

Up4Diversity

Empowering Young People and
Youth Workers to Become
Active Upstanders in the
Prevention of Violence Towards
LGBTIQ+ People in the
Digital Era





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Introduction

Structure of this training document

Violence and discrimination in youth education formal and non-formal institutions is a worrisome reality, and it affects more deeply vulnerable groups, such as LGBTIQ+ youth. The European project Up4Diversity, funded by the REC programme, has developed these evidence-based pedagogical modules to train professionals who work with youth so that they acquire knowledge and skills about how to successfully contribute to stop and prevent violence against LGBTIQ+ youth in their educational contexts. These **modules are not designed for professionals to directly transfer the content and activities as they are to youth**. Both are proposed to be used among educators in professional-training spaces.

As can be seen in the modules, we take a stand for theoretical content because professionals have the right to know the scientific evidence behind the educational actions they implement, in order to avoid mechanically applying practices without meaning and purpose. As scientific evidence suggests, **violence and bullying cannot be overcome by isolated activities; on the contrary, only a holistic and community change that permeates all spaces and moments** of the educational institution can have a long-term effect in creating safer spaces for LGBTIQ+ youth and for everyone, spaces where violence is successfully combated and discouraged.

Implementing educational actions proposed in this training is not supposed to take time away from the curriculum content. Applying this evidence can, in fact, contribute to improve the environment where instrumental learning will be enhanced.

This document can be read individually, even though we suggest carrying out pedagogical dialogical gatherings among professionals and adults in the educational institution in different sessions: this successful teacher-training actions consists in reading the evidence-based resource agreed with the intention to share the highlighted paragraphs and arguments that arise from them with the other participants in the gathering.

In every module of this training, there are resource proposals to continue studying and deepening on the knowledge explained. The goal is to help create reflection spaces around the practice, always having the theory as a base to give meaning and to help better understand



youth's actions. These activities are better enjoyed and more useful in teacher meetings or, if not, individually.

This training material has, in fact, been used to develop training workshops within the life span of the Up4Diversity project in Belgium, Cyprus, Denmark, Ireland, and Spain, with people who work from very diverse profiles: school and high-school teachers, university professors, teacher trainees, volunteers in non-formal educational institutions and NGOs, youth relatives, etc. The evidence-based approach facilitates the transferability of the content to many different contexts.

Professionals or institutions interested in more training about the evidence provided in the materials can contact **up4diversity@gmail.com**

The topic of this training and this project is quite sensitive, since it focuses on the violence suffered by a vulnerable collective as is LGBTI+ people and especially LGBTI+ youth. Any training or implementation should be carried out creating a safe space where organisers inform that no form of discrimination or power interactions will be tolerated, and that participants do not need to share any personal experiences, either as victims, bystanders, or allies.

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¹<https://socialimpactscience.org/education/2022/07/13/adhyayana-post-template-2/>

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Module 1. LGBTIQ+: conceptualizations and political framework

Before introducing the upstander approach and how you can further build your skills in this area, it is important to be clear about the 'who' and 'what' we are talking about. **Therefore, this first module will introduce you to key concepts on LGBTIQ+, followed by the LGBTIQ+ rights and relevant policy frameworks, in particular at the European level.** The module is anchored in theory and research but also provides a wide range of examples and illustrations.

To help you engage with these theoretical foundations, this module also offers suggested 'activities' that encourage you to explore these issues for yourselves, concerning your personal and professional context. Several of these activities can be easily adapted for young people as well. Finally, the module invites teachers and youth workers to use educational resources developed dedicated to building awareness and understanding of sexual diversity.

Before we get started, a quick note. It can be challenging to address LGBTIQ+ issues, especially the first few times you do this. The same may be true for the young people you work with: some will need more support than others to join the conversation, to open up about their



own views, or to treat the issue with respect. It's not easy being an upstander! To break the ice, we invite you to consider the following activity:

Homo'poly: The Game

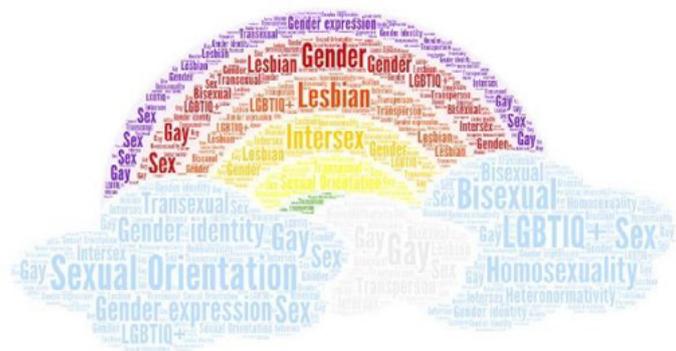
Are you ready to spin the wheel and work with your colleagues to complete all 8 steps? In 'Homopoly - The game' players have to complete 8 actions or 'life experiences' such as getting married, buying a house and taking a trip around the world. The possibility of doing a certain action depends on what character you are, and characters change every round. Playing this game helps students become aware of the possibilities, advantages, and disadvantages someone might have because of their sexual orientation and/or identity. The game focuses on the LGB community only, but could be adapted to include the full LGBTIQ+ community.

¹ Lesbian, Gay, Bisexual, Transgender, Intersex, Queer and others

Core concepts and Definitions

It is important to start by **clearly identifying what we understand by 'LGBTIQ+'**. A quick online search reveals that there are many definitions and that it is not unusual for interpretations to change over time. You will also note that language is very important: small nuances make big differences, and part of respecting and recognizing the LGBTIQ+ community involves adopting the terms and definitions the community itself prefers.

Since **UP4Diversity supports European partners, the project will employ internationally recognized sources for relevant terminology**. Firstly, for the broader concepts of sexual identity and sexual orientation, we adopt the definitions provided by the European Union Fundamental Rights Agency (1):



Sexual orientation refers to “each person’s capacity for profound emotional, affectional and sexual attraction to, and intimate and sexual relations with, individuals of a different gender or the same gender or more than one gender”. Sexual orientation refers to identity (being), conduct (behaviour) and how you relate to other persons (relationships). It is generally assumed that persons are heterosexual (orientation towards persons of a different gender), homosexual (gay, or lesbian, orien-

tation towards persons of the same gender) or bisexual (oriented towards both genders).

Gender identity refers to “each person’s deeply felt internal and individual experience of gender, which may or may not correspond with the sex assigned at birth, including the personal sense of the body (which may involve, if freely chosen, modification of bodily appearance or function by medical, surgical or other means) and other expressions of gender, including dress, speech and mannerisms”. Those whose gender identity does not correspond with the sex assigned at birth are commonly referred to as trans* persons. This group includes persons who wish at some point in their life to undergo gender reassignment treatments (usually referred to as transsexual persons), as well as persons who ‘cross-dress’ or persons who do not, or do not want to, consider themselves as being ‘men’ or ‘women’. Some of them refer to themselves as ‘gender variant’.

Gender expression refers to a person’s manifestation of their gender identity, for example through ‘masculine’, ‘feminine’ or ‘gender variant’ behavior, clothing, hair-cut, voice or body characteristics.

In addition to these core concepts, the glossary of the European Region of the International Lesbian, Gay, Bisexual, Trans and Intersex Association – widely known as ILGA-Europe – provides the remainder of our definitions. ILGA-Europe’s glossary is regularly updated and extends beyond the terms listed here. For the full set of definitions, please access their glossary (2):

Bisexual: when a person is emotionally and/or sexually attracted to persons of more than one gender.

Gay: a man who is sexually and/or emotionally attracted to men. Gay is sometimes also used as a blanket term to cover lesbian women and bisexual people as well as gay men. However, this usage has been disputed by a large part of the LGBTI community and gay is therefore only used here when referring to men who are emotionally and/or sexually attracted to men.

Gender: refers to people's internal perception and experience of maleness and femaleness, and the social construction that allocates certain behaviours into male and female roles.

Heteronormativity: refers to cultural and social practices where men and women are led to believe that heterosexuality is the only conceivable sexuality. It implies that heterosexuality is the only way of being "normal".

Heterosexual: people who are attracted by people from the other sex: women attracted by men, or men attracted by women.

Homosexual: people are classified as homosexual on the basis of their gender and the gender of their sexual partner(s). When the partner's gender is the same as the individual's, then the person is categorised as homosexual. It is recommended to use the terms lesbian and gay men instead of homosexual people. The terms lesbian and gay are being considered neutral and positive, and the focus is on the identity instead of being sexualised or pathologised.

Intersex: a term that relates to a range of physical traits or variations that lie between stereotypical ideals of male and female. Intersex people are born with physical, hormonal, or genetic features that are neither who-

lly female nor wholly male; or a combination of female and male; or neither female nor male. Many forms of intersex exist; it is a spectrum or umbrella term, rather than a single category.

Lesbian: a woman who is sexually and/or emotionally attracted to women.

Queer: has become an academic term that is inclusive of people who are not heterosexual - includes lesbians, gay men, bisexuals and trans people. Queer theory is challenging heteronormative social norms concerning gender and sexuality, and claims that gender roles are social constructions. Traditionally the term "queer" was an abusive term and therefore for some still has negative connotations. Many LGBTI persons however have reclaimed the term as a symbol of pride.

Sex: refers to biological makeup such as primary and secondary sexual characteristics, genes, and hormones. The legal sex is usually assigned at birth and has traditionally been understood as consisting of two mutually exclusive groups, namely men and women. However, "[t]he Court of Justice has held that the scope of the principle of equal treatment for men and women cannot be confined to the prohibition of discrimination based on the fact that a person is of one or other sex. In view of its purpose and the nature of the rights which it seeks to safeguard, it also applies to discrimination arising from the gender reassignment of a person." (This language comes from the preamble of the Gender Recast Directive 2006). In addition to the above, the legal definition of sex should also include intersex people.

Trans*: refers to people who identify entirely with the gender role opposite to the sex assigned to at birth and

seeks to live permanently in the preferred gender role. This often goes along with strong rejection of their physical primary and secondary sex characteristics and wish to align their body with their preferred gender. Transsexual people might intend to undergo, are undergoing or have undergone gender reassignment treatment (which may or may not involve hormone therapy or surgery).

Trans person/people/man/woman: is an inclusive umbrella term referring to those people whose gender identity and/or a gender expression differs from the sex they were assigned at birth. It includes, but is not limited to: men and women with transsexual pasts, and people who identify as transsexual, transgender, transvestite/cross-dressing, androgyne, polygender, genderqueer, agender, gender variant or with any other gender identity and/or expression which is not standard male or female and express their gender through their choice of clothes, presentation or body modifications, including undergoing multiple surgical procedures.

me-sex marriages. Opponents argued that same-sex marriage would be harmful to children and would undermine the strength of the family as an institution. However, recent research (3) shows that children raised by same-sex parents from birth perform better than children raised by different-sex parents in both primary and secondary education and that (4) children in same-sex families fare as well as children in different-sex families on the labor market.

These findings provide upstanders with powerful arguments to argue in favor of same-sex marriages.



Human Rights frameworks for LGBTIQ+

Human rights are at the core of philosophy, religion and political thinking. The basic idea is that all human beings have some inalienable rights that cannot be taken away and that must therefore be protected. Every person holds them under being born: "Human rights are not privileges and cannot be granted or revoked. They are inalienable and universal." (5). In the wake of World War II, this human rights doctrine became highly influential in law, in particular at international level. The Universal Declaration of Human Rights (UDHR), still the key text much of today's international human rights law builds on, was adopted by the United Nations General Assembly in 1948. The document itself is

ACTIVITY 1
 Choose some of the terms above and create your own definitions. Were you familiar with all of them? Which concepts are more socially accepted, which less so? And which concepts do you think young people are most familiar with? If you are uncomfortable with (some of) these terms, reflect on why that is.

Before we move on to explore the human rights framework, let's pause briefly on the science – or lack thereof – on LGBTIQ+. Notoriously under-researched until very recently, and thus with significant catching up to do, the scientific evidence base for sexual orientation and gender identity is patchy at best. As a result, important questions persist. We do, fortunately, have growing evidence on the situation of young people, in particular on the 'consequences' of sa-

not legally binding but has formed the basis for a growing range of legally binding instruments at national, regional, and global level.

This brings us to an important point: the distinction between ‘universal’ and ‘legal’ rights, and the consequences of that distinction for the rights and protections of the LGBTIQ+ community. When the **UDHR was first adopted, homosexuality was a criminal offense in most of the signatory countries, and transgender or intersex rights were unheard of.** The ‘freedom of expression granted in the Declaration was not extended to include gay or bisexual behaviour in the documents that translated these universal rights into legal rights at the country level. This remains the case in some parts of the world today: it is a desperate reality that homosexuality is still punishable by death in a handful of countries, or that the opinion of students and teachers are often hostile (6, 7). In many more, some of the universal rights all individuals have under the Declaration are either limited or not legally enshrined at all.

ACTIVITY:

Watch the following videos:

- **Video:** ‘Human rights in two minutes’
- **Video:** ‘What are the universal human rights?’

