



# Sexuality & Gender Library TOOLKIT

*A1 - Ojaäärse 7 to 15th October – Estonia*

*A2 - Cornus 17 to 25th November - France*

**Hosted by : Du Grain à Moudre**

*Project co-funded by Erasmus+ KA1*



**Erasmus+**



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**The booklet has been designed in the same way as the training program: first by defining key concepts and building a shared vocabulary, allowing us to move towards activities that encourage the exchange of ideas.**

## Context and Background of the Project

In an increasingly connected, intercultural and sexualized society, young people and adults alike find kinds of information on the Internet. Series, websites, advertisements, sexuality is omnipresent in our daily lives. Although the media has an open discourse about sexuality, this often involves many stereotypes, discrimination and gender norms.

So where do we turn when young people have questions? Family, school, religions, peers, etc., all will have different elements of response. Youth workers often witness those questions and

sometimes clumsy, even violent gestures. Our role as youth workers is to raise awareness, welcome different visions and words, but also to raise questions so that everyone can create their own vision.

Youth workers are sometimes lost in all the concepts and variety of tools to be able to interact with young people about sexualities and genders. There are not many places where youth workers can train and reflect on the subject in order to be able to offer young people an inclusive and open vision of sexual education and gender. We wanted to propose a mix of theoretical content and tools so that youth workers can address sexual education in their project and explore the link between gender stereotypes and what this implies about sexuality.

Comprehensive Sexuality Education (CSE) aims to support children, adolescents, and young adults by addressing key issues such as misconceptions, providing access to essential information, and promoting health and safety. With statistics showing that 1 in 3 children are victims of incest, it emphasizes that silence does not prevent these issues. CSE covers a wide range of topics, including emotions, social and romantic relationships, bodily changes, sexualities, informed choice, consent, sexual orientation, gender identity, contraception, abortion, STIs, and bullying.

The goal of CSE is to offer reliable, unbiased information while fostering respect, tolerance, and openness to differences. Originally focused on reducing risky sexual behavior and unwanted pregnancies, CSE has evolved to encompass a broader audience, including children, young adults, and seniors, and is implemented in various settings, such as schools and youth centers.

UNESCO defines comprehensive sexuality education as "a teaching and learning process [...] that addresses the cognitive, emotional, physical and social aspects of sexuality. It aims to equip children and young people with the knowledge, skills, attitudes and values that will enable them to fulfil their potential - respecting their health, well-being and dignity - to develop respectful social and sexual relationships, to reflect on the impact of their choices on their personal well-being and that of others, and to understand and defend their rights throughout their lives "

This project was created in partnership between Du Grain à Moudre in France and Lääne-Harju Huvikeskus . Other organisations joined the project: ENTREPRENEURSHIP AND SOCIAL ECONOMY GROUP, Associação Movimentando a Arte Capoeira, Associação Planeamento Familiar in Azores

## Aim & Objectives

Those trainings had many objectives:

- exchange good practices from participating organizations on sexual and gender education;
- deepen theoretical knowledge around sexualities and genders;
- compare the different systems to which young people have access in the different partner countries;
- create an easily disseminated toolbox to arm new youth workers;

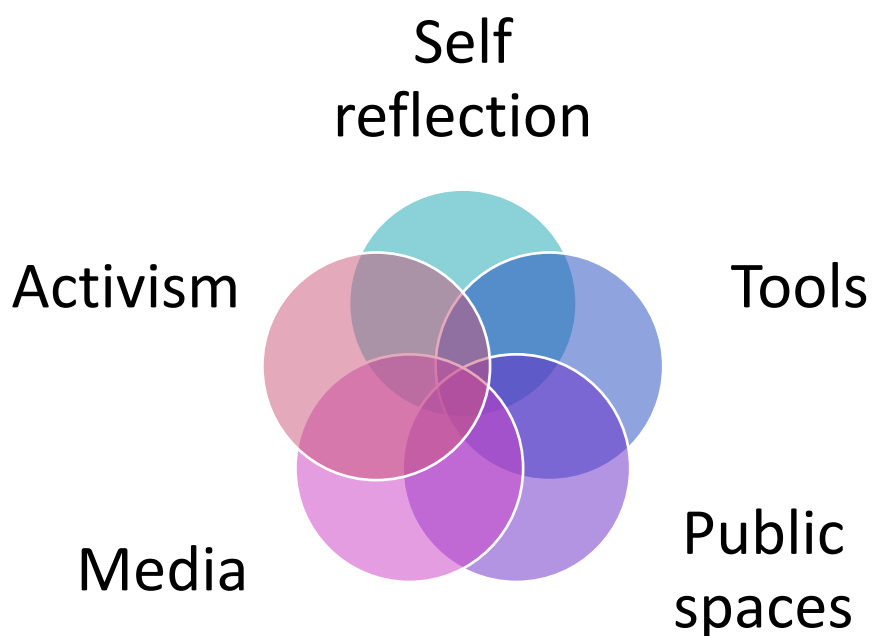
- experiment the Human library and other tools as part of a general public event;
- encourage peer education.

## Educational Approach

The educational approach of the trainings “Sex and gender library” is a combination of the approaches of non-formal education, experimentation and self-reflection

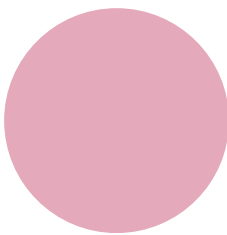
NFE has objectives, ideally defined bottom-up, in a participatory way. At the same time, it is flexible, learner-centred and contextualized. Participants are aware of their learnings, there is an evaluation of the learning process and outcomes done by the participant themselves and supported by a facilitator.

**The program has been constructed around 5 main items:**



## Activism:

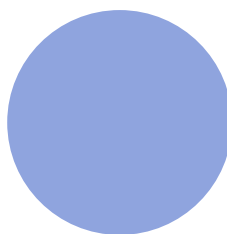
In this project, we wanted to emphasize everyone's activism. Indeed, as youth workers, we are committed to young people, and through our work and actions, we serve as a link in the educational community. We wanted to highlight that there are different forms and levels of activism and that it is not necessarily easy to find where to place oneself as a youth worker. However, we seek to open a dialogue between those who declare themselves active and politically engaged and those for whom the concept of activism may be a little intimidating. We see this project as an opportunity to find inspiration so that everyone can leave with new ideas for projects and commitments



## Tools:

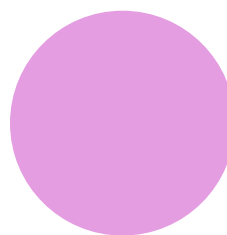
Through this project, we successfully created a functional toolbox for youth workers that can be easily disseminated within the partners' network. During the first seminar, facilitators encouraged participants to experiment with a variety of tools. The purpose of these tools is to establish a common vocabulary and a foundational knowledge base that enables healthy dialogue among participants.

The importance of experimenting with these tools within a safe space cannot be overstated. Creating an environment where participants feel secure allows them to explore sensitive topics without fear of judgment or backlash. This safe space fosters openness and encourages individuals to share their thoughts, experiences, and insights freely, which enhances collective learning. During the second training, participants were invited to share their own tools and to experiment with the concept of the Human Library, further promoting the idea that diverse perspectives and collaborative engagement are essential in addressing complex issues



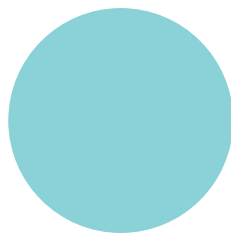
## Media:

Throughout the training, we explored media representation in depth. Thanks to the well-crafted documentary *Culbute*, we were able to observe and discuss how movies, advertisements, fairy tales, and video games shape our understanding of sexuality and influence how we perceive concepts such as masculinity, sexual violence, consent, and more. These discussions underscored the critical importance of introducing alternative narratives to expand the possibilities for how we think about and experience these issues. By challenging dominant representations, new artists and creators are helping to broaden the spectrum of discourse around sexuality and gender. This, in turn, contributes to enriching the language we use, the fantasies we explore, and the frameworks of eroticism within consensual agreements. The creation of these new narratives is essential not only for fostering inclusivity but also for dismantling harmful stereotypes, offering more nuanced perspectives, and opening space for diverse experiences and expressions of sexuality



