



PROMOTION:



MUNICÍPIO DE OEIRAS



FINANCING:



CONSULTING:



INTERVENÇÃO LÉSBICA, GAY, BISSSEXUAL, TRANS E INTERSEXO

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**Title:** LGBTI+ INTERCULTURAL COMPETENCES - Training Manual

**Coordination:** Municipality of Oeiras (Portugal)

Social Development Department | Social Cohesion Division

Human Resources Managing Department | Socio-Professional Development Division

Municipality of Leeds (UK)

International Relations Office

**Educational Content:** Gustavo Briz (Portugal), Leeds LGBTI Staff (UK)

**Consultancy:** ILGA Portugal

**Design and Layout:** anaana.pt

**Edition:** Municipality of Oeiras

**Place:** Oeiras, Portugal



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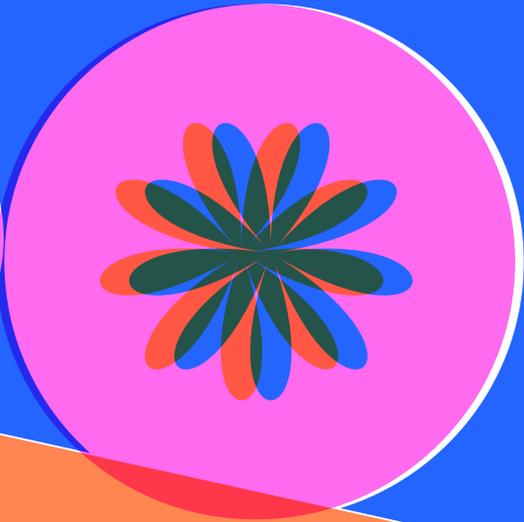
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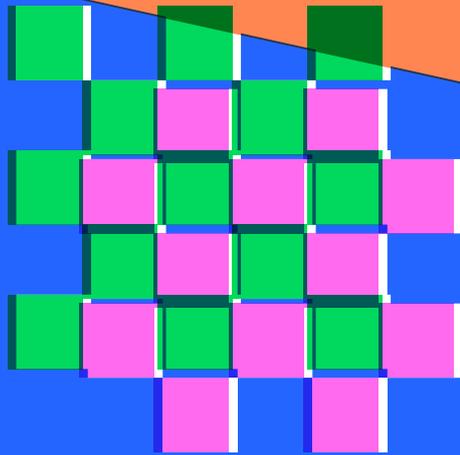
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# 01. Framework



## → Framework

Between what the law stipulates and what people actually experience, there is a critical space where cultural perceptions, institutional patterns, historical inequalities, and professional practices can, even unintentionally, reproduce exclusion. It is precisely in this space that **LGBTI+ intercultural competences become essential**, capable of transforming normative frameworks into inclusive, informed, and ethically responsible practices.

### THE RAINBOW CONNECTIONS PROJECT

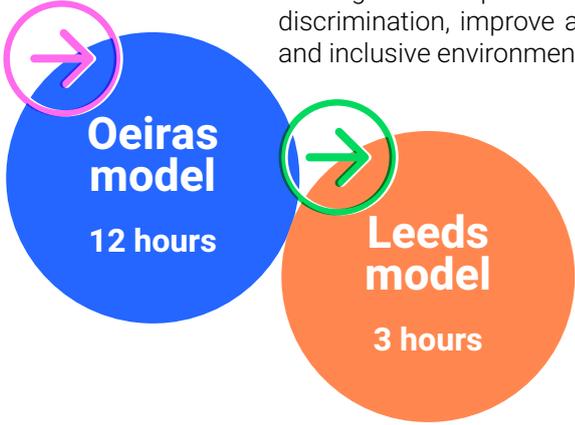
**This manual is the result of the Rainbow Connections project, developed in 2025 by the Municipalities of Leeds and Oeiras, both cities that are part of the Intercultural Cities Programme (ICC) of the Council of Europe (CoE).**

Funded by the Intercultural Cities Inter-City Grant Scheme 2025, the project sought to deepen the understanding of LGBTI+ issues in different organisational contexts, recognising that institutional transformation depends not only on laws or policies, but also on everyday practices, intercultural competences, and the valuing of lived experiences.

### A PARTICIPATORY AND COLLABORATIVE PROCESS

This manual is the result of a participatory process that integrated international online exchanges, local training sessions in each municipality, and an in-person meeting in Oeiras. These steps allowed for the gathering of narratives, doubts, challenges, and lessons learned from municipal employees, partner organisations, and community members.

It presents two complementary training models: the **12-hour Oeiras model** and the **3-hour Leeds model**, both aligned with the principles of the Intercultural Cities Programme (ICC) and focused on promoting LGBTI+ intercultural competences. Although distinct in duration and approach, both respond to real training needs in public contexts that seek to reduce discrimination, improve assistance, and create safe and inclusive environments for all people.



### METHODOLOGY AND PEDAGOGICAL PRINCIPLES

The methodology followed the principles of non-formal education, combining dialogue, critical reflection, practical exercises, and analysis of real cases, central elements for the development of intercultural competences.

Its preparation was based on two structuring documents of the CoE: the *Manual for the design of a training course on intercultural competence*, which guides training programmes capable of transforming attitudes and organisational systems, and *Identifying and Preventing Systematic Discrimination at the Local Level*, which offers tools to analyse and act on structural inequalities, including those that affect LGBTI+ people.

To fully understand the relevance of these frameworks and how they support the proposed training path, it is essential to frame the concrete reality of the inequalities that persist in the daily lives of LGBTI+ people, especially in access to and relationship with public services.

### **THE REALITY OF LGBTI+ DISCRIMINATION: A NECESSARY FRAMEWORK**

Studies by the Council of Europe (CoE, 2023) and the European Union Agency for Fundamental Rights (FRA, 2020) show that discrimination against LGBTI+ people remains a significant reality. Among the most consistent evidence are:

- 26% of LGBTI+ people avoid disclosing their identity in the workplace due to fear of negative consequences (FRA, 2020).
- LGBTI+ youth continue to report high levels of bullying, isolation, and insecurity in schools and community spaces (CoE, 2023).
- Trans and non-binary people face increased barriers in accessing health, employment, and housing, as well as higher rates of physical and verbal violence (FRA, 2020).
- A large proportion of discriminatory incidents go unreported, due to a lack of trust in reporting mechanisms or the perception that reporting “won’t make a difference” (FRA, 2020).

These data reinforce the urgency of developing intercultural competences that prevent exclusion, promote safety, and ensure that public services respond equitably to the needs of LGBTI+ people.

### **LGBTI+ STAFF NETWORKS AS DRIVERS OF ORGANISATIONAL CHANGE**

The *Rainbow Connections* project thus valued the role of LGBTI+ staff networks as elements of institutional change. The experience of the Leeds LGBTI+ Staff Network demonstrated that internal participatory structures can create safe spaces, support employees, contribute to more inclusive policies, and strengthen trust relationships between teams.

### **NON-FORMAL EDUCATION AS A METHODOLOGICAL AXIS**

The pedagogical approach adopted followed the logic of non-formal education: learning based on participation, dialogue, and the recognition of people as producers of knowledge. This perspective proves to be particularly suitable for LGBTI+ training, as it allows for working through lived experiences, ethical dilemmas, and discomforts in a safe and structured way. The training process integrated conceptual awareness, inclusive communication practices, deconstruction of myths, data analysis, legal framework, and reflection on institutional practices, always articulated with the real challenges faced by LGBTI+ professionals and citizens.

### **FRAMING THE TWO TRAINING OPTIONS: LEEDS AND OEIRAS**

The differentiation between the 3-hour training in Leeds and the 12-hour training in Oeiras is a central element of this manual and not merely a logistical choice. It is a pedagogical decision deeply rooted in the theory of the progression of intercultural competences and in the analysis of the organisational maturity level of each municipality.

**In Leeds, the 3-hour training was conceived as a path to consolidation.** The municipality has more than a decade of experience with its LGBTI+ Staff Network, possesses solid mechanisms for internal participation, and integrates LGBTI+ voices in decision-making processes. Thus, the training functioned as a space for critical dialogue, conceptual updating, and articulation between existing practices and the intercultural framework proposed by the ICC. The reduced duration was intentional: it allowed for in-depth exploration of relevant topics without the need to go through introductory paths.

**In Oeiras, the 12-hour training had a structural function:** create a solid foundation of LGBTI+ intercultural competences within an institutional context where these themes are still being developed. The longer course allowed for working on cognitive, affective, and behavioural dimensions; building a common language; addressing fundamental concepts; analysing legislation and data; exploring practical tools; and developing communication confidence to deal with sensitive topics. This option responded to the need for gradual, progressive, and sustained training.

Therefore, both training programmes reflect the same intercultural logic: **pedagogical adaptation to the context**, ensuring that each municipality receives the training course most aligned with its institutional moment and its real needs.

#### **AN INSTRUMENT FOR SUSTAINED ORGANISATIONAL CHANGE**

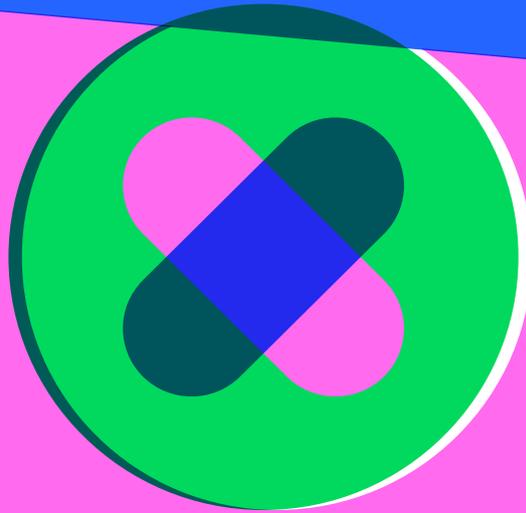
Each training resource included in this manual was designed to transform knowledge into competence and competence into organisational change. It is a technical and pedagogical instrument intended to support municipal teams in building inclusive and equitable practices, reinforcing the prevention of discrimination and empowering professionals to deal with complexity and sensitivity.

*Rainbow Connections* demonstrated that LGBTI+ inclusion depends not only on policies or formal commitments, but also on the institutional capacity to listen, to integrate, and value lived experience. Interculturality, as a skill and as an organisational model, requires dialogue, continuity, and internal structures that ensure the participation of those who experience inequalities.

Thus, this manual is more than a set of training materials: it is a resource built from practice and dialogue; a synthesis of lived experiences; a useful tool for different legal frameworks and cultural contexts; a starting point for internal changes that make public institutions spaces where diversity is recognised as a resource, and where equality is realised in everyday life.

## 02. From Norm to Practice:

Training in Lgbti+ Intercultural Competences





## From Norm to Practice: Training in LGBTI+ Intercultural Competences

**The formal recognition of the rights of LGBTI+ people is an essential milestone for equality**, but does not, in itself, guarantee its effectiveness.

The transformation of legal standards into concrete experiences of inclusion depends on the ability of professionals and institutions to develop LGBTI+ intercultural competences, articulating legal knowledge, critical awareness, and relational competences (Council of Europe, 2008; European Union Agency for Fundamental Rights [FRA], 2021).

As the Council of Europe (2008) underlines, “The competences necessary for intercultural dialogue are not automatically acquired: they need to be learned, practiced and maintained throughout life”.

These competences enable understanding the diversity of LGBTI+ experiences, adopting inclusive language, managing institutional biases and promoting safe and affirmative environments, converting legal rights into tangible practices of acceptance and protection (Council of Europe, 2008).

The concept of interculturality emphasises dialogue, mutual recognition and respect for all forms of diversity – cultural, ethnic, linguistic, religious, generational and gender based – treating these differences as social and human resources. Developing intercultural competences is, therefore, an ethical and political commitment that requires continuous reflection on power, privilege and structural inequality.

### CHALLENGES IN EUROPE: DISCRIMINATION AND HATE CRIMES

Despite legislative progress, LGBTI+ rights continue to face social and institutional barriers in Europe. According to ILGA Europe (2024), approximately 14% of LGBTI+ people experienced discrimination in public services, 20% avoided healthcare for fear of prejudice, and 40% of young people reported experiences of school bullying.

The FRA (2021) also identified an increase in incidents of physical, verbal, and online violence. This data reveals that legal protection alone does not guarantee safety or effective inclusion.

Consistent implementation of intercultural policies, professional training, and monitoring of hate crimes is necessary, ensuring that legal rights translate into concrete experiences of equality and belonging.

### LGBTI+ INTERCULTURAL COMPETENCES: FROM THEORY TO PRACTICE

The development of LGBTI+ intercultural competences involves three interdependent dimensions.

The first, **normative knowledge**, refers to a critical understanding of national and international laws, including the Council of Europe Recommendation CM/Rec(2010)5, the European Convention on Human Rights, and the EU LGBTIQ Equality Strategy 2020–2025 (European Commission, 2020)."

The second dimension, **critical awareness**, empowers professionals to identify institutional biases and structural barriers that limit the effectiveness of rights (FRA, 2021).

Finally, **relational competences** include active listening, inclusive communication, and the creation of safe and affirmative environments, transforming legal norms into concrete practices of acceptance and protection.

The Intercultural Cities Programme (ICC) exemplifies the operationalisation of these principles, promoting public policies and municipal services that encourage inclusion, intercultural dialogue, and the prevention of hate crimes against LGBTI+ people (Council of Europe, 2020).

Without the practical application of these competences, even advanced legislation does not guarantee the effectiveness of rights.

### **PORTUGAL: COMPREHENSIVE LEGISLATION AND SOCIAL CHALLENGES**

Portugal has an exemplary legal framework in Europe, with a progressive trajectory of legal recognition of LGBTI+ people.

The decriminalisation of homosexuality in 1982 marked the beginning of a trajectory that has been consolidated over the following decades. In 2003, the Labour Code began to prohibit discrimination based on sexual orientation, reinforcing the right to equality in employment (Article 13). In 2004, the Constitution of the Portuguese Republic was revised to include the prohibition of discrimination based on sexual orientation, reinforcing the institutional commitment towards equality. The introduction of marriage equality in 2010 (Law No. 9/2010) represented a historical milestone, followed by the Gender Identity Law in 2011 (Law No. 7/2011), considered one of the most advanced in the world at the time. Gender identity was included in the Labour Code in 2015, ensuring equal access to employment. In 2016, legislation advanced with the approval of adoption by same-sex couples (Law No. 2/2016) and the Medically Assisted Procreation Law, expanding access to all couples and women. The Gender Self-Determination Law (Law No. 38/2018) ensured self-determination from the age of 16 and the protection of the sex characteristics of intersex people from normalising medical interventions. More recently, in 2024, the criminalisation of conversion practices (Law No. 20/2024) reinforced the State's commitment to the integrity and dignity of LGBTI+ people (Carvalho, 2019; Observatório Nacional LGBTI+, 2023).

Despite this robust legislative framework, significant social challenges persist. The increase in hate speech on social media, incidents targeting LGBTI+ events and spaces, and the resurgence of conservative movements indicate that legal protection does not automatically translate into social acceptance.

The ILGA-Europe Rainbow Map shows that Portugal, in terms of its legislative and policy framework, remained among the top ten European Countries with best practices between 2013 and 2022. Was again among the top ten in 2024, and fell to 11<sup>th</sup> place in 2025, reflecting a decrease in the overall index from 67.14% to 66.99% and a 38% increase in hate speech compared to 2023. Additionally, 40% of LGBTI+ people who work report fear of discrimination in the workplace (ILGA Europe, 2025).

This scenario highlights that, even with advanced legislation, the effectiveness of rights depends on the application of intercultural competences, capable of translating legal norms into inclusive practices, continuous professional training, monitoring of discriminatory practices, and public policies of awareness and support.

### **UNITED KINGDOM: LEGISLATIVE TRAJECTORY AND IMPLEMENTATION CHALLENGES**

The United Kingdom has had a progressive legislative trajectory since the partial decriminalisation of homosexuality in England and Wales in 1967 (Sexual Offences Act 1967). Decriminalisation was extended to Scotland in 1980 (Section 80 of the Criminal Justice Scotland Act) and to Northern Ireland in 1982 (Homosexual Offences Order). The age of sexual consent was equalised at 16 in 2000 (Sexual Offences Amendment Act) and sex-specific legislation was repealed in 2003 (Sexual Offences Act 2003), establishing gender-neutral offences.

Civil rights advanced with the Civil Partnership Act (2004), which allowed legal partnerships between same-sex couples, with rights equivalent to marriage, and the Marriage (Same Sex Couples) Act (2013), later extended to Scotland (2014) and Northern Ireland (2019). The Gender Recognition Act enables transgender people to change their legal gender, obtaining a new birth certificate with full legal recognition. The Equality Act (2010) consolidated protection against discrimination, harassment, and victimisation based on age, disability, religion, sex, gender reassignment, and sexual orientation, establishing the Public Sector Equality Duty, which requires public authorities to promote equal opportunities and eliminate discrimination. This law also recognises hate crimes as a specific category of offense, encompassing cases where the perpetrator demonstrates hostility or is motivated by sexual orientation or transgender identity (Weeks, 2017).