Reflexionando sobre esto, escribe 5 derechos humanos que sean relevantes para la orientación e identidad sexual (por ejemplo: la autoexpresión). Cuando los tengas escritos, pregúntate -o a tus colegas- si las personas que se identifican como gays, transexuales o intersexuales en tu país disfrutan de esos derechos en la práctica. En caso

Human rights in Europe

In Europe, several steps have been taken to ensure LGBTIQ+ people enjoy the same legal rights as others. Central among these is the European Convention on Human Rights.

Adopted by the Council of Europe in 1950, the Convention – among others – established the European Court of Human Rights. Any person who feels their rights have been violated can take their case to the Court, and all findings of the Court are legally binding and must be executed.

ACTIVITY: Explore the ‘**how does it work**’ section of the European Court of Human Rights. Try to find examples of cases through which the Court protected the rights of the LGBTIQ+ community (8). Do they feel the Court made a fair judgment? Is there anything you would have done differently?

1. Man’s struggle leads to the legalization of homosexuality in Ireland (full case study here)
2. Legal standards changed after a gay father was denied custody of his child (full case study here)
3. Legal battle leads to stronger transgender rights (full case study here)

It’s important to note that the Convention continues to be revised, and substantially so since its original adoption in 1948. The following provision, critical to the rights of the LGBTIQ+ community in Europe, was enacted in 1999:

“Member states should take appropriate measures to ensure, in accordance with Article 10 of the Convention, that the right to freedom of expression can be effectively enjoyed, without discrimination on grounds of sexual orientation or gender identity, including with respect to the freedom to receive and impart information on subjects dealing with sexual orientation or gender identity.” (9)

This provision not only states that people should be able to freely express their sexual orientation or gender iden-

tity, but it also protects those standing up for the LGBTIQ+ community. Where being an ‘upstander’ – whether as an individual, an organization or a company – is still considered ‘gay propaganda’ in many countries, the European Convention on Human Rights establishes the firm ground for the principles and practices of upstanders. For further information on Article 10, please visit the Council of Europe website here.

The EU policy framework for LGBTIQ+

Policies are a guidance for achieving objectives. Where laws dictate what is ‘just’ or ‘right’ in society, policies offer rules and directions for society to organize itself following those laws, and in pursuit of the ideals expressed in those laws. Policies apply at all levels, from schools to cities to countries and companies.

LGBTIQ+ policy, too, can exist at all levels and across all types of institutions and organizations. The processes for ‘making’ policy are increasingly complex: partly because there are more existing rules and regulations to take into account, but also because there is growing recognition that people should have a say in the policies that affect them. As a result, many policies now go through a process of ‘public consultation’. Individual citizens, organizations, companies and others can use these processes to try and influence the policy outcome.

There are **strong differences across EU countries in gender equality**: where students and teachers from Belgium, Germany and the Netherlands are quite accepting of LGBTIQ+ issues, those same groups feel much more negatively about them in Poland and Hungary (6, 7, 10, 11). The European Union has long been a leader on gender equality, including the protection and promotion of LGBTIQ+ rights through proactive policymaking. Ursula von der Leyen, President of the European Commission, spoke powerfully about her commitment to equality:

“I will not rest when it comes to building a Union of equality. A Union where you can be who you are and love who you want – without fear of reprimand or discrimination. Because being yourself is not your ideology. It’s your identity. And no-one can ever take it away.”

Ursula von der Leyen,
President of the European Commission
State of the Union 2020

Promises were translated into policy with the publication of **the first EU LGBTIQ Equality Strategy 2020 - 2025**. This strategy outlines how the EU plans to move towards a ‘Union of Equality’ that recognizes, respects and meets the needs of the LGBTI community (12). The strategy is built on 4 pillars:

1. Tackling discrimination against LGBTIQ+ people;
2. Ensuring LGBTIQ+ people’s safety;
3. Building LGBTIQ+ inclusive societies; and
4. Leading the call for LGBTIQ+ equality around the world.

These are ambitious objectives that echo the repeated calls for action by the European Parliament and leading civil so-

ACTIVITY:
Think of three barriers the LGBTIQ+ community and groups face when trying to implement evidence-based approaches. Why do you think this is? What makes it more difficult for some organizations or groups to develop and implement policies around LGBTIQ+ than others()? What could those fields do to better support upstanders?

ciety actors. They provide concrete, tangible recommendations that, if properly implemented, would significantly improve the lived realities of the LGBTIQ+ community across the European Union.

'Implementation' is not so straightforward, however. This is partly because these are complex and challenging issues that take time and space to develop: legislation may lead the way, but hearts and minds can take much time to follow. It is partly also, however, because EU Member States still have significant room in setting their own policies and practices: European legislation and regulation may not extend into all policy areas. Going one step further still, local governments, civil society organizations, companies and so on, in turn, have (some) freedom in setting their own policies.

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As a result, despite important steps forward in the legal and policy framework at the European level, **the situation of LGBTIQ+ people in several countries within EU borders - and a growing number outside of EU borders - is getting worse, not better.** The latest ILGA-Europe report illustrates that it is again less safe for people to identify as gay, bisexual or trans*, in particular in Central and Eastern Europe (13). To ensure the full protection of LGBTIQ+ rights across, and to put a stop to this decline, **active and proactive policy-making is needed at all levels, from European decision-makers in Brussels to school administrators and local sports clubs.** Action is welcome across virtually all policy areas, but in particular to prevent hate speech, bullying, and homophobic and transphobic violence; to improve digital governance, to create safe online space; to protect the health and well-being of LGBTIQ+ community; and, of course, in education.

There is widespread recognition of **the role education plays in building awareness, understanding, and inclu-**



sion of the LGBTIQ+ community. The FRA research confirms that schools play a powerful role in shaping attitudes, not just educational contexts (1). Importantly, it also confirms that young people "see more individuals standing up for LGBTI people at school - and hear more talk of LGBTI issues in educational settings" (1). The survey also provided some sobering statistics on digital bullying: between 7% and 15% of respondents indicate having experienced online harassment. An unsurprising but worrying insight is that the youngest group (15-17-year-olds) experience more online bullying (15%) than the older groups, and 38% of respondents in this age range indicate that the perpetrator was a teen or a group of teenagers. It is clear, then, that more awareness around these issues is critical, and that the ongoing efforts of a growing number of schools should be encouraged and enabled.

As a youth worker, teacher or education professional, your ability to directly impact policy frameworks may be limited, but you can take action in your own environment. The FRA recommendations listed below address policy makers, but they offer much food for thought – and plenty of potential action and activities:

- Encourage and support EU Member States to ensure that all educational settings, in particular schools, provide a safe and supportive environment, free from bullying and violence, for all LGBTI children and young people. This could include the development and implementation of measures, in close cooperation with teachers and school administrations, that address bullying of LGBTI students and teachers.
- Encourage and support Member States to consider revising educational and training curricula and materials so they do not present LGBTI persons in connotation with pathology, which risks to misinform and fuel hatred and victimisation against them. They should also conform to human rights standards and the World Health Organisation's definition, revising them where necessary. Equality bodies and Ombuds institutions, as well as civil society organisations, could be involved in these reforms.
- Encourage and support Member States to develop peer learning among schools and education professionals, including sharing good educational practices, to tackle homophobic and transphobic bullying. (FRA 2020, p. 19)

ACTIVITY: Review these policy recommendations with your colleagues. How could you apply them to your classroom, your school, your organisation? What specific actions could you take to advance each of these three recommendations? What would you need to put them into practice?

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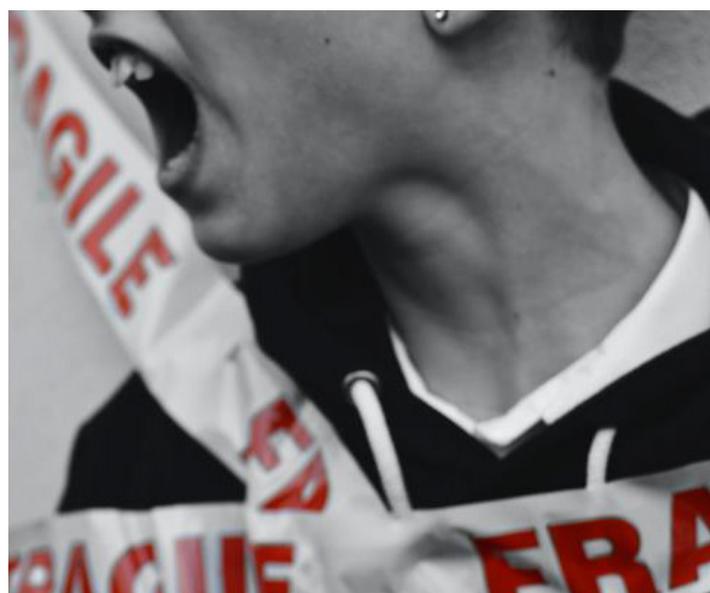
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Module 2: Bullying and Violence against LGBTIQ+ Youth in the Digital Era

To understand the specifics of digital or digitized bullying one must first understand the 'classical' or analogical bullying framework and conceptualization, and the bridging to the distinct digital arenas. Furthermore, it is important to understand how especially younger generations have transformed the interpersonal aspects of bullying to several virtual settings.

Bullying, understood as a continued interpersonal and intentional aggression has since the 1970's been defined as the malicious interactions between two or more individuals, where one side specifically and continuously targets the other. There is a real or perceived power imbalance



among the involved individuals, where the victim(s) will be in a vulnerable position and feel unable to defend themselves¹. Recent research^{2 3} has since reformed this narrative to pertain to a group- and setting-oriented focus, which in turn allows a much easier understanding of bullying in a digital setting.

By understanding bullying as a social phenomenon rather than an interpersonal issue:

1. a focus on upstander engagement to mitigate or solve malicious social dynamics is allowed and
2. solutions can be thought of in the context of 'healing' or reforming communities, rather than targeting the perpetrators.

These factors promote a healthy and collective anti-bullying strategy, and mitigates some of the dangers in encouraging upstanders to simply stand up, and put themselves in the midst of conflicts.

It is important to understand that the most targeted traits and attributes in bullying are 'otherness'. Any distinct characteristics differentiating the victims from the perpetrators (in a classical understanding of bullying) or any difference among the two in regard to social norms (in the newer understanding of the term). **In the digital era, this**

can either be identifiable traits from the little information that is available on social media platforms (skin and hair colour, clothing, political or sexual orientation, gender identity, gender expression, etc.), or what is known about the victim from other environments (often sexual orientation, socio-economic status, popularity among peers or other comparable factors) that are used maliciously online.

In a survey of nearly 140,000 LGBTIQ+ people in Europe, between 7 and 15% indicate having experienced online harassment⁴, with the youngest age group (15-17 years old) experiencing more online harassment (15%) than the older age groups (12%, 18-24 years old), 9% (25-54 years old), and 7% (55+ years old) respectively). For the youngest respondents (aged 15-17 years) 51% of incidents of harassment involved perpetrators they were somehow affiliated with – i.e. through school, college or university. Furthermore, within this age group, 38% indicate that the perpetrator was a teen or a group of teenagers. This underlines the important role teachers and educators play in preventing harassment and bullying against LGBTIQ+ youth.

16



@ginatrapani The ugly nigger/kike dyke brought it upon herself.

Reply Retweet Favorite More

8:21 PM - 22 Mar 13

Adults, be it professionals or parents, often see “cyber”bullying and other types of malicious digital behaviour, as less severe than their “real” counterparts. Many adults believe the digital aspects of the lives of children and adolescents to be able to simply be turned off. However, this is seldom, if ever, the case. For most children and adolescents, it becomes very important to participate in certain social media platforms, if they want to be part of communities and circles with their peers, and if they want to stay on close social relations with them. Even communities based in local environments have a digital component (e.g., local football club, school-wide A/V class, or just a class-based Snapchat-group), creating an expectation for youth to be ever-present, and thus always online and always approachable. There is a distinct **social pressure** to be available and active on media such as Instagram, Snapchat, TikTok, to a lesser degree Facebook and, especially for the boys, gaming services. Such social pressure also enforces a **digital adherence that children and adolescent users cannot abstain from participating in potentially bullying environments**, without also abstaining from a social connectedness to their peers.

As an example of this, many young people use Instagram to connect with their friends and peers, sharing photos of

their lives and commenting on each other's posts. However, Instagram can also be a place for both public and private humiliation and harassment. For instance, if a person posts a picture of a friend group, where everyone is tagged, except you, this can be a clear signal saying: "you might be in this picture, but you're not part of the group." Furthermore, hate pages can be created targeting single individuals. This is especially seen with **LGBTIQ individuals, who are also often the targets of hateful, discriminatory, derogatory, and/or demeaning posts** and comments on social media.