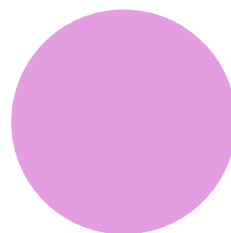
## Self-reflection

Through this project, we examined the practices specific to each country, not for the purpose of comparison, but to identify good practices from which we could draw inspiration. Participants were invited to reflect on their national context as well as their own journeys in relation to sexuality. This reflective process included confronting personal traumas and recognizing the impact these experiences may have on their professional roles. By creating a safe space for participants to welcome the traumas of others, we fostered an environment where vulnerability was met with understanding. This allowed youth workers to explore their own identities and positions within the broader context of activism and support for young people. Ultimately, this self-reflection is crucial in enabling youth workers to engage more authentically and effectively with the communities they serve, recognizing that their own experiences can inform their practice and advocacy



## Public spaces :

The importance of claiming public space as a place that belongs to everyone cannot be overstated. Public spaces serve not only as physical locations for gatherings but also as vital venues for education and the sharing of information. By actively engaging in these spaces, youth workers and community members can foster dialogue, challenge societal norms, and create a sense of belonging for all. Tools such as the Human Library, which allows individuals to 'borrow' people with diverse life experiences for open conversations, and the 'bearer of words' initiative, which amplifies underrepresented voices, are excellent examples of how we can utilize public spaces for transformative learning. These environments provide opportunities for informal learning, where diverse perspectives can be exchanged and collective knowledge can be built. Embracing public spaces as sites of activism allows individuals to advocate for social justice and inclusivity, reinforcing the idea that everyone has a role to play in shaping the narrative of their community. Ultimately, by utilizing public spaces for education and collaboration, we can cultivate a more informed and empowered society that values participation and shared responsibility



## Youth worker posture

The attitude of youth workers is essential for fostering a safe and open discussion space during sex education interventions. It is crucial to recognize that our responses and approaches should vary depending on the audience and the context. A one-time intervention differs significantly from long-term support, and each situation requires adaptation. It is important to build on the knowledge and experiences of the audience. Questions like "What do you think?" or "Have you heard about this?" help engage the conversation while validating participants' opinions.

At every intervention, it is fundamental to establish a clear framework and adhere to it to ensure everyone's safety. We must also be aware of our own reactions and avoid passing adult judgment on questions often asked innocently. Using appropriate vocabulary is essential: for example, referring to a penis as an organ rather than using childish terms. Our role can be summarized in three key points: prevention, information, and directing individuals to organizations that can provide further support. It is also important to acknowledge that it is okay not to feel comfortable answering every question. We can express that, for the moment, we may not have an answer, but we will seek to find the information.

It is also vital to consider the physical setting of the intervention, as a conducive environment encourages sharing and listening. If concerns or questions arise after the intervention, we can provide our contact information while clarifying the limits of our role. Finally, it is important to be prepared to hear confessions about traumas or violence experienced or inflicted, and to handle these exchanges with care and respect.

During our training, we worked on various case studies to imagine the responses or reactions we might have

- ▶ A teenager judges "this is a prostitute things"
- ▶ One parent creates a scandal over conservative values
- ▶ An 8-year-old asks you, 'What is sodomy?'
- ▶ A 3 y.o rub his teddy bear on his penis during the class.
- ▶ In individual, a teenager tell you "I have been rape"
- ▶ In front of a group, 5 y.o "my grand dad touch my willy"
- ▶ Someone asks you "do you enjoy sucking ?" (6, 12, 17 y.o)
- ▶ Someone starts crying during an intervention

***« prevention,  
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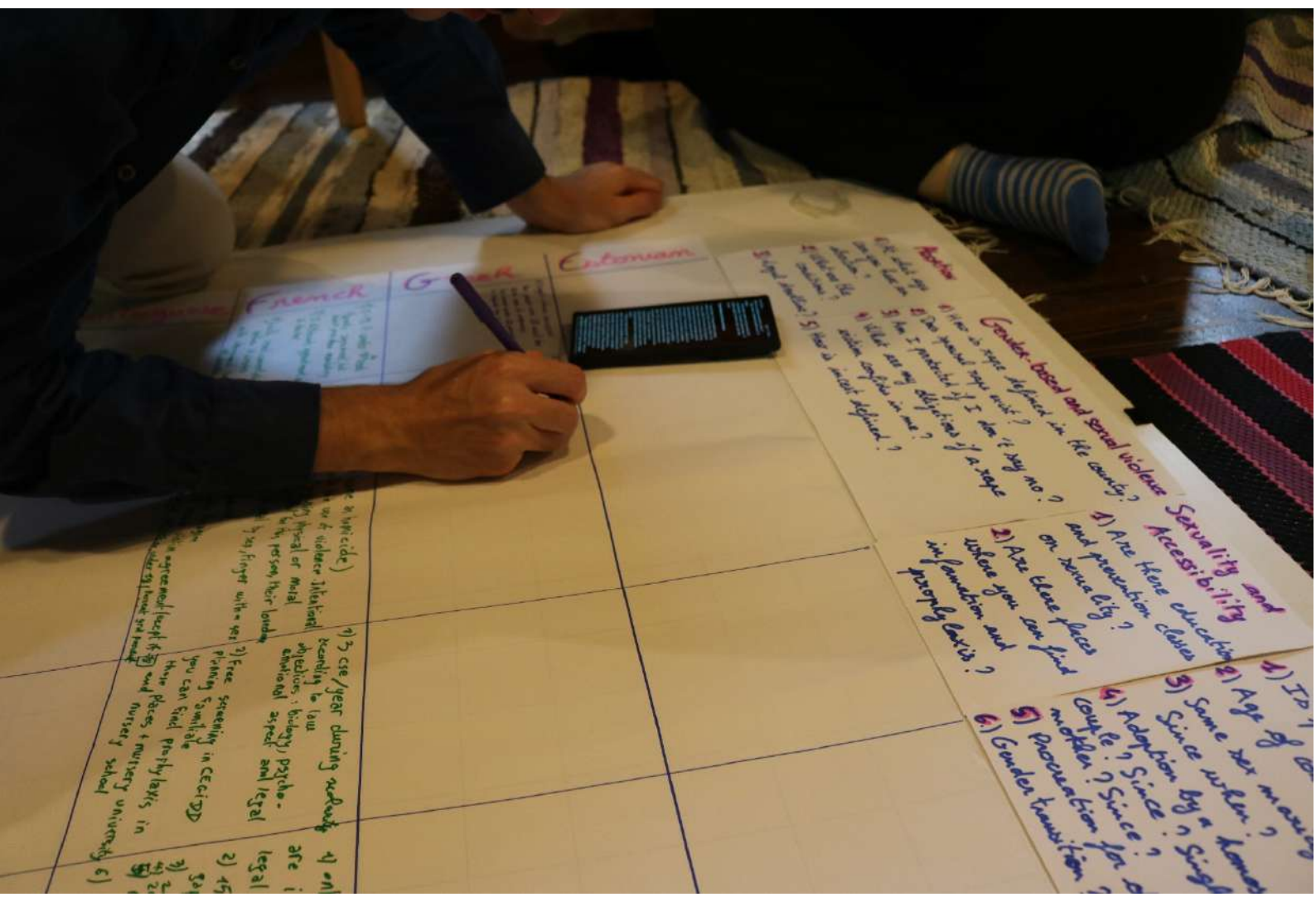


## Case studies

▶ A teenager judges “this is a prostitute things”	<ul style="list-style-type: none"> <li>• Question the teenager to understand their judgment on prostitution, including its connotations and perceptions..</li> <li>• Educate about the nature of sex work, explaining that it is a job that exists for all genders.</li> <li>• Emphasize that it is not acceptable to treat this as an insult, using examples to encourage reflection.</li> </ul>		
▶ Someone starts crying during an intervention	<ul style="list-style-type: none"> <li>• Offer a space for the person to calm down, possibly with the help of an adult.</li> <li>• Address the situation delicately, being attentive to the nature of the crying.</li> <li>• Share available support resources and offer follow-up if necessary.</li> </ul>		
▶ An 8-year-old asks you, 'What is sodomy?'	<ul style="list-style-type: none"> <li>• Ask questions to understand where the question comes from and what the child wants to know.</li> <li>• Remain calm and provide age-appropriate anatomical explanations.</li> <li>• Explain what sodomy is,</li> </ul>		
▶ A 3 y.o rub his teddy bear on his penis during the class.	<ul style="list-style-type: none"> <li>• Explain that exploring one's body is normal, but it is not appropriate to do so in class.</li> <li>• Discuss with parents if the behavior is recurring.</li> <li>• Raise awareness in the group about intimacy and privacy.</li> </ul>		
▶ In individual, a teenager tell you “I have been rape”	<ul style="list-style-type: none"> <li>• Listen attentively and remain calm. Avoid overreacting.</li> <li>• Explain that the space is safe do not investigate but redirect to experts.</li> <li>• Take notes to avoid the individual having to repeat their situation each time.</li> <li>• Inform authorities if necessary, while respecting procedures and confidentiality.</li> </ul>		