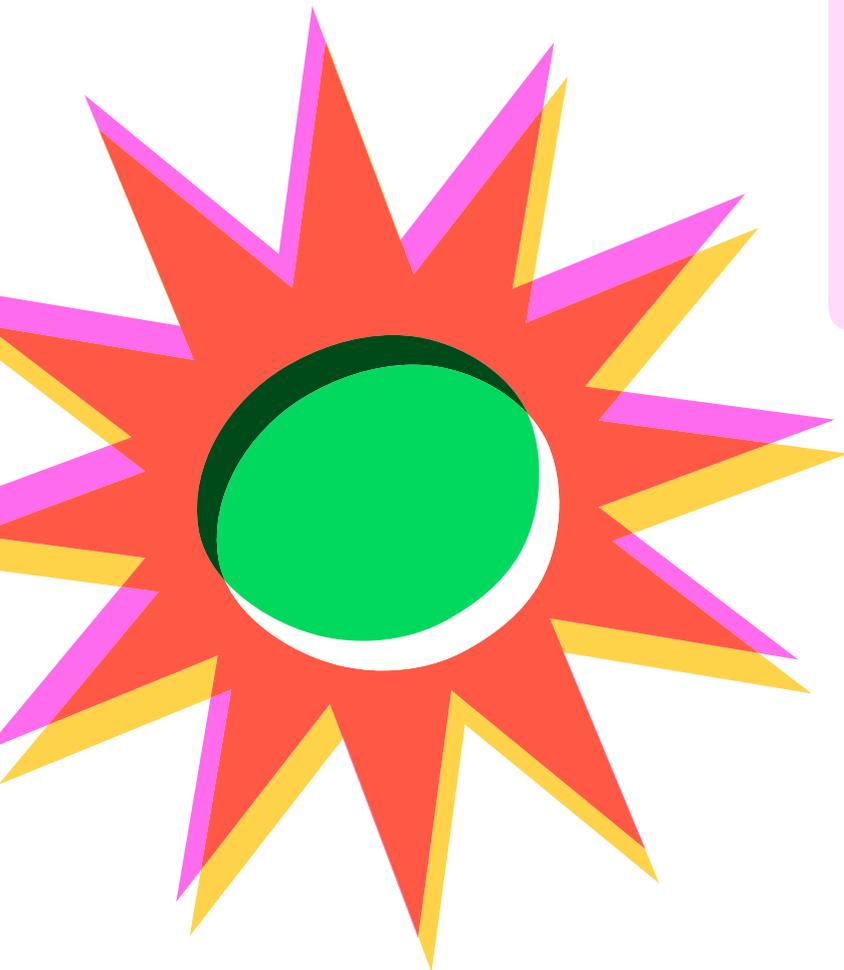
Despite comprehensive legislation, social challenges persist. Anti-trans rhetoric and political polarisation affect the safety and inclusion of LGBTI+ people, reflected in the Rainbow Map 2025's drop from 1st in 2015 to 22nd place (ILGA Europe, 2025). This context highlights the need for intercultural competences to ensure that legal rights translate into concrete experiences of protection, acceptance, and belonging, through professional training, inclusive public policies, and monitoring of discriminatory practices.

## CONCLUSION

The comparative analysis of Portugal and the United Kingdom shows that legal rights, however advanced they may be, do not, in themselves, guarantee effective equality for LGBTI+ people. Social, cultural, and institutional challenges demonstrate that **LGBTI+ intercultural competences** are fundamental to transforming legal norms into practices of inclusion and protection.

**Normative knowledge** allows for the correct understanding and application of legislation and international recommendations, ensuring recognised rights. **Critical awareness** allows for the identification of institutional biases and structural barriers that compromise the effectiveness of rights. **Relational competences** are essential for creating safe, inclusive, and affirmative environments, promoting active listening, empathetic communication, and acceptance.

Transforming legal rights into concrete experiences of belonging, safety, and equity requires the integration of these competences at all institutional levels, combined with inclusive public policies, continuous training, and monitoring of discriminatory practices. Only in this way do LGBTI+ rights cease to be formal norms and become **lived equality**.





## 03. How to Choose the Right Training Model

Trainers and Organisations



## → How to Choose the Right Training Model

### FOR TRAINERS AND ORGANISATIONS

The training models of **Oeiras (12h)** and **Leeds (3h)** offer different but complementary approaches to promoting LGBTI+ intercultural competences in public service. The choice between one, the other, or both, depends on the objectives, available resources, and the organisation's level of maturity in the field of LGBTI+ inclusion.



**Oeiras  
model**  
12 hours

#### Ideal for trainers and organisations who intend to:

- **Conduct in-depth development of individual competences**  
The model works on critical awareness, inclusive communication, empathy, and deconstruction of prejudices. It is indicated when a more transformative change in daily practices is desired.
- **Invest in prolonged and structured training**  
It is suitable for teams that can dedicate more time and that benefit from experiential learning and continuous reflection.
- **Work with teams that deal directly with the public**  
The focus on inclusive services makes it especially useful for municipal, education, health, social intervention, and security.
- **Create internal multipliers**  
Well-trained participants become a reference for colleagues and can support future inclusion initiatives.



**Leeds  
model**  
3 hours

#### Ideal for trainers and organisations who intend to:

- **Provide rapid awareness and universal access**  
In just three hours, a common language is created, concepts are clarified and myths are dismantled, essential when it is necessary to reach many employees.
- **Strengthen organisational culture and internal policies**  
The model supports human resources, strategy, management and general services teams to ensure safe and inclusive environments.
- **Introduce the topic before longer training sessions**  
It can be used as an introductory module to level knowledge before a more in-depth intervention.

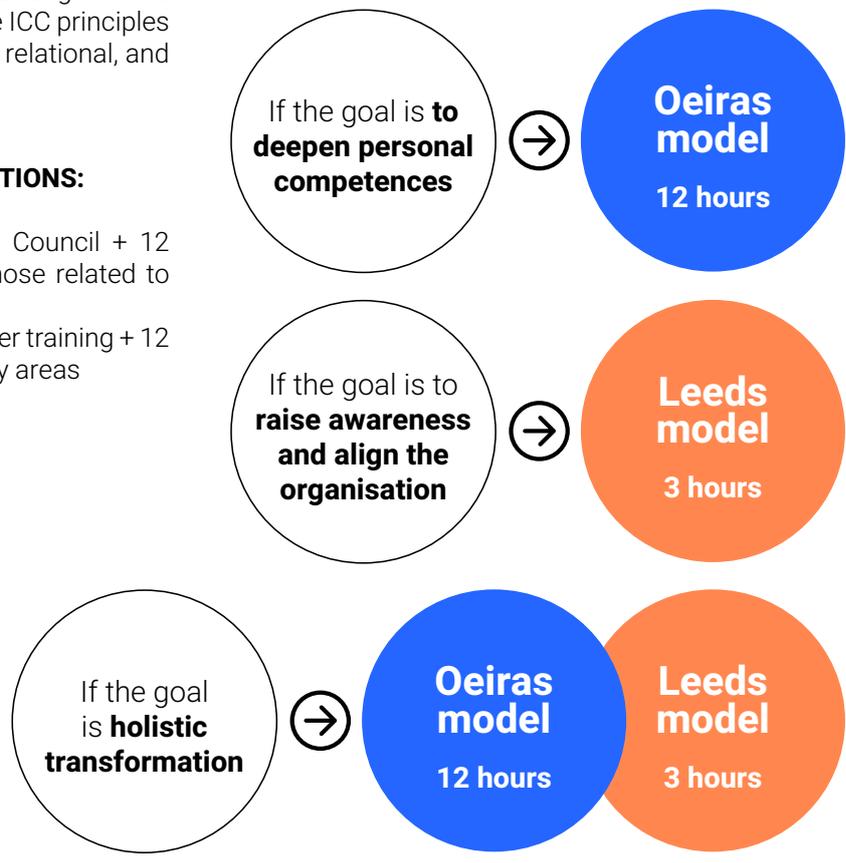
When to use both models together

Many organisations benefit from combining the two formats, especially by aligning with the ICC principles of change at various levels (individual, relational, and organisational).

**EXAMPLES OF EFFECTIVE COMBINATIONS:**

- 3-hour training for the entire City Council + 12 hours for service teams and/or those related to the community
- 3 hours annually as general refresher training + 12 hours for new employees or priority areas

How to decide? – Simple criteria



Both, at different times.

**IN SUM**

- Neither model replaces the other.
- They are complementary, not competitors.
- Each responds to specific training needs.
- Together, they offer a complete strategy that reflects the ICC principles: diversity as a resource, equitable participation, intercultural communication, and organisational change.

# 04. Training Plan in LGBTI+ Intercultural Competences

Oeiras (Portugal) and Leeds (United Kingdom)



## → Pedagogical approach

### 1 Active participation

Learning by doing. The proposed activities are of a practical and experiential nature, promoting self-reflection as a central element of the learning process and fostering interaction among all participants.

### 2 Centricity of the learner

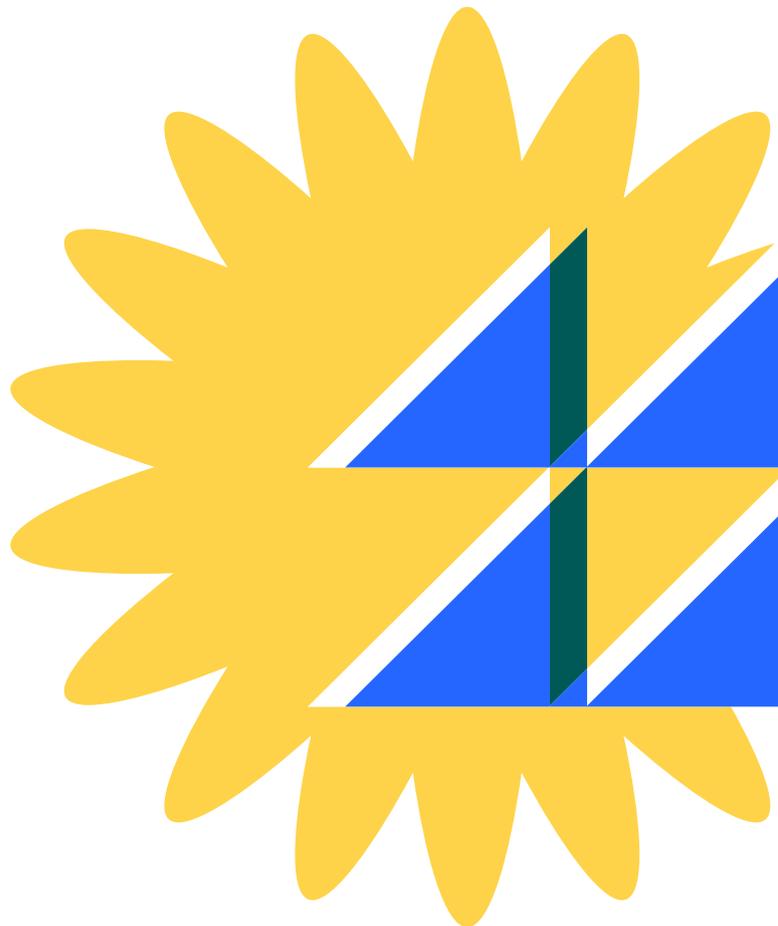
The knowledge, experiences, and contributions of the participants are considered essential. To enhance them, various spaces for discussion, sharing, and collective construction are created throughout the training.

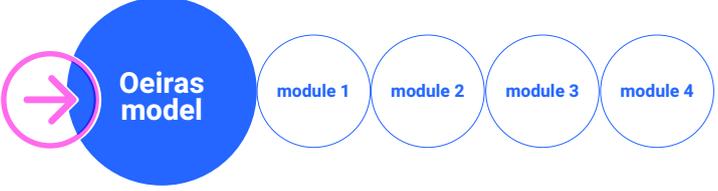
### 3 Horizontalism and transparency

Pedagogical relationships based on equality, openness, and co-responsibility.

### 4 Integrated development of competences

Knowledge (know), competences (know how to do), attitudes (knowing how to be) and values (knowing how to belong) are worked on in an articulated way.





**TRAINING PROGRAMME**

<b>MODULE 1 – BASICS OF INTERCULTURAL COMPETENCES</b>	
<b>SESSION NO. 1</b>	
<b>Duration: 1H30</b>	
<b>General goals</b>	<b>Specific goals</b>
<ul style="list-style-type: none"> <li>• Establish common ground: present the training methodology, clarify the process, and create a safe space for participants to express fears and expectations;</li> <li>• Get to know the group: promote interaction among participants, strengthening trust and collaboration;</li> <li>• Assess prior knowledge: identify the initial level of knowledge on the training topics, adjusting content and dynamics to real needs.</li> </ul>	<ul style="list-style-type: none"> <li>• Presentation of the project and the training context;</li> <li>• Assess prior knowledge;</li> <li>• Introduction of the group;</li> <li>• Sharing of the training programme;</li> <li>• Presentation of the pedagogical approach (non-formal education);</li> <li>• Sharing of expectations and fears.</li> </ul>

**ACTIVITIES**

- 1 Initial Assessment (Pre-Training / Pre-Test / Diagnostic)
- 2 Presentation – Dynamics: “Post-it Notes on Personal Characteristics”
- 3 Presentation of the Programme
- 4 Pedagogical Approach – Non-Formal Education
- 5 Expectations and Fears

**WORKSHEET**

**1 INITIAL ASSESSMENT (PRE-TRAINING / PRE-TEST / DIAGNOSTIC)**

Duration: 15 min.

Step by step

- Application of individual pre-training test.
- Each participant receives a number, which they must use to register in the questionnaire, ensuring correspondence with the post-training.

Materials

- Ex-ante survey (12h training) ([Annex I](#))

Observations / Reflection

Non-summative and anonymous evaluation. It allows measuring the effectiveness of the training.

**2 PRESENTATION – DYNAMICS: “POST-IT NOTES ON PERSONAL CHARACTERISTICS”**

Duration: 15 min.

Step by step

- Each participant shares:
  - Name
  - Organisational Unit/Function
  - 5 personal characteristics (each on a sticky note).
- The trainer asks: “If there were a storm and it wasn’t possible to save all the sticky notes, which ones would you let go first and why?”
- Successive rounds until 1–2 sticky notes remain.
- Identify common points: shared values, competences and patterns.

Observations / Reflection

- Promote self-awareness and mutual understanding, encouraging each participant to reflect on who they are and to recognise the diversity present in the group;
- Foster reflection on personal priorities, helping participants identify what they consider most significant in their identity;
- Create a climate of emotional safety within the group, allowing all individuals to participate authentically, confidently, and comfortably throughout the training process.

Materials

- Post-it notes (5 per person)
- Markers
- Board or wall

## WORKSHEET

### 3 PRESENTATION OF THE PROGRAMME

Duration: 15 min.

#### Step by step

- Present the training programme, sessions, and goals.
- Confirm schedules and breaks.

#### Materials

- Programme in flipchart or digital format.

#### Observations / Reflection

Reflect briefly on the importance of understanding the programme as a flexible guide, open to active participation and the co-construction of the learning process.

**WORKSHEET**

**4 PEDAGOGICAL APPROACH – NON-FORMAL EDUCATION** Duration: 30 min.

Step by step

Observations / Reflection

**Dynamics: Learning by doing**

- In pairs, give each participant three identical pens and ask them to build four equilateral triangles using only the three pens;
- 5 minutes for each attempt;
- **In plenary session, reflection:**
  - What did they feel?
  - How did they find the solution?
  - Would they remember it better this way or if they had received the solution ready-made?
- **Connecting with experiential learning:** "Learning by doing".
- **Plenary discussion.**
- **Write on the board:**
  - Formal education
  - Non-formal education
  - Informal education/learning
- **Gather the group perceptions.**
- **Presentation of principles of Non-Formal Education:**
  - Structured learning process.
  - Centred on the person.
  - Parallel to formal education.
  - Not necessarily certified.
  - Voluntary participation.
  - Participants have an active role.
  - Peer learning.
  - Development of social and ethical competences.
  - Learning to learn.
  - Horizontal space.
- **Introduction to the Learning Circle:**
  - Comfort zone: safety, familiarity, low learning.
  - Stretch zone (learning): moderate challenges, controlled discomfort, real growth.
  - Panic zone: excessive challenges, blockage, fear.

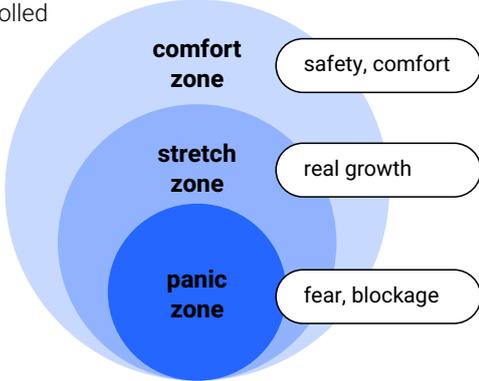
The Learning Circle is a model used in training and non-formal education to explain how personal development and learning occur, showing that effective growth happens outside the comfort zone.