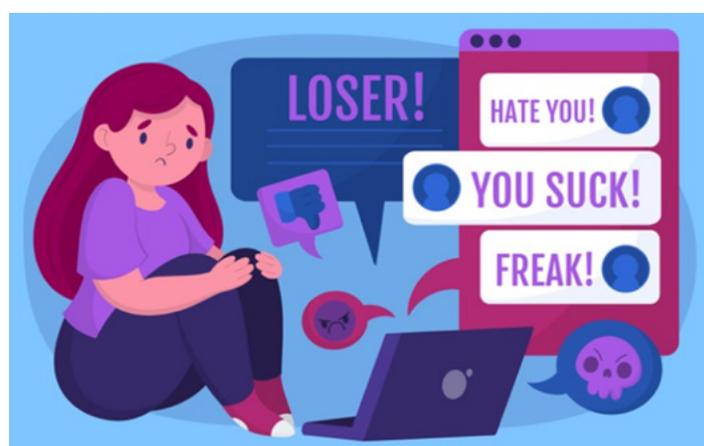


Direct messages (DMs) can also be the source of positive as well as negative content. For instance, DMs can be the direct contact to and primary way of maintaining social relationships, or they can be the source of bullying, harassment, or "ghosting" (not answering the victim's messages). In this way, most social media have as many positive as negative sides, depending on your social standing within your peer group and within society at large.

Digital bullying as the new norm

Re-framing bullying as a social phenomenon counters one of the primary weaknesses of the classical approach - that the aggression stops when the victim removes themselves from the confrontationally laden settings (e.g. classroom, youth club, sport event, etc.). Young people are expected to participate in digital settings constantly, and can therefore simply not "just" remove themselves from a critical

context. Even when not actively using social media or gaming apps, young people are indirectly available through messaging services built into most apps, e.g., via direct messages (most apps), "walls" (like on Facebook), public outing (tags like on Twitter) or in public posts containing the victim's name (like on Jodel* and more). Furthermore, **digital bullying can happen without the victim's knowledge in that it can consist of rumour spreading or sharing of photos without the victim's consent.**



Professionals working in digital youth care have been addressed by children and young people expressing a propensity for turning to digital environments to bully or engage in different types of comparable behaviour. They express it as being easy and relatively consequence-free for the perpetrator, while at the same time having the potential of a far reach and quick traction.

Digital bullying can also be understood as a certain kind of socially opportunistic malevolence. As social media platforms are built up around promoting oneself, through comments, images, videos, or any other kind of self-ex-

*Jodel is a public, anonymous messageboard that shows users what is happening in their geographical area in real time

posure, bullies or *trolls*** seldom have to resort to acting out towards their victims, and are digitally empowered to merely re-act against them. For instance, a trans person creating vlogs on YouTube regarding being trans, coming out, transitioning, etc. might have a (large) community of people who support and understand them, but that still does not make them immune to trolls, who might continuously post demeaning or derogatory content. This can make it extra hard on the trans person, who is already in a vulnerable and very exposed position.

Digital bullying can include

1. Harassment (insults or threats)
2. Spreading rumours
3. Impersonation
4. Outing and trickery (gaining an individual's trust and then using online media to distribute their secrets) and/or
5. Exclusion (excluding an individual from activities, such as games).

Digital conditions fostering vulnerable situations that may facilitate violence

Distancing

The digital distance can make the users over exaggerate their sentiments, to make sure they are understood. When doing informal communication via a digital medium, **most authors risk a tendency to over-exaggerate the emotions and sentences expressed⁶, which poses a risk for jokes, memes, or sentiments to be misunderstood as antagonistic behaviour.** This in turn potentially risks from the initial victims, sparking digital feuds based on misunderstandings.

**For a definition of the term "trolls" and "trolling" see the section "Anonymity"



One young person expressed digital communication and its propensity for misunderstandings, as 'trying to talk to someone a full kilometre away'. Meaning that you simplify the points you're making, turn up the volume (digitally expressed with exclamation marks, and more direct phrasing) and you repeat your point until you are sure it is understood, as the listening signals in physical spaces (nodding, verbal confirmation etc.) are not possible online.

Furthermore, digital distance can be understood as the masking of one's emotional responses regarding conversations and the actions of others. When engaging in physical spaces, humans perceive each other in emotional frameworks where facial micro-expressions, body language, tone, timing, and more are used to decode emotional levels and responses in social participants.

Anonymity

When engaging with online communities, most youth and adolescents play around with different kinds of anonymity⁷. Some forums and digital structures actively enforce this (Jodel, 4Chan, Reddit etc.), whereas some allow it (Instagram etc.) and others try to enforce only named and identifiable digital participants, but with ineffective structures to do so, thereby allowing fake (and thus anonymous) profiles (Facebook). **Therefore, one condition of**

digital social engagements is, that users often have the possibility of anonymity and that some chose to use it.

The anonymity bred through online social spaces can exert an increased level of bravery in the participants⁸, allowing them to test the limits of permitted and acceptance speech, as well as employing anonymity as a tool for targeted bullying behaviour. This effect is often referred to as the *online disinhibition effect*⁹, which, when coupled with adolescent explorations of social norms and boundaries, can create a toxic or unhealthy community. In this regard, especially digital users with no relation to the social media platform, have been known to engage in 'trolling'. **'Trolling' is a bullying-like behaviour focused on creating the largest uproar, with the least amount of effort.** This can often be seen when anonymous profiles engage in political discussions, but can also be used as a bullying strategy when directed at people.



As many platforms are built up around social currencies in the form of likes and dislikes (Facebook), loves (Instagram) etc., and almost always supported by a comment-section, these systems are both built to let users engage with content, but furthermore for algorithms to navigate in which content to promote and highlight. This risks the effect, that trolling (bullying) content is promoted as more users

engage with it because of its aggressive and provoking content, which will either result in likes (for those amused by the trolling) or dislikes (for those trying to fight the troll) - both of which are measurable engagement, and thus promoted by the algorithms.

The online disinhibition effect can also be furthered by a **lower level of social empathy on digital media**¹⁰, making the users experience a larger emotional divide between each other, as emotional responses to behavior (also bullying) are masked by the digital distance. Therefore, users do not necessarily know when they have transgressed the emotional thresholds of those that are the target of a joke, or the victim of bullying, which eludes to the possibility of either misunderstood or accidental bullying in digital spaces.

It is therefore **crucial that educational professionals foster spaces for dialogue that educate young people on the many aspects of the digital environments**, on what is permitted, on what cannot be tolerated, on what precautions to take, and on which pitfalls to be aware of.



What is being done at the moment

Several different strategies targeting online hate and harassment are already being employed. However, many of them are coming up short in terms of creating permanent change.

- **Moderation:** Most platforms are being moderated, but most perpetrators work around this by either being faster than the moderators, or by creating new profiles, when their old ones are shut down or banned.
- **Deplatforming:** i.e. the process of closing entire platforms with the intent of eliminating harmful or discriminatory content, is another strategy, that many turn to. However, deplatforming only works as a way of “treating symptoms”, and not the root cause, seeing as many perpetrators will just take their followers and go elsewhere. In this sense, hate and hateful content might decrease within a certain platform, but will usually be expressed on another.
- **Education:** Initiatives such as SELMA – Hacking Hate, Stopp Hatpratt, Mobbestop, and national and international campaigns against bullying all target the environment in which bullying, hate speech, and discrimination take place, and focus on how each individual contributes to the current online climate with their behavior – regardless of whether they are active, passive, upstanding, bystanding, perpetrators, victims, or other. Initiatives and campaigns such as these focus on bullying as a social phenomenon, and underlines the importance of each persons role – and the difference each person can make.

In most cases, it only takes one person to have the courage to take the first step for others to follow. Being the

first to say no is vulnerable, uncomfortable, and difficult, seeing as you are putting yourself in the line of fire. But it often pays off in that it paves the road for other people, making it easier for them to stand up as well.

How to stand up - digitally

When participating in online discussions or digital social environments, one very seldom does so in a 1-to-1 setting. **Comments, engagements, or posts are spectated by dozens or even hundreds of onlookers; this makes the social amplification of any bullying exponentially bigger, but also increases the potential for onlookers to engage and become participants in an upstander role.** This potential is increasingly mitigated by the relation between the victim and the digital arena, as this will most often also determine the potential relation between onlookers and victims. If the bullying is done via the victim’s wall or on their profile, onlookers here are more likely to take the victim’s side in the quarrel. But the bigger the platform on which the bullying is taking place, the larger the potential amplification of the effects will be.

All of these effects and relations formulate several strategies for potential upstanders to engage. These strategies can either be employed by the upstanders themselves or can be enforced by those seeking to strengthen or inspire such reactions.

‘Like’ the upstander

As digital bullying will often take place on platforms with vast outreach potential, upstanders can be taught to use this mechanism to help stop bullying. It is easier to simply ‘like’ something online than to comment on it, so most observers to digital bullying will simply refrain from liking the bullying comments if they disagree with them – it is too large and demanding a task to counter-argue them.

This means that most digital bullying will be unopposed and only liked by those (hopefully) few agreeing with it, and ignored by those disagreeing with it. Therefore, it becomes important to underline the fact, that the first upstander - **the first observer taking the time to argue against the bullying comment(s), will give all the other observers something to easily 'like'.**

One could argue, that a 'dislike' button would be an easily accessible way to show social disapproval. However, the dislike button comes with certain drawbacks, and can easily be misused. For instance, it can be used to dislike every single post or comment by a single individual, thereby making digital bullying even easier for the perpetrators. Furthermore, for onlookers, it can be hard to determine whether someone dislikes a post because of the content of the said post, or dislikes it because of the person who posted it.

Negative experiences weigh a lot heavier on the conscience than positive ones. The same goes for likes and dislikes, positive comments, and negative comments. Therefore, one positive comment does not cancel one negative comment out. For the victim to feel safe and supported it takes a lot of positive engagement from peers to drown out the (hopefully few) negative voices. **It is vital for the well-being of the victim and for their ability to overcome the bullying behaviour, that they not feel alone in the fight against the transgressions.**

Increased visibility

Most young LGBTIQ+ people have an ingrained sense of insecurity or shame concerning their identity. When this sexual identity is targeted in bullying, even in the smallest matter, the risk of them taking it is increased, simply because the topic is already so vulnerable. This means that

bullies can "camouflage" their attacks in private messages, far down in comments on pictures, or through other digital obscurities. One strategy upstanders can employ, is to bring these pseudo covert bullying attacks to light. This can be done either by sharing them via their profiles, or directly on the profile of the victim(s) (for increased support). It should be noted, though, that in order to protect the victims from further negative exposure, their identity should be hidden from the re-exposed post. Instead, this post should focus on the wrongness of the bullying, not what the bully thought to be wrong with the initial victim.

Building on the former point, this strategy allows observers to simply like the upstanding efforts, whilst not having to do them themselves. This will prove to both the bullies and the victim, that they are heavily supported.

To mitigate the digital distance online spaces can afford their users, upstanders can be encouraged to engage with both the victim or the bully outside of the digital space. This can feel like a larger commitment in either regard but can also have a much larger effect.





Liking upstanding comments shows support for both the victim, the upstander, and the upstanding approach



Increasing visibility lessens vulnerability and shows public disapproval of bullying



Cultural shift

Whichever strategy is employed, it must be noted that they should all be targeted at the social culture in the digital spaces, rather than at the perpetrators. The modern understanding of bullying draws less focus on those who commit it, and more on the environment in which it is done. If **LGBTIQ+ youth are targeted in certain online spaces, it must be a priority to focus on those communities rather than the individuals therein.** This can be done by either inserting adult supervision or mentoring within the community; directly by having an adult visibly participating in the digital platform, or indirectly by simply articulating a curiousness and openness towards the platform. As young people often look to mentors and relevant adults for moral and ethical guidance, this strategy will allow peers to feel brave enough, to stand up for victims on the platforms.

If the malicious culture is expressed in local digital communities (class chats, private servers, etc.), the tacit consent for bullying can be fought by simply listing rules for socially acceptable behaviour. This makes it so, that the upstanders (rule makers), don't have to face the bullies head-on, but rather the bullying qualities of the community, which can feel less threatening.

Digital spaces allow users - not only bullies and victims - to interact. This provides the opportunity for an upstander to engage other potential upstanders privately (via direct messages), before committing to the actual upstanding behaviour. By coordinating an upstanding action with others, it can both be easier to perform it, as one does not do so alone, and it can potentially have a greater effect on both bullies and victims respectively.

The digital aspects of modern social life allow young people to build and maintain unprecedented social reach.

This comes with a risk of digitally distanced bullying, online anonymity, and feelings of being alone in a crowd of observers.

If used properly though, all of these factors can be turned around, and become the force behind upstanding behaviour.

Activities

Being a professional working with youth requires the ability to tackle a multitude of tough questions and situations. Professionals, be it, teachers, educators, or others, have a responsibility in regards to the formation and well-being of the youth they work with. The following is to be seen as a guide for dealing with bullying and harassment in social settings (be they digital or analog) among youths. The list of questions is therefore not finite, as it can and should be adapted to the situation and the composition of youths in the current group. The questions are intended for inspiration and can be utilized as both questions for group or classwide discussions as well as for individual work or work in smaller groups among the students.

