is to explore with the participants how different people interpret the same events differently. The practical exercise aims to encourage a broader view of the world, in which the participants will understand the importance of different identities we have as individuals and their intersections. The practical exercise will help participants understand how reporting becomes biased. They will realise that our perceptions can be distorted. They will be better equipped to critically evaluate media coverage. The participants will come to understand that an individual who is discriminated against due to several personal characteristics/ circumstances or identities at the same time cannot be treated simply as a “sum of discriminations”, but through a new reality that is established at the intersection of discriminations. They will learn about the role of the media, which can deepen discriminations.



## Do you know?

The media and media reporting play a key role in shaping public opinion and can have a strong impact on the perception and understanding of intersectional discrimination in society. Intersectional discrimination refers to the intersection of different forms of discrimination, such as racism, sexism, homophobia, transphobia, ableism and others, which affect individuals in complex and interconnected ways.

The media can influence this dynamic in several ways:

- **Emphasising or neglecting issues:** The way the media selects and presents topics can influence which issues gain visibility and which remain ignored. Emphasising certain topics can help illuminate problems of intersectional discrimination, while neglecting them contributes to further marginalisation of affected groups.
- **Representation:** The representation of individuals and communities in the media affects the public visibility of these groups. A stereotypical or one-dimensional representation can reinforce prejudice and discrimination, while diverse and multifaceted representations help build understanding and empathy.
- **Language:** The language used by the media in reporting can contribute to stigmatisation or promote respect and understanding. Using derogatory terms or inaccurate generalisations can be harmful, while carefully chosen language can help reduce stigma.
- **Narratives:** The narratives told by the media shape the understanding of the complexity and humanity of all individuals. Focusing on narratives that highlight struggle and resilience in the context of intersectional discrimination can help reveal systemic problems and foster solidarity.
- **Accessibility and inclusion:** The people who have access to the media, either as creators or as subjects of reporting, affect which perspectives are represented. Including voices from marginalised communities in media coverage can help highlight and address intersectional discrimination.
- **Influence on policies and decision-making:** Media reporting can influence public policies and decision-making by highlighting issues of intersectional discrimination and mobilising public support for change.

Nevertheless, it is important to recognise that the media and its role are evolving rapidly, especially in the age of social networks, where the lines between content creators and consumers are becoming increasingly blurred. This brings new challenges and opportunities for addressing intersectional discrimination.



## Practical exercise plan

- Before the practical exercise, print out the outline of the story to be acted out by one group. Suggestions for such stories are found below, but you can come up with your own. The event can be real or fictional; the important thing is that it deals with the conflict of two or more groups or people who belong to different cultures, lifestyles and have multidimensional identities.
- Split the participants into two groups. One group will act out the story and the other group will represent the journalists.
- Give the story description to the actors. The participants should divide the roles among themselves and decide how they will briefly act out the story (enact the conflict). They must include both main characters from the story, but they can determine additional roles by themselves. During this time, the group of journalists should be far enough away from the actors or outside the room.
- While the actors are preparing, talk to the group of journalists. For each journalist, specify which media company employs them, for example conservative, liberal, yellow, as correspondence of foreign newspapers, a media agency for expats, the LGBTQI+ community, persons with disabilities or parents, etc. Explain to them that they must report according to the assigned media agency. If necessary, explain the characteristics of individual media agencies to the participants.
- When the actors are ready, have them enact the event to the another group, acting out the roles of TV journalists reporting on the event.
- When the play is over, have the journalists leave the room. They have five minutes to think about what they have seen and to mentally prepare a piece for the evening news. They are not allowed to write anything down and they are not allowed to talk to each other.
- Then have them come into the room one at a time. Each journalist has three minutes to present their "report".
- Record each report or the journalist's main points on a large sheet of paper. This should not be visible to the journalists.
- Journalists who have already presented their report may stay in the room and listen to the others, but may not comment on their presentations. In this way, the participants do not influence each other and do not adjust their reports to those already presented. When all the journalists have presented their reports, you can reveal the summary sheet.
- Invite the participants to a circle for a discussion. You can guide the discussion using the questions below. Make sure that all participants who want to give their opinion have the opportunity to do so.





## Questions for the discussion

### Questions for the journalists:

1. *What was the easiest thing to report?*
2. *What was the most difficult?*
3. *What did you do when you didn't remember something exactly?*

### Questions for the actors:

4. *Did the journalists leave out anything important in their reports?*
5. *Did they portray the event accurately?*
6. *Did the journalists include all your identities?*
7. *What do you wish people knew about one of your identities, situations, or flaws of your role? Have the journalists properly presented this? Did you even manage to show it?*
8. *Did you have problems getting into the role? What kind? Why?*

### Questions for the everyone:

9. *How did you feel during the game?*
10. *Did any combination of personal characteristics/circumstances of any of the roles surprise you? Why?*
11. *Was any role privileged because of personal characteristics/circumstances or a combination of personal characteristics/circumstances? Were you aware of it?*
12. *What were the differences between the reports? Did different "views" influence the reporting? In what way?*
13. *What influence do media owners, advertisers, connections with political parties and similar factors have on the selection of news and the manner of its presentation?*
14. *What do you expect from the news – just reporting on the event or also a commentary?*
15. *Is it usually clear from media reports what is fact and what is commentary?*
16. *Which role involved a new reality of discrimination because of the intersection of different discriminations?*
17. *In your opinion, how reliable are the news we see on TV?*
18. *What did you learn or realise in this practical exercise? How will you use the acquired knowledge in your everyday life?*
19. *How can this practical exercise help us better understand intersectional discrimination?*



## Advice for the youth worker

- The practical exercise is most optimal if it is carried out in a group of up to 12 participants. This allows all participants an opportunity to express their opinions, and journalists' reports are not repeating too much.
- If you have a larger group, try to split it into smaller groups and do the exercise separately for each group. You can also prepare multiple stories.
- If possible, we recommend that you spend more time on this practical exercise. Allow extra time for in-depth discussion. The more participants you have, the more reports there will be. The larger the group, the more time you should spend on the discussion. This will allow all opinions to be heard.
- The discussion questions listed are for assistance and guidance only. We encourage you to add your own, and especially to respond to participants' comments.
- You can also discuss how the conflicts in the story could be resolved. To help out, we have prepared a handout for youth workers, which you can find below.
- The practical exercise can be carried out indoors or outdoors. When outdoors, make sure there are as few distractions as possible (noise, weather conditions, etc.).
- You can liven up the game with a wide frame that represents a TV, and you can hand the journalists some object that resembles a microphone. You can also include "static roles" such as cameraman, make-up artist and spectators.

(The practical exercise is adapted from the Making the News from the *Education Pack "All Different – All Equal"*, Second edition, Council of Europe. Ljubljana, 2004. Available at: [https://www.varuh-rs.si/fileadmin/user\\_upload/PRAVNE\\_PODLAGE/Mednarodne\\_konvencije\\_-\\_Svet\\_Evropa\\_-\\_DRUGO/ECRI/Izobrazevalni\\_prirocnik\\_-\\_Ideje-pripomocki-metode\\_za\\_medkulturno\\_izobrazevanje.pdf](https://www.varuh-rs.si/fileadmin/user_upload/PRAVNE_PODLAGE/Mednarodne_konvencije_-_Svet_Evropa_-_DRUGO/ECRI/Izobrazevalni_prirocnik_-_Ideje-pripomocki-metode_za_medkulturno_izobrazevanje.pdf))

# ***EVENING NEWS – stories for actors***

## **A DISPUTE IN THE WORKPLACE**

**Saša and Kali work in a multicultural work environment where they are exposed to intersectional discrimination, each for their own reasons. They find themselves in conflict due to different perceptions and assumptions related to their identities.**

**Kali** is a woman of African descent who is also Muslim. She faces intersectional discrimination at work, including racism and Islamophobia. She often feels like she has to prove her abilities more than her male colleagues, and is subjected to stereotypes that affect both her career and her day-to-day interactions in the office.

**Saša** is a transgender man who recently started transitioning. As a transgender person, he faces transphobia and misunderstanding of his identity, which includes discrimination that can range from covert microaggressions to outright rejection of his presence in traditionally 'masculine' spaces or company roles.

### **Conflict:**

Conflict develops when Kali expresses displeasure at how certain religious practices (which Saša mistakenly attributes to Kali) affect the work environment, which Saša perceives as a direct attack on her transgender identity, saying such comments are disguised transphobia. Both persons experience their conflict through the prism of their own experiences with discrimination, which can make it difficult to understand and empathise with the other person's experience.