- **Comfort zone:** safe and familiar space; little learning due to the absence of challenges. It remains in predictable activities.
- **Stretch/Learning zone:** moderate challenges that promote growth; controlled discomfort favouring effort and acquisition of new competences. This is the ideal zone for effective learning.
- **Panic zone:** excessive challenges that exceed coping capacity; blocked learning, which can generate fear, anxiety, or withdrawal.

**Guidance for trainers:**  
 Design activities that keep participants in the stretch zone, balancing challenge and support, ensuring emotional safety and real learning opportunities.

Materials

- 3 pens per group
- Whiteboard
- Markers
- A4 printouts with ENF principles



**WORKSHEET**

**5 EXPECTATIONS AND FEARS** Duration: 15 min.

Step by step

- Distribute two different coloured sticky notes per person (one for expectations, the other for fears);
- Each person writes down their expectations and fears and shares them in a round;
- Place the sticky notes on the appropriate flipcharts.

Observations / Reflection

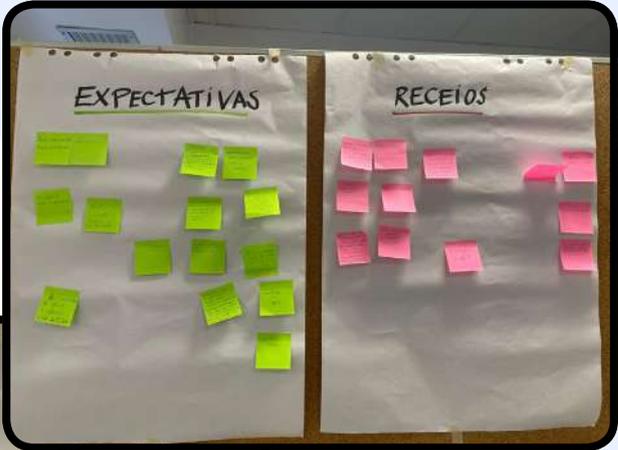
- Create a safe space for the group to identify and share what they expect and fear from the training; this increases engagement and allows trainers to adjust priorities.
- Make tensions and anticipated needs visible, transforming them into clues for real-time training planning.

Materials

- Two coloured sticky notes
- Flipchart: "Expectations"
- Flipchart: "Fears"

References

Pinto, L. (2005). *Sobre Educação Não Formal*. Cadernos d'Inducar. Inducar Cooperativa.



**TRAINING PROGRAMME**

**MODULE 1 – BASICS OF INTERCULTURAL COMPETENCES**

**SESSION NO. 2**

Duration: **1H30**

**General goals**

Understand the principles of interculturality and the role of intercultural competences in the context of public service.

**Specific goals**

- Understand the concept of Interculturality and Intercultural Dialogue
- Experience the challenges of encountering different cultures and norms
- Explore different intercultural competences

**ACTIVITIES**

- 1 Dynamics: Card game

**WORKSHEET**

**1 DYNAMICS: CARD GAME**

Duration: **1H30**

Step by step

- Divide the participants into groups of 4 people per table.
- (Optional) Include 1–2 observers, if necessary.
- At each table, place a different set of rules – participants are not informed that the rules vary between tables.
  - a. Important pedagogical note: this concealment is intentional, as it generates the dynamics of cultural shock that will be explored in the reflection.
- Give time for each group to read and understand the rules assigned to their table and conduct a test round.
- Collect the rule sheets from all tables (after the test round).
- Start the tournament: play in absolute silence – no talking, writing, or drawing.
- Play 2 rounds; keep score.
- The winner of each table stands up and rotates to the next table clockwise.
- Players who change tables continue playing following the rules they originally learned, unaware that the rules have changed.
- Play 2 more rounds again and keep score.
- The winners change tables again.
- Play 2 more rounds and keep score.
- Return to the plenary for joint discussion and systematisation.
- Plenary session

**Guiding questions for the plenary session**

**Immediate reflection** (feelings and perceptions)

- How did they feel?
- How did those who won/lost feel?

**Process**

- What happened throughout the rounds? Did they change behaviours?
- What was it like arriving at a new table?
- How did they react to the “strange” behaviours of the new players?

**Rules and power**

- How did they define the rules?
- Was there cooperation? Was there imposition?
- Were there violations of the rules? Why?

**Communication**

- If they could speak, would it have been different?
- What strategies did they use in the absence of verbal communication?

**Abstraction** (connection to reality)

- Who, in real life, arrives “at new tables”? Who receives them?
- How do we deal with invisible rules at work and in public service?

**Systematisation**

- Arriving / welcoming
- Invisible rules and identity
- Adaptation as an intercultural skill
- Interculturality vs. Multiculturality
- Attitude towards ambiguity
  - a. Demonstrate, experientially, how the absence of shared information, the diversity of rules, and the impossibility of communication affect the interaction between groups.
  - b. The existence of different rules per table – not revealed to the players – creates a clear metaphor for invisible cultural differences, tacit expectations, and unshared assumptions.
  - c. The imposed silence amplifies:
    - > frustration
    - > implicit reading of intentions
    - > wrong assumptions about the other’s behaviour
    - > alternative strategies of non-verbal communication
  - d. This dynamic is ideal for observing patterns such as:
    - > adaptation vs. resistance to norms
    - > emerging leadership
    - > conflict, cooperation, and surrender
    - > judgments in the face of “strange” behaviours
  - e. It is fundamental that the trainer observes:
    - > how the groups understand (or do not understand) the changes
    - > how they react to the lack of communication
    - > how they justify behaviours in the plenary session

Observations / Reflection

The dynamic allows us to understand the concrete challenges that arise when groups with different norms interact without clear information.

- The discussion should reinforce parallels with:
  - > customer service
  - > intercultural communication
  - > implicit expectations in institutions
  - > heteronormative/cisnormative expectations
- Promote the connection between lived experience → learning → professional practice.

Materials

- Decks of cards (1 for every 4 participants)
- A4 printouts with different rules for each table (Annex 4)
- Clock/timer.
- Flipchart and markers for systematisation
- Paper and pens (for observers/trainers)

**TRAINING PROGRAMME**

**MODULE 2 – INCLUSIVE SERVICE FOR LGBTI+ PEOPLE**

**SESSION NO. 3**

Duration: **1H45**

**General goals**

Develop a service approach centred on respect, dignity, and sensitivity to the reality of LGBTI+ people.

**Specific goals**

- Understand different concepts surrounding gender, identity, and sexuality
- Reflect on the roots of discrimination against LGBTI+ people
- Question sociocultural norms surrounding gender and sexuality
- Identify specificities of the LGBTI+ population and forms of inclusion

**ACTIVITIES**

- 1 Weight of Words
- 2 Normal/Not Normal
- 3 Definition of concepts
- 4 Identity Quiz
- 5 Pyramid of Hate
- 6 Videos

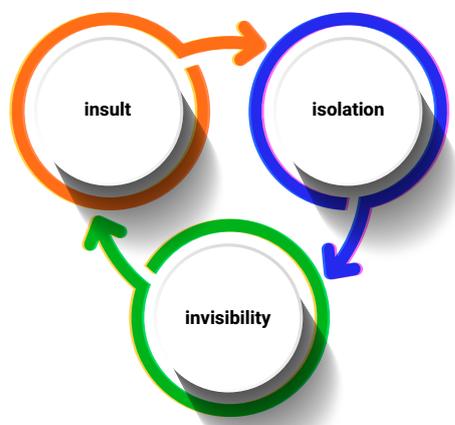
**WORKSHEET**

**1 WEIGHT OF WORDS** Duration: 20 min.

Step by step

- The acronym LGBTI is written on the board, and participants are asked to identify each letter (Lesbian, Gay, Bisexual, Trans, Intersex).
- The group is asked to give synonyms (words used for and/or known for each of the letters in the acronym) for each word. As the names are said, they are written on the board.
- Then the group is asked to indicate which words are used positively or neutrally so they can be underlined.
- Naturally, most are used negatively (insults), and the question is then asked what purpose they serve.
- The **cycle of the 3 i's**, is then addressed, which **consists of insult, isolation, and invisibility**.
- After people have understood what an insult is, the word is written on the board, then the Discussion is led to make it clear how insults lead to isolation.
- The word isolation is written on the board and then again through debate one tries to understand how isolation leads to invisibility.
- Finally, the word invisibility is written, thus completing the cycle.

The goal is for people to realise that insult can lead to a vicious cycle, a cycle that can be broken when invisibility is broken.

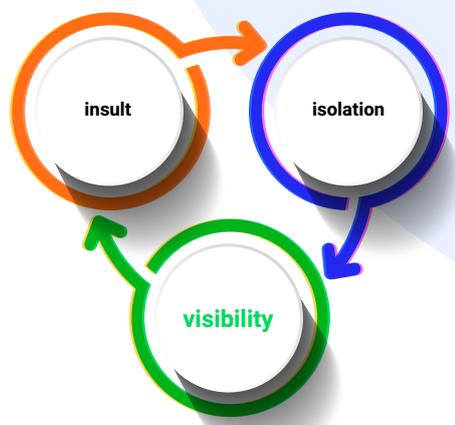


Observations / Reflection

This activity highlights how insults function as the starting point of a cycle of exclusion, showing that negative words directed at LGBTI+ people are not just isolated expressions, but social mechanisms that generate isolation and lead to invisibility. By analysing the synonyms presented by the group, it becomes clear how much of common language carries derogatory connotations that reinforce inequalities. The discussion about the term "heterosexual" and its association with "normal" helps to reveal the implicit hierarchy that sustains the very use of insults. Working with these words in a safe environment allows the group to understand that insults are not limited to immediate impact: they shape identities, relationships, and opportunities for social participation. The exercise promotes awareness of how language can perpetuate oppression or, conversely, contribute to more respectful and inclusive communication practices.

Materials

- Whiteboard
- Markers



- Go back to the board and write **Heterosexual**, and ask for synonyms. Most likely the word normal will come up, prompting discussion about how "normality" is socially constructed and how such assumptions can position LGBTI people as "other".
- This exercise can also be repeated using the term **Cisgender**, to explore how cisnormative assumptions operate in similar ways and shape perceptions of what is considered "normal" in relation to gender identity.

**WORKSHEET**

**2 NORMAL/NOT NORMAL** Duration: 20 min.

Step by step

- Following the discussion around the definition of normal, the group is invited to participate in a dynamic activity to help in this discussion.
- A sequence of images is shown without any caption. For each image, the question is asked: "Normal or not normal?"
- For each image, the group is invited, in silence, to raise their hand if they think it is normal, or lower/not raise their hand if they think it is not normal.
- Reinforce that the idea is for them to give an answer without thinking too much, and without discussion, since there will be time to do so at the end.
- The objective is to unravel the word "normal" in its various meanings: the common and acceptable; the common but not acceptable; the uncommon but acceptable; the norm, the rule.
- Question the group, returning to the board with the list of words, in what sense the word normal is used to refer to heterosexual.
- Introduce the concepts of **heteronormativity** and **heterosexism**, as well as **cisgenderism and endosexism**. Also address **homophobia, lesbophobia, biphobia, transphobia, and intersexphobia**.
- Question the group about the difference between the "synonyms" for gay and lesbian, bringing up the issue of sexism and societal expectations regarding people of the female and male genders.

Observations / Reflection

The concept of normal varies culturally and over time. Some situations may be common yet not socially acceptable depending on the cultural and social context, such as poverty, hunger, or the involvement of children in armed conflicts. Others may be uncommon but socially acceptable in some societies, such as women playing professional football. This activity allows for the deconstruction of stereotypes and critical thinking about social norms and prejudices, promoting empathy and critical awareness.

Materials

- Set of images ([Annex V](#))
- Computer
- Projector



**WORKSHEET**

**3 DEFINITION OF CONCEPTS** Duration: 30 min.

Step by step

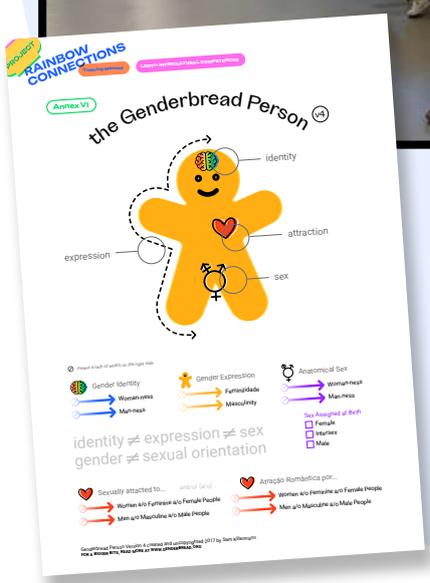
- Present the Genderbread Person to introduce the concepts of **Gender Identity, Gender Expression, Sexual Orientation, and Sex Characteristics**.
- Then focus on **trans** identities, presenting the term trans as an umbrella term, where different concepts such as agender, genderfluid, non-binary, androgynous, drag queen, drag king, etc. are included.
- Share the legal issues surrounding gender transition.
- And then address the specificities of intersex **people**.

Materials

- Genderbread Person ([Annex VI](#))
- Computer
- Projector

Observations / Reflection

In this session, the use of the Genderbread Person allows for a visual and concrete exploration of the concepts of Gender Identity, Gender Expression, Sexual Orientation, and Sex Characteristics, facilitating the group's understanding of the diversity of human experiences. When addressing trans identities, we show the term "trans" as an umbrella term that includes different expressions and identities, such as agender, genderfluid, non-binary, androgynous, drag queen and drag king, promoting recognition of plurality within the trans experience. The discussion of legal issues surrounding gender transition allows for reflection on the social and legal challenges faced by these individuals. Finally, addressing the specificities of intersex people helps to demystify prejudices and reinforce the importance of understanding bodily, sexual, and gender diversity, promoting empathy, inclusion, and critical awareness.



**WORKSHEET**

**4 IDENTITY QUIZ**

Duration: **30 min.**

Step by step

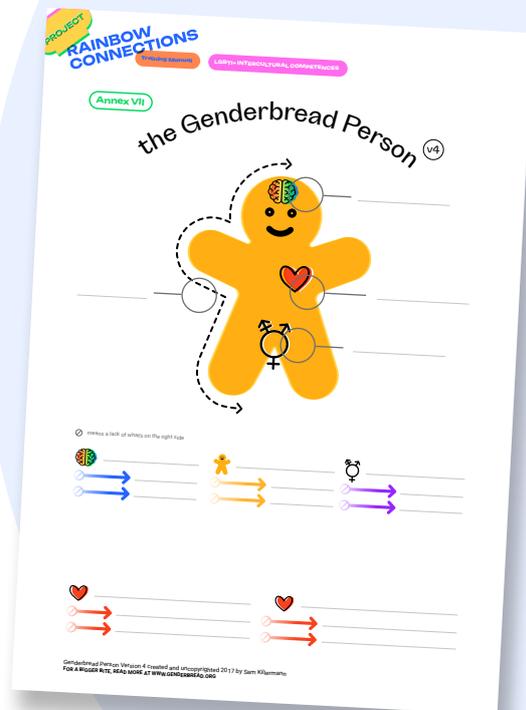
- Create groups of 2, where each group must represent: a person's identity (e.g., Cisgender Lesbian)
- Each group fills in a Genderbread Person with the blank parameters.

Observations / Reflection

During the Identity Quiz, groups work in pairs to represent a person's identity, filling in the Genderbread Person with the corresponding parameters. As each group goes through the activity, understanding of the exercise is checked, allowing for clarification of doubts and reinforcement of the concepts of Sexual Orientation, Gender Identity and Expression, and Sex Characteristics. The activity promotes the practical application of acquired knowledge, stimulates reflection on human diversity, and fosters the development of empathy and respect for different identities.