- How do you determine if something you see online is bullying?
 - Make a list of markers you would look for
- How would you react if online bullying happened to someone you know?
 - What types of reactions are there?
- How are the different types perceived by the victim, by bystanders, by members of the LGBTIQ+ community, by your close, personal friends, etc.?
- What if the bullying happened to someone you didn't know?
 - Would your reaction differ?
- Does the relationship between you and the victim affect your reaction?
 - If so, how? And why?

It is important to give students the language to talk about discrimination and bullying online. Because only by being able to talk about it will you fully understand it. And only by fully understanding it will you be able to prevent it. Follow-up questions and activities could therefore be:

- How can you help create a safe, supportive, and positive environment online?
 - Make a list of "rules of engagement" for you and your class.
- If you were to campaign for LGBT+ rights, how would you go about it?
 - Would you have social, political, democratic, legal or other perspectives?
- Which virtual tools would you draw on?
- How would you get your message across?
- Which societal group would you target, in order to get the highest impact?
 - Would you divide people by gender, gender identity, sexuality, race, social class, ages, etc.?

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Module 3.

Introduction: Bystander & Upstander Interventions

“A student is being bullied or victimized when he or she is exposed, repeatedly and over time, to negative actions on the part of one or more other students” (Olweus, 1995)

“Bullying is aggressive goal-directed behavior that harms another individual within the context of a power imbalance” (Volk, Dane & Marini, 2014)

Bullying is not a recent phenomenon: whether it is bullying at school, the classroom, or the playground, bullying has been a persistent social problem with various and long-term consequences¹. Social science research on bullying became more targeted in the 1990s and focused on the prevalence of bullying in educational contexts, the negative consequences for victims of bullying as well as the role of the school in addressing this problem². This research has revealed that bullying is not inevitable and recognizes the role of institutions and institutional culture in preventing and combating the victimization of students. Furthermore, there is increasing recognition that homophobic bullying and harassment of LGBTIQ+ individuals are a sizeable part of this phenomenon³.

At the EU level, there has also been comparative research that mapped the prevalence of bullying. The 2020 FRA

(Fundamental Rights Agency) report states explicitly that comparison between the survey results of 2012 and 2019 shows that LGBTIQ+ individuals continue to experience constant and everyday violations of their human rights⁴. The report also notes that there were not enough indications that sufficient progress was achieved in the protection of the LGBTIQ+ community although the report cautions that the EU average does not reflect important differences between member states.

One positive indication of the literature is that educational communities (teachers, educators, staff, youth, families, etc.) **can be trained to become allies of the LGBTIQ+ community and intervene in situations of harassment and violence**⁵. Training everyone in the community, starting with professionals and youth, to become “upstanders” against LGBTIQ+ violence is an important step in reducing the phenomenon of bullying. This is a new terminology which aims to bypass the confusion between “bystander” and “active bystander” given that active bystanders may contribute to the continuation of the bullying behaviour. The term “upstander” indicates individuals who intervene in order to interrupt the aggressive acts or to support the victim. Existing literature shows that there are different ways one can be an upstander based on their motivation, level of moral reasoning and perception of self-efficacy⁶.

This module focuses on the different types of upstander interventions to prevent or interrupt violent acts against LGBTQI+ youth. The main pillars of the module are: 1) Roles in a violent situation: bystanders and upstanders, barriers to intervene; 2) ways to transform and encourage bystanders to become upstanders; and 3) specific successful actions and strategies to be an upstander a discussion on the important elements in promoting upstander behavior.

The learning goals are:

1. To understand the need of everyone's upstander actions
2. To get to know specific strategies to stand up to violence at an individual, group and institutional level



Roles in a violent situation: bystanders and upstanders, barriers to intervene

Understanding the group dynamics of how bullying works is the first step in overcoming it. One important dimension of bullying is the fact that it takes place in public. Unlike other acts of social transgression (stealing, property damage etc.) bullying works because of the presence of wit-

nesses. Research has shown that bullies are deliberate in their choice of setting to maximize the number of people observing their acts. The mere presence of bystanders emboldens them to be more aggressive in order to gain admiration and approval even with intimidation⁷. These rewards for the bully can be amplified by the behavior of the bystanders but they could also be offset by their interventions.



BestGleeScenes

This 2-minute video from the Glee TV show can help see different roles in a situation of violence against LGBTQI+ youth, apart from the fact that violence can take many forms: <https://www.youtube.com/watch?v=6QvG4qnW5g0&t=1s>

Bystander intervention, the intervention of those who become upstanders, is a successful action that happens daily when someone has had an accident or is having a medical condition: someone calls an ambulance while others take care of the victim, and some others get more help from bystanders in the street who may be able to help in any way. This usually happens and many people do not hesitate to do something in such situations. Sadly, when it comes to standing up to violence, especially violence against LGBTQI+ youth in educational settings, youth, educators and the community sometimes hesitate on whether to intervene and how to do it.

Recent studies have begun to pay more attention to the different roles taken up by bystanders of bullying beha-

vivors and to examine how training can encourage bystanders to **become upstanders and play a positive role in ending bullying and violent behaviors**⁸. Some reasons why bystanders do not intervene include:

- The bystander effect (“Someone else will intervene...”)
- Trivializing and normalizing violence, which we do not see as a real problem: “It’s not a big deal”
- Wrong conceptions of friendship: some people think “If the victim is my friend I will intervene, but if I don’t know them, not so much...”; or “if the perpetrator is a friend, I will not intervene...”)
- Shyness, fear of embarrassment or “making a scene”
- Unwillingness to upset peers and especially bullies with social support, in fear of reprimands: these reprimands are what we will explain as Isolating Gender Violence (IGV) or second order violence in module 4. This is one of the main reasons why people do not intervene, because they do not want to be victimized.
- Lack of training and dialogues on what violence is on the consequences of standing by and importance of standing up.
- Lack of clear and successful tools and strategies⁹.

Bystanders can encourage the bully by simply remaining passive witnesses to the harassment and providing an audience to the event. But they can also actively encourage the bully through their own reactions: laughing, taunting or even deciding to participate in the abuse by

copying the bully’s behavior. The presence of bystanders who reinforce the bully has been associated with an increased frequency of bullying in schools . Overall, the research literature has identified the following **types of bystanders**:

- 1. Assistants** are bystanders who directly assist the bullies.
- 2. Reinforcers** are those who laugh and encourage the bullies.
- 3. Outsiders or Passive bystanders** are those who witness or become aware of the incident but walk away.
- 4. Upstanders or Defenders** are witnesses or become who become aware of an incident who stand up and intervene to support the victim of bullying.

Recognizing the dynamics of these different roles in a bullying incident is important for anyone who wishes to encourage the “upstander” behavior or understand how the other types of bystanders can be trained to become upstanders. Therefore, **educators need to guide in identifying these roles and in finding ways to promote positive interventions**. Activity 1 is designed to achieve this goal.

Nonetheless, it is important to understand that, in the end, there are only two roles when we see or are aware of a situation of violence: we are either part of the problem (aggressors, assistants, reinforcers but also passive bystanders who look away) or part of the solution (upstanders, defenders). We are not saying bullies and bystanders are equal, but that doing nothing solves nothing and rather perpetuates violence.

ACTIVITY 1 - Beyond the bully role

Instructions

1. Explain and discuss the different roles in a bullying incident: bully, recipient of bullying, assistant, reinforcer, outsider and upstander. Professionals participating can provide examples from previous incidents of the types of behaviours exhibited in these roles.
2. Prepare label cards and ask 6 volunteers to take up these roles.
3. Pick a scenario (see below) and ask volunteers to act out their role. Encourage volunteers to be “creative” but also make sure that none of them is too uncomfortable in their role. A safer alternative may be asking people to narrate what they would do in their role, rather than acting it out.
4. At the end of the play thank the participants and congratulate them for being brave. Do a quick de-rolling by asking the participants to “dust off” and “shake off” the role they have just played.
5. Proceed to discuss together the different roles: how they acted, how they reacted and how they played off of each other, especially in relation to the bully role. Volunteers can explain how they felt playing their role and the rest of the group can react on how they dynamics evolved.
6. Close the discussion with the following points: first, it may be difficult to know how to react to a bullying incidence because the bystander roles are not always clear. Second, acknowledge the fluidity of the bystander roles and encourage the participants

to think of small steps in turning a reinforcer or passive bystander into an upstander.

Scenario 1

The protagonists are sitting in a cafeteria. The bully notes a pride flag pin button on the backpack of the recipient of bullying. He asks him if he is gay and proceeds to harass him. There can be a variation in the scenario: the recipient of bullying may reply positively, may replay negatively or not reply at all. They bully will continue with the same behaviour but the bystanders may vary their reactions accordingly. The discussion can focus on whether the response by the recipient of bullying should make a difference.

Scenario 2

Students are waiting to be picked up by their parents after school. The bully asks the recipient of bullying why is it that he is picked up by two different women on different days. The recipient of bullying says that he has two mothers. The bully starts harassing him.

From Bystander to Upstander—Community responsibility

As said before, violence frequently takes place in public settings, both online or in-person; moreover, many times we are not live witnesses to a violent situation, but we become aware because someone tells us or we see it later on digital contexts. It is in that moment when we become bystanders who have two choices: we can remain passive, or we can stand up. This applies not only to educators, but also to youth and the whole educational community.

Part of understanding the urgency of practicing and adopting an upstander position in situations of LGBTI+phobic

bullying and violence is the knowledge of how harmful it is for the individuals who are targeted. Research has shown that sexual minority youth report high rates of harassment and victimization through threats and injuries, sometimes with the use of a weapon. This has led to higher drop-out rates for LGBTIQ+ minority students as well as an increase in suicidal ideation¹¹. Overall, these phenomena have direct and long-term effects on their health and well-being¹². Most concerning is the fact that schools and educational spaces are often breeding grounds for the type of bullying and sexual harassment that LGBT+ individuals experience¹³. The current scientific evidence suggests that a school climate that is non-acceptant, the lack of a supportive social network as well as the absence of LGBT+ movements in the community are related to higher rates of suicidality in LGBT+ youth¹⁴.

What usually hurts LGBTIQ+ minority individuals is not only the bullying but the lack of reaction or support by the bystanders or the witnesses of bullying. Research shows that the problem of homophobic bullying and cyberbullying in educational spaces and youth organizations needs to be addressed early on to prevent the spread of marginalization¹⁵. If bystanders remain passive, the popularity of the aggressor increases; they give the victim the false perception that everyone else approves these behaviours. Besides, when bystanders do not intervene, the victim suffers both for the initial violent situation and for not being supported, having the worst consequences: they feel alone after the episode, they feel like no one cares; they feel that bystanders are more on the side of the aggressor than on their side; they internalize LGBTI+phobia; and impunity encourages aggressors to repeat their actions against them.

On the other hand, there are many things we can do as upstanders, and we do not have to be heroes or to do

everything. Being aware of the positive consequences of standing up can encourage bystanders to become upstanders: they break the silence and send the message that violence is not okay, that they will intervene and that impunity is over; moreover, victims are not alone.

Thus, **the success of interventions to overcome bullying depends on the promotion of a sense of community and peaceful coexistence as this is evident in teamwork**, the signing of agreements and references by students to concepts such as equality and solidarity¹⁶. Another common approach for these interventions is to foster students' self-esteem and empathy. Empathy training has direct applications for the reduction of bullying and for the promotion of upstanding behaviour¹⁷. High levels of empathy were also found to be associated with more defending behaviours¹⁸.

Overall, existing research shows that **bullying incidents can be reduced with the creation of a safe climate where recipients of bullying feel that there is a community response to abuse and harassment**. This can be achieved by training "upstanders" through empathy training and tools that minimize the harmful effects of bullying. Indeed, there is clear evidence from research that defended victims are less frequently victimized and have higher self-esteem and higher status compared to undefended victims¹⁹.

The goal of Activity 2 is to cultivate an understanding of how bullying works (what hurts, what heals) and to develop strategies for community responses against bullying. The overall purpose is to help participants understand that their response matters and that there is responsibility on the part of the whole community to act in order to protect, defend and support recipients of bullying.

ACTIVITY 2 – What hurts, what heals

Instructions

1. Divide participants into two groups.
2. Ask Group 1 to identify “What Hurts” in a bullying situation. Advise them to make notes on cards so that each participant has 1-2 cards. Encourage them to identify non-verbal, verbal and even violent acts that they can do in a pretend mode. This last category can include pretending to spit someone, shove, push or hit.
3. Ask Group 2 to identify “What Heals” in a bullying situation. They have to guess what the other group has written down and find ways to respond. These upstander reactions can be directed to the bully or to the recipient of bullying. The group can consider both individual and group responses.
4. Following group work of about 15 minutes, the two groups stand facing each other and the facilitator stands between the two groups. A participant from Group 1 starts by initiating a bullying incident directed at the facilitator. The first choice can be a “mild” one with the possibility of escalation. A participant in Group 2 needs to respond to this with one of the responses written on the cards. The recipient of bullying remains passive.
5. Another participant from Group 1 continues/escalates the harassment. Group 2 considers their response. The exercise continues with the use of a few more cards.