# ***EVENING NEWS – stories for actors***

## **A DISPUTE REGARDING A JOINT PROJECT**

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**In the university environment, two students, Mojca and Romi, experience their own forms of intersectional discrimination, but find themselves in conflict due to their conflicting views and experiences. Will they be able to work together on a joint project?**

**Student Mojca** is from rural Slovenia, and comes from a low-income family. At a university in a larger city, she faces challenges related to her socio-economic status, such as difficulties in financing her studies, accessing study materials, and adjusting to a new environment that is quite different from her hometown.

**Student Romi** is a member of the Roma community in Slovenia. In addition to discrimination based on ethnicity, he also faces stereotypes and prejudices that affect his academic and social life at the university. His experiences with discrimination and exclusion are complex, as they include both ethnic and socio-economic dimensions.

### **Conflict:**

Conflict occurs when both are participating in a group project and need to agree on how to do their work. Mojca wants to work in the library, as she does not have an undisturbed environment or adequate equipment for studying at home, while Romi expresses the need for flexibility in meeting and working on a project due to his family obligations and the lack of transportation from the remote settlement where he lives. Both feel misunderstood and undervalued, each coming from their own experiences and difficulties brought about by their socio-economic and ethnic backgrounds.

# ***EVENING NEWS – stories for actors***

## **A DISPUTE AT THE UNIVERSITY**

**Juanita and Nina attend university. Both are experiencing their own forms of intersectional discrimination. They find themselves in conflict over opposing views on a diversity and inclusion workshop organised by the university.**

**Student Juanita** is a Latin American who comes from a socio-economically disadvantaged background. She faces intersectional discrimination at the university that includes racial prejudice and stereotypes, as well as challenges related to her socio-economic status. This includes difficulties in accessing educational resources, scholarships and social inclusion.

**Student Nina** is a white woman with autism who is seven months pregnant. As a person on the autism spectrum and a pregnant student, she faces stigma and a lack of understanding of her needs and abilities, which often leads to social isolation and difficulty adapting to an academic environment that is not adapted to her specific needs.

### **Conflict:**

The conflict arises when a diversity and inclusion workshop is held at the university. At the workshop, the two students express their views on how the university deals with issues of discrimination and inclusion. Juanita emphasises the need for greater focus on racial and socio-economic justice, while Nina emphasises the need for greater awareness and accommodations for students with neurodivergence (with autism, ADHD (attention deficit hyperactivity disorder), dyslexia, Tourette syndrome, and others) and (future) parent students. Their views seem contradictory, as each feels that her own experiences and needs are not being sufficiently taken into account.

# ***EVENING NEWS – stories for actors***

## **(NON)CULTURAL DISPUTE**

**In a small Slovenian town, a dispute arises between a teenager and a senior citizen when a secondary school organises an intergenerational project that aims to promote understanding and cooperation between secondary school students and senior citizens.**

**Matej**, a secondary school student from a small Slovenian town, a child of immigrants from Montenegro, identifies as part of the LGBTQ+ community. At school, he faces challenges related to his sexual orientation and immigrant family, including verbal harassment and social isolation. Despite wanting to actively participate in school activities, he often feels that he is not accepted.

**Jožefa**, a retired teacher and widow, lives in the same town. As a member of the Hungarian minority in Slovenia, she faces prejudices that are based on her ethnic origin and age. She wants greater respect and understanding of her culture and struggles against stereotypes about the elderly, especially regarding her ability to use technology and actively participate in the community.

### **Conflict:**

The conflict arises when the school organises an intergenerational project that aims to promote understanding and cooperation between secondary school students and senior citizens. Matej and Jožefa are assigned to the same group, where they have to prepare a presentation on cultural diversity together. Matej wants to focus the project on LGBTQ+ rights and experiences, while Jožefa wants to present Hungarian culture and tradition in Slovenia. Both feel that their views are not properly considered, leading to tension and dissatisfaction within the group.

# EVENING NEWS – Conflict resolution

*(an aid for a youth worker)*

## A DISPUTE IN THE WORKPLACE

10

**Saša and Kali work in a multicultural work environment where they are exposed to intersectional discrimination, each for their own reasons. They find themselves in conflict due to different perceptions and assumptions related to their identities.**

PAGE

**Kali** is a woman of African descent who is also Muslim. She faces intersectional discrimination at work, including racism and Islamophobia. She often feels like she has to prove her abilities more than her male colleagues, and is subjected to stereotypes that affect both her career and her day-to-day interactions in the office.

**Saša** is a transgender man who recently started transitioning. As a transgender person, he faces transphobia and misunderstanding of his identity, which includes discrimination that can range from covert microaggressions to outright rejection of his presence in traditionally 'masculine' spaces or company roles.

### Conflict:

Conflict develops when Kali expresses displeasure at how certain religious practices (which Saša mistakenly attributes to Kali) affect the work environment, which Saša perceives as a direct attack on her transgender identity, saying such comments are disguised transphobia. Both persons experience their conflict through the prism of their own experiences with discrimination, which can make it difficult to understand and empathise with the other person's experience.

### Conflict resolution:

Resolving such a conflict would require a deeper understanding and recognition of the intersecting identities and experiences of both people. This could include mediation, which allows safe and respectful expression of feelings and perspectives. You could also conduct diversity and inclusion training for all employees. Another solution could also be the development of company policies that encourage respect and understanding of different identities and experiences.

*Such an example highlights how intersectional discrimination can lead to complex and painful conflicts. At the same time, it points to the need for comprehensive approaches to diversity and inclusion that promote mutual understanding and respect.*

## A DISPUTE REGARDING A JOINT PROJECT

**In the university environment, two students, Mojca and Romi, experience their own forms of intersectional discrimination, but find themselves in conflict due to their conflicting views and experiences. Will they be able to work together on a joint project?**

**Student Mojca** is from rural Slovenia, and comes from a low-income family. At a university in a larger city, she faces challenges related to her socio-economic status, such as difficulties in financing her studies, accessing study materials, and adjusting to a new environment that is quite different from her hometown.

**Student Romi** is a member of the Roma community in Slovenia. In addition to discrimination based on ethnicity, he also faces stereotypes and prejudices that affect his academic and social life at the university. His experiences with discrimination and exclusion are complex, as they include both ethnic and socio-economic dimensions.

### Conflict:

Conflict occurs when both are participating in a group project and need to agree on how to do their work. Mojca wants to work in the library, as she does not have an undisturbed environment or adequate equipment for studying at home, while Romi expresses the need for flexibility in meeting and working on a project due to his family obligations and the lack of transportation from the remote settlement where he lives. Both feel misunderstood and undervalued, each coming from their own experiences and difficulties brought about by their socio-economic and ethnic backgrounds.

### Conflict resolution:

In order to resolve the conflict, it would be necessary for both students to express and share their personal challenges that they face in everyday life and studies. Dialogue and openness could contribute to mutual understanding. They must find a compromise solution that takes into account both their personal characteristics/circumstances and the goals of the group project. The university could help reach a solution by providing flexible learning spaces and support services that would facilitate collaboration of students from different backgrounds.

*This example illustrates how the diversity of student backgrounds in Slovenia can lead to misunderstandings and conflicts, which can be bridged through dialogue, understanding and support. It also highlights the importance of flexible and inclusive policies at educational institutions that enable all students to thrive, regardless of their background.*



## A DISPUTE AT THE UNIVERSITY

**Juanita and Nina attend university. Both are experiencing their own forms of intersectional discrimination. They find themselves in conflict over opposing views on a diversity and inclusion workshop organised by the university.**

**Student Juanita** is a Latin American who comes from a socio-economically disadvantaged background. She faces intersectional discrimination at the university that includes racial prejudice and stereotypes, as well as challenges related to her socio-economic status. This includes difficulties in accessing educational resources, scholarships and social inclusion.

**Student Nina** is a white woman with autism who is seven months pregnant. As a person on the autism spectrum and a pregnant student, she faces stigma and a lack of understanding of her needs and abilities, which often leads to social isolation and difficulty adapting to an academic environment that is not adapted to her specific needs.

### Conflict:

The conflict arises when a diversity and inclusion workshop is held at the university. At the workshop, the two students express their views on how the university deals with issues of discrimination and inclusion. Juanita emphasises the need for greater focus on racial and socio-economic justice, while Nina emphasises the need for greater awareness and accommodations for students with neurodivergence (with autism, ADHD (attention deficit hyperactivity disorder), dyslexia, Tourette syndrome, and others) and (future) parent students. Their views seem contradictory, as each feels that her own experiences and needs are not being sufficiently taken into account.