Materials

- Blank A4 Genderbread Person ([Annex VII](#))
- Identity Quiz ([Annex VIII](#))



**WORKSHEET**

**5 PYRAMID OF HATE** Duration: 40 min.

Step by step

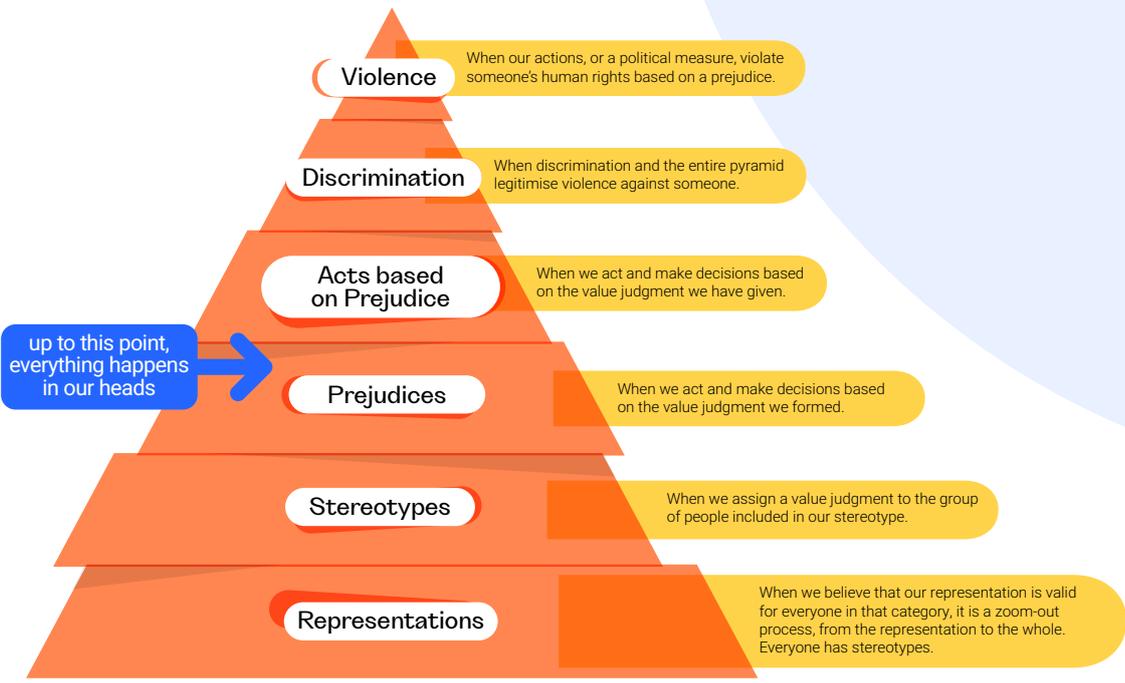
- Present the **Pyramid of Hate** and walk through the different layers of the pyramid with the group: **Representations, Stereotypes, Prejudices, Acts based on prejudice, Discrimination, Hate.**
- Make the connection with the Weight of Words, and how insults, even when used lightly and harmlessly, actively contribute to the pyramid of hate.
- Reinforce that visibility, critical reflection, and knowing the Other are fundamental to break stereotypes and prejudices.
- Then present the image **Equality VS Equity** and explore the difference between the two concepts.

Observations / Reflection

In the Pyramid of Hate session, the different layers of the pyramid are presented to the group: representations, stereotypes, prejudices, acts based on prejudice, discrimination, and hate, allowing them to understand how attitudes and words, even when seemingly light or harmless, contribute to the construction of social hate. The bridge is built using the Weight of Words exercise, reinforcing the importance of visibility, critical reflection, and knowledge of the Other to break stereotypes and prejudices. The exploration of the image Equality versus Equity allows the group to realise that treating all people the same way, without considering different needs and starting points, does not guarantee equality. On the contrary, by meeting the specific needs of each person, equity is promoted, ensuring that everyone reaches the same level, promoting social justice and inclusion.

Materials

- Infographic Pyramid of Hate ([Annex IX](#))
- Equality vs Equity Image ([Annex X](#))



**WORKSHEET**

**6 VIDEOS**

Duration: 10 min.

Step by step

Materials

End the session by sharing the following videos:

**Run like a girl**

<https://youtu.be/UfcTuQfHKE0?si=fDFDH-1wNbrveKeX>

**Quebra o silêncio da rede ex aequo (Break the silence by ex aequo network) (1, 2 and 3)**

<https://youtu.be/RlejXJcVfk8?si=7tAbgvayl88Pbf1s>

[https://youtu.be/VIAO5p2KlbM?si=tjqNq\\_xo92oT-mZ](https://youtu.be/VIAO5p2KlbM?si=tjqNq_xo92oT-mZ)

<https://youtu.be/hOBfpcYX7bl?si=rV1L5OPUe6HXK8al>

**Direito à indiferença (Right to indifference)** by ILGA Portugal

<https://youtu.be/yRbl3tesoxs?si=CbK8ofXedYfYAQZS>

Observations / Reflection

In the video session, the materials presented allow the group to reflect in a concrete and emotional way on issues of gender, equality, discrimination, and human rights. The selected videos, such as **Run Like a Girl**, **Quebra o silêncio** and **Direito à Indiferença** by ILGA Portugal, stimulate empathy and critical awareness, highlighting the experiences of different people in contexts of inequality and prejudice. Audiovisual sharing serves as an awareness-raising resource, reinforcing the concepts worked on throughout the sessions and promoting reflection on the importance of respect, inclusion, and the appreciation of diversity in society.

- Listed videos



**MODULE 2: FINAL NOTE**

In this module, we delve into LGBTI+ themes. Starting with the acronym and the meaning of each letter, we explore the weight of the words – insults – used to refer to LGBTI+ people, leading to the isolation and invisibility of this population. We reflect on the roots of this discrimination, centred on heteronormativity, heterosexism, misogyny, and sexism, questioning the norms and variations surrounding what is common and socially acceptable. Later, we focus on the concepts of sexual orientation, gender identity and expression, and sex characteristics, deepening the lexicon, especially when it comes to trans identities. We discuss the concepts of homophobia, biphobia, trans-phobia, lesbophobia and intersex phobia and analyse the paths that lead to discrimination and hate. And finally, we reflect on ways of inclusion and combating discrimination.

This is one of the sessions with the most theoretical input, so it's important to give the group space to ask questions and assess their understanding of the different concepts. In this way, the session will vary between more expository moments and participatory dynamics and work in small groups. The logical thread of the session will run through the different activities, and we will always be returning to the first activity – Weight of Words – cementing and relating the various concepts and themes.

**Bibliography and Theoretical References**

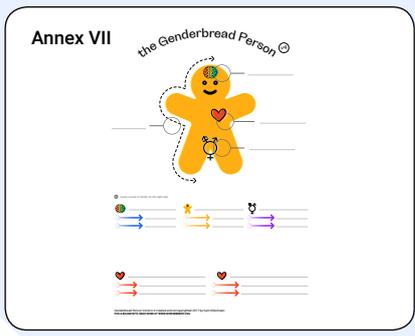
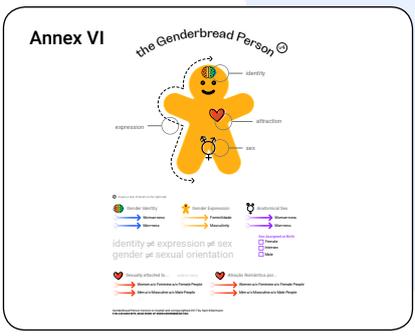
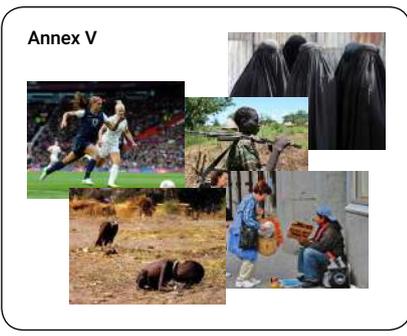
Weight of Words and Normal/Not normal adapted from the LGBTI Education Project by the ex aequo network  
<https://rea.pt/educacao/apresentacao>

Amnesty International's Pyramid of Hate  
<https://www.amnistia.pt/wp-content/uploads/2020/04/n15.pdf>

in turn adapted from the Anti-Defamation League  
[https://www.adl.org/sites/default/files/pyramid-of-hate-web-english\\_1.pdf](https://www.adl.org/sites/default/files/pyramid-of-hate-web-english_1.pdf)

**Annexes**

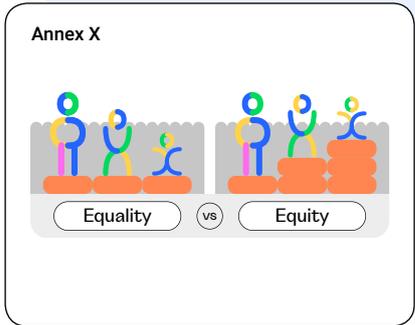
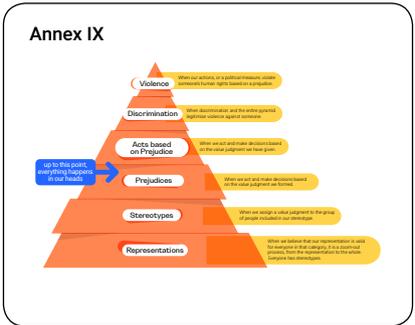
- Annex V [Normal/Not Normal images](#)
- Annex VI [Genderbread Person](#)
- Annex VII [Blank Genderbread Person](#)
- Annex VIII [Identity Quiz](#)
- Annex IX [Pyramid of Hate](#)
- Annex X [Equality vs Equity](#)



**Annex VIII**

Identities QUIZ

Woman Trans Heterosexual	Man Intersex Bisexual	Androgynous Woman Asexual
Non-binary Person Pansexual	Cisgender Man Homosexual	Cisgender Woman Heterosexual



**TRAINING PROGRAMME**

**MODULE 3 – INTERCULTURAL COMMUNICATION AND MANAGEMENT OF DELICATE SITUATIONS**

**SESSION NO. 4**

Duration: **3H00**

**General goals**

Promote effective and respectful communication in intercultural and/or tense situations

**Specific goals**

- Experience communication challenges and understanding in interaction with others
- Explore practical tools for empathetic and non-violent communication
- Reflect on intercultural competences for inclusive service

**ACTIVITIES**

- 1 Simulation - Chair by Chair
- 2 Discussion
- 3 Exploring Delicate Situations

## WORKSHEET

### 1 SIMULATION - CHAIR BY CHAIR

Duration: 60 min.

#### Step by step

1. Explain to the group that this is a simulation exercise and that the quality of the reflections depends on understanding the instructions and everyone's commitment to the exercise.
2. Organise the group into two subgroups:
  - > Larger group: corresponds to 2/3 of the group (Group A).
  - > Smaller group: corresponds to 1/3 of the group (Group B).
3. Remove Group B from the room to another space, where they receive their instructions and perform an independent reading.
4. Give instructions to Group A, ensuring that they also perform an independent reading. Confirm that both groups understood the rules.
5. When both groups are ready, bring Group B back to the room and start the simulation with a 20-minute timer.
6. During the simulation, the facilitators can take notes of the events to use in the subsequent discussion.
7. At the end of the allotted time, or after Group A has achieved its objective, form a circle for discussion.



**WORKSHEET**

**2 DISCUSSION**

Duration: **30 min.**

Step by step

1. Reinforce that the simulation is over and ask each participant to quickly, while still "fresh", say one word about what happened.
2. Promote reflection among peers about the activity, guiding them towards the content covered, based on the following structure:

**A. Facts – What happened?**

- For both groups:
  - > What do you think were the objective and rules of each group?
  - > Were the objectives met?
- For Group B:
  - > What did you observe when you arrived in the room?
  - > What were the moments of understanding and misunderstanding?
  - > Did you follow the rules indicated in the instructions?
- For Group A:
  - > How did you organise yourselves in the first 10 minutes?
  - > Did you follow the rules throughout the process?
  - > How was communication with the other group and within the group?
  - > What obstacles or difficulties did you encounter?

**B. Emotions – How did you feel?**

- Did you enjoy the experience?
- Did you feel uncomfortable at any point? How did you deal with the obstacles?
- Observing the other group's rules, do you think they were followed? And did your group follow the rules?
- How was the distribution of roles and what role did you assume? Were you comfortable with it?
- What would you do differently if the exercise was repeated?
- Were you able to overcome the frustration? How?

**C. Parallel with reality**

- In the abstract, how would you characterise the relationship between the two groups?
- Do you find aspects in this exercise that are common to real situations? Which ones?
- If we think of the exercise as a metaphor, what representations could each group have?
- What parallels exist with the relationships we establish with other people and groups in different contexts of life?
- What are the learning outcomes of this exercise and how can we apply them in our contexts of experience and action?
- What competences do we need to develop to build more supportive and equitable relationships between different people and groups?

Observations / Reflection

The activity allows us to experience, in a practical way, how different expectations, instructions, or rules can generate tensions and frustrations, and how mutual understanding and adaptation are essential for effective collaboration. It is essential to encourage the group to reflect on the various ways in which different rules are confronted, considering, for example, generational, socioeconomic, geographic, or cultural differences. The discussion provides an opportunity to identify action strategies that promote intercultural dialogue, based on empathy, respect for differences, and effective communication, reinforcing competences in cooperation, flexibility, and resolution of conflicts.

Materials

- Group A and Group B instructions (Annex XI)
- Chairs
- Paper
- Marker
- Map of the room drawn in red and marking with an X the location of the magic book
- Notebook or book hidden in the room

**WORKSHEET**

**3 EXPLORING CASE STUDIES** Duration: 1h30

Step by step

- Explain that the session will be to discuss case studies situations that the group may have already experienced or may experience in the future.
- Suggest to the group that if there is any situation they want to work on, they should write it down on a piece of paper.  
 Note: In the event that no situation arises from the participants, work will be done on the previously prepared situations.
- Create groups of 2, and give each group one or two pieces of paper with the description of a situation and give them 20 minutes to discuss and outline strategies for action for each situation.

**Case Studies**

- Among colleagues, transphobic expressions and comments are used when one of the colleagues, who is a trans man, is not present.
- A lesbian couple seeks information from the municipal social housing service to apply for a house. The person who attends speaks rudely and makes comments such as “this is for real families” and tries to hinder the process.
- A gay student is the target of homophobic jokes and insults from colleagues, and the School Board ignores it, treating the case as “jokes between students”.
- A person goes to a counter at a service at the City Council. Their appearance is androgynous (it is unclear whether they are male or female). The person attending does not know how to refer to that person.
- The changing rooms at the workplace (or at a school) do not have showers with curtains or doors. Trans people end up not using the showers or use a bathroom to get dressed and undress.

- Give each group 2 minutes to present the situation and their proposed actions. And, afterwards, open space for comments and suggestions.
- Throughout the sharing and discussion, take notes to bring to the group in the next session.

Observations / Reflection

This session allows the group to analyse case studies situations related to discrimination, prejudice, and communication difficulties in the professional context. Through paired discussions and plenary sharing, participants identify real challenges, explore different ways of acting, and reflect on the impact of choices made in serving the public.

The activity helps to recognise how different cultural, generational, socioeconomic, or identity-related “rules” influence interactions and can generate tensions or inequalities. By thinking about more inclusive strategies, the group develops competences in empathetic communication, resolution of conflicts, and intercultural sensitivity.

The central pedagogical objective is to promote attitudes and practices that contribute to more equitable and respectful environments for diversity, reinforcing the role of public services in preventing discrimination and guaranteeing dignified service for all people.

Materials

- Cards with case studies

Bibliography and Theoretical References

*Identifying and Preventing Systemic Discrimination at the Local Level, Council of Europe*

**TRAINING PROGRAMME**

**MODULE 4 – PRACTICAL APPLICATION AND INSTITUTIONAL TRANSFORMATION**

**SESSION NO. 5**

Duration: **2H00**

General goals	Specific goals
<p>Foster individual and organisational change</p>	<ul style="list-style-type: none"> <li>• Analyse institutional practices and routines from an intercultural and LGBTI+ perspective</li> <li>• Identify tools for more inclusive service practices</li> <li>• Explore individual and collective commitments or continuous improvement</li> <li>• Develop an action plan or proposals for workplace improvements</li> </ul>

**ACTIVITIES**

- 1 Institutional Transformation Brainstorming
- 2 Action plan
- 3 Evaluation
- 4 Final Evaluation (Post-Training / Post-Test / Formative or Summative (20 min.))

## WORKSHEET

### 1 INSTITUTIONAL TRANSFORMATION BRAINSTORMING

Duration: 60 min.

#### Step by step

- Three circles are drawn on the board. In the inner circle, write "I". In the second circle, write "Team". And in the third circle, write "Organisation".
- The group is invited to share proposals for action in each sphere. These can be concrete actions or principles. It is important to be exhaustive, and it is also possible to bring the notes taken during the previous session (Case Studies) to add proposals.

#### Materials

- Whiteboard

#### Observations / Reflection

The activity invites the group to translate the learning into real measures, structured in three levels: individual, teams, and organisation, reinforcing the idea that institutional change simultaneously requires personal attitudes, collective practices, and organisational policies. By mapping actions and principles in each circle, participants move from awareness to operationalisation: they identify behaviours to be corrected (e.g., language and micro-attitudes), define team routines and tools (procedures, welcoming routines, continuous training), and propose institutional policies and resources (protocols, physical conditions, accountability measures).

## WORKSHEET

### 2 ACTION PLAN

Duration: 60 min.

#### Step by step

- Next, the group is divided into pairs, and starting from the Institutional Transformation brainstorming, each pair develops an individual mini-action plan, focusing especially on the Team and Organisation dimensions, exploring how it can contribute to the implementation of practices/measures at these scales.
- Presentation round in which each pair presents their Action Plan in a discussion with the other participants.

#### Materials

- Cardboards
- Markers

#### Observations / Reflection

This activity marks the moment of consolidation of learning, challenging each pair to transform ideas into real commitments. Based on the previous brainstorming, participants analyse what can be done in practice, distinguishing between short-term and medium-term actions, and clarifying what depends on themselves, their team, and the organisation. This reflection guides the group to think strategically: how to make the inclusion of LGBTI+ people a daily practice and not just an ideal.

The mini-action plan allows each pair to identify concrete steps, foreseeable obstacles, necessary resources, and simple ways to monitor progress – promoting a sense of shared responsibility. The peer presentation dynamic activity reinforces collaborative learning, facilitates the alignment of priorities, and allows teams to identify synergies or actions that can be developed together.