<p>► In front of a group, 5 y.o “my grand dad touch my willy”</p>	<ul style="list-style-type: none"> <li>• Take the comment seriously and have an individual discussion with the child in a safe environment.</li> <li>• Follow protocol by reporting the situation if necessary.</li> <li>• Educate the group about body parts and consent through appropriate activities.</li> </ul>		
<p>► Someone asks you “do you enjoy sucking ?” (6, 12, 17 y.o)</p>	<ul style="list-style-type: none"> <li>• Thank the individual for their curiosity and change the topic if the question is inappropriate.</li> <li>• Clarify that sexuality is a private matter and that consent is necessary.</li> <li>• Respond professionally while maintaining boundaries.</li> </ul>		
<p>► One parent creates a scandal over conservative values</p>	<ul style="list-style-type: none"> <li>• Organize a school program to inform parents about sex education and its objectives.</li> <li>• Engage in dialogue with parents to understand their concerns.</li> <li>• Explain that sex education is mandatory and necessary to prevent abuse.</li> </ul>		



## Framework

The **framework** is there to maintain a trusting atmosphere where everyone can express themselves. It upholds the rules of respect and confidentiality that we want to preserve in this type of session. The framework can be co-constructed with participants, especially in a school environment. This co-construction allows participants to express their needs and fears, as well as to understand where they are speaking from and what the particularities of this space are. The framework should be adapted to your personality and working style; it is there to refocus the discussions

### Our framework was:

- 
- *If the activity makes you uncomfortable, you can step out.*
  - *Be mindful of group pressure; it's okay to step away from the group.*
  - *It's okay to disagree, even with us.*
  - *Be aware of confirmation bias; no one has the truth—question everything.*
  - *Approach the statements made with kindness.*
  - *We are all at different levels in our deconstruction journey; be gentle with yourself and others. We are in a space of co-learning.*
  - *There will be discomfort and judgment; that's part of the process. Pay attention to your reactions (jokes, non-verbal cues, shaming). We do not know the life experiences of those in the room.*
  - *Speak in the first person.*
  - *Confidentiality: no identifiable information.*
  - *The team of trainers is available if you need to discuss anything*
-



**« It is essential  
to improve the  
representation  
of consent in  
the media »**

## Consent : a culture to develop

### Consent: A Culture to Develop

Consent affects all areas of our life, not just sexuality. It is a practice to develop and transmit from an early age to create a culture of consent. Consent must be:

- **Freely given** (not given under distress or pressure)
- **Reversible** (able to be taken back at any time for any reason)
- **Informed** (all information necessary to make an informed decision is provided)
- **Engaged** (indicating presence and authenticity)
- **Specific** (not assumed to carry over to more than one situation)

Our consent can be influenced by various biases, which are neither good nor bad but simply exist in our decision-making processes. Being aware of these biases can help us understand our own choices as well as those of others.

It is essential to improve the representation of consent in the media to provide appropriate vocabulary and to eroticize this exchange. The culture of consent must start early; it is not just a sexual matter but a fundamental aspect of daily life. Natural biases may encourage us to say yes or no, and it's important to become aware of these influences to better navigate them.

## Vocabulary

The **Gender Unicorn** is a visual tool used to help explain and understand the diversity of gender identities, sexual orientations, and gender expressions. It is often used in sex education or LGBTQIA+ awareness contexts.

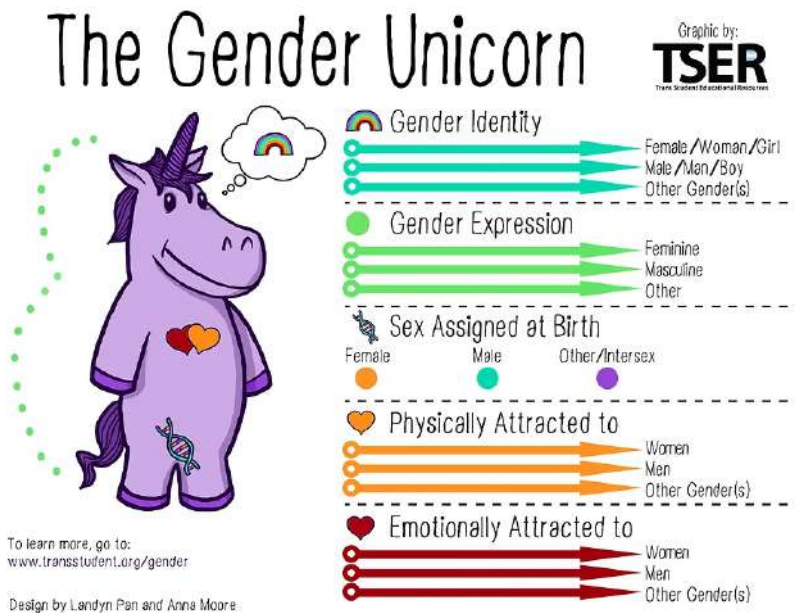
This tool presents a unicorn figure with various symbolic elements to represent different aspects of human identity. Here's how it works:

1. **Gender Identity:** Represented at the head, this refers to how a person identifies in terms of their gender (man, woman, non-binary, etc.). It reflects the person's internal sense of their gender.
2. **Gender Expression:** Symbolized by the unicorn's silhouette, this shows how someone expresses their gender through clothing, behaviors, etc. (feminine, masculine, androgynous...).
3. **Sex Assigned at Birth:** Represented by the genital area of the unicorn, this refers to the medical classification at birth (male, female, intersex).
4. **Sexual Attraction:** This part indicates who the person is sexually attracted to (men, women, both, none, etc.).

5. **Romantic Attraction:** This shows who the person is emotionally or romantically attracted to, which can be the same or different from their sexual attraction.

The Gender Unicorn is often used to illustrate that gender identity, gender expression, assigned sex, sexual orientation, and romantic attraction are distinct aspects of identity, and that each exists on a spectrum rather than fitting into strict binary categories.

It's an educational tool that's particularly useful for discussing the diversity of human experiences regarding gender and sexuality.



# Heteronormativity

Heteronormativity refers to the assumption that heterosexuality is the default or “normal” orientation, and that other sexual orientations are deviations from this norm. It enforces the idea that romantic and sexual relationships should exclusively occur between a man and a woman. This assumption not only marginalizes LGBTQ+ individuals but also shapes societal expectations in a way that often pressures people to conform to traditional gender roles and relationships.

Heteronormativity is present in many aspects of daily life, from media representations to institutional structures like marriage laws. It creates an environment where heterosexual relationships are prioritized, and other orientations are often invisible or seen as abnormal. For instance, TV shows, movies, and advertisements typically depict heterosexual couples, while LGBTQ+ couples are either underrepresented or presented in stereotypical ways.

Challenging heteronormativity involves creating more inclusive environments that recognize and celebrate a wide range of sexual orientations and gender identities. This includes providing more diverse role models in the media, promoting inclusive education in schools, and dismantling societal expectations that reinforce rigid gender and sexual norms.

## Understanding Sexism: Brutal, Ordinary, and Benevolent

Sexism is a pervasive societal issue that manifests in various forms, often influencing how individuals perceive and interact with others based on their gender. These forms of sexism can range from overt to subtle, and they all play a role in maintaining gender inequalities. There are three main categories of sexism to be aware of: brutal sexism, ordinary sexism, and benevolent sexism.

- **Brutal Sexism** refers to explicit, aggressive, and hostile behaviors or attitudes towards individuals based on their gender. This type of sexism is easily recognizable and often includes physical violence, verbal abuse, or openly discriminatory actions. It perpetuates harmful stereotypes and reinforces power dynamics that oppress certain genders, particularly women and non-binary individuals.
- **Ordinary Sexism** (or everyday sexism) encompasses more subtle, normalized actions or comments that reinforce gender stereotypes and inequalities. It often goes unnoticed because these behaviors are seen as “just the way things are.” Examples include interrupting women more frequently in conversations, assuming men are naturally better leaders, or assigning tasks based on traditional gender roles. Although it might seem less harmful than brutal sexism, ordinary sexism sustains the systemic inequalities that restrict individuals' potential.
- **Benevolent Sexism** presents itself as seemingly positive or protective attitudes towards women that are still rooted in stereotypes and the belief that women are weaker or need to be sheltered. Phrases like “women are more nurturing” or actions like always offering help to a woman because she's assumed to be incapable of doing certain tasks can seem kind but

« **Challenging heteronormativity involves creating more inclusive environments** »



ultimately reinforce traditional gender roles. Benevolent sexism is insidious because it can be mistaken for respect or care while subtly reinforcing the idea that women are less competent or independent.