### Conflict resolution:

The key to resolving this conflict would be to establish a dialogue that recognises and respects the intersectionality of the experiences of both students. This could include organising specific workshops or forums where students from different backgrounds could share their stories and experiences, emphasising that different types of discrimination do not reduce or exclude each other, but require a comprehensive approach. The university could also introduce mentoring and support programmes specifically designed to address the diverse needs of the student population.

*This example highlights the importance of recognising and addressing intersectional identities and experiences in educational institutions. It promotes a culture of dialogue and inclusion, where all student groups feel heard and respected, despite potential differences in their specific experiences and needs.*

## (NON)CULTURAL DISPUTE

**In a small Slovenian town, a dispute arises between a teenager and a senior citizen when a secondary school organises an intergenerational project that aims to promote understanding and cooperation between secondary school students and senior citizens.**

**Matej**, a secondary school student from a small Slovenian town, a child of immigrants from Montenegro, identifies as part of the LGBTQ+ community. At school, he faces challenges related to his sexual orientation and immigrant family, including verbal harassment and social isolation. Despite wanting to actively participate in school activities, he often feels that he is not accepted.

**Jožefa**, a retired teacher and widow, lives in the same town. As a member of the Hungarian minority in Slovenia, she faces prejudices that are based on her ethnic origin and age. She wants greater respect and understanding of her culture and struggles against stereotypes about the elderly, especially regarding her ability to use technology and actively participate in the community.

### Conflict:

The conflict arises when the school organises an intergenerational project that aims to promote understanding and cooperation between secondary school students and senior citizens. Matej and Jožefa are assigned to the same group, where they have to prepare a presentation on cultural diversity together. Matej wants to focus the project on LGBTQ+ rights and experiences, while Jožefa wants to present Hungarian culture and tradition in Slovenia. Both feel that their views are not properly considered, leading to tension and dissatisfaction within the group.

### Conflict resolution:

In order to solve the situation, a dialogue is needed, which enables the expression and understanding of different aspects and experiences. Conducting workshops on intersectional discrimination that would include topics such as LGBTQ+ rights, ethnic diversity and age discrimination could help Matej and Jožefa understand how their experiences are intertwined and complementary. A mutual agreement that the project would include both topics would show respect for diversity and emphasise the importance of inclusion and understanding between different groups.

*This example illustrates how intersectional discrimination in Slovenia can create complex challenges, while also highlighting the importance of dialogue, education and mutual respect to overcome these challenges and build a more inclusive community.*

## A DISPUTE AT A SCHOOL

**Let's take an example from the Slovenian school environment, where three different actors are involved, each with their own unique intersectional discrimination, which leads to a complex interpersonal conflict.**

**Sara**, a student in secondary school, is hard of hearing. She faces communication barriers and a lack of accessibility in the school environment, where sign language interpretation or other necessary adaptations are not always provided. Sara's struggle for equal participation in school activities often places her in a position of loneliness among her peers.

**Marko**, Sara's classmate, is the son of immigrants from Bosnia. Despite being born and growing up in Slovenia, he faces ethnic discrimination and stereotypes that affect his self-image and relationships with other students. Marko feels as if he has to constantly prove his belonging and equality.

**Mr Novak**, a history teacher, is renowned for his dedication to teaching. He has difficulties understanding and integrating the diversity of his students. He is older and finds it difficult to adapt to new teaching methods that would be more inclusive for students like Sara and Marko.

### Conflict:

The conflict arises during a group project where students have to research and present different cultures. Sara suggests that their group use more visual and digital assets to make the presentation more accessible to her. Marko wants to explore and present Bosnian culture in order to improve the understanding and acceptance of his ethnicity among his classmates. Mr Novak, dissatisfied with both proposals, believes that they should stick with more traditional methods of teaching and presentation, which do not take into account the specific needs or wishes of Sara and Marko.

### Conflict resolution:

A comprehensive approach is needed to resolve the conflict. The school counselling service organises a workshop on inclusivity and diversity for both teachers and students. Mr Novak, along with other teachers, receives training on adaptive teaching methods that take into account the diverse needs of students, such as deafness and ethnic diversity. Sara and Marko work together to prepare a project that includes both visual elements and content that represent Bosnian culture, thereby increasing awareness and understanding among all students.

*This example illustrates how intersectional discrimination can create complex situations in the educational environment, while highlighting the importance of inclusion, dialogue and flexibility in addressing the diverse needs and experiences of students and in fostering a more understanding and supportive school community.*



AT THE CROSSROAD  
OF INEQUALITIES /  
DISCRIMINATION

PRACTICAL  
EXERCISE

# Her story – Zakie

**Group size:**

2–3 participants

**Duration:**

45–60 min (5 minutes for instructions, 20 minutes for working in small groups, 20–35 minutes for the discussion)

**Requisites for the practical exercise:**

- printed worksheet for each group
- pen and pad
- larger sheet of paper and coloured pens
- time measuring device (watch, stopwatch, mobile phone, etc.)

**Type of practical exercise:**

work in small groups

**Methods used:**

reading, empathising with another's story, discussion in small group, group reflection, group work

**What is the purpose of this practical exercise? What does the youth worker want to achieve? What results can they expect?**

The aim of the practical exercise *Her Story – Zakie* is to help participants understand the different characteristics/circumstances and identities of the protagonist through the real story of Zakie Hosseini. Through work in small groups and group reflection, participants will realise that identities are intertwined and that some characteristics/circumstances reinforce others. Through a real-life story, participants will learn that personal characteristics/circumstances intersect with each other in intersectional discrimination, thus creating a new reality, which is not the sum of individual personal characteristics/circumstances, but rather a specific situation that arose as a result of the interaction of personal characteristics/circumstances and associated discriminations.

*The story used is part of the publication Her Stories. Bazafkan Homa et al. Ljubljana, Humanitas – Centre for Global Learning and Cooperation, 2019. Available at: [https://sloga-platform.org/wp-content/uploads/2021/08/Njene-zgodbe\\_WEB.pdf](https://sloga-platform.org/wp-content/uploads/2021/08/Njene-zgodbe_WEB.pdf)*



## Practical exercise plan

- Before the practical exercise, print out the worksheet. Prepare pens and pads. Prepare a large sheet of paper and coloured pens for group reflection.
- Split the participants into groups of two or three. Each group should have its own worksheet and its own pen.
- Give the following instructions to the participants: Work takes place in small groups. First, each member of the group reads Zakie's story silently (*reading takes about 8 minutes*). After all group members have read the text, discuss the different characteristics/circumstances and identities of the main character within the group and complete the worksheet.
- Spend at least 20 minutes working in groups.
- Invite the participants to a group discussion. You can guide the discussion using the questions below. Make sure that all participants who want to give their opinion have the opportunity to do so. Remind participants that all opinions are welcome and that opinions may differ.
- Summarise the main findings and write them down on a large sheet of paper. If you wish, you can use the same layout as the one on the worksheet (table).



## Questions for the discussion

1. *Were you able to identify with Zakie at least a bit? Why yes/no?*
2. *Which part of the story shocked you, positively surprised you, disappointed you, or angered you the most?*
3. *Was Zakie the target of any stereotypes or prejudices? Which ones?*
4. *What are the identities that have caused Zakie to experience discrimination? In what way?*
5. *Does one of her personal characteristics/circumstances reinforce/marginalise another?*
6. *Would Zakie's story be different if one of her characteristics/circumstances or her identity had changed? Why yes/no?*
7. *What did you learn in this practical exercise? What did you realise? How will you use the acquired knowledge in your everyday life?*



## Advice for the youth worker

- *“Life is a stage displaying our story and we, the protagonists, get to perform different roles from birth to old age. As many people, as much stories. And not just a single story. People are a treasury of different stories written by life. Yet this same life often denies us possibilities and opportunities for our stories to be really heard and understood. Therefore, as the play of our life is unfolding, our decisions and acts often become subject to interpretation of individual observers, which leads to misinterpretations and subjects us to the mercy of stereotypes and prejudice for the society to easily sort us in different compartments.” (From the Preface of Her Stories collection)*
- The practical exercise can be carried out indoors or outdoors. When outdoors, make sure there are as few distractions as possible (noise, weather conditions, etc.).
- If necessary, provide a pad for writing on the sheet for the participants (if no flat surfaces are available (tables, floor, etc.)).
- The discussion questions listed are for assistance and guidance only. We encourage you to add your own, and especially to respond to participants' comments.
- The practical exercise is designed for one school period. If possible, we recommend that you spend two school periods for this exercise. Allow extra time for in-depth discussion.
- The practical exercise can also be adapted for individual work. In this case, each participant should receive their own copy of the worksheet with the story.