The central pedagogical objective is for each person to leave the training with viable proposals, adapted to their work context and aligned with the organisation's mission, contributing to safer and more inclusive environments that are attentive to the needs of LGBTI+ people.

**3 EVALUATION**

Duration: **30 min.**

Step by step

- Flipcharts with sticky notes containing expectations and fears from the first session are brought into the circle, and their content is reviewed.
- A round is held in which each person shares how the training met their expectations and fears.

Observations / Reflection

The final evaluation stage allows the group to revisit the training process, recognising learnings, changes in perception, and challenges that remained. By revisiting initial fears and expectations, an honest self-reflection is promoted on the impact of the training and on how each participant now positions themselves in relation to the topics covered. This reflection contributes to reinforcing critical awareness and commitment to more inclusive practices.

Materials

- Flipcharts with Fears and Expectations from Session 1

**4 FINAL EVALUATION (POST-TRAINING / POST-TEST / FORMATIVE OR SUMMATIVE (20 MIN.))**

Duration: **30 min.**

Step by step

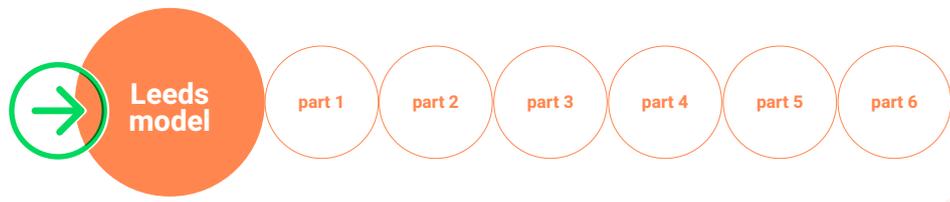
- Application of the initial post-training test
- Each participant must register for the questionnaire with the number they used in the pre-test, ensuring correspondence with the post-training.

Materials

- Individual Post-Training Test ([Annex II](#))

Observations / Reflection

Non-summative and anonymous evaluation. It allows measuring the effectiveness of the training.



<b>TRAINING WORKSHOP - MUNICIPALITY OF LEEDS</b>		Duration: <b>3 hours with a break</b>
<p><b>TARGET GROUP:</b> All staff, including frontline staff, in contact with the public, managers, people involved in policies, strategy and urban planning, people who work with children and families, any person who wants to learn more about the experience of LGBTI+ people in Leeds, and how to be more inclusive.</p>		
<p><b>NUMBER OF PARTICIPANTS:</b>                  It works well with small groups of 10 or less, but can be adapted for up to 20 people.</p>		
<p>Materials</p> <ul style="list-style-type: none"> <li>• PowerPoint</li> <li>• Large sheets of paper for flipcharts and pens.</li> <li>• Optional extra: flags.</li> </ul>	<p>Room organisation</p> <p>Organise the room with small groups at different tables or one group around a table, depending on the number of participants.</p>	

**INITIAL ICE-BREAKER** (Exercise for the whole group) Duration: **10 min.**

Ask the group:  
**How many LGBTI+ flags do you know?**

This exercise introduces different flags used in relation to the LGBTI+ community, invites people to identify the flags or explain terms if they know them, and explains the answers.

Pedagogical note

This ice-breaker is designed to get people talking and to create a relaxed and inclusive environment. By exploring how many LGBTI+ flags participants recognise and understand, it helps everyone realise that not knowing everything is perfectly normal and many people are in the same situation.

The activity is intended to be fun and engaging, but also educational, as it frequently introduces new aspects of the LGBTI+ community and the terms used to describe it.

There are more flags that can be used. The Liverpool John Moores University has a good online resource available: [LGBTQI+ Flags | Liverpool John Moores University](https://www.liverpooljohnmoores.ac.uk/lgbtqi+).



<b>PART 1</b>	Duration: 30 min.
<b>INTERCULTURALISM – How to have better conversations with people who are different from you.</b>	
<b>OBJECTIVE:</b> Understand how interaction, dialogue, and exchange between people with different cultural starting points can promote mutual understanding and respect in public service contexts.	

**1. Intercultural Cities Programme**

To help participants understand how the Intercultural Cities Programme supports the creation of inclusive policies and effective diversity management strategies, recognising Leeds’ role in the ICC network and the impact of this approach in areas such as equality, education, and community cohesion.

**2. Understanding and Respecting.**

At this point, the trainer/facilitator reinforces that the ideal goal is for everyone to gain a good understanding of LGBTI+ identities and issues. However, the trainer emphasises that complete understanding is not a requirement for respect. Respect means recognising and accepting that other people may have experiences different from our own. Thus, even if someone does not fully understand or agree with certain LGBTI+ identities or experiences, they still have a responsibility to respect them.

**Pedagogical note**

It is helpful to use a personal example to demonstrate this point. For example, the trainer explains that he/she personally does not like football or understand its appeal, but respects the fact that other people are very passionate about football and it is important to them.

**3. Diversity of experiences**

There is no single way to be or live as an LGBTI+ person. Experiences vary widely: for example, the experiences linked to sexual orientation (such as being bisexual) may differ from those related to gender identity (such as being transgender), and these aspects can also intersect within the same person. These experiences are intersectional, influenced by factors such as origin, culture, place of residence, and family support (or lack of it). This training seeks to present different perspectives, while reinforcing that each person has a unique experience shaped by multiple dimensions of their identity and context.

**Pedagogical note**

Again, it is helpful to include personal or real-life examples to demonstrate intersectionality or different experiences. The trainer uses examples of some trans people who were rejected by their families, while others have family support and other important factors that can **shape individual experience.**

<b>PART 2</b>	Duration: <b>60 min.</b>
<b>UNDERSTAND WHAT LGBTI+ MEANS, the challenges people face, and how to be a more inclusive person</b>	
<p><b>OBJECTIVE:</b>                  Learn more about what it means to be Lesbian, Gay, Bisexual, Transgender, Intersex, and related terms. What does it mean when people say sex is different from gender? Discuss how discrimination and barriers can affect LGBTI+ colleagues and service users. How can you help make your city a more inclusive place to live and work?</p>	

**1. Common terms**

- Gender Identity**  
A person's internal sense of gender.
- Gender Expression**  
The way someone outwardly expresses their gender.
- Sex**  
Body categories defined by biological factors.
- Intersex**  
Refers to persons who have innate variations of sex characteristics that vary from the societal and/or medical understanding of typical female and male bodies. (Intersex Recommendation CM/Rec(2025)7).
- Sexuality/Sexual Orientation**  
Who a person is attracted to.
- Cis / Cisgender**  
A person who identifies with the sex assigned at birth.
- Trans / Transgender**  
A person who does not identify with the sex assigned at birth.
- Pronouns**  
Words used in place of proper names.
- Binary**  
The idea that something can only exist in two ways, like an on/off switch.
- Discrimination**  
Treating people in a specific way because of their belonging to a social group.
- Stereotypes**  
Generalised and often exaggerated images about a group.
- Intersectionality**  
An approach that recognises the interaction between a person's various identities.
- Equality Act 2010:** A law passed in 2010 that defines protected characteristics and responsibilities in the prevention of discrimination.

**Pedagogical note**

Including an exercise dedicated to key terms is fundamental to creating a common language among participants and reducing the complexity of concepts that may be new or unfamiliar. Clarifying notions such as discrimination and intersectionality provides context for understanding LGBTI+ experiences and shows how different dimensions of identity shape these experiences.

Identity designations play an important role in allowing people to express who they are, promoting respect, empowerment, and meaningful conversations about inclusion. They also function as a vocabulary of validation and belonging in a world that tends to assume heterosexual and cisgender identities as the standard.

Still, it is essential to recognise that the use of these designations is personal and optional, and not all people wish to adopt them.

## 2. Respecting Pronouns



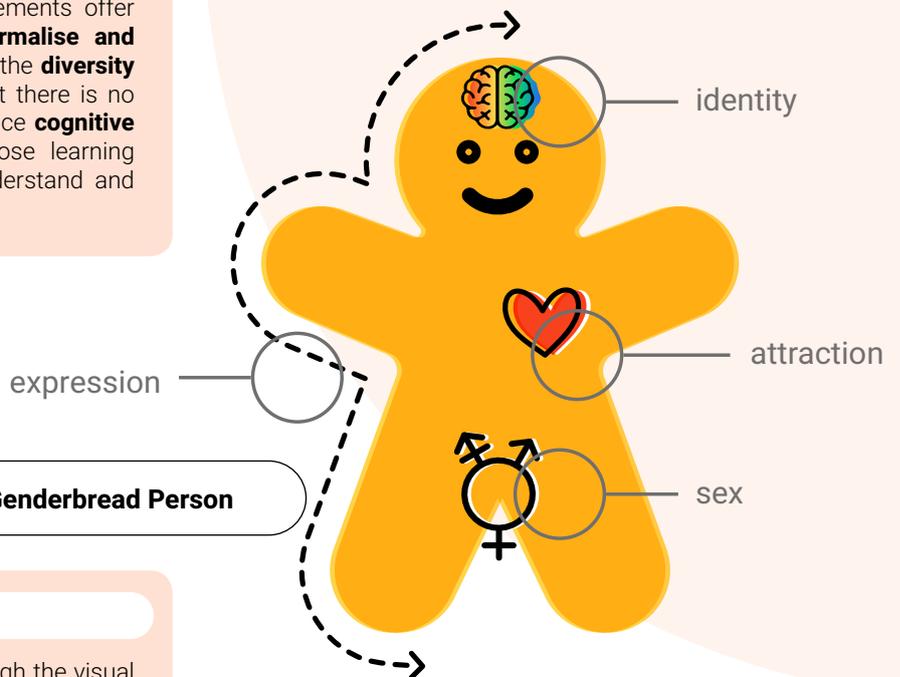
### Pedagogical note

The use of images makes the session more dynamic and facilitates **active learning**, allowing participants to discuss what they observe and relate abstract concepts to real situations. In the approach to pronouns, visual elements offer **concrete reinforcement** help to **normalise and include** different identities, and show the **diversity of existing pronouns**, reinforcing that there is no single standard. In addition, they reduce **cognitive load**, offering visual support for those learning these terms, making it easier to understand and remember the differences.

## 3. Sex, Sexuality and Gender – Genderbread Person

### Pedagogical note

To help participants understand, through the visual tool Genderbread Person, the four fundamental components of gender and sexuality: identity, attraction, expression, and sex, using images to promote active learning, clarify abstract concepts, and facilitate the connection between theory and real-life experiences.



#### 4. Beyond the binary

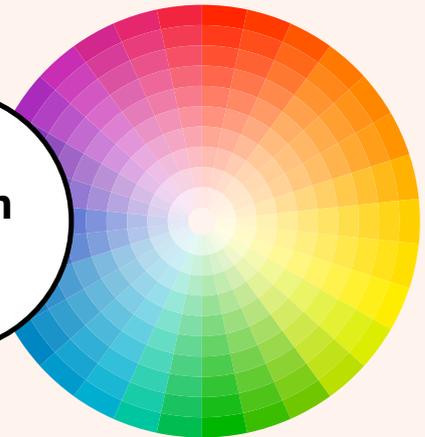
##### Pedagogical note

Help participants understand that gender exists on a **complex and multidimensional spectrum**, using the visual analogy of the gradient and colour wheel to show that gender identities are not limited to binary or continuous lines, but encompass a wide variety of possibilities and unique experiences.

“gender is a spectrum” doesn’t mean this:

this isn’t even a spectrum, it’s just a gradient

it mean this:



#### 5. Challenges that LGBTI+ people still face

Empower participants to understand the **dimension and real impact of discrimination, invisibility, and insecurity experienced by LGBTI+ people at work and in society**, using current data to highlight inequalities, raise awareness of increased risks (especially for trans people), and reinforce the need for inclusive practices, effective policies, and informed responses.

##### Pedagogical note

The use of statistics in training strengthens learning by providing concrete evidence that makes messages more credible and objective. Data helps visualise the dimension of problems and trends, transforming abstract ideas into measurable facts that participants understand and remember more easily. Furthermore, the numbers challenge assumptions, stimulate discussion, and make the topic more relevant by showing its real-world implications.

**BREAK**

##### Pedagogical note

Taking breaks during training is important to maintain focus, energy, and engagement. Breaks help people process information and return more focused. They also promote networking and informal reflection.

**PART 4** Duration: **40 min.**

**OBJECTIVE:**  
 How to contribute to a service that is respectful and aware of LGBTI+ realities

**CASE STUDIES**

**Time:** 15 minutes of discussion + 10 minutes of feedback for the general group.

**Comment:** These case studies are anonymised real-life examples witnessed or experienced by project members. Examples can be found in articles or lived situations, ensuring anonymity.

Participants should divide into small groups:

- Ideal size: up to 6 people per group.
- Materials: Cardboard and markers.

Each group receives a case study to discuss, with questions included. They should appoint someone to take notes and another person to present feedback to the general group.

**Case 1: "Coming out at work"**

Dan is a gay man with a long-term partner. He recently started working on a small team and does not feel ready to reveal his orientation. Colleagues ask questions about his home life. Dan mentions having a partner, but does not specify gender. Colleagues notice and draw conclusions. After a month, he talks about a holiday in Greece with his partner. A colleague, thinking it helpful, asks: "Is your partner another man? You know you can tell us!"

- Questions:**
- How do you think Dan feels?
  - How could his colleagues have addressed this more appropriately?

**Case 2: Transition at work**

Ash is a transgender woman who presents as female and who has been transitioning for a year and a half and had the courage to inform her manager, anticipating the need for time for medical appointments. The manager thanks her and assures her that everything will be fine. Later, she decides to inform the team, believing that this would avoid tension and spare Ash from having to tell everyone. Ash is pleased that the meeting was productive. At the next meeting, some colleagues stop talking to Ash and do not recognise her when she intervenes. A colleague informs Ash that she heard other colleagues refer to her as "it". Before this, they used the correct pronouns (she/her). Ash informs the manager, who does not believe it is serious, suggesting that perhaps her colleagues do not know how many surgeries she has had and that, when the "transition is over", the behaviour will stop.

- Questions:**
- How do you think Ash feels?
  - How would you rate the manager's performance?
  - What steps could the manager have taken to ensure equal treatment?
  - What other difficulties might a trans person encounter at the workplace while transitioning?
  - How can Ash's privacy best be protected?

**Case 3: Abuse by a customer at work**

Jay identifies as non-binary and wears a name tag that includes the pronouns they/them, which makes their gender identity visible to customers. Jay has been on a customer service shift for three hours and has just informed a customer that, due to company policy, they cannot fulfil his request. The customer walks away but begins speaking loudly to his friends, referring to Jay as "it" while recounting the episode. The friends then approach the counter and ask for the same request. Jay calmly repeats that the request cannot be granted due to company policy. The group becomes increasingly agitated and begins mocking Jay's appearance and pronouns. They threaten to report Jay to management if they do not comply with the request. Jay's colleagues are currently on break and do not intervene, even though they can hear the situation escalating. Jay must decide between leaving the counter to ask for help – violating company rules by leaving the group unattended – or remaining alone and continuing to deal with the group.

**Pedagogical note**

Discussing case studies in groups is effective because it translates theory into real-life situations, allowing participants to identify challenges, analyse possible responses, and develop critical thinking. This approach promotes empathy by helping to understand how situations affect LGBTI+ colleagues and highlights the impact of behaviours in the workplace. Collaborative work broadens perspectives, strengthens problem-solving competences, and fosters active learning. Furthermore, case studies stimulate self-reflection, allowing participants to recognise biases and revise decisions, an essential step in integrating inclusive practices into daily life. Overall, this methodology increases participants' confidence in applying inclusion and responding to complex situations effectively.

- Questions:**
- How do you think Jay feels?
  - What could Jay do in this situation?
- What policies or workplace practices could support employees like Jay when facing discriminatory behaviour from customers, while also ensuring they are not left alone to manage the situation?

**PART 5**

**1. What can we do?**

**LISTENING**

Active listening is a central skill for creating truly inclusive environments. When someone shares their experience, it demonstrates trust, and the response should be one of respectful listening, without interruptions or assumptions, seeking to understand what kind of support the person really needs. Sharing related to pronouns, personal aspects, or uncomfortable situations requires sensitivity, as it strengthens relationships, promotes psychological safety, and consolidates inclusion practices in daily life.

**SPEAKING**

Speaking openly is fundamental to promoting inclusion. Intervening when an error occurs, such as correcting pronouns, demonstrates respect for identities and prevents the repetition of harmful behaviours. By normalising conversations about LGBTI+ identities, stigma is reduced and an environment is created where these topics can be addressed naturally.

Taking shared responsibility for clarifying doubts prevents educational work from falling solely on LGBTI+ people. Together, these practices strengthen the culture of respect, increase psychological safety, and promote a more conscious and inclusive work environment.

**Pedagogical note**

These points highlight two key practical actions to promote LGBTI+ inclusion: speaking and listening. Speaking means intervening when mistakes arise, normalising conversations about LGBTI+ identities, and taking active responsibility for inclusion, without letting that burden fall solely on the affected individuals. Listening is equally fundamental: when someone shares their experience, they offer an act of trust that requires attention, respect, and support. Together, these practices transform inclusion into daily behaviours, going beyond theory. They reinforce the active role of the ally, reduce the emotional burden on LGBTI+ people, strengthen a respectful culture, and increase confidence in managing real-life situations, moments where inclusion is truly put to the test.