Discussion:

1. What seemed to be the most hurtful type of bullying? Each participant, including the facilitator, can express

their feelings from their own perspective in this role playing. Also, Group 1 can discuss their process: how difficult was it to find hurtful acts? What was the easiest category to make up between non-verbal, verbal, and violent acts?

2. How appropriate was the response of Group 2? What other responses needed to be in place so that they provided healing to the hurtful insults/acts? Group 2 can also discuss the process of thinking about these upstander responses, both in individual and group format.

Videos for further discussion:

Don't stand for homophobic bullying

<https://www.youtube.com/watch?v=lrJxqvalFxm>

<https://www.youtube.com/watch?v=7qmA-rp1FV0>



How to be an upstander

There is already evidence that upstander interventions with teenagers and university students are effective tools in promoting upstander behaviour. Research shows **that creating a safer climate but also training upstanders on specific action protocols makes it easier for young people to respond as bystanders**²⁰. Most of these training interventions are preventive and encourage young people to plan their own future intervention method²¹. The opportunity to consider one's reaction to witnessing bullying and to devise a plan of action is seen as key for young people's ability to carry out this intervention once it becomes necessary. Furthermore, other researchers have shown that

approaches to defending the victim is an important factor and it must be included in the training²². Finally, there are also indications that upstander training should include information and support in case they experience Second Order violence²³: this takes place when the upstander or the person trying to support the victim is targeted by the bully. Upstander training needs to account for this possibility and prepare young people accordingly. More details about that will be developed in the module 4.

Therefore, there are two ways to design upstander interventions: those that support the recipient of bullying and those directed to responding to the bully. Both are important and can take place concurrently. Intervening and responding to the bully, however, is often seen as more difficult by participants. Existing interventions so far have focused on the enhancement of a variety of skills or qualities. Some interventions focused on the defender's self-efficacy²⁴, others focused on the enhancement of empathy and anti-bullying attitudes of the bystander²⁵ while others focused merely on promoting awareness of upstander approach²⁶. **The success of upstander interventions is generally registered in the promotion of a sense of community and peaceful coexistence.**

What is of utmost importance, is to prepare both the educators and the students to feel confident to stand up in bullying incidents. Hypothetical scenarios and discussions around them have been proven to be an effective way to increase knowledge, confidence as well as empathy around such



issues. The purpose of Activity 3 is to explore scenarios of acting as an upstander to a) defend the recipient of bullying and b) confront the bully. These interventions rely on actionable scenarios with steps of how to react in each situation. Both upstander responses can take place simultaneously, depending on how the witness/bystander evaluates the situation.

The following video shows empowered youth who explain how to be an upstander:
<https://www.youtube.com/watch?v=7qmA-rp1FV0>

ACTIVITY 3 – How to be an Upstander From Bystander to Upstander

Instructions

1. Watch the following video on the different ways of reacting to a bullying incident: <https://www.stopbullying.gov/prevention/bystanders-to-bullying>

2. Focus on the highlighted actions presented in the video:

- Change the subject
- Interrupt
- Question behavior
- Use humor
- Embrace your differences
- Report bullying/cyberbullying
- Protect/be kind to others
- Include others in your response

3. Pick a scenario from below and find specific examples of how one can exemplify these upstander responses. For example, what does one say in order to question the bully's behavior in Scenario 1? What do upstanders do in order to show that they are embracing our differences?

Scenario 1

While your students share their weekend news before the lesson starts, one of your students says that he/she went to the Pride Parade. Another student immediately says "I don't have a problem with gay people, but I don't understand why they should be so proud of themselves and even march in the streets to show it off. I believe that there is nothing to be proud of when you are gay, that's too much". What would you do?

Scenario 2

You approach a student to ask him/her why he/she is absent so often recently. He/she informs you that he/she has been bullied for a month now. A specific group of classmates keep calling him/her homophobic names and sometimes they push him/her. What would you do?

Scenario 3

A student tells you that during a fight another student called her "lesbian" in order to offend her. What would you do?

ACTIVITY 4 - How to be an Upstander—Confronting the Bully

Instrucciones

1. Watch the following video and discuss the ACT protocol:

2. Discuss with participants how the ACT protocol can be applied in the different scenarios below.

<https://www.youtube.com/watch?v=wyV60Fm2KxQ>

ACT

Ask: Do they know what that word means? Did they intend to be hurtful? Do you know the implications of the abuse you just witnessed?

Choose: Being an Upstander is a choice. Doing or saying nothing implies that you agree.

Teach: Teach by the example of how you live your life. I cannot be an upstander if others do not witness me as such.

Scenario 1

During a literature lesson, a student makes a joke about the writer's sexual orientation. How do you respond?

Scenario 2

During a lesson, a student makes the following comment: "That's so gay!". What would you do?

Scenario 3

You find that during Religious Studies, the students come across views, norms and values that are not compatible with the values you try to teach during "Personal, Social and Health Education" or "Science". During one of your lessons, a student cites your colleague and tells you that everybody has to get married and have children, otherwise they won't meet their ultimate goal. What would you do?

Reflective Questions:

1. How easy/difficult is it to react to this scenario? What difficulties may educators/school staff/school professionals encounter when wanting to make an intervention in such incidences?
2. What do we need to consider when making an intervention in such incidences?
3. How can we decide which step is the most urgent when making an intervention?
4. What did you like about the interventions that you just watched/practiced?
5. What aspects of them did you find particularly useful? What do you think was particularly effective and 'worked'? Would you have added something or do something different?
6. How did the persons who experienced bullying/discrimination feel after these interventions? In what way were your needs for safety and inclusion addressed? Was there anything that could have made you feel more included or safer?
7. Are the interventions we just watched something you can apply in your school environments? In what way?
8. Where can you find support in helping your school become more inclusive and safer?

Green Dot Bystander Intervention Programme

The initial goal of the Green Dot Bystander Programme, founded in 2006 by Dr. Dorothy Edwards, was **to promote**

safety on college campuses; now, after 15 years of implementation and scientific evaluation, it is being developed **in high-schools and schools.** The goal of the Green Dot programme is to perform a bystander intervention strategy that has proven successful in preventing and reducing power-based personal violence. It is built on the premise that no one has to do everything, but everyone can and has to do something, because **violence can be systematically reduced with a community approach.**



Essentially, **a green dot is** a behaviour, a choice, or **an action which promotes safety.** On the contrary, a red dot is any violent or discriminatory attitude or action. The idea is to visualize the spaces of an institution, such as a high-school, and to be able to neutralize red dots with as many green dots as possible, consequently helping reduce red dots. Therefore, the approach is **both based on prevention and resolution.**

A key to the success of the Green Dot is to incorporate its community approach into the institution culture, especially regarding youth behaviour. Essential to that integration is the **training of "popular opinion leaders"**, that is, youth who are considered especially valued in the groups, which could be athletes, class delegates, class leaders, or any other young people valued by their peers. **They have reached relevant social impact disseminating and normalizing the bystander intervention, the zero-tolerance and community approach,** by reinforcing the rest to do their part.

Green Dot involves the whole community, not just students and teachers, in violence prevention. Initially, instructors learn how to work with whole school systems and how to incorporate all agents, including parents, coaches, and other important and influential figures in the institutional setting.

Green Dots can exist of two types: proactive and reactive:

- **Proactive/Preventive Green Dots** are actions carried out not to respond to a specific incident, but general strategies and actions that help set the basic norms in the culture of zero-tolerance to violence and the expectation that everyone can and should do their part to contribute to have a safe community.

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Examples of proactive Green Dots include the creation of **social media campaigns, promoting awareness, checking-in with friends, and hosting green dot sports games.**

- **Reactive Green Dots are direct responses** to situations where concerning behaviours, or potential or real dangers are witnessed, whether they could happen or if they are happening or have happened.

Within reactive Green Dots, there is not only one way to act: Indeed, there are many different options so that people can help others without putting them at higher risk, which helps also protect upstanders. The green dot programme shows this with the **3 D's: Direct, Distract, and Delegate.** Other projects such as "Right to Be" (formerly "Hollaback!") which are based on Green Dot include up to two more D's: Document and Delay. For the usefulness of these strategies, each of them is now explained with more detail and examples; in most cases they can be used in digital settings as well.



Three D's of Bystander Intervention



DIRECT

INTERVENE IN THE MOMENT TO PREVENT
A PROBLEM FROM HAPPENING



DISTRACT:

INTERRUPT THE SITUATION WITHOUT
DIRECTLY CONFRONTING ANYBODY



DELEGATE:

GET HELP FROM SOMEONE WHO IS BETTER
EQUIPPED TO HANDLE THE SITUATION

1. Direct: stand up next to the victim and against the aggressor. Speak up.. Focus on the victim, not on the aggressor. First, briefly call the bully out: "We will not tolerate this behaviour", or "That's inappropriate, leave them alone"; then, turn all your attention to the person being harassed, asking if they are okay, if they need anything or if they want to get out of there and come with you. In this direct approach, if the harassers respond, ignore them, do not escalate as they are not in for a dialogue, so it is counterproductive trying to initiate one. Before you decide to respond directly, assess the situation: Are you and the person being harassed safe? Does it seem

unlikely that the situation will escalate? Can you tell if the person being harassed wants someone to speak up? If you can answer yes to all of these questions, you might choose a direct response: be clear, firm and final.

2. Distraction: Through *Distraction* a bystander can create a diversion to diffuse the situation. Examples: change the conversation and the energy of the interaction by distracting the individuals; pretend to be a friend of the victim, ask for the time, casually stand next to them or get in between; ask the victim if they are coming with you, or tell them that someone is calling them.

3. Delegate: Through *Delegation* a bystander can ask for someone else to help intervene in the situation. Examples: delegating by finding someone in a position of authority (teachers, a police officer, other adults, etc.) or who will be more successful in tackling the problem (popular peers, older youth, a more self-confident friend, etc.) and ask them to intervene. Delegating can also mean, more generally, to involve more people, more bystanders. You can ask other friends to join in by saying “I think that is wrong, let’s do something okay?”; but it can also be anyone: “Excuse me, that person is being harassed, can you help?”

4. Document: the idea of this strategy is to have evidence of what happened. However, it is not the priority, which is stepping up, stopping the situation and caring for the victim. Options of documenting, when all that is already being taken care of, are: writing down or filming the situation, or taking snapshots of mobile or computer screen (for digital contexts). In all cases, give the evidence to the victim so that they are in control of that.

5. Delay: comfort the harassed person after the incident and acknowledge that the behaviour was wrong. Be a friend and let them know they do not deserve that for any reason whatsoever. Offer to help in any way you can, either by just talking about it, inviting them to join your group or helping report.

With all these possibilities, the idea is that professionals, youth, families, or any agent in the community follows the following steps:

1. Notice that something is wrong, that violence is taking place
2. Realise that you have to do something
3. Thinking what the best strategy is in order to first put the victims to safety and then to show the aggressors and bystanders that such behaviours are not cool and will not be tolerated or passed by.

Preventive upstander actions

We want to also give professionals specific strategies that help change the culture towards zero-violence and everyone’s intervention. This will be an introduction to modules 4 and 5, which cover essential concepts and proposals that successfully cover this preventive approach in a very comprehensive way.

As educators, from our privileged position, we can do different things:

- Explicitly tell them you will stand up: “I will not tolerate any violence against LGBTI+ collective (or any other person)”

- Show yourself available and trust-worthy to youth: “You can always send me an email or let me know when something like this happens to you”
- Teach them about these contents: train them to learn the knowledge and skills
- Live by the Upstander approach: be an example
- Have frequent group spaces for reporting and breaking the silence, such as in class assemblies, or at the beginning or end of some sessions
- Organise dialogical activities where bystander intervention for LGBTI+ can be discussed, such as in film forums or dialogic gatherings
- Give attractiveness to upstanders who act. Let them know that they are brave, not “informers” (more on this on Module 4)

As an educational institution, whether it is a high school or an NGO, you can:

- Foster bystander intervention training in your institution
- Integrate references to bystander intervention and the importance of violence prevention into speeches and public addresses.
- Organise campaigns and prepare posters with Upstander messages and zero tolerance: “If you know something, do something”
- Review the institution and educators’ procedures and

leave behind non-scientific approaches to tackle violence prevention

- Lead the creation of norms agreed by the whole community that do not tolerate violence against LGBT people (or anyone) (Module 5)
- Create a mixed committee of zero violence, made of all educational agents in the community (module 5)
- Foster the creation of clubs or groups of students against violence, such as GSAs (Gay-Straight Alliances or Gender and Sexuality Alliances), which are explained in more detail later.

The Green Dot starts with training for the professionals that deal with the most important ideas for a successful implementation of the program. Their four-module training courses include knowledge to recognise power-based violence that could develop into potentially risky or harmful situations; they also educate on bystander’s own obstacles to standing up, such as shyness, unwillingness to upset peers, the belief that others will intervene or fear of embarrassment or making a scene. Last, they focus on building upstanding skills and generating confidence in the performance of the program.