Recognizing these forms of sexism is crucial to challenging and dismantling the gender biases they uphold. Each type of sexism, whether overt or subtle, contributes to the larger societal structures that perpetuate gender inequality.





*Systemic oppression becomes even more complex when viewed through the lens of intersectionality*

## Systemic Oppression and the Mechanisms of Sexism

Systemic oppression refers to the deeply ingrained mechanisms that uphold inequalities within society. These mechanisms operate across multiple levels, making systemic oppression complex and persistent. It is rooted in four interconnected pillars:

### 1. Institutional

This level manifests through societal institutions (e.g., government, courts, education systems, healthcare). These entities, often perceived as neutral, perpetuate inequalities through their policies, practices, and structures.

### 2. Structural

This level spans every aspect of society, from housing and employment to education, leisure, and urban planning. It ensures that inequalities are embedded into the very fabric of daily life.

### 3. Historical

Systemic oppression is deeply tied to historical contexts. It is built on systems developed over time through specific, datable events such as colonization, slavery, wars, or discriminatory laws. These historical roots continue to shape societal norms and values today.

### 4. Individual

This level is expressed interpersonally, through interactions between individuals, or through internalized behaviors and beliefs. It includes physical or verbal violence, appearance-based judgments, self-harm, and other behaviors influenced by societal expectations and pressures.

Often, a single mechanism of oppression operates across multiple pillars. For example, racial profiling involves both individual and institutional dimensions, as it is an interaction between individuals that is sanctioned or encouraged by institutional practices.

Systemic oppression becomes even more complex when viewed through the lens of **intersectionality**, a framework that highlights how different forms of oppression—such as racism, sexism, classism, or ableism—overlap and interact. For instance, a Black woman may experience discrimination that is shaped both by racism and sexism, creating unique challenges that cannot be fully understood in isolation. Recognizing these intersections is crucial for addressing systemic inequities comprehensive.



# The Mechanisms of Sexism: A Tool for Legitimizing Oppressions

Sexism, as a system of oppression, is sustained by mechanisms that reinforce and reproduce gender inequalities. These mechanisms unfold in four key stages:

## 1. Focalization

Sexist mechanisms begin by emphasizing specific characteristics of women, men, or non-binary people, often framed as biological or “natural” differences. For instance, stereotypes about women’s “fragility” or men’s “strength” serve as the foundation for rigid gender roles.

## 2. Differentiation

These characteristics are exaggerated to create distinct, hierarchical categories. This leads to expectations based on gender, such as the assumption that women should be nurturing and emotional while men should be logical and assertive.

## 3. Pejoration

Once these differences are established, certain traits are devalued while others are elevated. Traits associated with women, such as emotionality or gentleness, are often framed as weaknesses. Conversely, traits associated with men, such as rationality or strength, are glorified, reinforcing gender hierarchies.

## 4. Legitimation

This process of differentiation and devaluation is reinforced daily through the four pillars of systemic oppression: institutional, structural, historical, and individual. Educational systems may perpetuate biases through outdated curricula; workplace structures continue to reflect pay gaps and leadership inequalities; historical narratives glorify male achievements while sidelining women’s contributions; and interpersonal interactions reinforce gendered expectations.

Seeing these mechanisms reflected and validated throughout society normalizes their existence, making them difficult to challenge. This raises a fundamental question: ***What should we prioritize in dismantling these systems—transforming individual thought patterns or reforming the institutions that sustain them?***

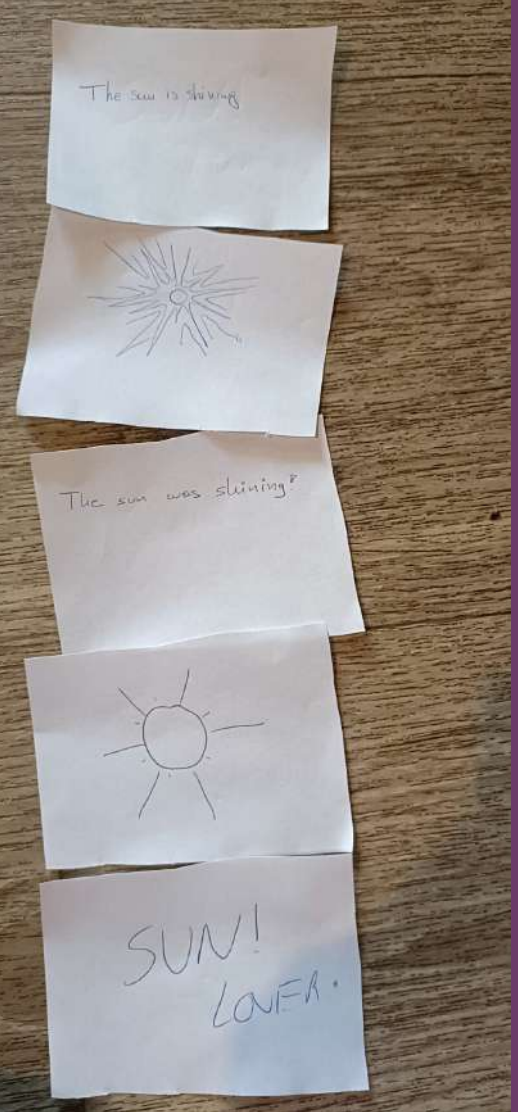
## Legality

We began the training with a “National to International” activity to explore the unique legal landscapes each participant represents. Participants worked in national groups to map out organizations and resources dedicated to sex education and prevention in their own countries. They then shared insights into their respective legislative frameworks, enabling comparisons across various topics. This exchange provided a foundation to understand the different legal and cultural contexts participants come from, helping everyone appreciate the diversity in histories and regulations across countries.

	<b>Abortion</b> <ul style="list-style-type: none"> <li>- At what age can someone have an abortion?</li> <li>- Under what conditions is abortion permitted?</li> <li>- What is the legal deadline for obtaining an abortion?</li> </ul>	<b>Gender-Based Violence</b> <ul style="list-style-type: none"> <li>- How is rape legally defined in your country?</li> <li>- Is spousal rape recognized by law?</li> <li>- Are you protected if you don't explicitly say no?</li> <li>- What obligations do you have if a rape victim confides in you?</li> <li>- How is incest legally defined?</li> </ul>	<b>Sexuality &amp; Accessibility</b> <ul style="list-style-type: none"> <li>- Are there education and prevention classes on sexuality?</li> <li>- Are there places to find information and access to prophylaxis?</li> </ul>	<b>Other Legalities</b> <ul style="list-style-type: none"> <li>- Is prostitution legal?</li> <li>- What is the age of consent?</li> <li>- Is same-sex marriage legal? Since when?</li> <li>- Is adoption by same-sex couples permitted? Since when? What about single mothers?</li> <li>- Is surrogacy legal?</li> <li>- Are gender transitions allowed? From what age? How about changing one's first name?</li> </ul>
<b>France</b>	Legal until 14 weeks on request, parental consent for minors	Rape includes coercion, force, threat; marital rape recognized; non-consent implied if victim unable to resist	Comprehensive sexuality education in schools, access to contraception and prophylaxis in healthcare facilities	Age of consent: 15; Same-sex marriage since 2013; adoption for same-sex couples allowed since 2013
<b>Greece</b>	Legal until 12 weeks on request, 24 in cases of risk	Marital rape recognized; consent implied unless explicitly stated otherwise; incest is criminalized	Some sexuality education in schools, access to contraceptives and information in health centers	Age of consent: 15; Same-sex marriage legal since 2024, surrogacy is legal
<b>Turkey</b>	Legal until 10 weeks, restricted after	Marital rape not fully recognized; coercion required for rape; incest recognized as a crime	Limited sexuality education; contraception available in public health sectors	Age of consent: 18; Same-sex marriage not recognized; surrogacy is illegal

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<b>Estonia</b>	Legal until 12 weeks on request	Marital rape recognized, non-consent does not need to be explicitly stated; incest illegal	Sexual education is mandatory in schools, and information on sexual health is accessible	Age of consent: 14; Same-sex marriage legal 2024; gender transition allowed with medical approval
<b>Portugal</b>	Legal until 10 weeks, exceptions for health risk	Marital rape recognized, including in cases of coerced submission; consent laws protect those who cannot resist; incest criminalized	Sexual education required in schools; public health provides access to contraceptives and prophylaxis	Age of consent: 14; Same-sex marriage since 2010; adoption for same-sex couples allowed since 2016





# Activity descriptions

# Energyzers

In order to get into the different activities, and to warm up a bit, we started every session with different energizers.

## Pillow fight :

Participants sit in a circle, divided into two alternating teams. Each team starts with a pillow at opposite points of the circle. The goal is to pass the pillow hand-to-hand between teammates until one team catches the other team's pillow.

**Group Listening Exercise:** Participants move freely in the space. When one person stops, the whole group must stop. When that person starts walking again, the group follows. Later, the group moves as if they are mimicking that person's movements.

**Conductor Game:** Everyone forms a circle, and one person leaves the room. The group selects a leader who will make a movement, and the others must follow. When the person outside returns, they must guess who is leading the movements.

**Knot Bag:** Participants form a small circle and walk forward with their eyes closed until they grab the hands of others. Once everyone is holding hands, the group tries to untangle the "knot" without letting go of each other's hands.

**1000 Feet:** One person gives instructions to two groups, such as "six feet on the ground" or "four feet." The teams must quickly organize themselves to fulfill the instructions as fast as possible.

**Clothes Pegs:** Each participant has 2 or 3 clothespins attached to their clothes. The goal is to clip your clothespins onto other participants' clothing. The first person to successfully attach all their clothespins wins.

**Sound Machine:** Two lines of participants form a corridor. One participant stands at the end, "inserts" an imaginary token, and requests a specific imaginary atmosphere (e.g., a jungle, a party). The participants in the corridor then create that atmosphere using sounds and noises.



## Get to know each other

These activities can be carried out in any order, but we recommend doing them at the beginning of a training or session. They allow participants to get to know each other and to maintain a conducive atmosphere for exchanges. They also help participants understand the framework and establish certain limits within it. For every intervention related to sexual education, we recommend setting a framework that is understood by all participants.

We began the training by introducing key intercultural concepts from Hall's theory, such as high-context vs. low-context communication, perceptions of time, and personal space preferences. This framework helps us understand that certain reactions and behaviors can be influenced by our cultural differences. By keeping Hall's ideas in mind, we can approach each other with kindness and empathy, ensuring that the learning environment remains respectful and inclusive for everyone.

Activity	Explanation		
<u>Round of name and pronoun:</u>	invite the participant to share their name and pronoun.		
<u>Place where I feel good:</u>	invite the participant to share their name with a place they feel good		
<u>Draw your neighbour:</u>	Draw your partner 2 circles of participants looking at each other. Each participant starts drawing the eye of the participant in front of it. Then, the 2 circles turn, and each participant needs to draw the mouth, etc. until the whole face is completed		
<u>Maps on the floor:</u>	the participant imagine a map on the floor and they place themselves according different questions : 1) Where do you live? 2) Where do your parents come from? 3) Where do your grandparents come from? Where do you dream to go ?		
<u>Draw your neighbour :</u>	Draw your partner 2 circles of participants looking at each other. Each participant starts drawing the eye of the participant in front of it. Then, the 2 circles turn, and each participant needs to draw the mouth, etc. until the whole face is completed.		
<u>Snow ball :</u>	by pair, participants need to think about rules that are important for them, then in group of four the participant put in common what they already wrote and discuss the different rules, then in group of eight etc..		
<u>Calendar meeting</u>	ach participant receives a sheet of paper and writes down the days of the week. They must then schedule "appointments" with other participants—one per day. Once everyone has filled in their schedule, the facilitator announces, "It's Monday!" Participants meet their first "appointment" and engage in a 4-minute conversatio A discussion question is provided for each meeting: <i>What's your love language? What's a silly thing you did as a child? Describe your ideal Saturday night. If your life were a movie, what would it be?</i>		

## Examples of activities to start a training :

<b>Café rencontre</b>	<b>Thematics</b>	Network
The activity is organized according to the following steps:	<b>Objectives</b>	-Create small group conversation -Understand different background -raise awareness on who is on the training
Step 1: Invite the participants to sit at different tables and explain the rules of the activity:	<b>Duration</b>	50 min
The trainers are now the waiters and will come to take orders. They will serve beverages and food to the participants.	<b>Material</b>	tea, coffee, biscuits, fruits
Participants will stay at their tables for the next 15 to 20 minutes, then they will change tables and discuss with other people.	<b>Subject here :</b>	
For every round, each table will receive a different topic for conversation.	<ul style="list-style-type: none"> <li>• a current event that surprised you related to the theme</li> <li>• A fun story connected with the public you are working with</li> <li>• When did society confronted you to your assigned gender?</li> </ul>	





## Debates

Debates are powerful tools for exploring complex topics and engaging in critical thinking. However, it is essential to establish a clear framework for these discussions. Everyone enters with different levels of knowledge and experiences, and no one holds the ultimate truth. Each participant brings their own perspective, which can lead to new insights or challenge existing beliefs. Throughout the debate, it's important to remember that some of the information shared may require further verification. This encourages an open, respectful exchange of ideas while also emphasizing the need for fact-checking and continued learning after the debate. The goal is not to "win" the debate, but to listen, reflect, and engage in a process of mutual discovery.



Activity	Explanation
<b>Moving debate 1</b>	<p>Participants are invited to physically position themselves in the space based on their response to a question. One side of the room represents "<i>I agree</i>," and the other represents "<i>I disagree</i>."</p> <p>Individually, participants can share their perspectives, explaining why they chose their position. As arguments and ideas are exchanged, participants are free to move if someone's viewpoint changes their perspective.</p>
<b><u>Group discussion moving debate:</u></b>	<p>Similar to the first moving debate, participants position themselves in the room according to their stance on a given question ("<i>I agree</i>" or "<i>I disagree</i>"). However, before speaking individually, participants have time to discuss in small groups. This group discussion allows them to exchange ideas, refine their thoughts, and even represent the opinions of others, reducing the pressure of standing alone in their viewpoint.</p>
<b><u>Blind-Side Moving Debate:</u></b>	<p>In this variation, participants choose a side of the room ("<i>I agree</i>" or "<i>I disagree</i>") <b>before</b> hearing the question. Once the question is revealed, they must defend the position of the side they chose, regardless of their personal opinion, and are not allowed to switch sides.</p>
<b><u>Fish bowl debate</u></b>	<p>Participants are divided into two groups: one forms an <b>inner circle</b> (the "fishbowl") where the discussion takes place, and the other forms an <b>outer circle</b>, observing without speaking. The inner group debates a topic while the outer group listens and reflects.</p> <p>After a set time, participants can rotate roles, allowing observers to join the discussion and debaters to become listener</p>
<b><u>Written debate</u></b>	<p>A main concept is written on a flipchart, along with related or loosely connected words. In small groups, participants can draw arrows, cross out terms, add new words, or provide definitions to explore the concept.</p> <p>After a set time, groups rotate and work on another group's flipchart, building on or challenging what the previous group has written.</p>
<b><u>"Petal walking" Debate</u></b>	<p>Participants split into small groups, each given a different question to discuss while walking. After a set time, everyone reconvenes, and each group selects an ambassador to present the group's ideas to the larger group. The ambassadors then engage in a structured discussion, exchanging ideas and perspectives for a defined period, allowing for a dynamic and collaborative exploration of the topic.</p>

# Consent

## Activity: The Fist Game

**Objective:** Warm-up exercise to introduce dynamics of consent and boundaries.

**Instructions:** Pair up participants. One person closes their fist tightly, while the other's goal is to open it. Let the pairs engage for 1-2 minutes.

**Debrief:** Afterward, discuss the strategies used. Highlight that forcing is often the first reflex, but consent and cooperation might achieve better results. Reflect on how this simple exercise connects to broader themes of communication and boundaries.

## Activity: River of Doubt

**Objective:** To explore personal reflections on consent and how participants perceive their boundaries, choices, and understanding of systemic influences.

**Instructions:** Create a physical space with one side labeled "*I agree*" and the other "*I disagree*". Read each statement aloud, one at a time, and ask participants to position themselves along the spectrum according to their feelings or experiences.

**Example of statement :** I think I have knowledge in consent matters/ In my relationship with others, it is difficult for me to put my limits/ I am very at ease expressing a "no" in front of a group/ In my relationships, it is difficult for me to listen and respect others' boundaries/ I have already broken one or more consents/ I have already broken others' consents/ I have already broken my own consent/ Sometimes, I negotiate or surrender my "no."/ I always, or almost always, know why I say "yes" or "no."/ I know the behaviors stemming from systemic domination.

## Activity: Walking and Shouting "NO"

### 1. Warm-up: Saying "No"

- Participants walk freely around the space. As they pass others, they look them in the eye and firmly say "No." Reflect briefly: How does it feel to say or receive "no"?

### 2. Role-play Exercise 1: Declining a Request

- In pairs, one person asks the other, "Are you okay to take on the Dupont project?" - The responder practices a clear and firm "No." - Switch roles and repeat.

### 3. Role-play Exercise 2: Facing Pressure

- One participant asks their partner the same question, this time applying a bit of pressure (e.g., repeating the question or adding reasons to agree). - The responder connects to their inner strength and firmly responds, "No!" - Reflect on how it feels to resist pressure and stand by personal boundaries.

### 4. Role-play Exercise 3: Respectful Asking

- Switch dynamics: the asker now makes their request gently, leaving space for the other to consider. - The responder takes a moment to check in with themselves, connects to the value of saying "no," and responds with a clear "No." - The asker thanks them for their honesty and respect for boundaries.

## Butterfly and tree

## consent

### Steps:

#### 1. Preparation and Role Assignment:

- Divide participants into two groups: Trees and Butterflies.
- Ensure there are approximately twice as many Butterflies as Trees.

#### 2. Character Roles and Rules:

##### • Trees:

- Stand in place without moving their legs.
- They can speak and move their arms.
- They can use the following tools:
  - Decline: Say "no" to the Butterfly's request to touch.
  - Redirect: Grab the Butterfly's hand and place it somewhere else.
  - Double Tap: Tap the Butterfly's hand twice to signal the touch must stop immediately. The Butterfly must then ask again before resuming any contact.

##### • Butterflies:

- Move freely from Tree to Tree.
- Before touching a Tree, they must ask, "Can I touch you?"
- If declined or redirected, they must respect the boundary and adapt accordingly.
- They are encouraged to experiment with persistence or slight annoyance (e.g., repeated requests), giving Trees the chance to withdraw or enforce their boundaries.

##### ➤ Activity Play:

- Begin the activity and let participants engage in their roles.
- Remind Butterflies to actively ask and Trees to experiment with their consent tools.
- Allow the activity to run for a set amount of time, ensuring all participants experience interactions.

**Objective :** To explore and practice consent dynamics, including requesting, giving, declining, and withdrawing consent in real-time interactions.

**Duration 30'**

##### ➤ Debrief:

- Gather everyone to reflect on their experiences. Suggested questions:
  - How did it feel to set boundaries as a Tree?
  - Was it challenging to withdraw or redirect consent?
  - As a Butterfly, how did it feel to have your requests declined or redirected?
  - What did you learn about respecting and asserting boundaries?

##### Key Learning Points:

- The importance of verbal and non-verbal consent tools.
- The empowerment in saying "no," redirecting, or stopping an action.
- The significance of respecting boundaries, even in playful or persistent scenarios.

## The Playground

## consent

### 1. Introduction and Rules:

- Divide participants into groups of three.
- Explain that this activity mimics the dynamics of a playground game where participants can move freely between groups.
- **Rules:**
  - Participants can leave a group at any time without explanation or apology.
  - Participants can ask to join another group, but the group decides whether or not to include them.

### 2. Phase 1: Hand-Holding Decision

- In each group, participants hold hands in a circle.
- If someone wants to join, they ask the group.
- The group uses hand pressure to decide:
  - If someone squeezes hands, the group refuses the new member. One person communicates the "no" to the person wanting to join.
  - If no one squeezes hands, the person is invited to join the group.

### 3. Phase 2: Silent Voting

- Participants wanting to join a group must turn their back while the group makes their decision.
- The group votes by raising or lowering their thumbs to indicate "yes" or "no."
- A designated spokesperson communicates the group's decision to the person seeking to join.

**Objective :** To explore group dynamics, inclusion, exclusion, and the impact of explicit and non-verbal consent in social settings.

**Duration 30'**

#### • **Reflection Time:**

- Allow 10–15 minutes for participants to move between groups, make requests, and observe their feelings and interactions.
- **Debrief:**
  - How did it feel to leave a group or have someone leave yours?
  - How did it feel to be refused or accepted?
  - How did it feel to communicate or receive the group's decision?
  - What parallels can you draw between this activity and real-life social dynamics?
- How did this activity influence your understanding of consent and inclusion?



## Expression & writing

In preparation for the Living Library at the end of the week, various writing workshops took place with a clear and consistent structure: the prompt is given, followed by a writing period, and then an optional reading session in small groups.

### Rules of the workshops:

- You are free to write whatever you want—or not write at all.
- Reading aloud is entirely optional.
- No feedback is given on others' texts; the goal is not to improve writing skills but to free your expression.
- We encourage you to write about the topics that bring us together: sexuality, consent, gender, feminism, and more.

Activity	Explanation
<b><u>The Four Words Game</u></b>	Each participant writes one word on four pieces of paper: a color, a place, an emotion, and an object. The papers are then sorted into four piles by category. Participants draw one word from each pile and write a text incorporating all four words.
<b><u>Answering "What Is?" Questions</u></b>	Participants write questions starting with "What is...?" on small papers (e.g., "What is love?", "What is consent?"). The questions are shuffled, and each participant picks one to answer through writing.
<b><u>Writing with Assigned Words</u></b>	Each participant suggests a word related to sexuality, consent, or feminism, written on small papers. The words are pooled together, and participants write a text incorporating all the assigned words.
<b><u>The Fill-in-the-Blank Game</u></b>	Participants write a short sentence with blanks on a piece of paper. The papers are passed around, and each person fills in the blanks on the paper they receive. This continues until the paper is full, creating a collaborative and creative text.
<b>SMALL GROUP SESSION</b>	
<b><u>Describe an Object Without Naming It</u></b>	Participants choose an object or concept related to sexuality, consent, or gender and describe it without naming it. During the reading, the group guesses what it is.
<b><u>Rewriting a Story from Another Perspective</u></b>	Participants rewrite a familiar story (e.g., a fairy tale) from the perspective of another character, such as a villain or a side character. This exercise encourages empathy and creativity..
<b>INTROSPECTIVE SESSION</b>	
<b><u>If I Met Myself at Dinner</u></b>	Participants write in the third person, describing themselves as if they were meeting themselves for the first time at a dinner. The focus is on observing their own thoughts, behaviors, and relationship to sexuality from an outside perspective.
<b><u>Writing a Letter to Yourself</u></b>	Participants write a letter to their past or future selves. For example, they might write to themselves from a year ago or to who they hope to be in the future.



## Archetypes in Tales - A Theater Workshop

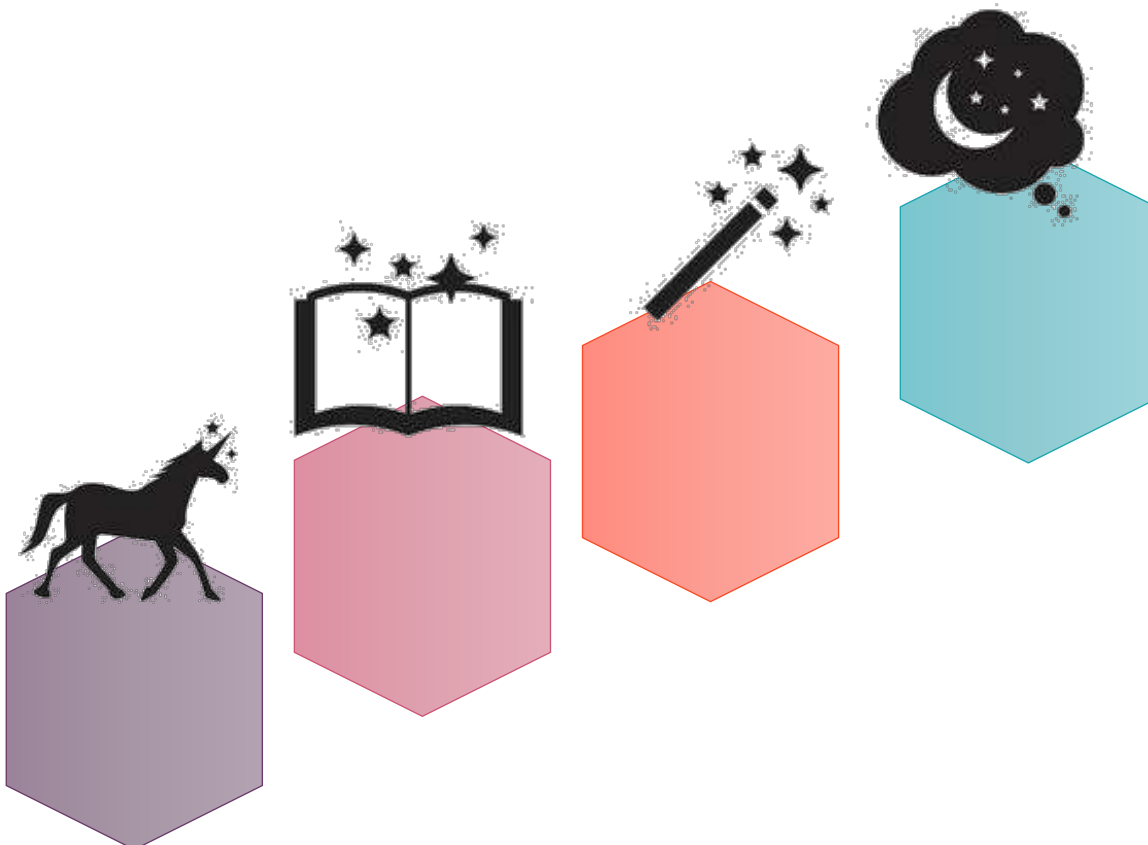
## Expression

- **Step 1:**  
Begin the workshop by reading a tale to the group. Choose a story that features various archetypal characters (e.g., heroes, villains, wise mentors, etc.).
- **Step 2:**  
Divide the group into smaller teams and give each team a different tale to read. Each group will spend 20 minutes reading their story and identifying the archetypes present in the narrative. They should note the roles these characters play and how they contribute to the story's development.
- **Step 3:**  
Each group will then prepare a short performance of their tale, using various theater techniques such as classical acting, dance, voice-only, or a storyboard-style presentation. The goal is for the groups to creatively express the characters and themes of the story.
- **Step 4:**  
The groups will perform their interpretations in front of the rest of the participants, bringing the stories and archetypes to life on stage.
- **Step 5:**  
After the performances, the groups will pair up to have an open conversation: "What archetypes stood out to you? Do you want to share why?" This discussion allows participants to reflect on which characters or roles resonated most with them and

**Objective :** Analyse tales, reflect about archetypes

**Duration 90'**

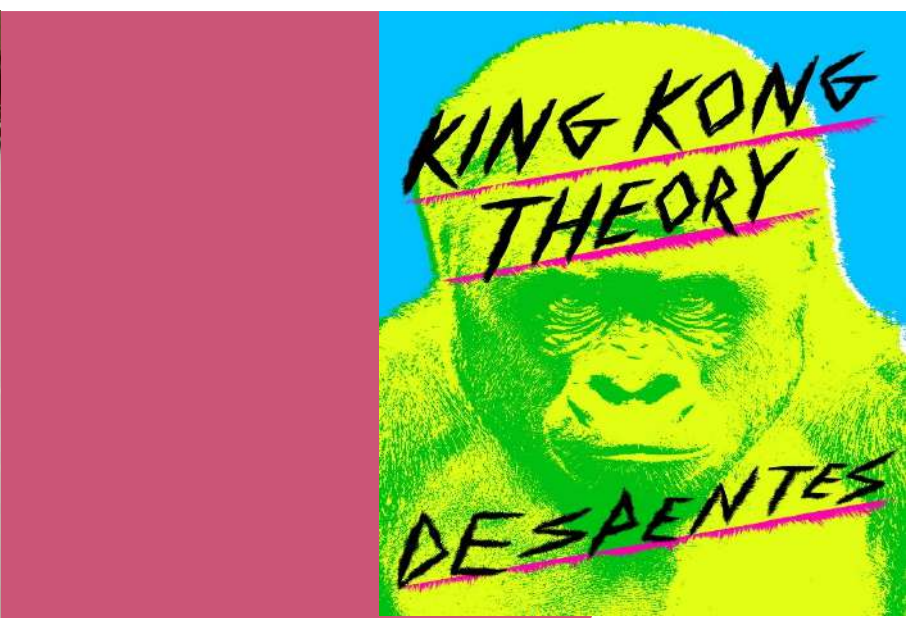
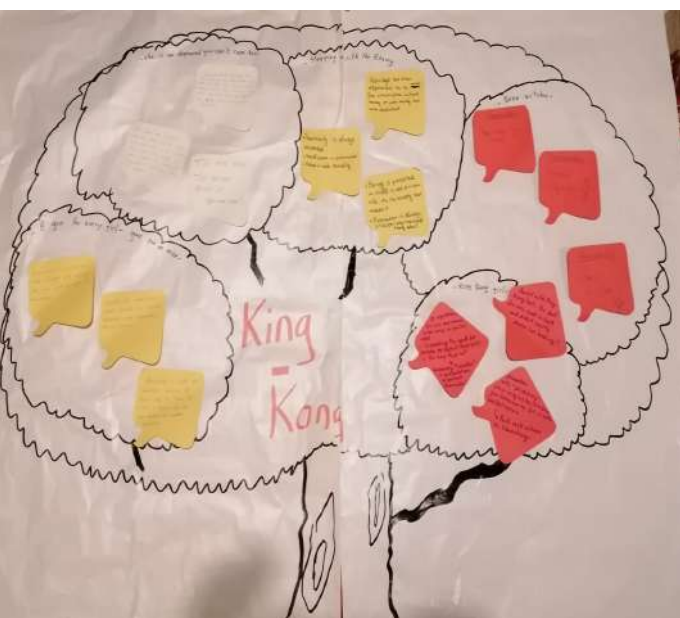
- **Step 6:**  
Finally, bring everyone together in plenary for a group discussion about the roles and functions of archetypes in the stories and in real life. Explore how these archetypes influence our understanding of the world, our behaviors, and our interactions with others.
- *This activity encourages participants to explore traditional storytelling and the powerful symbolic roles archetypes play in shaping narratives and personal identities.*





Cooperative Writing Activity: "The Story of 2035"		Expression
<ul style="list-style-type: none"> <li><b>Step 1:</b> Divide participants into groups of 3. Give each group the same starting sentence: "We are 2035, after The Big Catastrophe, a new society raises from ashes."</li> <li><b>Step 2:</b> Each group spends 10 minutes discussing and agreeing on the broad outline of their story. They will determine the main events and the direction of the narrative without getting into the details just yet.</li> <li><b>Step 3:</b> Once the outline is set, each participant spends 20 minutes individually writing their assigned part of the story. They will either write the introduction, the main body of the story, or the ending, based on what their group has decided.</li> <li><b>Step 4:</b> After the individual writing phase, the group reconvenes to share their parts. Together, they will spend 20 minutes harmonizing the text, ensuring that the tone, style, and narrative flow are consistent across the entire story.</li> </ul>		<b>Objective :</b> Imagine new narratives
		<b>Duration 90'</b>
		➤ This activity encourages collaboration and creativity while focusing on the importance of coordination and storytelling in a group setting. It allows participants to contribute their unique ideas while working towards a shared narrative.

Skim reading / arpentage		Expression
<ul style="list-style-type: none"> <li><b>Group Reading:</b> Participants are divided into small groups of three. Each group is assigned a different section of <i>King Kong Theory</i>. They decide together how to read their section (e.g., aloud, silently, or in turns).</li> <li><b>Summarizing:</b> After reading, each group summarizes the key points and messages of their section.</li> <li><b>Collective Sharing:</b> Groups present their summaries to the whole group, creating a collective understanding of the book's main ideas.</li> <li><b>Discussion:</b> A free-flowing conversation follows, focusing on the themes of the book, its provocations, and its relevance.</li> </ul>		<b>Objective :</b> encourage collaborative learning
		<b>Duration 90'</b>
		➤ <b>Facilitator's Note:</b> Be mindful of the book's advanced English level. Offer support or adaptations if needed to ensure accessibility.



## Self reflection

### Small Story, Big Story

- **Step 1:**

Invite participants to reflect on their own journey related to sexual education. This can be done through an open invitation, a guided meditation, or any other reflective practice. The goal is to allow participants to think about the key moments, influences, and experiences that have shaped their understanding of sexuality and consent.

- **Step 2:**

Ask the participants to draw a line on a piece of paper that represents their life. They should start by marking the beginning of the line with their birth, and then gradually add different significant events, moments, or influences that have impacted their sexual education. These can include experiences with family, friends, media, education, or personal revelations.

- **Step 3:**

Once the drawing is complete, participants will break into small groups. Establish a safe space for sharing by setting simple rules:

“Share what you want to share.”

“What is shared in this small group will remain in this group; there’s no need to talk about it after the workshop.”

Encourage everyone to take turns sharing their lines and the meanings behind the events they've chosen to mark, if they feel comfortable doing so.

### Self reflection

**Objective :** share your story, listen others stories

**Duration 90'**

- **Step 4:**

Conclude the activity with an emotional release exercise, such as a drawing, a dance, or another form of creative expression. This helps participants to close the activity in a positive and nurturing way, releasing any emotions that may have come up during the sharing process.

- This activity provides an opportunity for self-reflection, sharing in a supportive environment, and emotional release, all while exploring the personal stories that shape our understanding of sexuality.



Activism Timeline Activity	Self reflection
<ul style="list-style-type: none"> <li>• <b>Individual Reflection:</b> Participants identify and reflect on three key events that inspire their activism. These can include social movements, specific actions, or historical events.</li> <li>• <b>Group Sharing:</b> Each participant shares their selected events. Together, the group creates a visual timeline incorporating all the elements, allowing them to see a collective history of activism.</li> <li>• <b>Historical Context:</b> Facilitators add significant movements to the timeline, such as the waves of feminism and key labor movements, to provide broader context.</li> <li>• <b>Photolanguage Exercise:</b> Participants analyze and discuss images representing different forms of activism (e.g., protests, petitions, community organizing, art as activism).</li> <li>• <b>Open Discussion:</b> The group debates the effectiveness, context, and impact of various forms of activism, exploring what works in different situations and why.</li> </ul>	<b>Objective :</b> get inspired, share knowledge
	<b>Duration 60'</b>
	<ul style="list-style-type: none"> <li>• This activity fosters personal reflection, collective learning, and critical thinking about the diverse ways activism can create change.</li> </ul>

Identity Molecule	Self reflection
<ul style="list-style-type: none"> <li>• <b>Individual Reflection:</b> Each participant places themselves at the center of a sheet of paper and surrounds their image with elements that define their identity. These can include hobbies, educational backgrounds, values, cultural influences, etc. By the end, they have a visual representation of the diverse factors that shape who they are.</li> <li>• <b>Group Exchange:</b> Participants share their identity molecules in pairs or small groups. They discuss commonalities, differences, and how values are defined and expressed across individuals.</li> <li>• <b>Grid Activity:</b> A large grid is laid out on the floor, with categories like age, gender, religion, language, disability, social background, etc. Participants position themselves on the grid in response to reflective prompts such as:  <i>What do you notice first about others?</i>  <i>What do others tend to notice first about you?</i>  <i>What part of your identity makes you feel oppressed?</i>  <i>What aspect of your identity is most taboo?</i> </li> </ul>	<b>Objective :</b> I get to know each other, start reflection on intersectionality
	<b>Duration 60'</b>





## Living library

The Living Library is a tool that seeks to challenge prejudice and discrimination. It works just like a normal library: visitors can browse the catalogue for the available titles, choose the book they want to read, and borrow it for a limited period of time. After reading, they return the book to the library and, if they want, borrow another. The only difference is that in the Living Library, books are people, and reading consists of a conversation.

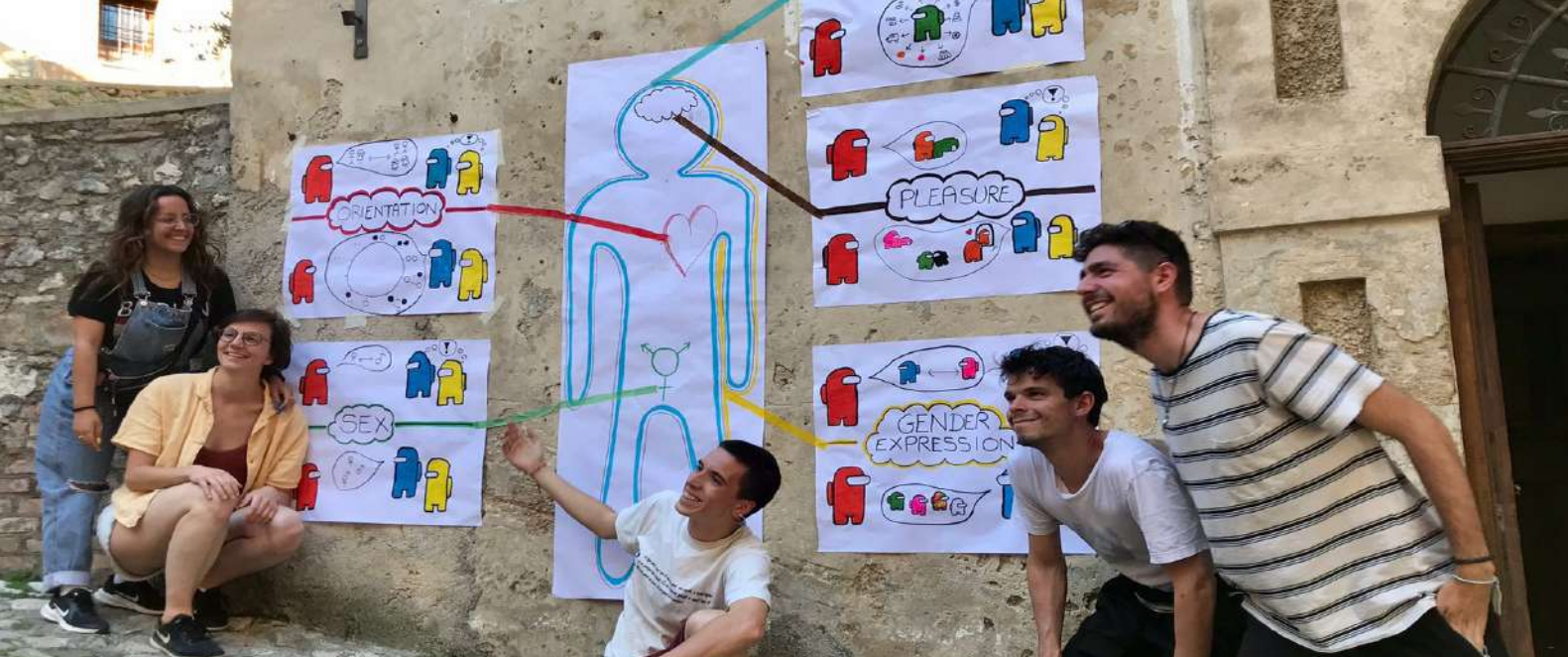
### History

The first-ever Living Library (Menneske Biblioteket in Danish) was organized in Denmark in 2000 at the Roskilde Festival. The original idea had been developed by a Danish Youth NGO called 'Stop the Violence' (Foreningen Stop Volden) as part of the activities they offered to festival goers.

The Living Library became part of the Council of Europe's programme in 2003 and the driving force behind its inclusion was the realisation that human rights cannot be defended and promoted by legal texts alone. There is – today more than ever in the recent past – a need to raise awareness of the wider public of the importance of human rights to the fabric of our democracies and the responsibility of the individual citizen in realizing abstract human rights in his or her everyday interactions.

**Our living library took place in Lodeve Library, 16 books were available and around 30 people came to enjoy it. We want to thanks all of our books, reader, librarian and people around who helped us organizing it.**





 **Thank you all!**

A heartfelt thank you to all **participants** for their energy and dedication, as well as to our **partner organizations** (*Lääne-Harju Huvikeskus, ENTREPRENEURSHIP AND SOCIAL ECONOMY GROUP, Associação Movimentando a Arte Capoeira, Associação Planeamento Familiar in Azores*) for their collaboration. This project was made possible thanks to the support of the **Erasmus+ Youth** program.

*To keep up with our activities, discover our projects, or get in touch with us:*

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