## 2. When and how to ask questions

This content highlights the importance of respecting **privacy** and **personal boundaries** when discussing identity, gender, and sexuality. Each person decides what they want to share and what they do not, and that choice should always be respected.

Sharing aspects of identity does not mean that this information should be disclosed or discussed without consent.

Before asking a question about these topics, it is essential to reflect on:

- Whether the information can be found independently.
- Whether the question is appropriate in a professional context.
- Whether the person will feel comfortable refusing to answer.

This pedagogical framework reinforces careful communication practices, avoiding unwanted pressure and promoting safe and respectful environments.

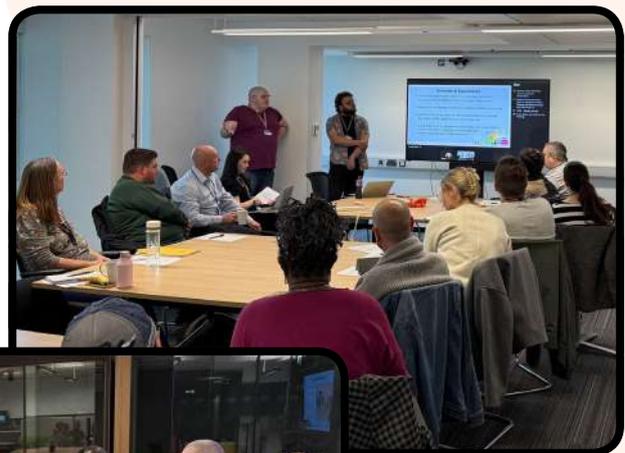
## 3. How to apologise

This section highlights that making mistakes is part of human interaction, but how we apologise directly impacts the trust and well-being of the people involved.

A **good apology** is simple, respectful, and focused on the person affected, demonstrating responsibility and a willingness to improve (for example, acknowledging the incorrect use of a pronoun and committing to doing better). On the other hand, turning the apology into a moment centred on personal guilt, such as dramatising or seeking validation, shifts the focus and can create additional discomfort. It is equally important to recognise that the other person has the **right to feel hurt**, even after the apology. Teaching this skill promotes empathy, responsibility, and inclusive practices in everyday life.

### Pedagogical note

This section is important because it helps participants understand the boundaries and best practices when asking questions about gender and sexuality, which are deeply personal topics. Knowing **when and how** to ask ensures respect for privacy and consent, encouraging participants to reflect on whether their questions are truly necessary, appropriate, and sensitive, reducing the risk of causing discomfort or harm. By promoting careful and intentional communication, these guidelines contribute to a safer and more inclusive environment where each person feels able to share only what they decide to share. In addition, they encourage participants to take responsibility for their own learning, seeking information and resources on their own initiative, rather than relying on people with lived experiences to explain everything. This approach reduces the emotional burden on LGBTI+ people and demonstrates a genuine commitment to inclusion.



<b>PART 6</b>	Duration: 15 min.
<b>LGBTI+ AND THE LOCAL AND NATIONAL CONTEXT</b>	
<b>OBJECTIVE:</b> Reflect on how the broader social and political context affects LGBTI+ people and the topics covered in this training.	

**1. Legal Protection versus Real Inclusion**

In the United Kingdom, the Equality Act 2010 makes discrimination based on protected characteristics, including sexual orientation and gender reassignment, illegal. However, forms of prejudice such as homophobia, transphobia, racism, sexism, ableism, and ageism persist. The enforcement of the law is limited: proving discrimination is difficult, and judicial proceedings can be lengthy and expensive. Thus, while legislation is essential, it does not guarantee full inclusion, as social and cultural change progresses more slowly.

**Pedagogical note**

Reviewing the nine characteristics protected by the Equality Act 2010 is essential to ensure that participants understand the legal framework for equality in the United Kingdom. These categories (age, disability, gender reassignment, marriage/civil partnership, pregnancy and maternity, race, religion or belief, sex, and sexual orientation) define situations in which discrimination is illegal.

However, learning should not be limited to the legal plane: it is crucial to reinforce that legal protection does not automatically equate to real inclusion. Even with robust legislation, LGBTI+ people may continue to face insecurity, lack of acceptance, and social barriers that the law alone does not eliminate. This reflection helps participants recognise that promoting inclusion requires cultural, behavioural, and institutional changes, in addition to legal obligations.

**2. Culture and context**

How LGBTI+ people are treated and understood is deeply influenced by cultural and contextual factors. Many cultures have recognised multiple genders for centuries, while some languages do not even have terms for “pronouns” or “gender”. Dialect can also shape interpretations, as in Yorkshire, where “love” is used neutrally.

Expectations about gender evolve over time, and conditions such as neurodivergence, speech difficulties, or aphasia can affect pronoun use without implying discriminatory intent.

Recognising these nuances reinforces the importance of an intersectional approach, which allows for understanding unique experiences and avoids judgments based on cultural or linguistic assumptions.

**Pedagogical note**

LGBTI+ identity and inclusion are shaped not only by personal factors, but also by cultural, linguistic, and social factors. Gender and sexuality intersect with origin, nationality, faith, disability, language, and health, meaning that experiences are neither universal nor homogeneous.

Exploring these dimensions helps participants develop cultural humility, avoid stereotypes, and understand the internal diversity of LGBTI+ communities. This awareness is crucial for creating truly inclusive environments where both individual identity and the cultural context of each person are respected.

**3. LGBTI+ people seeking asylum in the United Kingdom**

64

countries criminalise sexual activity between people of the same gender

12

countries punish sexual activity between people of the same sex with the death penalty (6 of them actively apply it)

103

countries prohibit people from legally changing their gender identity (13 of them criminalise transgender people)

12

countries have "LGBTI+ propaganda" laws that restrict freedom of expression

Source: See interactive maps by Human Dignity Trust for more details

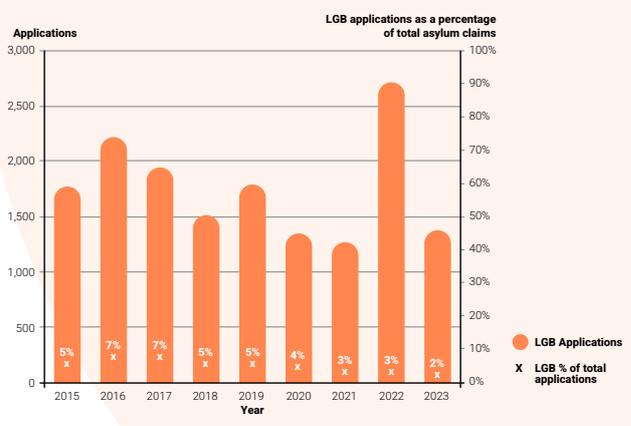
LGBTI+ people can apply for asylum when they have a "well-founded fear" of persecution, as provided for by the UN Convention relating to particular social groups. In many countries, sexual orientation and gender identity remain criminalised, and some jurisdictions apply extremely severe penalties, including the death penalty. In addition to the real risk, the asylum process is complex: proving LGBTI+ identity is difficult, especially when a person's safety depends on this demonstration in a system that may be suspicious or insensitive to lived experiences.

**Pedagogical note**

Including asylum seekers in LGBTI+ training is crucial because many face extreme risk and persecution in their countries of origin, where LGBTI+ identities or expressions can result in violence, imprisonment, or even the death penalty. Understanding this global context broadens participants' perspectives, promotes empathy, and combats misconceptions about the reasons why someone seeks international protection.

This approach also reinforces the importance of intersectionality: even when LGBTI+ identity is not the primary reason for seeking asylum, the experience of displacement, vulnerability, and additional barriers must be considered to fully understand their needs and challenges.

**LGB asylum applications lodged in the UK, 2015 to 2023**



Source: Home Office

**Pedagogical note**

Presenting statistics requires regular updates and transparency regarding the origin of the data, including year, sample size, and geographic context, to ensure accuracy and credibility. The use of visual data (graphs, maps, comparative indicators) facilitates understanding, making trends, legal differences between countries, and specific challenges, such as asylum granting rates, visible. Overall, factual data makes issues more concrete, tangible, and difficult to ignore, reinforcing learning and pedagogical impact.

#### 4. Local community

Raising participants' awareness of the diversity of existing LGBTI+ spaces and groups in Leeds, highlighting how these resources, from peer support to cultural, sporting and activism activities, strengthen the community, promote well-being and offer essential support networks. The aim is for participants to understand where to refer, how to support and how to engage with these local initiatives.

##### Pedagogical note

Local references make the training practical and useful. They show that inclusion exists in the territory and that participants can support or get involved.

#### 5. Resources for exploration and referral

Empower participants to know and understand the main resources and support organisations for LGBTI+ people, migrants, refugees and asylum seekers in Leeds, enabling them to better guide users, peers or community members. The aim is to strengthen referral capacity, promote inclusion and ensure that those in need have access to specialist, culturally sensitive and locally available support.

##### Pedagogical note

It is important to provide these resources during and after the training as a guide for further support.



##### FINAL NOTE

Keep these resources relevant to your country or region and updated over time. This training has also been adapted for delivery to staff from partner organisations and community leaders. The content remained the same, with adaptations to activities for smaller groups and the omission of points, allowing more time for natural discussions and group questions.



## 05. **Beyond training**

The role of LGBTI+ voices in organisational transformation

➔ **Beyond training: the role of LGBTI+ voices in organisational transformation**

The Intercultural Cities Programme (ICC) of the Council of Europe underlines that public institutions should not only **promote equality and diversity externally**, but also **integrate these principles internally**.

**The ICC guiding documents highlight the importance of creating safe and inclusive organisational environments; ensuring the active participation of underrepresented groups; developing internal structures that allow staff to influence policies and transform diversity into a lived resource, not a symbolic value.**

The ICC Fact Sheet and the Recommendation CM/Rec(2015)1 reinforce that organisational culture should reflect intercultural competence, shared responsibility, and equal participation.

In this context, staff networks are considered essential mechanisms to promote equality, strengthen intercultural competences, and ensure that the experiences of minority groups shape institutional practices. They function as safe spaces, platforms for participation, and advisory bodies, aligned with ICC tools for organisational change and participatory governance.

The example of the Municipality of Leeds concretely demonstrates how ICC principles can be applied, integrating inclusion into the organisations daily structures and behaviours.

**CREATING AND MANAGING AN LGBT+ STAFF NETWORK IN LEEDS**

The LGBT+ Staff Network was the fourth network created in the Municipality of Leeds, initiated in 2008 and reorganised in 2015 after a period of inactivity. It is open to anyone who identifies as LGBTI+ or identifies as an ally, creating a safe space to support staff and act as an advisory body on issues affecting LGBTI+ employees.

Learning point – by including allies and LGBTI+ people, those who join the network do not necessarily need to “come out”.

A multidisciplinary coordinating group supports the network direction. The network also works with the Leeds LGBT+ Hub and the Equality Teams (Human Resources, Communities, Housing and Environment), ensuring consistency in LGBTI+ inclusion throughout the organisation.

The network not only conveys concerns to leadership but amplifies them and acts as a “critical friend” in various policy and practice areas. It also facilitates a weekly chat space (“The Tea”), via MS Teams, open to all staff to discuss current topics, share stories and seek support.

**LEARNING POINT**

In large organisations, platforms like MS Teams help create community among dispersed colleagues; in other contexts, face-to-face meetings may be more effective.

The Municipality of Leeds participates in the Stonewall Global Workplace Equality Index, which assesses the organisation as an employer.

**LEARNING POINT**

Organisations that use the Stonewall Index are encouraged to create staff networks.

Leeds faces challenges in capacity, staffing and budget, which means that the Staff Network or the Equality Team ensures a large part of the LGBTI+ initiatives.

**LEARNING POINT**

It is essential to be realistic about the workload placed on volunteers, avoiding overload, especially for members of marginalised groups.

### WHAT FACILITATES THE CREATION OF AN LGBTI+ STAFF NETWORK?

- Active organisational support for the creation and operation of the network;
- Formal support for the staff, including protected time to participate;
- Participation methods that guarantee safety for those who do not want to “come out” at work (e.g., personal emails);
- Combination of formal and informal communications (e.g.: MS Teams);
- Assignment of a formal role to the network (e.g., advisory body);
- Commitment from politicians and/or top management to LGBTI+ inclusion.

### LGBTI+ STAFF NETWORK AND THE RAINBOW CONNECTIONS PROJECT

Members of the Leeds LGBT+ Staff Network played a key role in the Rainbow Connections project, from conception to completion. Their perspectives ensured that the project reflected real-life experiences, contributing to online events, training sessions, focus groups, a visit to Oeiras, and the production of the manual and final report.

Involving network members in the design and delivery of training brings significant benefits: authenticity, content relevance, creation of safe environments, and development of empathy.

However, there are challenges: they are not professional trainers, and sharing personal experiences can be emotionally demanding.

#### LEARNING POINT

Organisations must ensure adequate support, facilitation training, debriefing sessions, and clear well-being boundaries.

The exchanges between Oeiras, Leeds, and the partners, conducted mainly online and complemented by a visit to Oeiras, allowed for the direct sharing of experiences lived by LGBTI+ people in the municipal work context. These moments concretely demonstrated the importance of meaningful participation, safe spaces, and the valuing of the experiences of minority groups as an essential source of knowledge and institutional improvement. It became clear that when these voices are involved in a structured way, they make visible challenges that are often invisible and contribute to fairer and more effective practices.

The impact of these interactions reinforces the principle that organisations truly transform when they listen to and integrate those who experience inequalities. Change depends not only on training or regulation, but on an internal culture that recognises diversity as a resource and incorporates LGBTI+ experience into decision-making processes.

These exchanges show that giving space to the voices of LGBTI+ people is fundamental to building safer, more equal, and genuinely intercultural institutions.





# 6. Glossary



## Glossary

### Openness

Willingness to accept, value, and learn from cultural diversity, break down barriers, and explore ways to live and cooperate with people from other cultures.

(Source: [https://cidadesinterculturais.pt/wp-content/uploads/2023/12/rpci\\_guia\\_recomendacoes\\_recursos\\_en\\_1.pdf](https://cidadesinterculturais.pt/wp-content/uploads/2023/12/rpci_guia_recomendacoes_recursos_en_1.pdf))

### Gender Expression

Each person's presentation of their gender through physical appearance – including dress, hairstyles, accessories, cosmetics – and mannerisms, speech, behavioural patterns, names and personal references. Gender expression may or may not conform to a person's gender identity.

(Source: Yogyakarta Principles +10)

### Biphobia

Irrational fear or aversion to bisexuality or bisexual people, based on prejudice.

(Source: ECRI Glossary (Council of Europe))

### Gender Binary

A socially constructed concept that asserts that there are only two genders, male and female, as unique and mutually exclusive.

(Source: Council of Europe – Third Thematic Report: Right to the Highest Attainable Standard of Health and Access to Healthcare for LGBTI People in Europe (2024))

### Ability to Change Perspective / Cognitive Flexibility

Ability to see situations from different cultural angles, question one's own assumptions, and adapt behaviours, thoughts, and attitudes in diverse cultural contexts.

(Source: [https://cidadesinterculturais.pt/wp-content/uploads/2023/12/rpci\\_guia\\_recomendacoes\\_recursos\\_en\\_1.pdf](https://cidadesinterculturais.pt/wp-content/uploads/2023/12/rpci_guia_recomendacoes_recursos_en_1.pdf))

### Sex Characteristics

Each person's physical and biological features relating to sex. These include internal and external genitalia, sexual and reproductive anatomy, gonads, chromosomes, hormones, and the distribution of body hair, fat, and muscle mass.

(Source: Council of Europe, Committee of Ministers, Recommendation CM/Rec(2025)7.)

### Intercultural Competences

The ability to understand and respect others across all types of cultural barriers. Intercultural competences refer to the set of knowledge and competences necessary for people and organisations to act in an intercultural way.

(Source: Council of Europe – Training manual on equality data collection and analysis to prevent and address systemic discrimination)

### Cisgender

A person whose gender identity and gender expression correspond to the sex assigned to them at birth.

(Source: Yogyakarta Principles +10)

### Intercultural Communication

Ability to interact effectively, respectfully and sensitively in contexts of cultural diversity, adapting language, listening, empathy and non-violent communication.

(Source: [https://cidadesinterculturais.pt/wp-content/uploads/2023/12/rpci\\_guia\\_recomendacoes\\_recursos\\_en\\_1.pdf](https://cidadesinterculturais.pt/wp-content/uploads/2023/12/rpci_guia_recomendacoes_recursos_en_1.pdf))

### Cultural Awareness

Recognition and reflection on one's own culture, cultural identity, values, norms and assumptions, as well as on other cultures.

(Source: [https://cidadesinterculturais.pt/wp-content/uploads/2023/12/rpci\\_guia\\_recomendacoes\\_recursos\\_en\\_1.pdf](https://cidadesinterculturais.pt/wp-content/uploads/2023/12/rpci_guia_recomendacoes_recursos_en_1.pdf))

### Crossdresser

A person who prefers to wear clothes generally associated with the opposite gender, for emotional, aesthetic, or sexual pleasure.