Training efforts can then translate in different institutional actions, such as strategic planning, bystander mobilization, communication, and coalition building. The teaching materials used with students include group and individual activities, group discussions, video vignettes made by other students or from the media.

According to the evaluations conducted, the Green Dot bystander intervention program is one of the most scienti-

fically and systematically assessed. In a study it proved to **reduce more than 50% the self-reported frequency of sexual violence perpetration by students at schools which received the training.** It also showed a 40% reduction in self-reported frequency of overall violence perpetration, including staking, dating violence, sexual harassment, and sexual violence. Another recent study of over 2.500 university students found that hearing a Green Dot speech, but specially receiving bystander intervention training, resulted in more reported active bystander actions compared to non-trained students. Almost 50% of students had heard at least one Green Dot speech on their college campus, proving a notable dissemination of the program.

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Website of the program:

<https://alteristic.org/services/green-dot/>

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Module 4.

Preventive socialization of gender-based violence



Prevention of violence against LGBT+ youth needs of deep and constant work. This work implies:

- Deep, to get to the roots of this problematic. This will help us identify more problematic situations, understand that we are not aware of most of the conflicts; and mostly, to promote preventive attitudes and interactions.
- Constant, as isolated practices like a one-time violence prevention workshop do not have long-term impacts, they are not enough to counteract *socialisation*¹ processes that youth have internalised by thousands of interactions during their lives.

Ending violence can only be achieved by going into the deep causes of it. Interpersonal conflicts that we make visible and upon which we act are **the tip of the iceberg, and at the base is a system or power-relations, gender-based violence and sexual-affective socialisation processes**^{*}.

Violence, risk, and trouble are massively linked through social media with attraction^{**}. Many books, movies, advertisement, etc., connect such attitudes, especially in men, with desire (for instance, the perfume commercial “Bad Boy” or the movie sagas “After” or “50 shades of Grey”).

Nevertheless, we cannot forget that the **coercive discourse**² is not only created and reinforced by the media: the educational institutions and professionals themselves, along with the families, the groups of friends or leisure spaces such as sports teams often leave space for those traditional roles and dynamics to be valued and reinforced.

^{*}Socialisation is the continuous process by which we learn and internalise behaviours through interactions with the people and society.

^{**}A discourse is a social idea that spreads through interactions between people, which comes from a specific understanding of a reality. For instance, the coercive discourse is this idea that risk is fun and stability is boring, which people pass on and end up believing it. Berger, P. L., Berger, P. L., & Luckmann, T. (1966). The social construction of reality: A treatise in the sociology of knowledge. Anchor

Socialization starts at 0 years, with every interaction in all the environments. It continues, in youth, being not only developed through teachers and parents, but mostly on what they attach desire and attraction to, which is their friends, social media, idols, etc. **All interactions in educational settings socialize our future choices, desires, and relationships.** The dominant socialization discourse influences that youth often times don't choose their friends, hook-ups, and couples mainly for their egalitarian values; and, actually, for some people those values can make the other person less attractive. Even if they may like them, sometimes they will prefer, and specially for occasional encounters or "fun and crazy" experiences, those people with toughest and most risky character.

The traditional model of relationships is power based, you can either be over or below others. This model does not link good values, feelings and attitudes with desire and excitement, and considers them boring. **This traditional model sees excitement in risk, trouble, problems.** Against to what some people think, **people who treat others badly are not alone, and they almost always have a social circle that reinforces their attitudes.** Conflictive people sometimes play a leading role within their group. They have the ability to have people's attention, as they take advantage of the dominant discourse that links violence to attraction; this also explains why those are egalitarian, peaceful, and cooperative are usually unnoticed.

To know more:

Valls, R., Puigvert, L., & Duque, E. (2008). *Gender violence among teenagers' socialization and prevention. Violence Against Women, 14(7) 759-785*

The preventive socialisation of gender-based violence³ is the study of social interactions (media, peer groups, family, educational institutions...) which generate a socialization and learning of love and attraction models that are linked with gender-based violence.

Ideal love and ideal relationships protect from violence

"Attraction as a synonym, at once, of excitement and tenderness, friendship and desire, stability and madness, passion and sweetness" (Jesús Gómez, 2015)

Ideal romantic partners, in their diverse forms, protect from violence⁴ and negative episodes in interpersonal relationships. The key is who youth choose as a friend, as a one-night stand, as a boyfriend/girlfriend because depending on that they will develop a free or coerced relationship. Scientific research has demonstrated that real friends and romantic love do not generate violence: they actually protect from conflictive relationships. **Love is social**, therefore, **having an ideal of romantic love leads people to have more passionate and healthy relationships.**

Language of desire: key in violence prevention

According to recent research, **it is ineffective to promote egalitarian relationships only from a language of ethics⁵** and values (what is convenient, what is good and bad). **We need to combine that with a language of desire**, to empty of attraction conflictive behaviours, people, and relationships, and to direct attraction towards more egalitarian models. This switch in attraction does not happen in youth by external trainings or educator or family talks, but through the **transformative dialogue among all the educational agents**, and especially enga-

ging this **link between values and desire** coming from youth to their peers. In other words, it is much more powerful if youth talk to each other.

The majority of youth already know what violence is and what should not be done, they have quite clear ethics. However, they haven't been provided with a language of desire towards standing up against it: whoever stands up is not seen as the greatest people in our cultures, brave and the friend that everyone would publicly want to have; rather, they are many times pointed out as informers, getting into other people's businesses. Therefore, we need to link desire towards acting with upstander and other positive values, installing a culture where it is seen as attractive to be an upstander, to act with solidarity towards other's bad behaviours and sufferings. Thus, they will be seen as inspiration and role models by their own peers, and as people everyone wants to be with. Professionals can use and promote this language of desire towards upstander behaviours.

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ACTIVITY: UPSTANDERS ON THE SPOTLIGHT

- **Goal:** to raise awareness on situations where bad behaviours are somehow socially valued, and how professionals can either reinforce that by trivializing or following the jokes, or how they can silence such attitudes and put the spotlight on upstander attitudes.
- A few **hypothetical situations** are now described. After reading them, professionals can debate how some adults react and how they would react.

Situation 1: A high-school teacher dedicated their tutoring hours to opening a dialogue among students

where they could not only report conflicts but also congratulate their peers for their upstander attitudes. One of the students said: "Wow, you should have seen this guy, he was all brave and determined to do something when he was aware of the gossip that Paul didn't have a penis. He was so smart, talking super respectfully and safely to him, and helping him report to the principal. It makes me want to do something like that if I notice something similar".

Situation 2: The facilitator of a youth leisure time group joined the informal conversation they were having. One of them was bragging about how strong he is, and joked that he was kind of concerned all gay boys would be into him if they saw him naked in the bathroom. The rest of the group was shyly leading him on. Then, the facilitator decided to intervene and said: "Real men, gay or heterosexual, don't make others feel stared at, at the gym or anywhere else. And, with that cocky attitude, you will not attract anyone".

Masculinities and their role in perpetration, reinforcement, or prevention of violence

Scientific literature has defined three models of masculinity depending on their relationship with gender-based violence. No matter what the gender expression or sexual orientation, there exist:

- 1. Dominant Traditional Masculinities (DTM)** includes boys and men that establish power relationships with others, they may be cocky, temperamental, selfish, they don't show solidarity or love. **Not all dominant men are violent, but all violent men fall on this DTM model.** Obviously, these boys and men are not only upstanders, but they are the bullies, perpetrators,

accomplices, or reinforcers of violence, humiliation, hate, despise, ridicule, or discrimination they witness. Relationships with them are not based on freedom: they tend to be problematic and submissive, and make you become little and less attractive.

2. Oppressed Traditional Masculinities (OTM) are not violent but are frequently seen as not exciting, they are convenient but perhaps perceived as boring; they are the perfect friend to drop all your problems, who will be there for you no matter what, but who **lack self-worth and confidence in himself and strength to stand up against others in difficult situations**. Therefore, people who fall on this model cannot be successful upstanders either.

3. New Alternative Masculinities (NAM), opposite to the other two models, are diverse boys and men who are, **at the same time, egalitarian and attractive, self-confident, and respectful, selfless and strong, peaceful and fun**. This is the only model that can offer male **upstanders** because they wish for free and desired relationships for themselves and others, and they have the courage to stand up against discriminations and violence, as they team up with other egalitarian people to build zero-violence, exciting and egalitarian environments.

Many egalitarian boys can quickly become NAM if they are given support and confidence by others, if they are valued by showing egalitarian attitudes from a language of desire, as people that “anyone would like for everything”, “I want to be like him” or similar expressions, not only reinforcing the egalitarian attitude but their attractiveness and how cool they are. **From educational institutions**, we have the chance of not only pointing out those people, famous or

not, who fall into the dominant or oppressed model, but of highlighting alternative men who are known for their egalitarian attitudes and also for their attractiveness. **We can help to empty of attractiveness the dominant model and promote New Alternative Masculinities (NAMs) through dialogic spaces⁷.**



ACTIVITY: MODELS OF MASCULINITY IN REAL LIFE

Duration: 20–30 minutes. **Material:** none.

We will analyse male celebrities and popular boys from our institutions and groups who are currently very socially desired. They will be briefly introduced and filtered through the 3 masculinity models.

- Can you identify popular and attractive boys and men who are dominant and alternative?

With movie characters, we may show clear cases of DTM and ask to reflect how they treat others.

- How are the most successful men, the ones that attract the most, that are considered leaders and popular?

We have to consider that the three models presented are “ideal types”, and actual boys and men may fit with more or less accuracy. However, the models help identify towards which model they relate.

To know more:

Flecha, R., Puigvert, L., & Ríos, O. (2013). The new alternative masculinities and the overcoming of gender violence. International and Multidisciplinary Journal of Social Sciences, 2(1), 88-113.

Zero-Tolerance against violence

All violent acts have negative consequences for the victim and for the culture of the group. All violent situations affect the victims, and lack of upstanding behaviours make it especially hard for them to overcome those experiences where they are left alone. We cannot trivialize and say that some are not that big of a deal: the “smaller” actions prepare the field for the most severe violence. Besides, we will not have the upstanding abilities for the most difficult situations if we do not act in any situation. **The goal is Zero-violence.**

No aggression can ever be justified or trivialized. We often hear phrases like “you have to understand what he is going through”, “that person is a brute”, “sometimes they don’t realise what they are doing”. We cannot let that stay in the collective mindset: we must work against such conceptions, because otherwise victims accept violence to happen to them and bystanders do not see the necessity to always do something, and perpetrators feel reinforced

and don’t see the graveness of their actions, making those behaviours more habitual in the future.

Zero-violence means unacceptance, non-trivialization, and non-justifications of any form of violence. Zero-violence means **in all spaces**, not only in class or with adults, but, and specially, when youth is by themselves, during leisure time, in the library, patio, gym, bathrooms, etc.

Friendship

It is key to reflect critically on what **friendship** really means: it **is linked to freedom, diversity, heterogeneity, support, zero-violence, solidarity, reciprocal growth, fun for everyone.** If peers do the opposite of those, they are not friends.

Having friends makes it much less probable to be a victim, because a person is less often alone when someone tries to pick on them, and because friends quickly defend and protect you, and reject the other person’s behaviour. We deserve the best friendships, those that are egalitarian and fun; free and exciting; loyal and desired.



Friendship is a feeling that cannot be taught, it can only be built if it is practiced. Professionals can foster friendships creating dialogic and free spaces where they can be developed in educational settings in the daily dynamics of the institutions or the groups, where egalitarian dialogue and the equality of differences are the basis for mutual and constant help, support, and interaction.

By acting proactively (with dialogic learning environments) and reactively (standing up for anyone who is ill-treated), **youth create support and solidary networks that have a huge protective impact on violence occurring in that group.** That way, a big group of people is positioned against any form of violence, building free friendships, and paying no attention to bullies and dominant people: all that makes aggressors feel discouraged and strongly rejected on their non-dialogic and violent actions. Professionals can help youth understand that people who don't make you or others feel safe and free are not friends.

ACTIVITY: DEFINING FRIENDSHIP

Duration: 20 minutes. **Material:** none.

We will debate around some invented interactions between friends. It is key to highlight what the values and actions that friends show with each other, to have a strong and clear concept so that youth can know when someone is not being a friend. Then, we will try to **fill out this table with what it means in action to be or not to be a friend**, trying to think in situations of youth we work with.

• FRIENDS...

Respect and celebrate your interests and personal taste in dressing, music...

• FRIENDS DON'T...

Pressure to make out with someone you don't want to.

"No means no": learning consent

There is social consensus that "no means no". However, sometimes people say: "only yes means yes", and that is not always true. When we are not free to say what we really think, we may say a yes that is not actually true, so that yes is still a *no*.

It is important for professionals to have a clear attitude that reinforces the importance of consent . We can have dialogues with youth around consent and "no means no", with the aim that they provide arguments that reinforce consent and reject attitudes that don't respect it. **It is essential that arguments that justify non-consent** (such as "Dressing like that, that person is looking for trouble", "they say no but deep down they mean yes", "it's not bothering them if they say nothing") **are critically discussed and socially denied.**

Second-order violence – Protecting the upstanders

Second-Order Violence (SOS) is the harassment suffered by the upstanders. This is a common phenomenon in situations of violence: brave people who stand up for and with the victims suffer **different forms of reprimands:** they can be personal attacks, the spreading of fake rumours about them, physical violence. This second-order violence is also perpetrated by the bullies and their reinforcers, but it can also be strengthened by passive bystanders who pass on rumours about the upstanders' personal lives. The reason why this second-order violence is done is to discourage upstander attitudes and leave the victims

alone so that bullies can continue doing their discriminatory and violent behaviours. They do this by sending the message that anyone daring to stand up to them will suffer a bad experience.

This has very negative consequences for the initial victims, for the upstanders and for the whole community, because the law of silence is imposed along with the law of the bullies. The concept of second-order violence **helps us understand the difficulties many people have in theory and in practice to be upstanders:** all in all, they fear the possible reprimands they will suffer which will lead them to become victims. The only way to avoid this from happening is to **create solidarity networks** that are more powerful and stronger than violent actions, so that direct and second-order victims are supported, and so that the whole community has a common commitment that does not tolerate violence at all.

It is important to **open up frequent dialogue spaces** with youth so that they can speak up and report situations, to ensure, also, the protection of the upstanders as a group. This can also reinforce the defenders and foster more skills to later defend them against any type of reprimands they may face. This way, more people are involved in the support networks that are informally created but which have a great impact on violence prevention.



ACTIVITY: PROTECTING THOSE WHO DEFEND

Duration: 20 minutes. **Material:** none.

Identify specific situations where there was Second-order violence towards upstanders. Think of ways your institution can promote help towards them.

To know more:

Flecha, R. (2021). Second-order sexual harassment: Violence against the silence breakers who support the victims. *Violence against women*, 1077801220975495.

Puigvert, L., Vidu, A., Melgar, P., & Salceda, M. (2021). BraveNet Upstander Social Network against Second Order of Sexual Harassment. *Sustainability*, 13(8), 4135.

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7. Ríos-González, O.; Ramis-Salas, M.; Peña-Axt, J.C.; Racionero-Plaza, S. (2021). Alternative Friendships to Improve Men's Health Status. The Impact of the New Alternative Masculinities' Approach. *Int. J. Environ. Res. Public Health* 18, 2188. <https://doi.org/10.3390/ijerph18042188>
8. Racionero, S., Ugalde, L., Puigvert, L. & Aiello, E. (2018). Reconstruction of Autobiographical Memories of Violent Sexual-Affective Relationships through Scientific Reading on Love. A Psycho-Educational Intervention to Prevent Gender Violence. *Frontiers in Psychology*, 9(1996). doi:10.3389/fpsyg.2018.01996
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Module 5. Community involvement: The Dialogic Model of Violence Prevention and Resolution

Changing socialization processes is only possible if all agents are involved and act coherently. **The whole community (including families, the neighbourhood, social entities, etc.) plays a key role in the improvement of youth coexistence.** Educational institutions can build communities that do not tolerate violence and where interactions are dialogic, respectful, solidary, and desired. Research has shown that, from the possibilities for community participation on educational institutions, the most effective forms for students' success are:

- 1. Decisive participation:** they are part in making relevant decisions in the institution, such as rules. Assemblies are a great example of decisive participation.
- 2. Assessment participation:** they can speak up to improve the community, being involved in educational processes or the institution itself.
- 3. Educational participation:** they participate in some of the ordinary activities and actions of the institution, and they also attend particular training opportunities. The institution wins more human resources to support learning



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How can we facilitate community participation?

Everyone willing to improve the education given to youth can participate in the institution. To avoid always having the same people or profile of community participants, and increase more diversity, here you have some tips:

- **Be flexible in timetables, spaces, and interests**
- Look for and **encourage participation of those people and families who have traditionally had no voice in these spaces**, such as minorities or

non-academic families. This will help coherence and overcoming prejudices and stereotypes towards these groups.

- Make clear that egalitarian dialogue will be present, and **everyone's arguments will be listened to because they are unique.**
- Assemblies and meetings should **not only be informative but include decision-making or training.**
- **Use simple language**, avoid technicalities about the school organisation or learning processes.
- Meetings and assemblies should be organised so that they **foster that everyone has a chance to speak**, perhaps by having some smaller groups to discuss specific things
- **Meetings should be productive** and well-prepared. To avoid anyone feeling like they are wasting their time, key issues and decisions have to be discussed.
- **Disseminate as much as possible** within the community, using as many channels and resources as possible: take advantage of informal conversations when they show up at the institution, digital resources, neighbourhood entities and their resources, etc.
- **Value the existing participation and improve from that point.** Avoid a language of complaint because that demotivates and discourages participation.
- **Believe that the community is necessary to improve the educational quality.**

Typical models of conflict resolution

There exist 3 main models of conflict resolution:

- The **disciplinary model** was based on hierarchies and the role of the **authority (teachers) who are responsible for maintaining coexistence.** In this model, **norms are established by them, without the students' or families' participation, and they are applied top-down**, vertically. To ensure rule compliance, **sanctions are imposed against those who break the rules.** These disciplinary measures many times tag some students as conflictive, violent or rebels, thus reinforcing stereotypes and low expectations towards them changing; moreover, there is no reflection towards change, and students miss learning opportunities.
- The **mediation model** is an advance in some aspects: it includes dialogue during conflict resolution. Experts, that can be educators or students, impartially mediate conflict between parts and suggest solutions according to a pre-established rule by the authority.

Limitations:

- This model only reacts to existing conflict, it does not work on its prevention.
- Responsibility of coexistence is focused on a few people, those who mediate.
- Sometimes solutions are provided by the mediators and do not actually fit the parts; or, even worse, it does not take into account some situations where violence occurs, and where impartiality is

not an option, there don't exist two sides of the story.

- The **dialogic model involves the whole community through a constant dialogue** that allows to find out the causes of conflicts to solve them from the community itself, much sooner than they appear. Therefore, this approach is **focused on prevention**, through the creation of a collaborative atmosphere in which people participate in the creation of the norms as well as in the way to solve the conflicts; this creates much more understanding and meaning for all the people involved.



Dialogic Model of Violence Prevention and Resolution

The dialogic model⁹ is both a preventive and reactive conflict resolution model **based on dialogue as the main tool to overcome inequalities and violence. Consensus of co-existence norms by all involved parts is key, especially students.**

In this model, different opportunities and the conditions are set to ensure that everyone has equal chance to express themselves and find collective solutions. To make

this possible, it is essential to consider that everyone, no matter their socioeconomic status, cultural background, or academic level, have the ability to intervene and have opinions and arguments in the search of the collective norms.

The responsibility and ability to generate a good climate is not limited to any authority or expert, as it concerns all students, professionals, and community members. **The idea is to overcome power-positions and open a path towards more egalitarian relationships.**

Dialogue is central in the whole process of the creation of the norm and in its implementation, following the approaches of the procedural ethics and deliberative democracy (Elster, 2001). **Procedural ethics establishes that the efficiency in the decisions or agreements does not depend so much on their content, but mainly in the process that led to them: consensus.** As more and more diverse people are present, more arguments will appear, and consequently there will be more possibilities of obtaining norms that are valid for everyone. Deliberative democracy is based on the idea that dialogue and consensus are more effective than voting and confrontation of different opinions. That is because in voting, different positions are put against and the most voted is democratically established; however, in a deliberation, it is through arguments that it is possible that someone's initial position is modified.

Guidelines for the agreed creation of norms

In order for all norms to be respected by everyone, it is essential that students, teachers, educators, professionals, and the community agree on them. It is possible to organize a specific process to establish consensus around a rule or a set of rules within the whole educational community.

Certain conditions must be taken into consideration for this dialogic model to work in the creation of every norm.

1. It must have a direct relation with an important aspect in the life of the youth: this necessary connection can be done by rules that help them solve real co-existence problems. Usually, educators' proposals are based on our external perceptions of needs (such as punctuality or material care); however, it must be relevant for them.

2. There has to be clear support within the whole society: so that everyone agrees and support, at least in theory, that this norm is essential for good co-existence, inside and outside of the institution. For instance, even though we differ in the dressing styles, we can all agree to stand up against aggressions driven by a use of clothing that "does not match the gender".

3. This rule has to be frequently broken, even though it has verbal support of all society: unfortunately, it is common that some people mock or criticize others by their clothing choices.

4. It must answer to a behavior that is possible to eradicate: the norm must clearly specify the conflictive behavior, so that it is easily identified and possible to be changed.

5. By the overcoming of this conflict, the community gives an example to society, families, educators, and youth: with the consensus of a norm, not only this particular conflict is solved, but the community sees reinforced the ability to solved any future conflict, which is a great starting point to build norms and understand that understanding and improvement is possible.

7 steps to create a norm

How can we ensure dialogue and the participation of the whole community in the creation of norms? To decide and respect the norm, a dialogic process is offered which can last some weeks, based on 7 steps.

1. Organize a Mixed Committee to debate and offer a norm to the community. You can name it Zero-Violence Mixed Committee, Coexistence Mixed Committee, etc. This committee is created to guarantee that all agents are represented in the process of norm consensus based on the search of the best agreements, where the key is on the arguments and reasons given by people, and not on the status or position they have on the institution or community.

2. Introduce the norm proposal in a board of teachers or educators and in an assembly to the whole community, both with the highest participation possible. Why? To open up democratic spaces for everyone to have the opportunity to hear and/or participate in the creation of the norms, even though not everyone will participate.

3. Members of the Mixed Committee disseminate the norm, reaching every group or class where group representatives will collect comments, reflections, and the mechanisms to ensure the compliance of the norm. This is essential to guarantee it has direct relation with youth's lives.

4. Class or group's representatives debate to make the norm concrete and its application, with the support of the members of the Mixed Committee. Different insights collected are put together to reach a common proposal.

5. An Assembly is organized, in which group's representatives explain teachers, educators, families, and the community the results of their deliberations. Assessment by all these agents is also collected, bringing it back to the groups or classes with the presence of the educator and a member of the Mixed Committee.

6. The whole community watches over the norm compliance and its continuous revision. The Mixed Committee and the groups' representatives lead this action. This collective compliance and revision is necessary so that everyone is responsible and involved in the norm.

7. All this process is accompanied by training done through dialogic gatherings¹⁰, forums, and other agreed activities. Why? To guarantee that everyone can understand the depth and importance of all the concepts that justify this dialogic model of prevention and conflict resolution (procedural ethics, deliberative democracy, egalitarian dialogue, etc.).

ACTIVITY: CREATING NORMS FOR VIOLENCE AGAINST LGBTIQ VIOLENCE

Participants can share, considering what has been explained, a good example of violence against LGBTIQ youth that happens or can happen in their institution. Together, they will draw the first steps towards solving it following the dialogic model of violence prevention and resolution.

To know more:

Flecha, R (ed.) (2015). *Successful educational actions for inclusion and social cohesion in Europe*. Berlin: Springer.

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Module 6. Successful strategies on combating violence against LGBTIQ+ achieving social Impact

In the following module, we will highlight some interventions, strategies or materials that have an evidence base on preventing violence: some of them are more linked to bystander intervention or are more directly targeted at LGBTIQ people or youth. They can be good examples of other practices that are being carried out, that follow a rigorous foundation and show good signs of social impact in reduction of bullying or violence.

1. Gay-Straight Alliances

A Gay-Straight Alliance (GSAs, from now on) is a **student-led or community-based organisation**, found in middle schools and high schools as well as colleges and universities, primarily in the United States and Canada, that is intended **to provide a safe and supportive environment for lesbian, gay, bisexual, and transgender (LGBT) children, teenagers, and youth as well as their cisgender heterosexual allies**. In middle schools and high schools, GSAs are overseen by a responsible teacher. The first GSAs were established in the 1980s.

There are plenty of ways in which GSA is supporting the LGBTIQ+ youth. These include digital campaigns and support or even physical actions with the clubs in the high schools and colleges. There are several publications from

the organisation to help the students and teachers to start acting for that.

Virtual GSAs in action: Digital Organizing Toolkit

In 2020, GSA Network launched the Virtual GSAs in Action, a toolkit for organizing digital events or trainings while keeping the fun of the physical events.

The Toolkit provides steps for young people to get started in creating a Virtual Community GSA and take their clubs online. Also, it provides help to existing young people and clubs to take a step further to their activism and support them to create a safe online space for young people.

Especially while students are in a remote learning environment, it is becoming a need to move the GSA Network online. Moreover, some schools have very strict administrations that don't allow the students to have clubs or move their clubs digitally because they worry about the safety of the environment. The toolkit is providing safe platforms to make the meetings, understandable ways to involve old members and attract new ones, and most importantly how to be careful about personal privacy in the digital world.

VIRTUAL GSAS IN ACTION: DIGITAL ORGANIZING TOOLKIT



Further that in the toolkit everyone can find very important information and the important role of straight allies and how they can involve and support the LGBTQI+ youth. With several Q&As, diagrams and questions to assess the risk of advocating for either yourself or a GSA club, resources and contact details, the specific toolkit is a very important publication for everyone.

Besides, it is an educational toolkit for straight allies to stand up and support the community, teaching about the forms of oppression you need to learn and unlearn to be a better advocate. In the Appendix B. we can find some good examples that dive us deeper in our own research to learn more about how oppression shows up for some, develop a

This toolkit is a step-by-step guidance for everyone to educate themselves and others, to contact the Trans,

Queer, Non-binary / Gender, Non-Conforming, Black, Indigenous, youth of colour peers and show them that you care, you are aware of what's going on, and can make a difference; also, to affirm that you are there for them in any way they may need. Furthermore, you can start and encourage dialogues across differences and use your privilege (and your physical and monetary resources) to support LGBTQI+ and Black and Indigenous people of colour issues, businesses, and projects.

Last but not least and very important, in the toolkit there is always a reminder to bear in mind that some people might hold privileges others don't. And especially during a digital meeting or event these privileges are expanding. This toolkit is helping the facilitator to build trusting relationships and a dynamic that centres the needs of those who are too often left out among the participants, which is oftentimes LGBTQI+ and indigenous and people of colour.

To know more:

Visit the website of the program:

<https://www.gsanetwork.com>

2. LARM – Teaching materials for schools

LARM is a set of teaching materials about LGBT+ rights targeted at students aged 12-16 years. The EU considers “youth” from 15 years old, but even so it is important to focus on students in the initial stages of adolescence as well. With early intervention, a larger probability of successful and sustainable change is created, and therefore it is very relevant to focus on this age group as well. Furthermore, giving children and youth the language to talk about discrimination and bullying will increase their level of understanding of these issues. Even though the

material is targeted at student aged 12-16 years, it can easily be moderated and implemented with students aged 15-18 years as well.

LARM serves two main purposes:

1. Making it easier and more accessible for teachers to teach students about gender, body, and sexuality as part of the mandatory health- and sexual education.
2. Teaching students about norms, rights, identity, minorities, media, and activism.

Especially purpose number two is important in the current context, seeing as it focuses on creating awareness and structural changes, and on **norms, rights, and discrimination, and how to be an active, informed, upstanding citizen contributing to a positive (online) environment for all inhabitants**, regardless of gender, gender identity, and gender expression.

Instead of focusing on the sexuality and/or gender identity of the minority, the material focuses on the norms of society, that all people can feel subject to, to a greater or lesser extent. In this way, **it is the norms of society, that the students are being asked to analyze and to take a critical stance against**, rather than the identity or sexuality of a minority group.

When using LARM, students first analyze norms and structures of society, and **afterwards produce their own campaign for diversity and equal rights**. Viewed from a societal perspective, it is of the upmost importance that **students cultivate the democratic skills necessary to promote the rights of themselves and others**. LARM supports the development of these skills.



LARM draws on several different school subjects, such as social studies, health and sexual education, history, religion, computer science, and design. The material consists of seven modules, as described below.

1. Introduction to the material and to LGBT
2. Norms and rights in contemporary society
3. Gender, body, and identity
4. Minority and majority
5. Violations and discrimination
6. A break with existing norms
7. Getting started on your LARM campaign

The material consists of different types of exercises, **training the students to use different types of discussion and expression**. In some exercises, students are required to read or write, but seeing as the exercises take place in groups, it is possible for students with dyslexia or other learning disabilities to participate. Animated films play a key role throughout the material, but seeing as they are very expressive both audibly and visually, hearing and seeing impaired students can still be included in the work. Some exercises require students to walk or stand, but these can easily be adapted to suit students with physical disabilities. As such, LARM is a very inclusive set of teaching materials.



LARM focuses on two main areas:

- Norms rather than individuals.
- Actions rather than tolerance.

Norms rather than individuals means focusing on norms rather than the people who break these norms. Focus is on limiting social structures, i.e. the expectations everyone meets, that in some instances limit LGBT+ people's identity, sense of self, options, and behavior. Being critical of norms in a practical sense means broadening the focus, so more people can affect the norms, and pointing out how certain structures affect everyone in the form of (societal) expectations.

Actions rather than tolerance does not mean showing special compassion, pity or tolerance towards people experiencing bullying or discrimination. Rather, it means

looking into who is hurt by the limiting social structures, that contribute to them having fewer privileges and rights compared to others. By analyzing and speaking out about what and who are seen as being "normal", and thus have the power and responsibility to change the norms affecting us all, students are empowered to take actions against it. Taking an action-focused approach means putting oneself into play, rather than simply and passively accepting minorities without putting much thought into the power and responsibility of the majority.

To know more:

Visit <https://larmlgbt.dk/teachers> for an extensive explanation of the program, and for teacher resources.

The material is based on the following scientific literature, all of Scandinavian origin:

- I normens öga. Brade (ed) (Sverige, 2008)
- Seksualitet i skolen. Røthing & Bang Svendsen (eds) (Norge, 2009)
- Normkritisk pedagogik. Bromseth & Darj (eds) (Sverige, 2010)
- Åbne og lukkede døre. Kirk, Scott, Siemen & Wind (eds) (Danmark, 2010)
- Skola i normer. Martinsson & Reimers (eds) (Norge, 2014)
- Køn, seksualitet og mangfoldighed. Hansen & Nielsen (eds) (Danmark, 2016)
- Upassende opførsel. Ananda Lodahl (Danmark, 2018)

LARM was developed in 2018 and 2019, and started being implemented in schools in the fall of 2019. However, when the pandemic hit in March 2020 the use of LARM naturally came to an abrupt halt. Therefore, there are currently no assessments of the implementation of the program in existence. However, anecdotal evidence shows positive responses among students as well as teachers.

3. MOVISIE – Doing It For Optimal Impact

Doing it for Optimal Impact is a Dutch booklet with guidance for secondary teachers or youth workers on how to deal with LGBTI issues in school, based on scientifically validated methodologies. It includes tips for more effective discrimination reduction of LGBT people through information, training, and workshops.

The 64-page booklet is based on a review of 400+ academic, evidence-based papers, plus a range of interviews with experts.

Based on the existing (academic) evidence, the guide outlines 7 approaches for building acceptance of the LGBTI community:

1. Sharing stories: what's it like to be LGBTI?
2. Exchanging and listening to each other's stories;
3. Film and theatre on stories of LGBTI;
4. Creating a positive association with LGBTI;
5. Setting positive norms through leading by example;
6. Creating cooperation among LGBTI and non-LGBTI youth;
7. Stimulating self-awareness and self-control.

Each approach is unpacked in detail: alongside scientific references, the guide explains why, when and how the approach is best employed, offering tips and activities



along the way. Users are invited to combine two or more approaches depending on their audience and, of course, the time and resources at hand.

Interestingly, the booklet also discusses the competences of ideal upstander and professionals working with youth. These including having up-to-date knowledge of terminology, discrimination methods, and examples; continuous professional development; having the skills to reassure people and provide them with a trusted environment; and a close connection with the target group.

The full booklet – available in Dutch – can be found [here](#). Below are further details on one of the approaches ('story-telling') and an example of how these tips and insights can inform day to day practice.

Story-telling: tackling stereotypes and building empathy

Story-telling is a powerful tool for raising awareness and education around LGBTIQ issues. As **Doing It For Optimal Impact** outlines, research has demonstrated that approaching and learning about LGBTIQ issues

through the lens of lived experiences can help build understanding and empathy. In other words: reading or listening to the experiences of LGBTIQ people can help tackle implicit and explicit stereotypes. This creates room for a meaningful dialogue and mutual respect.

Story-telling is also complex, however. How do you find people who are willing to share their stories? And how do you create a safe space for them to do so? To these and many other questions, *Doing It For Optimal Impact* offers thoughtful guidance. A small selection:

What should you do?

- Make it as easy as possible for your audience to connect with the person and their story. You could use illustrations (photos, videos), even humor where appropriate.
- Be clear in your language. If it is a story about a transgender person, make sure that that is named. Part of the objective is making sure people become comfortable using these terms.
- Naturally, such stories will have negative elements. It's important, however, to include positives as well. What support did people get, how did they overcome difficulties, what role did others play in making them feel good about themselves?
- Encourage listeners to ask questions – but understand and accept that you may not have all the answers!

What should you not do?

- Try to make sure that the audience can relate to the person(s) telling the stories. It can be inspiring to see very independent people, who do not care to 'look and

sound like everyone else'. But many will find it easier to understand someone who is more like them (in looks, ways of speaking, ...). Understand your audience: what would work for them?

- Empathy might be more difficult for young people for whom a 'tough' or 'strong' image is very important, especially in group. It can also be more difficult for people with low self-esteem, or with people who are already dealing with substantial personal issues themselves. In these cases, think carefully about whether story-telling is something you want to pursue.

Beyond Stories: How to be an ally

Sections 5 and 6 of this booklet deal with setting positive social norms (what society feels is 'right' and 'wrong') and creating cooperation around those norms. Where society holds positive ideas about the LGBTIQ+ community, it is much easier for people to become upstanders. Where society feels there is something wrong or strange about being LGBTIQ+, it becomes much harder – not just for young people, but for youth workers, teachers and others.

Studies show that statements or testimonies by 'famous' people (celebrities, politicians) have a significant impact, as does art (movies, song, public exhibitions). You can use these as references for a group conversation, to help young people see how leading voices in society are trying to build support. You can also use it as a starting point to set rules around how LGBTIQ+ issues are talked about in your own group.

Finally, *cooperative learning* can be used to get young people to work or 'learn' with LGBTIQ+ people, for exam-

ple by setting them a series of challenges or having them on the same team in a game. This can be highly effective approach when young people find it difficult to talk or express themselves about these issues: instead, you give them an opportunity to put it into practice and set their differences aside. For this approach to work, it is important that it is clear who is (and is not) LGBTQ+ - otherwise this will have little effect.

4. KiVa antibullying program

This program has been developed at the University of Turku, Finland, and it represents an **evidence-based antibullying program**. The program focuses on combating bullying in schools and provides materials and tools that assist in such an objective. KiVa starts from a **social paradigm of bullying, acknowledging that bystanders can reduce social status and power of bullies by acting in victim support and bullying disapproval**, and therefore reduce their motivation to bully.

KiVa program is based on three pillars:

- 1. Prevention.** Working on reducing bullying incidents by preventing them from happening. To achieve this, different games and lessons have been designed addressed to students
- 2. Intervention.** Here the main focus are children who have been involved in incidents of bullying. The objective is to supply those children with solution-based techniques and tools in order to tackle bullying.
- 3. Monitoring.** The monitoring is provided as a tool to the school and it evaluates the current situation and the progress of any institution (school) by surveying both staff and students.

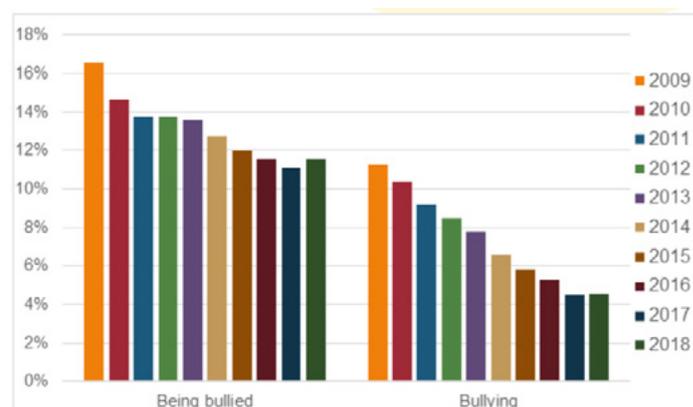
Evidence – based

The efficiency and effectiveness of the program has been studying rigorously and findings conclude that the KiVA programme **showed a significant reduction in homophobic-transphobic bullying and school violence (Salmivalli, 2011). KiVa elements are common with effective measures against LGBT-based bullying from scientific articles.** Additionally, other aspects have been measured and the program has been effective such as school liking, academic motivation and achievement (Salmivalli, 2012). Due to the positive impacts of this program, it appears in various schools in Finland and in the rest of Europe (The Netherlands, Estonia, Italy and Wales).

Reduction in both bullying and being bullied has been reported already after the first year of implementation. The below chart shows the effect of the program after each year of implementation on the rates of bullying or being bullied.

The program provides the materials on the following formats:

- Teachers’ manuals
- Online games, Video clips, Vests, posters
- Parents’ guide and Info letters for parents
- Presentation graphics,



- Online surveys for students and staff
- Forms to be used in discussions with the bullied student and the child who has bullied
- Instructions on how to implement the program correctly

To know more:

Granero Andújar, A., & Manzano León, A. (2018). Possibilities of the KiVa program to face homophobic and transphobic bullying. *Revista Complutense De Educación*, 29(4), 943-958. <https://doi.org/10.5209/RCED.54346>

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