Some examples of filled out fields in the table:

### **GENDER:**

- ZAKIE'S IDENTITY/CHARACTERISTIC/CIRCUMSTANCE: *Female*
- DISCRIMINATION, DIFFICULT LIFE, PREJUDICES, STEREOTYPES: *single mother; it is more difficult to take care of the family; parents wanted sons, because they are strong, while daughters are weak; the husband has the final say in all matters*

### **NATIONALITY:**

- ZAKIE'S IDENTITY/CHARACTERISTIC/CIRCUMSTANCE: *Afghan*
- DISCRIMINATION, DIFFICULT LIFE, PREJUDICES, STEREOTYPES: *as an Afghan woman in Iran, she was in constant fear of deportation; she had to renew her residence permit; she was not allowed to compete or go to the pool at school; she is a foreigner in Austria*

- Participants might not fill in all the fields in the table. This can be an opportunity for them to question why they did or did not perceive something. You can also encourage participants to compare notes with each other.
- The practical exercise is also an opportunity for the participants to discover some of their unconscious biases.
- You can also adapt the practical exercise by analysing one of the other stories from the *Her Stories* collection (available at: [https://sloga-platform.org/wp-content/uploads/2021/08/Njene-zgodbe\\_WEB.pdf](https://sloga-platform.org/wp-content/uploads/2021/08/Njene-zgodbe_WEB.pdf)). *Her Stories* is a collection of personal stories of women who, for various reasons, left their homelands and created a new life among us. At first glance, we can say that the common thread of all the stories is the migrant and/or refugee experience. However, if we listen to them, we realise that these women are much more than just migrants and/or refugees and that there is much more that connects them. To each other and to us.

# Her story – Zakie

- Before you is a worksheet with the true story of Zakie Hosseini.
- First, read the full story carefully.

## Resisting patriarchy – Self-made woman

My name is Zakie Hosseini, aged 32. I am a single mother of three children and have been living in Austria for six years. Currently I am based in Innsbruck. My parents are from Afghanistan, but I was born and raised in the city of Mashhad (the second largest city in Iran). My family had fled their home country because of the constant war in Afghanistan, which has been going on since the 20th century.

## Identity

As an Afghan in Iran one is always afraid of being thrown out of the country, due to the lack of secured residency rights. You need to get your stay prolonged over and over again. As an Afghan at school I could not go to the swimming pool or take part in any kind of competitions. I hated my Afghan identity. I never liked being (considered as) an Afghan, as there was always the difference between us and them (Iranians). Our family just lived in Iran, a hard life as a poor family.

## Sorting out nuts

I grew up in a big family: we are seven sisters and three brothers. My parents always wanted to have boys, as they were considered 'strong' in comparison to 'weak' girls. That is why there is ten of us, children. (...) My father was considered as the breadwinner of the family: he worked as an imam (a religious leader in a Muslim community), but still his salary did not respond to the needs of our family. So we, the children, had to work from morning till evening, besides going to school, to secure the family's survival. Our work included producing handmade dolls and separating pistachios and walnuts to sell them at the market later on. These earnings helped us cover the expenses for our education.

## Relationships

I married at the age of fifteen. At that time my father was very sick. He couldn't work anymore and stayed at home. My mother used to say: "Why should girls learn? They need to marry anyways. We are not rich and I will not be able to send any of them to university." I was actually quite good at school, I received only As, but still I seemed to be a burden to my family. For me, marriage was not only an obligation, but also something to help my family have a better life. Personally, I just wanted to escape the hardships of my situation.



My father chose a man who was ten years older than me, from a reasonable, but poor family. The father of my future husband was also an imam, like my father, which reassured me that they were a good family.

### **Motherhood**

Just after my marriage and before turning sixteen, I gave birth to my first girl. We both cried out of different reasons at the same time. I did not know what to do with here. I had not known how to prevent pregnancy. My mother had never explained anything about contraception. She was always involved in taking care of my siblings, every two years she gave birth to a new child. Nowadays, I think that you should not get pregnant as a teenager, but instead enjoy life as young person.

### **Non-communication**

As my husband was much older than me, I felt that he was the grown up and I was the child next to him. We did not get along with each other and I think that his family had (like my family) arranged the marriage for him. I felt that he was not satisfied with our marriage. I wanted to love him, but I had no feelings for him. He never spoke to me, actually, we never spoke to each other. Maybe he felt that I was not able to understand him, but for sure neither of us felt comfortable in our given situation. I just stayed with him at his family's house, because it would have been too shameful to get divorced. My mother also explained to me that a divorce was not possible for me, as she had so many children to take care of and she would not have been able to support me financially. So, in Iran I never thought about ending my marriage and stayed with my husband for eight years.

### **Unsteadiness**

At some point my husband said that he would go to Europe. Although he had not had any money. My husband was poor and he didn't earn enough money for any 'extras', like a refrigerator or a vacuum cleaner or dresses for family weddings, which made me always stay away from these kinds of celebrations. He simply never bought us anything. He believed that as long as he could get us something to eat, he performed his family duties well enough. Despite the lack of money, he still managed to leave us with a small amount of monetary budget before fleeing to Europe. Left alone in Iran, I figured out how to survive on my own. I was lucky to find a job in a bakery, although I didn't have a formal working permission, due to my Afghan nationality. But these circumstances did not prevent me from working. After a while my husband contacted me from Greece and explained that his money had been stolen by a smuggler. He asked me for financial support. I was very upset and frustrated at that time, but I had no choice than to help him out. I sent him the requested amount. (...) After some time he got in touch with me again, explaining that he had received a positive answer for his asylum application in Austria and he wanted us to join him. I actually didn't want to move to Austria and was definitely not ready to live with him again. (...) I asked my mother for advice and she insisted that I

should follow him to Europe. She said: "If you don't join him, imagine the gossip from the relatives and other people!"

### **Fighting and travelling**

I repeatedly threatened my husband that if I came to Austria, I would apply for divorce, but he did not take me seriously, as manhood is often related to having the last word in discussions. (...) In the end, we decided to follow him to Europe. He borrowed 1000 Euros from a friend and bought us plane tickets to join him in Austria. (...) Finally there, and with the help of my German teacher, as I could not fill in the form for the court on my own, my German skills were not advanced yet, I managed to get divorced on consensual decision. It did not take long; within a year I was divorced. The only problem was that my husband did not want to pay enough alimony for our children. He even wanted to be reimbursed for the airplane tickets from Iran to Austria that he bought for us. Thus, I accepted his request. (...) It would not be possible to get divorced in Iran. Firstly, my mother never supported my longing for separation, scaring me with the idea that my children would be taken away in case of a divorce. Secondly, a divorce cannot happen without the man's approval.

### **At home, but missing trust**

At present in Innsbruck, I am well-off. Except, sometimes information and opportunities for single mothers are not easy to figure out. I think that an organization for single mothers, especially foreign single mothers is missing in Austria. With such an organization everything would be much easier. For example, how to find kindergarten place for my boy in time. (...) My youngest child is from a relationship with an Iranian man, whom I met in Austria, but he has already been deported, as Norway had been his entrance place in Europe. He received a negative notice from this Scandinavian state. Before his deportation, I tried to help him out, so that he would be able to stay in Austria. He lived with us for nine months, but it was not easy, as he was always nervous because of his lacking papers. In addition, we had a couple of fights over my pregnancy, as he wanted me to get an abortion. But I wanted (and gave birth to) this child. (...) Nowadays I cannot trust anyone (anymore), as something always went wrong in my life. I only have two friends from Iran, whom I know from my German course. I am always occupied with my children and we only get to spend time with my sister sometimes. She lives in Stuttgart and is waiting for decision on her asylum application. Her application had already been declined once. If I feel bad, we go and visit her. (...) In Austria, I have already finished an eight-month education as a domiciliary nurse. I worked in this field for a short time, I got a job at Volkshilfe, where I worked for a year. In the meantime I got pregnant and now I am on maternity leave, which does not cover the apartment costs, but are being paid by the social security office. I am really thankful for that. (...) I have not seen my family for three years now. The journey to Iran is simply too expensive. I would like to visit my mother, but I also would like to pass the driving license, to be able to take my children somewhere around in town or elsewhere. (...) The relationship with my mother

is good. I mean, she had her problems and issues, but being a mother on my own, I understand her better nowadays.

### **Protection**

At the beginning of my stay in Austria, I wore my headscarf for four months, but as soon as I started my German course, I did not want to have those looks from the others. That is why I decided to take it down. Just like that. Even in Iran, I had problems with my headscarf, I could never put it on correctly. Here, I was happy not to wear it any longer. If a woman knows how to defend herself, she does not need a headscarf any longer. Why should I cover my hair? Religion is still important to me and makes me feel comfortable. But in the Islamic Republic State of Iran women must wear a headscarf, although maybe the majority does not want to wear one. As I am not forced to put on a headscarf, I do not put it on. Still, I am a religious person: I fast, pray and I am thankful for everything I have. Religion helps my soul. That is why I think religion is beautiful.

### **Belongings**

I do not miss anything from Iran, except my mother. I have not seen anything there – no lake, no sea. The place where we lived, we just had an imam and a mosque next to us. If I felt bad, I went there. I miss that place and my mother a lot. Otherwise, I do not miss anything. I do not even want to imagine going back to Iran. (...) Here I have a passport and I can travel easily. I do not need anything for moving around. If someone would like to travel the same distance as from here to Salzburg in Iran, they would need permission, which would be valid for ten days. Here, with my passport, I have an identity. (...) I feel like being at home. (...). But some Afghan men are scared of me. They are afraid that I will tell their wives silly stories or lecture them about their rights in life. (...) My future dream is for my children to study at the university and have a good job. Although I do not know if they actually would like to take that path ...

**As a group, discuss different characteristics/circumstances and identities of Zakie. Write these characteristics/circumstances in the table below. What are the identities that have caused Zakie to experience discrimination? In what way? Write the answers in the last column of the table.**

<b>CHARACTERISTIC/ CIRCUMSTANCE</b>	<b>ZAKIE'S IDENTITY/CHARACTERISTIC/ CIRCUMSTANCE</b>	<b>DISCRIMINATION, DIFFICULT LIFE, PREJUDICES, STEREOTYPES</b>
<b>SEX/GENDER</b>		
<b>NATIONALITY</b>		
<b>RACE or ETHNIC ORIGIN</b>		
<b>NATIVE LANGUAGE</b>		
<b>RELIGION or RELIGIOUS BELIEF</b>		
<b>DISABILITY</b>		
<b>AGE</b>		
<b>SEXUAL ORIENTATION</b>		
<b>GENDER IDENTITY and GENDER EXPRESSION</b>		
<b>SOCIAL STATUS</b>		
<b>ECONOMIC STATUS</b>		
<b>EDUCATION</b>		
<i>(write the characteristic/ circumstance of your choice)</i>		

If you are interested in other women's stories, you can read them in the collection Her Stories, which is available at: [https://sloga-platform.org/wp-content/uploads/2021/08/Njene-zgodbe\\_WEB.pdf](https://sloga-platform.org/wp-content/uploads/2021/08/Njene-zgodbe_WEB.pdf)



AT THE CROSSROAD  
OF INEQUALITIES /  
DISCRIMINATION

PRACTICAL  
EXERCISE

# Labels

**Group size:**

any, at least five participants

**Duration:**

45–75 min (20–30 minutes for instructions and the game, 25–50 minutes for the discussion)

**Requisites for the practical exercise:**

- two self-adhesive labels for each participants
- pen

**Type of practical exercise:**

team game

**Methods used:**

role-play, group reflection

**What is the purpose of this practical exercise? What does the youth worker want to achieve? What results can they expect?**

The aim of the practical exercise *Labels* is to help participants explore the relationship between the expectations that others have of us and our own behaviour. You will encourage a discussion among the participants about the effects that stereotypes and related discrimination have on people. Participants will be able to explore intersections of different identities. They will come to understand that there is often a spill-over of one identity over others. They will come to understand that an individual who is discriminated against due to several personal characteristics/circumstances or identities at the same time cannot be treated simply as a “sum of discriminations”, but through a new reality that is established at the intersection of discriminations. At the end of the exercise, participants will be aware of the impact our behaviour has on others.



## Do you know?

Stereotypes and prejudices are key elements that contribute to intersectional discrimination, a concept that describes the intertwining of different forms of discrimination such as racism, sexism, homophobia.

These social phenomena affect intersectional discrimination in several ways:

- **Reinforcement of discriminatory behaviours:** Stereotypes (simplistic generalisations about groups of people) and prejudices (negative feelings or attitudes towards a particular group) can lead to discriminatory actions. When these negative stereotypes and prejudices are intertwined, a person belonging to several marginalised groups may experience multiple or intersectional discrimination, which is often more severe than that arising from a single source.
- **Reinforcement of structural inequalities:** Stereotypes and prejudices not only influence individual actions, but also reinforce existing structural inequalities. For example, if there is a widespread stereotype that women are less capable in STEM (Science, Technology, Engineering, Math) occupations, and at the same time a prejudice that darker skinned people are less intelligent, then black women in STEM fields may experience particularly intense discrimination, which comes from the intersection of race and gender.
- **Lack of recognition of intersectional identities:** Society often fails to recognise the complexity of intersectional identities, which means that policies and practices aimed at combating discrimination are often designed with monolithic categories in mind (e.g. women, black people) and do not take intersectionality into account. This can lead to a situation where policies do not address the specific needs and experiences of people who face intersectional discrimination.
- **Limited access to resources and opportunities:** Stereotypes and prejudices can limit marginalised groups' access to education, employment, healthcare and other key resources. For people who face intersectional discrimination, these obstacles are even greater, as they face multifaceted prejudices.
- **Impact on self-esteem and mental health:** Continual exposure to stereotypes and prejudices can have a negative impact on the self-image and mental health of persons experiencing intersectional discrimination. This can lead to feelings of isolation and inferiority.

Recognising and addressing stereotypes and prejudices is key to combating intersectional discrimination. This requires a comprehensive approach that includes education, awareness-raising and structural change at the societal level.



## Practical exercise plan

- Before the practical exercise, prepare the two labels for each participant. Each participant must receive their two labels.
- Depending on the number of participants, choose the most diverse combinations of roles. Some roles can also be “controversial” when identities appear to be mutually exclusive (based on stereotypes and prejudices). You can choose from the categories of personal circumstances and specific characteristics listed below.
- Some examples that you can use in any combination (examples apply to all genders):
  1. *man, woman, transgender person ...*
  2. *gay, homosexual, lesbian, bisexual ...*
  3. *refugee, migrant, foreign workers ...*
  4. *drug user, ex-addict ...*
  5. *sex worker, doctor, saleswoman, scientist, cook, educator ...*
  6. *Muslim, Catholic, Protestant, Hindu, Hare Krishna, Buddhist ...*
  7. *Slovenian, Bosnian, Indian, Asian, African, American, Palestinian, Israeli, Syrian, French, Kenyan ...*
  8. *indigenous person, Roma, black person ...*
  9. *speaks Slovenian, does not speak Slovenian, speaks English, speaks Arabic, speaks Japanese, speaks German ...*
  10. *in a wheelchair, walks with the help of a cane, diabetic, blind, deaf, deaf and mute, hard of hearing, has celiac disease, a chronic patient ...*
  11. *child, teenager, pensioner, middle-aged, over fifty ...*
  12. *poor, rich, middle class, elite, at risk of poverty ...*
  13. *completed primary school, vocational school, high school, doctor of science, master of arts or sciences, has a diploma ...*
  14. *lazy, funny, ambitious, likes to lead, shy ...*
- Also choose a joint activity that the participants will do during the role-play.
- Some suggestions of possible activities:
  1. *planning a new neighbourhood*
  2. *preparations for local elections*
  3. *parent committee meeting*
  4. *prom*
  5. *joint school trip of schoolchildren and relatives*
  6. *planning and performing a school play*
  7. *waiting room in a medical centre*
  8. *visiting a cultural event*

- Prepare the room so that participants can move around.
- Explain to the participants that you are going to play a role-playing game, in which everyone will get their role written on a label that you will place on their forehead.
- Stick the labels on the participants so that they cannot see what is written on them. Give each participant only one label (you will attach the other one later). Other participants should not reveal what is written on other participants' labels.
- Make it clear to everyone that during the task they must behave towards each other according to what it says on the label, but they must never say the word written on the label. If the label says, for example, lazy, everyone must treat this participant as if they are always lazy. If it says old, they should act like they would towards an older person. If the label says black bisexual woman, they should treat that person in a way that allows the participants to recognise their role.
- Explain to the participants that, within the framework of the activity, they must strive to treat other participants in accordance with the stereotypes, prejudices and identities written on the label.
- Then explain to the participants that they have to play their roles as part of the joint activity. Briefly present the activity you have chosen.
- The role-play can then begin. After about ten minutes, add a new label with additional information to the participants.
- After a total of twenty minutes of the label game, stop the game and invite the participants to a circle for discussion. At the end of the game, the participants can try to guess what is written on their foreheads. Although this is not the main aim of the game, ask the participants if they have guessed the identities and characteristics written on their foreheads.
- You can guide the discussion using the questions below. Make sure that all participants who want to give their opinion have the opportunity to do so.





## Questions for the discussion:

1. *How did you feel during the game?*
2. *Was it difficult to treat people according to the label?*
3. *Did you know how to behave towards each person with a specific label?*
4. *Did someone start behaving in accordance with the characteristics/ circumstances on the label? (For example, did the person with the word witty on their forehead start telling jokes and behaved more confidently? Did the person with the lazy label stop helping or cooperating at all? Did the person with the speaking Arabic label start speaking differently? Did the person with the gay label start behaving differently? How?)*
5. *What do you wish people knew about one of your identities, situations, or flaws of your role?*
6. *Did you change your behaviour towards people after they got another label? Why yes/no?*
7. *How did the new label lead to a new reality of discrimination, to the intersection of two or more discriminations? Why can't we talk about only the sum of discriminations that people experienced after getting a new label?*
8. *Which identities gave you the most trouble and why?*
9. *Did any combination of personal characteristics/circumstances on the labels surprise you? Why?*
10. *Did you have a privilege due to any of your personal characteristics/ circumstances or a combination of personal characteristics/circumstances? Were you aware of it?*
11. *What kind of labels do we give people in everyday life? How does this affect them and how does it affect our opinion and thinking about them?*
12. *In our everyday life, to whom do we apply the labels we used in the game? Are they justified?*
13. *What did you learn or realise in this practical exercise? How will you use the acquired knowledge in your everyday life?*
14. *How can this practical exercise help us better understand intersectional discrimination?*



## Advice for the youth worker

- At the end of the game, the participants can try to guess what is written on their foreheads, although this is not the main aim of the game. The central focus should be on the discussion, which should help participants understand the difference between multiple discrimination (with multiple discrimination, we are talking about the sum of personal characteristics/circumstances that lead to discrimination) and intersectional discrimination (these personal characteristics/circumstances do not add up, but intersect each other, thus creating a “new reality”). It is therefore a specific situation created by the simultaneous interaction of personal characteristics/circumstances and their associated discriminations.
- Be aware that the game can trigger very agitated emotions. Be careful that it does not escalate into verbal, psychological or physical violence. At the end of the practical exercise, explain to the participants again that they must stop role-playing.
- The practical exercise is most optimal if it is carried out in a group of up to 10 participants. This allows all participants an opportunity to express their opinions. If you have a larger group, try to split it into smaller groups and do the exercise separately for each group.
- If you cannot split into smaller groups, you can duplicate some roles (two or more participants have the same label). Duplication of roles also allows you to compare the experiences of people with the same labels and compare the attitudes of other participants towards the “same label”.
- Be careful who you give a specific label to! If there is someone in the group who is lazier, it probably won't be best for them to get the lazy label. The aim of the game is not to openly discuss the participants; this could be very unconstructive, so avoid it.
- The practical exercise is designed for one school period. If possible, we recommend that you extend the time for this exercise. Allow extra time for in-depth discussion. The larger the group, the more time you should spend on the discussion. This will allow all opinions to be heard.
- The discussion questions listed are for assistance and guidance only. We encourage you to add your own, and especially to respond to participants' comments.
- The practical exercise can be carried out indoors or outdoors. When outdoors, make sure there are as few distractions as possible (noise, weather conditions, etc.) while participants are working independently.

(The practical exercise is adapted from the Labels activity from the Education Pack “All Different – All Equal”, Second edition, Council of Europe. Ljubljana, 2004. Available at: [https://www.varuh-rs.si/fileadmin/user\\_upload/PRAVNE\\_PODLAGE/Mednarodne\\_konvencije\\_-\\_Svet\\_Evropa\\_-\\_DRUGO/ECRI/Izobrazevalni\\_prirocnik\\_-\\_Ideje-pripomocki-metode\\_za\\_medkulturno\\_izobrazevanje.pdf](https://www.varuh-rs.si/fileadmin/user_upload/PRAVNE_PODLAGE/Mednarodne_konvencije_-_Svet_Evropa_-_DRUGO/ECRI/Izobrazevalni_prirocnik_-_Ideje-pripomocki-metode_za_medkulturno_izobrazevanje.pdf))



AT THE CROSSROAD  
OF INEQUALITIES /  
DISCRIMINATION

PRACTICAL  
EXERCISE

# *More than one story*

**Group size:**

8–10 participants

**Duration:**

45 min (25 minutes for instructions and the game, 20 minutes for the discussion)

**Requisites for the practical exercise:**

- ball or smaller softer object
- pen and paper and a hard surface (for the person taking notes)
- larger sheet of paper and coloured markers

**Type of practical exercise:**

teamwork

**Methods used:**

storytelling, conversation, group reflection

**What is the purpose of this practical exercise? What does the youth worker want to achieve? What results can they expect?**

The aim of the practical exercise *More than one story* is to explore the notions we have about other cultures, social groups, other sexual orientations, (non) believers, etc. By making two young people's stories, participants will gain an awareness of how such representations condition our expectations of people who belong to different groups and have different identities than ourselves.



## Do you know?

Storytelling has a powerful impact on social awareness and can play a key role in addressing and reducing intersectional discrimination. Stories can express the complex experiences of individuals facing intersectional discrimination in ways that promote empathy, understanding, and social change.



## Practical exercise plan

- Invite the participants to form a circle, which should be small enough that they can pass a ball or a small object to each other.
- Explain to the participants that you will create a story together.
- One (or two, if the group is large enough) of the participants assumes the role of note taker. They should sit outside the circle, but close enough to hear and record the unfolding story. The youth worker gives them a pad, a piece of paper and a pen.
- Explain to the participants that you will make up a story together, and you do so using a ball or object. Whoever is holding the object or ball, can add their part to the story. Have everyone add a sentence or two to the story, choosing different characteristics, circumstances or events of the main character. Remind the note taker to meticulously write down the details of the story so that they can summarise it in the end.
- The youth worker begins by telling the story: *"In Gorenjska, in a wealthy family, lived 17-year-old Maja, who lost her hearing due to an illness in childhood."*
- Pass the ball or object to another participant who should continue the story. When they adds their part, they should pass the object or ball to another participant.
- The game continues with everyone in the group creating a story. You have to make sure that everyone participates in the creation of the story.
- After 10 or 12 turns, stop the game and continue: *"Maja knows Izak, a Jew who also has his own story."* Pass the ball or object to someone in the group who will continue Izak's story.
- After 10 or 12 turns, stop the game. Ask the note taker to read both stories.
- You can guide the discussion using the questions below. Make sure that all participants who want to give their opinion have the opportunity to do so.



## Questions for the discussion

1. *How do the stories of Maja and Izak reflect their different lives?*
2. *Were you able to identify at least partially with either story? Why yes/no?*
3. *Were any stereotypes or prejudices used? Which ones?*
4. *Did the two characters experience discrimination because of their characteristics/circumstances and identities? If so, how did they react to it?*
5. *Would the stories of Maja and Izak be different if any of their characteristics/circumstances or their identities had changed?*
6. *How do the two stories relate to the notions we have about people with disabilities, foreigners, Jews?*
7. *Did you all have similar notions? Why yes/no?*
8. *Where do we get these notions from? Why?*
9. *What did you learn or realise in this practical exercise? How will you use the acquired knowledge in your everyday life?*



## Advice for the youth worker

- The practical exercise can be carried out indoors or outdoors. When outdoors, make sure there are as few distractions as possible (noise, weather conditions, etc.).
- If necessary, provide a pad for the note taker for writing on the sheet (if no flat surfaces are available (tables, floor, etc.)).
- It is best if the story is created spontaneously and quickly. This may be difficult for the note taker and they may not be able to record all the information. You can avoid this by choosing two participants as note takers or by recording the story.
- If you have more participants, divide them into smaller groups. Each group should create its own story. The start of the story can be the same for both groups, or you can give each group a different start of the story.
- It is important to tell the participants at the very beginning that it is a simple collaborative creation of a story.
- The discussion questions listed are for assistance and guidance only. We encourage you to add your own, and especially to respond to participants' comments.

(The practical exercise is adapted from the Antonio and Ali activity from the *Education Pack "All Different – All Equal"*, Second edition, Council of Europe. Ljubljana, 2004. Available at: [https://www.varuh-rs.si/fileadmin/user\\_upload/PRAVNE\\_PODLAGE/Mednarodne\\_konvencije\\_-\\_Svet\\_Evropa\\_-\\_DRUGO/ECRI/Izobrazevalni\\_prirocnik\\_-\\_Ideje-pripomocki-metode\\_za\\_medkulturno\\_izobrazevanje.pdf](https://www.varuh-rs.si/fileadmin/user_upload/PRAVNE_PODLAGE/Mednarodne_konvencije_-_Svet_Evropa_-_DRUGO/ECRI/Izobrazevalni_prirocnik_-_Ideje-pripomocki-metode_za_medkulturno_izobrazevanje.pdf).)



AT THE CROSSROAD  
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DISCRIMINATION

PRACTICAL  
EXERCISE

# Multifaceted self

## Group size:

any

## Duration:

45 min

## Requisites for the practical exercise:

- a printed sheet for each participant
- a pen for each participant
- time measuring device (watch, stopwatch, mobile phone)
- chairs, cushions or similar, on which the participants can sit during the discussion (optional)
- suitable writing pad (optional)

## Type of practical exercise:

individual work

## Methods used:

independent reflection, immersion in the role, group discussion

## What is the purpose of this practical exercise? What does the youth worker want to achieve? What results can they expect?

Most of us think about discrimination, including our own, most often in a one-dimensional way. The aim of the practical exercise *Multifaceted Self* is to help the participants move from such thinking to thinking about discrimination as a multidimensional phenomenon. Participants first learn what their own characteristics/circumstances and identities are, how they are reinforced, when and why an identity can dominate. They describe their own personal characteristics/circumstances such as gender, nationality, race or ethnic origin, religion or belief, disability, age, sexual orientation, gender identity or gender expression, social status, economic status, education. Initially based on their own experiences, and in the second part through identifying with different (hypothetical) identities, where certain identities will be taken away from them or new ones will be attributed to them. In this way, they will explore intersectional discrimination.



## Practical exercise plan

- Before the practical exercise, print out a worksheet for each participant and provide a pen.
- Explain the work instructions to the participants: everyone will receive a sheet with their personal characteristics/circumstances. Ask the participants to complete their worksheets independently in silence. Explain to the participants that they should not communicate with each other while they're filling out the worksheets.
- Distribute the worksheets and pens to the participants. Start timing. At least 10 minutes should be available for this task.
- After the time for the first task is over, invite the participants to choose the three most important characteristics/circumstances or identities from the ones they've written down. It is up to them which they choose. Start timing. At least 3 minutes should be available for this task.
- In the next step, instruct the participants to consider what their lives would be like and how society would treat them if they did not have one or two of the selected characteristics/circumstances. Let them think about what it would be like if the characteristics/circumstances were different. Allow the participants enough time to consider this question. If they want, they can also write down their thoughts.
- Invite the participants to a circle for a discussion. Participants can sit on chairs or cushions so that they are comfortable.
- Invite the participants to present their findings in a group. Explain to the participants that they can decide for themselves if they want to share with others, what they want to share, and to what extent. Participants can also participate by only providing opinions, without sharing their personal characteristics/circumstances (only responding to youth worker's questions).
- You can guide the discussion using the questions below. Make sure that all participants who want to give their opinion have the opportunity to do so. Do not allow judgements and ridicule of others during the discussion. There should be no interruptions during the discussion.



## Questions for the discussion

1. *What are the three identities you chose and why?*
2. *Would your position in society change if the chosen characteristics/circumstances/identities were different?*
3. *What do you wish people knew about one of your identities, situations or physical characteristics (e.g. wearing glasses, scars on the body)?*
4. *Did you discover something new about yourself?*
5. *Have you experienced discrimination due to a personal characteristic/circumstance (or several of them)?*
6. *Does any personal characteristic/circumstance reinforce/marginalise another?*
7. *How does religion reinforce/marginalise gender?*
8. *How does education reinforce/marginalise socioeconomic status?*
9. *Can marginalisation be worse if the person is not Slovenian?*
10. *Can marginalisation be worse if that same person is not white?*
11. *Do you have privileges due to any of your personal characteristics/circumstances or a set of personal characteristics/circumstances? Were you aware of it until now?*
12. *What did you learn or realise in this practical exercise? How will you use the acquired knowledge in your everyday life?*



## Advice for the youth worker

- In everyday life, it is often difficult to determine everything that contributed to the experience of discrimination and how personal characteristics/circumstances influenced it. It is even more difficult to clearly determine the intersection of characteristics/circumstances and how they reinforced each other to establish a new reality. It is important that the participants think about discrimination as a multidimensional reality. Different discriminations cannot be classified by importance or lack thereof. If you find that the participants have a problem with this, try to guide them to reconsider through the conversation. You can also use an explicit made-up example: A 17-year-old Slovenian, a student who likes girls, can "become" a 17-year-old boy who doesn't go to school, is gay, comes from Serbia, comes from a poor family and doesn't know the Slovenian language, etc.
- The practical exercise is designed for one school period. If possible, we recommend that you extend the time for this exercise. Allow extra time for in-depth discussion.
- The practical exercise can be carried out indoors or outdoors. When outdoors, make sure there are as few distractions as possible (noise, weather conditions, etc.) while participants are working independently.
- If necessary, provide a pad for writing on the sheet (if no flat surfaces are available (tables, floor, etc.)).



- Not all participants may want to fill in all the fields on the worksheet. You must respect their decision and make sure that other participants respect it, too.
- Not all participants may want to share what they have written down. Do not force participants to share and participate in the discussion. Invite the participant to explain why they do not want to share certain information (*because they are afraid of ridicule, because it is a personal matter, because they themselves don't know the answer, etc.*), if they want to do so.
- The discussion questions listed are for assistance and guidance only. We encourage you to add your own, and especially to respond to participants' comments.

# My personal characteristics/ circumstances

- The table below shows some personal characteristics/circumstances.
- Fill out the worksheet. You will not have to share your answers with others if you do not want to. The worksheet stays with you and others will not read it without your permission.
- Fill out the worksheet independently and in silence.
- Think carefully about each characteristic/circumstance and write down what the characteristic/circumstance is in your case. You can write down your observations, opinions, and experiences in the Notes column.

CHARACTERISTIC/ CIRCUMSTANCE	MY IDENTITY/CHARACTERISTIC/ CIRCUMSTANCE	NOTES
GENDER		
NATIONALITY		
RACE or ETHNIC ORIGIN		
NATIVE LANGUAGE		
RELIGION or RELIGIOUS BELIEF		
DISABILITY		
AGE		
SEXUAL ORIENTATION		
GENDER IDENTITY and GENDER EXPRESSION		
SOCIAL STATUS		
ECONOMIC STATUS		
EDUCATION		
(other, list yourself)		





AT THE CROSSROAD  
OF INEQUALITIES /  
DISCRIMINATION

PRACTICAL  
EXERCISE

# Step forward

**Group size:**

any, according to available space

**Duration:**

45–60 min (15 minutes for the practical part, 30–45 minutes for the discussion)

**Requisites for the practical exercise:**

- a space where participants can line up and move around
- tape, string, stick or similar object to mark a straight starting line
- statements for youth workers (can be printed or on an electronic device)
- chairs or cushions, on which the participants can sit during the discussion (optional)

**Type of practical exercise:**

team game

**Methods used:**

independent reflection, group reflection, group discussion

**What is the purpose of this practical exercise? What does the youth worker want to achieve? What results can they expect?**

The aim of the practical exercise *Step Forward* is to help participants become aware of the advantages (privileges) they have or do not have due to their personal characteristics/circumstances, such as gender, nationality, race or ethnic origin, language, religion or belief, disability, age, sexual orientation, gender identity or gender expression, social status, economic status, education. Participants reflect on their identities and life circumstances and how these affect their lives and the lives of others. They help participants understand that identities are interwoven, and thus part of complex intersections of privilege and marginalisation. Participants will discover that there are inequalities in society, as well as related prejudices, stereotypes and discrimination. They will be able to better understand power dynamics. The practical exercise is an opportunity to think critically about our differences and similarities. It serves as a good starting point for further discussions and exercises on intersectional discrimination. For many participants, this may be the first time they have to deal with such questions, which usually do not receive (enough) attention.



## Do you know?

Advantages and privileges play an important role in shaping and perpetuating intersectional discrimination. Some groups enjoy certain advantages and privileges in society. This allows these groups to benefit more and receive better treatment than other groups. Intersectional discrimination occurs when someone suffers from several types of discrimination at the same time. This is based on racial, gender, social and other known differences. The advantages and privileges enjoyed by some groups at the expense of others can deepen and complicate these forms of discrimination.

- **Consolidation of existing power hierarchies:** People who have social, economic or cultural privileges are often in a better position to perpetuate and consolidate their positions of power. This consolidation of power can lead to the continuation and deepening of discrimination against those without such privileges. For example, privileges associated with white race, heterosexuality, or masculinity can help perpetuate systemic inequalities.
- **Failure to recognise intersectional burdens:** People with certain privileges can be blind to the experiences and challenges faced by those without those privileges. This lack of awareness can lead to a disregard for the needs and struggles of individuals who face intersectional discrimination. This makes their struggles for equality and justice even more difficult.
- **Unequal distribution of resources and opportunities:** Privileges give certain groups better access to education, employment, healthcare, and other important resources. This creates and deepens economic and social differences between groups, which in turn affects individuals who face intersectional discrimination, as they have fewer opportunities to improve their circumstances in life.
- **Maintaining status quo:** Privileged groups are less motivated to change the existing system, as this system benefits them. This can lead to active or passive resistance to changes that could reduce inequalities. Such resistance makes the fight against intersectional discrimination more difficult and perpetuates systemic injustices.
- **Influence on political and social decisions:** People with privilege often have more influence on political and social decisions. This means that the policies and practices being implemented may be designed to protect or even increase their privileges, further marginalising those without such privileges.

Addressing intersectional discrimination requires acknowledging and understanding the impact of privilege and working against a system that places some groups at an advantage at the expense of others. This requires a conscious effort to change at the individual, institutional and structural levels, including recognising one's own privileges and taking action against inequalities.



## Practical exercise plan

- Before the practical exercise, prepare the room so that participants can move around the room from a common starting point.
- Tell the participants to take a few minutes to reflect on themselves and their circumstances. Ask them to think about the questions below:
  1. *How old are you?*
  2. *What gender are you?*
  3. *What is your economic status or the economic status of your family?*
  4. *What is your religious belief?*
  5. *What level of education have you attained? Were you or will you be able to study if you wanted to?*
  6. *Are you employed?*
  7. *What political beliefs do you have?*
  8. *What is your sexual orientation?*
  9. *What is the colour of your skin? What is your hair like? Do you wear a head covering?*
  10. *Do you have a visible or invisible disability?*
  11. *Do you have someone else to take care of besides yourself?*
  12. *Where do you live? In the city, in the countryside? In a rich or poor neighbourhood? What is the infrastructure like?*
  13. *Do you belong to a marginalised group?*
  14. *Do you have a migrant background?*
- Invite the participants to line up in the middle of the room. On the floor, use tape, string, stick or other object to mark the initial starting line.
- Explain to the participants that for each statement that applies to them, they should move one step forward or back, depending on the statement you are about to read. If for any reason they do not want to share or reveal their position on the statement, they can stay put.
- Explain to the participants that they should not communicate with each other while you are reading the statements.
- Begin reading the statements. Pause after each statement you read. Participants should move according to the statement read. Do not give any additional explanations or allow interaction between the participants while reading the statements.
- After reading the last statement, invite the participants to look around and assess their progress, or lack thereof, around the room.
- Invite the participants to a circle for a discussion. Participants can sit on chairs or cushions so that they are comfortable.

- You can guide the discussion using the questions below. Make sure that all participants who want to give their opinion have the opportunity to do so. Do not allow judgements and ridicule of others' positions during the discussion.



## Questions for the discussion

1. *Why are some in the back and others in the front?*
2. *Did the position of any of the participants surprise you?*
3. *How did you feel at the back when others stepped forward?*
4. *How did you feel as you were stepping in front of others?*
5. *Which statement made you think the most?*
6. *If you could add a statement, what would it be?*
7. *Did you discover something new about yourself? Do you have a privilege that you were not aware of until now?*
8. *What do you wish people knew about one of your identities, situations or physical characteristics that made you take a step back?*
9. *How can we hear each other's voices no matter where we are?*
10. *The distance between participants symbolises many actual distances or inequalities in communities. What are these distances (socio-economic, cultural, rural/urban, political, gender, status, etc.)?*



## Statements

1. Take a step forward if you have light hair (test question).
2. Take a step forward if you have had or will have the opportunity to complete your secondary school education.
3. Take a step forward if you have had or will have the opportunity to your studies, if you wanted to do so.
4. Take a step forward if your family supports your lifestyle.
5. Take a step forward if your family or people around you support or would support your chosen partner.
6. Take a step forward if you were born in Slovenia.
7. Take a step forward if you can move around without fear of sexual assault.
8. Take a step forward if you can move around the city on your own at night.
9. Take a step forward if your parents only had one job and didn't need additional jobs.
10. Take a step forward if you've never had to change your speech, gestures or facial expressions in public.
11. Take a step forward if you weren't ashamed of your family's apartment, car, or clothes.
12. Take a step forward if you have (or could) go on holiday abroad every year.
13. Take a step forward if you can show affection for your romantic partner in public without fear of ridicule or violence.
14. Take a step forward if you can marry your partner.
15. Take a step forward if you're not subjected to insults, nasty looks or ridicule in

public because of your religious beliefs.

16. Take a step forward if you're not worried about having enough food for the next few months.
17. Take a step forward if you can decide for yourself when and how many children you will have.
18. Take a step forward if your family spoke Slovenian while growing up.
19. Take a step forward if your religious holidays are non-working days.
20. Take a step forward if you've never been bullied or made fun of based on something you can't change.
21. Take a step forward if you are sure that your parents could help you financially or support you if you find yourself in financial trouble.
22. Take a step forward if you have no visible disability.
23. Take a step forward if you can make mistakes and people won't attribute your behaviour to mistakes in your racial group.
24. Take a step forward if you can make mistakes and people won't attribute your behaviour to the mistakes of your gender.
25. Take a step forward if your parents are married.
26. Take a step forward if you've never been diagnosed with a disability, mental disorder or chronic illness.
27. Take a step forward if you've never been discouraged from an activity or excluded because of your social class, nationality, gender, disability, sexual orientation, gender identity or gender expression.
28. Take a step forward if you feel good about how your identities are portrayed in the media or the community you live in.
29. Take a step forward if you live in what is perceived as a typical family where you live.
30. Take a step forward if you believe that your language, religion and culture are respected in the society in which you live.
31. Take a step forward if you can visit or use any website without censorship.
32. Take a step forward if you're sure that you would be hired for a job based on your skills and qualifications.
33. Take a step forward if you would never think twice about calling the police when you're in trouble.
34. Take a step forward if you're able to see a physician whenever you feel it's necessary.
35. Take a step forward if you can express your emotions freely.
36. Take a step forward if you can buy new clothes or go out for drinks with friends whenever you want.
37. Take a step forward if neither parent has been laid off or unemployed by their own choice.
38. Take a step forward if you live in a democratic country.
39. Take a step forward if you can buy Band-Aids, powder or tights in your skin colour and products for your hair type at your local store.
40. Take a step forward if you've never felt uncomfortable hearing a joke or statement related to your race, nationality, gender, appearance, or sexual orientation.





## Advice for the youth worker

- The practical exercise is most optimal when there is enough space for all participants. For better discussion results, we recommend you hold it in a group of up to 20 participants. This allows all participants an opportunity to express their opinions.
- If you have a larger group, try to split it into smaller groups and do the exercise separately for each group.
- If splitting into smaller groups is not possible, extend the time allotted for discussion. The larger the group, the more time you should spend on the discussion. This will allow all opinions to be heard.
- The practical exercise is designed for one school period. If possible, we recommend that you spend two school periods for this exercise. Allow extra time for in-depth discussion.
- The discussion questions listed are for assistance and guidance only. We encourage you to add your own, and especially to respond to participants' comments.
- Pay attention: maybe one of the participants is not religious and will not be sure at statement no. 19 whether to take a step forward or not. You can also address this in the discussion: for example, by asking how they decided in this case, how they view religious holidays when they themselves are not religious, and in similar ways.



AT THE CROSSROAD  
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## 7. Resources

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INTERSECTIONALITY RESOURCE GUIDE AND TOOLKIT An Intersectional Approach to Leave No One Behind

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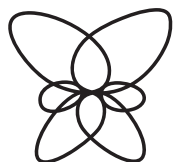
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