### Discrimination

Unjustifiable, harmful and differentiated behaviour or treatment towards certain people or groups, based on personal or group characteristics.

It differs from prejudice and stereotype because it translates into a concrete action or result of these attitudes.

(Source: Council of Europe – Training manual on equality data collection and analysis to prevent and address systemic discrimination)

### Systemic Discrimination

Occurs when the procedures, routines, or organisational culture of an institution produce unequal results for minority groups, compared to the general population.

(Source: Council of Europe – Training manual on equality data collection and analysis to prevent and address systemic discrimination)

### Diversity

The set of human characteristics that make each individual different from others – such as age, sex, gender identity, ethnicity, nationality, sexual orientation, abilities, social class, religion, language, or professional experience.

(Source: Council of Europe – Training manual on equality data collection and analysis to prevent and address systemic discrimination)

### Drag Queen / Drag King

People who use gender performance as an artistic or expressive form, usually associated with entertainment.

(Source: Council of Europe – Third Thematic Report: Right to the Highest Attainable Standard of Health and Access to Healthcare for LGBTI People in Europe (2024).)

### Emotional Elasticity / Tolerance for Ambiguity / Stress Management

Ability to deal with unforeseen, ambiguous, or culturally challenging situations, managing emotions and uncertainties constructively.

(Source: [https://cidadesinterculturais.pt/wp-content/uploads/2023/12/rpci\\_guia\\_recomendacoes\\_recursos\\_en\\_1.pdf](https://cidadesinterculturais.pt/wp-content/uploads/2023/12/rpci_guia_recomendacoes_recursos_en_1.pdf))

### Empathy

Ability to put oneself in another's shoes, understand their cultural perspective, and respond in a compassionate and adaptive manner.

(Source: [https://cidadesinterculturais.pt/wp-content/uploads/2023/12/rpci\\_guia\\_recomendacoes\\_recursos\\_en\\_1.pdf](https://cidadesinterculturais.pt/wp-content/uploads/2023/12/rpci_guia_recomendacoes_recursos_en_1.pdf))

### Stereotype

A simplified belief or generalisation about a group of people, without taking into account their individual differences.

(Source: [https://cidadesinterculturais.pt/wp-content/uploads/2023/12/rpci\\_guia\\_recomendacoes\\_recursos\\_en\\_1.pdf](https://cidadesinterculturais.pt/wp-content/uploads/2023/12/rpci_guia_recomendacoes_recursos_en_1.pdf))

### Gender Stereotypes

Gender stereotypes are preconceived social models about a specific and limited set of attributes, characteristics, and roles that are or should be possessed or performed by women and men, based on their sex. Gender stereotypes are harmful because they constitute an obstacle to equality and sustain discrimination based on sex.

(Source: <https://www.ohchr.org/en/women/gender-stereotyping>).

### Gay

A man whose romantic, emotional, physical, and sexual attraction is directed towards other men.

### Genderqueer

A term that rejects gender binary, favouring a more fluid and non-traditional identity.

(Source: Yogyakarta Principles +10)

### Gender

Gender refers to the roles and responsibilities of men and women that are created in our families, our societies and our cultures. The concept of gender also includes the expectations held about the characteristics, aptitudes and likely behaviours of both women and men (femininity and masculinity). Gender roles and expectations are learned. They can change over time and they vary within and between cultures. Systems of social differentiation such as political status, class, ethnicity, physical and mental disability, age and more, modify gender roles. The concept of gender is vital because, applied to social analysis, it reveals how women's subordination (or men's domination) is socially constructed. As such, the subordination can be changed or ended. It is not biologically predetermined nor is it fixed forever.

(Source: UNESCO – "Gender Mainstreaming Implementation Framework").

### Equality

A state in which all people are treated equitably before the law, in policies and in practice. It includes equality in the enjoyment of human rights and in access to services and opportunities. In the context of interculturality, it is closely linked to the principles of non-discrimination and inclusion, also incorporating the notion of equity, that is, the distribution of resources according to the specific needs of each person.

(Source: Council of Europe – Training manual on equality data collection and analysis to prevent and address systemic discrimination)

### Gender Identity

Individual gender experience, the internal sense of feeling male, female, or another gender, which may or may not correspond to the sex assigned at birth.

(Source: Yogyakarta Principles +10)

### Interphobia

Irrational fear or aversion to the sexual characteristics of intersex people

(Source: ECRI Glossary (Council of Europe))

### Intersectionality

The concept of intersectionality recognises that each individual has a complex identity which makes them unique. It is highly unlikely, therefore, that they will think of themselves as defined entirely by one aspect of their make-up. An individual from a minority background may experience exclusion or stigmatisation by their ethnicity, their gender, their perceived sexual orientation or some combination of these. More positively, this complexity of identity allows identifications to be made with other individuals – for example on gender grounds – which cross social dividing lines.

(Source: <https://rm.coe.int/model-framework-for-an-intercultural-integration-strategy-at-the-natio/1680a2ecf9>)

### Heterosexual

A person who is emotionally, romantically, or sexually attracted to people of the opposite sex.

### Transgender Man

A person assigned female at birth but whose gender identity is male.

### Homophobia

Irrational fear or aversion to homosexuality and lesbian or gay people, based on prejudice.

(Source: ECRI Glossary (Council of Europe))

### Lesbian

A woman whose romantic, emotional, physical, and sexual attraction is directed toward other women.

### LGBTI+

An acronym for lesbian, gay, bisexual, transgender and intersex. The plus sign represents people with diverse characteristics related to Sexual Orientation, Gender Identity, Gender Expression, and Sex Characteristics (SOGIESC), who identify using other terms. Additional characters may be added, such as A for asexual, agender or ally, or P for pansexual. SOGIESC-related acronyms are not static and continue to evolve over time. To ensure inclusivity and accuracy, they should be applied with careful consideration to the individuals or populations being referenced.

### Transgender Woman

A person assigned male at birth but whose gender identity is female.

### Sexual Orientation

Each person's enduring capacity for profound romantic, emotional and/or physical feelings for, or attraction to, other people. (Yogyakarta Principles +10)

### Intersex

Intersex refers to persons who have innate variations of sex characteristics that vary from the societal and/or medical understanding of typical female and male bodies. Source: Council of Europe, Committee of Ministers, Recommendation CM/Rec(2025)7 on Equal Rights for Intersex Persons.

(Source: Council of Europe, Recommendation CM/Rec(2025)7).

### Non-binary

A person whose gender identity does not fit exclusively into the categories of 'male' or 'female'.

(Source: Yogyakarta Principles +10)

### Prejudice

A preconceived attitude towards an individual or group, based on unverified beliefs, assumptions or generalisations, often without a basis in concrete experiences or facts.

(Source: ECRI Glossary – Council of Europe)

### Pronouns

Words used to refer to an individual without using their proper name (such as 'he', 'she', 'they').

### Transphobia

Irrational fear or aversion to transgender people or diversity of gender expression.

(Source: ECRI Glossary (Council of Europe))

### Transgender

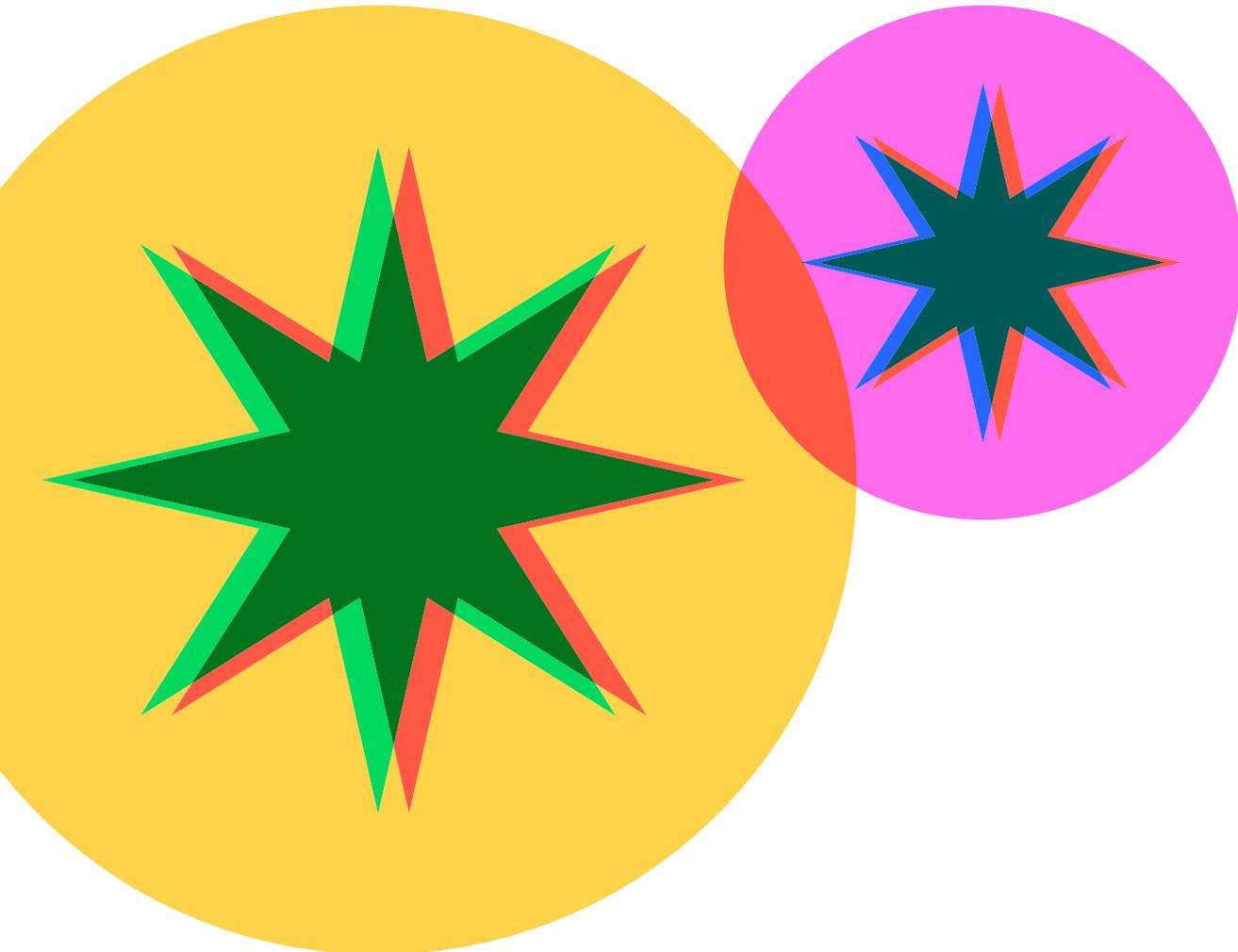
A person whose gender identity differs from the sex assigned to them at birth.

(Source: Yogyakarta Principles +10)

**Transition**

The process of changing gender – socially, legally, and/or medically – to live in accordance with one’s gender identity.

(Source: Yogyakarta Principles +10)



# 07. Bibliography



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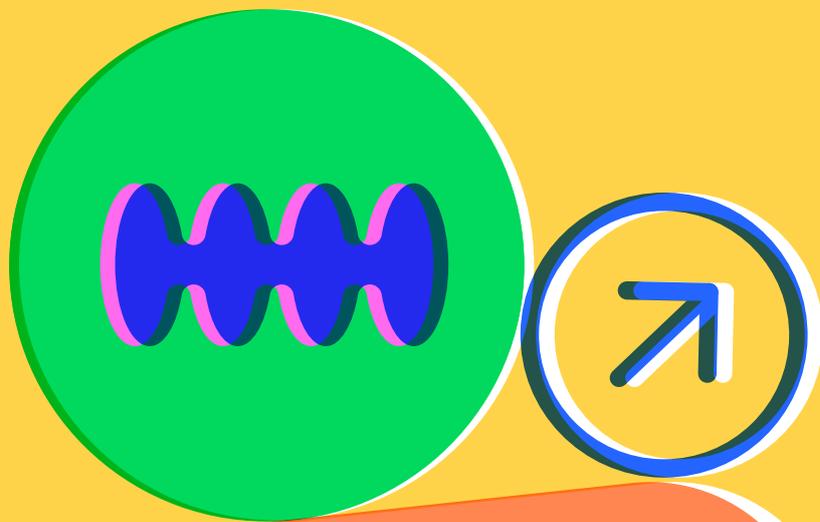
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## 08. Annexes

**Annex I**

**EX-ANTE SURVEY**  
Intercultural Competences in Serving LGBTI+ People

Participant no. \_\_\_\_\_

(This number will be assigned randomly and anonymously at the beginning of the training and must be the same in the pre- and post-test.)

**1. MATCH THE CONCEPT IN THE LEFT COLUMN TO THE DEFINITION IN THE RIGHT COLUMN**

Multiculturality	• Cultures coexist side by side, without necessarily interacting.
Interculturality	• Relationships of dialogue, recognition, and mutual learning between cultures.
Gender Identity	• Emotional, affective, and/or sexual attraction of one person to another
Gender Expression	• Chromosomes, genitals, hormones, and other physical characteristics
Sexual orientation	• Gender expression through clothing, gestures and behaviours
Sexual characteristics	• Internal and individual experience of gender

**4. THIS TOPIC IS ADDRESSED OPENLY AND POSITIVELY WITHIN THE ORGANISATION**

- Strongly agree
- Agree
- Neutral
- Disagree
- Strongly disagree

**5. JOKES OR COMMENTS THAT MAY BE OFFENSIVE TO MINORITIES OR DIVERSE GROUPS ARE NOT TOLERATED WITHIN THE ORGANISATION**

- Strongly agree
- Agree
- Neutral
- Disagree
- Strongly disagree

**2. WHAT DOES THE ACRONYM LGBTI+ MEAN?**

L \_\_\_\_\_  
G \_\_\_\_\_  
B \_\_\_\_\_  
T \_\_\_\_\_  
I \_\_\_\_\_

**6. I FEEL CONFIDENT AND COMFORTABLE DEALING WITH LGBTI+ PEOPLE AND ISSUES IN MY WORKPLACE**

- Strongly agree
- Agree
- Neutral
- Disagree
- Strongly disagree

**3. LESBOPHOBIA, HOMOPHOBIA, BIPHOBIA, TRANSPHOBIA AND INTERSEXPHOBIA CORRESPOND TO:**

- Expressions of affection and pride for LGBTI+ identities.
- Forms of prejudice and discrimination against people due to their sexual orientation, gender identity, gender expression or sex characteristics.
- Public policies for social inclusion.
- Terms used only in medical contexts.

**7. WHY DO YOU CONSIDER TRAINING ON INCLUSIVE SERVICE FOR LGBTI PEOPLE NECESSARY, AND WHAT DO YOU HOPE TO GAIN FROM IT?**

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Annex II**

**EX-POST SURVEY**  
 Intercultural Competences in Serving LGBTI+ People

Participant no. \_\_\_\_\_

(This number will be assigned randomly and anonymously at the beginning of the training and must be the same in the pre- and post-test.)

**1. MATCH THE CONCEPT IN THE LEFT COLUMN TO THE DEFINITION IN THE RIGHT COLUMN**

Multiculturality	• Cultures coexist side by side, without necessarily interacting.
Interculturality	• Relationships of dialogue, recognition, and mutual learning between cultures.
Gender Identity	• Emotional, affective, and/or sexual attraction of one person to another
Gender Expression	• Chromosomes, genitals, hormones, and other physical characteristics
Sexual orientation	• Gender expression through clothing, gestures and behaviours
Sexual characteristics	• Internal and individual experience of gender

**2. WHAT DOES THE ACRONYM LGBTI+ MEAN?**

L \_\_\_\_\_  
 G \_\_\_\_\_  
 B \_\_\_\_\_  
 T \_\_\_\_\_  
 I \_\_\_\_\_

**3. HOMOPHOBIA, BIPHOBIA, AND TRANSPHOBIA CORRESPOND TO:**

- Expressions of affection and pride for LGBTI+ identities.
- Forms of prejudice and discrimination against people due to their sexual orientation or gender identity.
- Public policies for social inclusion.
- Terms used only in medical contexts.

**4. THIS TOPIC IS ADDRESSED OPENLY AND POSITIVELY WITHIN THE ORGANISATION**

- Strongly agree
- Agree
- Neutral
- Disagree
- Strongly disagree

**5. JOKES OR COMMENTS THAT MAY BE SENSITIVE TO MINORITIES OR DIVERSE GROUPS ARE NOT TOLERATED WITHIN THE ORGANISATION**

- Strongly agree
- Agree
- Neutral
- Disagree
- Strongly disagree

**6. I FEEL CONFIDENT AND COMFORTABLE DEALING WITH LGBTI+ PEOPLE AND ISSUES IN MY WORKPLACE**

- Strongly agree
- Agree
- Neutral
- Disagree
- Strongly disagree

**7. HOW DID THE TRAINING CONTRIBUTE TO IMPROVING YOUR KNOWLEDGE AND PRACTICE IN PROVIDING INCLUSIVE SERVICE TO LGBTI+ PEOPLE?**

\_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_



## Annex III

### FACILITATION GUIDE FOR FOCUS GROUP

Training Manual – LGBTI+ Intercultural Competences

Duration: **60 minutes**

Facilitator:

Note-taker:

Date and location:

#### FRAMEWORK

The training in Intercultural Competencies in Services for LGBTI+ People was designed to equip workers who interact with the public with intercultural skills for an inclusive approach to LGBTI+ people. This focus group is part of the post-training qualitative evaluation, aiming to complement previous assessments (e.g., summative) with rich and detailed perceptions from participants.

Qualitative evaluations enable capturing changes in attitudes, identifying barriers not evident in questionnaires, and gathering practical suggestions adapted to the local context.

The results will inform the design of future training sessions, internal policies, and follow-up actions by organisations.

#### PLANNING

- Recommended number of participants: 6–10 participants.
- Selection criteria: diversity of roles, seniority, gender, and work context.
- Facilitator role: conduct the session, ensure a safe environment, and manage time.
- Note-taker role: register key points, important (anonymised) quotes, and non-verbal observations.

#### FOCUS GROUP OBJECTIVES

This focus group aims to gather qualitative evaluation on the training in Intercultural Competencies in Services for LGBTI+ People, completed by participants. The session will allow understanding:

- > Retention and application of the knowledge acquired.
- > The perceived impact of the training on participants' practices.
- > Additional capacity-building needs.
- > Suggestions for improvement for future training actions.

#### NOTES FOR THE FACILITATOR:

- Ensure that all participants have authorised the use of data and, when applicable, the session recording.
- Remind them of good practices from the manual: balanced participation, emotional safety, focus on key themes.
- Explain that all responses will be anonymised.

## OPENING SCRIPT

### 1. Welcome and Introductions

The goal of this session is to gather your perceptions and experiences regarding training in Intercultural Competencies in Serving LGBTI+ People. Your opinions are essential for improving future training initiatives and strengthening inclusive practices within the organisation.

#### 1.1. Dynamic Activity: Identity Mosaic

**Objective:** create a welcoming environment, promote initial reflection, and stimulate participation.

**Steps:**

- **Each participant states:**
  - a. Name and role;
  - b. One word associated with diversity or inclusion;
  - c. (Optional) Expectations for the session.
- **The facilitator encourages short comments on the shared words.**
- **Additional step: record all words on the whiteboard.**
- **Visually group the words by emerging themes.**
- **Mini-reflection:**  
 "What does this mosaic tell us about the group and our experiences with diversity?"

**Pedagogical note**

The whiteboard serves as a visual resource to stimulate reflection, encourage open sharing, and foster connection among participants.

### 2. Discussion Script (Structured Questions)

Questions should be asked one at a time, in order, ensuring everyone participates. Use short pauses to encourage reflection.

#### 2.1. Understanding and Awareness

- A. What does intercultural competence mean to you in the context of your daily work?  
*Note: Encourage concrete examples.*
- B. How do these competencies apply to providing services to LGBTI+ people?  
*Note: Explore perceptions before and after the training.*

#### 2.2. Experiences and Challenges

- A. Can you share a real situation where cultural diversity, gender identity, sex orientation, gender expression or sex characteristics influenced service delivery?  
*Note: Validate emotions and experiences.*
- B. What are the main challenges or barriers to promoting inclusive practices?  
*Note: Explore organisational, personal, and structural barriers.*

#### 2.3. Training Evaluation and Practical Application

- A. What did you find most useful in the training? Was there any part particularly relevant or surprising?
- B. Do you consider the training appropriate to your professional context and the reality of your organisation?  
*Note: Explore necessary adaptations.*
- C. Has your opinion on diversity and inclusion in your professional context changed? Why? What changed?

#### 2.4. Resources, Competences and Future Needs

- A. Do you feel you have sufficient resources (knowledge, tools, procedures) to implement inclusive practices?
- B. Do you know where to seek further information or support on inclusive services for LGBTI+ people?  
*Note: Encourage sharing of valuable resources.*
- C. How confident do you feel explaining to colleagues or teams the importance of inclusive practices and intercultural competencies?  
*Note: Explore before vs. after training.*
- D. Would you like to receive additional training? In which areas or specific competencies?
- E. Which formats do you consider most effective: workshops, simulations, case studies, online, or mentoring?
- F. What could the municipality and LEDDS do to

support inclusive practices in day-to-day work?

### 3. Closing

#### Final question

Is there any other suggestion, comment, or idea you consider essential to share?

#### Closing message

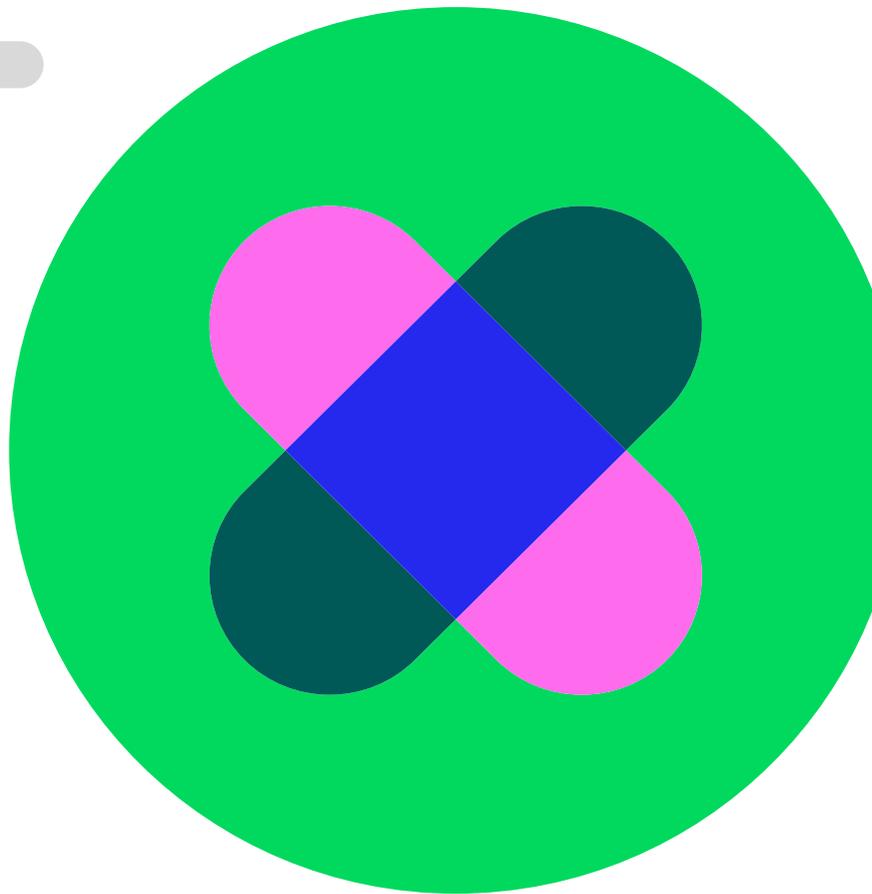
“Thank you very much for your availability and contributions. What you shared today will help us develop more effective, meaningful, and truly inclusive actions. Thank you for your authenticity and participation.”

### 4. Required Materials

- Digital board or whiteboard
- Printed script
- Markers or digital tools
- Post-its (optional)

### 5. Facilitator Methodological Notes

- Ensure equitable participation.
- Maintain emotional safety.
- Reinforce confidentiality.
- Prevent anyone from dominating the discussion.
- Recenter the conversation when necessary.



**Annex IV**

**CARD GAME DYNAMICS**  
 Game Rules

**GAME RULES – TABLE 1**

- One of the players shuffles the cards and deals them counterclockwise (8 cards to each player).
- The cards are numbered from 2 to 10, plus the aces, which have the highest value. Spades are worth more than any other suit (they are the trump).
- The player sitting to the right of the dealer starts the game, and the others must play a card of the same suit. If they do not have a card of that suit, they must play a spade. If they have no spades, they may play any card.
- The player who plays the highest card wins the round and starts the next one.
- The objective of the game is to win as many rounds as possible.
- When all cards have been played (at the end of the game), each player counts how many rounds they won and records the number.
- A new game begins. The player who previously started the game now shuffles and deals the cards.
- Two games are played.

**GAME RULES – TABLE 2**

- One of the players shuffles the cards and deals them counterclockwise (8 cards to each player).
- The cards are numbered from 2 to 10, plus the aces, which have the lowest value. Spades are worth more than any other suit (they are the trump).
- The player sitting to the right of the dealer starts the game, and the others must play a card of the same suit. If they do not have a card of that suit, they must play a spade. If they have no spades, they may play any card.
- The player who plays the highest card wins the round and starts the next one.
- The objective of the game is to win as many rounds as possible.
- When all cards have been played, each player counts how many rounds they won and records the number.
- A new game begins. The player who previously started the game now shuffles and deals the cards.
- Two games are played.

**GAME RULES – TABLE 3**

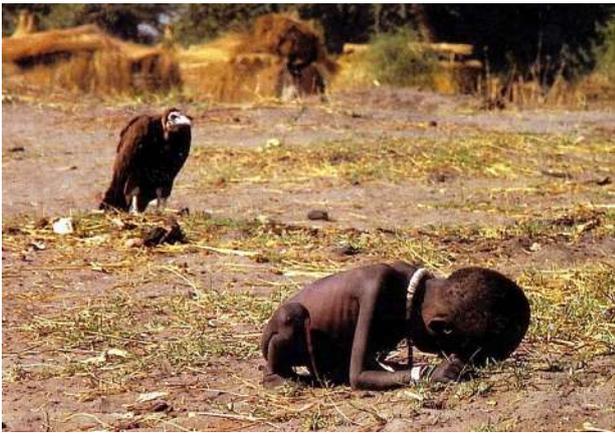
- One of the players shuffles the cards and deals them counterclockwise (8 cards to each player).
- The cards are numbered from 2 to 10, plus the aces, which have the highest value.
- Hearts are worth more than any other suit (they are the trump).
- The player sitting to the right of the dealer starts the game, and the others must play a card of the same suit. If they do not have a card of that suit, they must play hearts. If they have no hearts, they may play any card.
- The player who plays the highest card wins the round and starts the next one.
- The objective of the game is to win as many rounds as possible.
- When all cards have been played, each player counts how many rounds they won and records the number.
- A new game begins. The player who previously started the game now shuffles and deals the cards.
- Two games are played.

**GAME RULES – TABLE 4**

- One of the players shuffles the cards and deals them counterclockwise (8 cards to each player).
- The cards are numbered from 2 to 10, plus the aces, which have the highest value.
- Clubs are worth more than any other suit (they are the trump).
- The player sitting to the right of the dealer starts the game, and the others must play a card of the same suit. If they do not have a card of that suit, they must play clubs. If they have no clubs, they may play any card.
- The player who plays the highest card wins the round and starts the next one.
- The objective of the game is to win as many rounds as possible.
- When all cards have been played, each player counts how many rounds they won and records the number.
- A new game begins. The player who previously started the game now shuffles and deals the cards.

**Annex V**

**NORMAL/NOT NORMAL IMAGES**



**Annex VI** **GENDERBREAD PERSON**

PROJECT RAINBOW CONNECTIONS Training Manual LGBTBI+ INTERCULTURAL COMPETENCES

Annex VI

### the Genderbread Person <sup>TM</sup>

identity

attraction

sex

expression

means a lack of what's on the right side

Gender Identity	Gender Expression	Anatomical Sex
Woman-ness	Feminilidade	Woman-ness
Man-ness	Masculinity	Man-ness

identity ≠ expression ≠ sex  
 gender ≠ sexual orientation

Sex Assigned at Birth

Female	Intersex	Male
--------	----------	------

Sexually attracted to... and/or (a/s)

Women a/o Feminine a/o Female People	Women a/o Feminine a/o Female People
Men a/o Masculine a/o Male People	Men a/o Masculine a/o Male People

Atração Romântica por...

Genderbread Person Version 4 created and copyrighted 2017 by Sam Killermann FOR A BIGGER BITE, READ MORE AT WWW.GENDERBREAD.ORG

**Annex VII** **BLANK GENDERBREAD PERSON**

PROJECT RAINBOW CONNECTIONS Training Manual LGBTBI+ INTERCULTURAL COMPETENCES

Annex VII

### the Genderbread Person <sup>TM</sup>

identity

attraction

sex

expression

means a lack of what's on the right side

_____	_____	_____
_____	_____	_____
_____	_____	_____

\_\_\_\_\_ ≠ \_\_\_\_\_ ≠ \_\_\_\_\_  
 \_\_\_\_\_ ≠ \_\_\_\_\_

Sex Assigned at Birth

_____	_____	_____
-------	-------	-------

\_\_\_\_\_ and/or (a/s)

_____	_____
_____	_____

\_\_\_\_\_

Genderbread Person Version 4 created and copyrighted 2017 by Sam Killermann FOR A BIGGER BITE, READ MORE AT WWW.GENDERBREAD.ORG

**Annex VIII** IDENTITY QUIZ

PROJECT RAINBOW CONNECTIONS Training Manual LGBTI+ INTERCULTURAL COMPETENCES Annex VIII IDENTITY QUIZ

**Identities QUIZ**

<b>Woman Trans Heterosexual</b>	<b>Man Intersex Bisexual</b>	<b>Androgynous Woman Assexual</b>
<b>Non-binary Person Pansexual</b>	<b>Cisgender Man Homosexual</b>	<b>Cisgender Woman Heterosexual</b>

**Annex IX** PYRAMID OF HATE

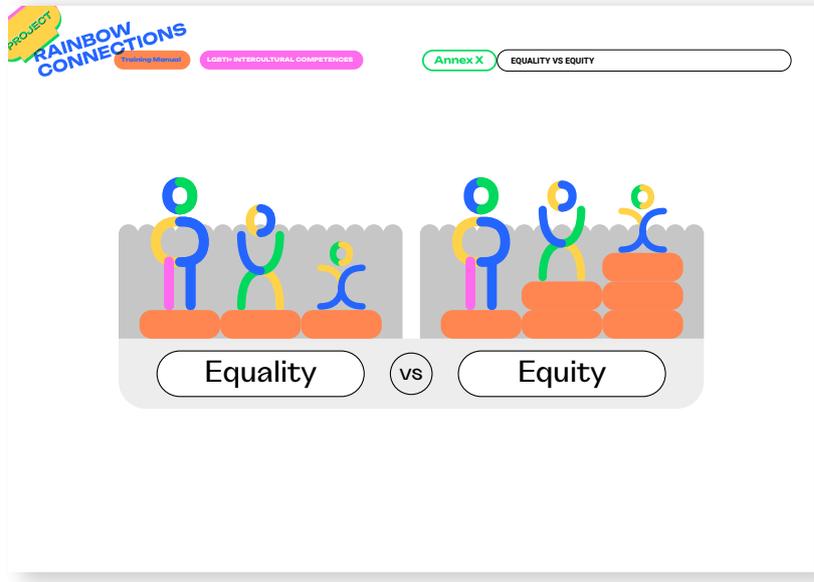
PROJECT RAINBOW CONNECTIONS Training Manual LGBTI+ INTERCULTURAL COMPETENCES Annex IX PYRAMID OF HATE

**Pyramid of Hate**

- Violence** - When our actions, or a political measure, violate someone's human rights based on a prejudice.
- Discrimination** - When discrimination and the entire pyramid of hate violence against someone.
- Acts based on Prejudice** - When we act and make decisions based on the value judgments we have given.
- Prejudices** - When we act and make decisions based on the value judgment we formed.
- Stereotypes** - When we assign a value judgment to the group of people included in our stereotype.
- Representations** - When we believe that our representation is valid for everyone in that category. It is a zoom-out process, from the representation to the whole. Everyone has stereotypes.

up to this point, everything happens in our heads

**Annex X** **EQUALITY VS EQUITY**



**Annex XI** **CHAIR-TO-CHAIR DYNAMICS**  
 Instructions – Group A and Group B

**INSTRUCTIONS - GROUP A**

This is a simulation exercise. You must read the instructions in 10 minutes. After starting the game, you will have 20 minutes to solve the challenge. Have fun!

Your goal:  
**FIND A GREY BALL OF YARN**

- What you can do:**
- ask Group B for help
  - draw, but you have no paper or pens
- What you hate doing:**
- holding hands
- What you absolutely cannot do:**
- speak
  - write
  - see anything written or drawn in red
  - move away from each other (must stay together as a group)
  - step directly on the floor – applies only to one third of designated members

**INSTRUCTIONS - GROUP B**

This is a simulation exercise. You must read the instructions in 10 minutes. After starting the game, you will have 20 minutes to solve the challenge. Have fun!

Your goal:  
**UNDERSTAND WHAT GROUP A NEEDS**

- What you must do:**
- provide Group A with the writing materials they request
  - only allow Group A to request anything if they are holding hands
  - after understanding what Group A needs, meet with the facilitator to get clues
  - give clues to Group A and let them discover what they need

PROMOTION:



MUNICÍPIO DE OEIRAS



Câmara Municipal  
de Oeiras



Leeds  
CITY COUNCIL

FINANCING:



CONSULTING:

