

STREETS ALIGNED

Supporting educators towards a LGBTIQ+ Inclusive Education

LGBTIQ+ Sensed Education: pilot curriculum

Project Result #4

2021-1-IT02-KA220-ADU-000029989



SUPPORTING
EDUCATORS
TOWARDS

LGBTIQ+
INCLUSIVE
EDUCATION



**Co-funded by
the European Union**

Funded by the European Union. Views and opinions expressed are however those of the author(s) only and do not necessarily reflect those of the European Union or the European Education and Culture Executive Agency (EACEA). Neither the European Union nor EACEA can be held responsible for them.

List of contents

- Internalized knowledge and perception : **3**
- Historicization: homosexuality through history : **9**
- Family/es: the norm and the exception : **19**
- Prejudice and stereotype : **32**
- Homobitansfobia: its role within our society : **36**
- Gender, Homosexuality, Transgenderism, Identities: a recap : **45**
- References : **50**
- Conclusions : **51**

Contents

Funded by the European Union. Views and opinions expressed are however those of the author(s) only and do not necessarily reflect those of the European Union or the European Education and Culture Executive Agency (EACEA). Neither the European Union nor EACEA can be held responsible for them.



Co-funded by
the European Union

Internalized knowledge, what does it mean?

- Already starting from 1973, homosexuality was removed from the Diagnostic and Statistical Manual of Mental Disorders. About thirty years later, to promote the health and well-being of LGBTQ+ individuals, the American Psychiatric Association expressed support for same-sex marriages and civil unions.
- As of today, all major psychiatric institutions worldwide disavow any psychiatric treatment aimed at "curing" homosexuality, as it is not considered a "mental" or behavioral disorder in any way. However, despite significant ongoing social changes, cultural, and especially individual levels, beliefs, prejudices, and negative feelings about homosexuality often persist.
- Many times, these negative feelings are held by homosexual individuals themselves who, by opposing and not acknowledging their own emotional orientation, give rise to attitudes of contempt not only towards other homosexual individuals but especially towards themselves.

Internalized knowledge, what does it mean?

- This dramatic phenomenon has long been referred to as "internalized homophobia," starting from the definition provided by Weinberg in 1972. Why does this happen? From childhood, we all act through identification: with our parents, with the social context around us, with our peer group. We internalize the perception that others have of cultural elements such as sexuality, gender, sexual orientation.
- The same inevitably happens regarding other "differences": ethnic, social, disabilities, etc. These developmental and learning processes occur in a de facto uncritical and passive mode, in stages preceding the actual development of our psyche. "Internalized homophobia" essentially means unconsciously and a priori acquiring, through assimilative processes, the foundations of a homophobic culture.

Internalized knowledge, what does it mean?

- This happens to everyone, unless alternative and inclusive models are introduced from which to draw examples. But it is doubly tragic in the case of individuals who, finally reaching the dawn of their adulthood, potentially discover belonging to the LGBTQ+ spectrum. These individuals cannot accept their orientation as "normal" in any way, having learned that only the heterosexual model is considered "correct."
- What are the foundational elements of internalized homophobia? There are undoubtedly different factors that can be attributed to three main categories:

Internalized knowledge, what does it mean?

- **Family Dynamics.** Each family possesses its own distinct qualities, and occasionally, the individual identifying as homosexual discovers encouragement and acceptance. However, more frequently than not, subsequent to their disclosure, they grapple with sentiments of exclusion and disgrace, particularly as an initial response to the unveiling of the child's "uniqueness" and the frustration stemming from unfulfilled expectations. While certain parents evolve into comprehension over time and confront their apprehensions, others remain startled upon learning of their child's homosexuality. In these instances, the revelation of the child's sexual orientation feels akin to an emotional detonation, instigating anxiety, apprehension, and resentment, thereby fueling the internalized homophobia within the gay/lesbian child.

Internalized knowledge, what does it mean?

- **Cultural Influences.** Internalized homophobia materializes in the outward attitudes adopted by homosexual individuals. On a daily basis, homosexuals confront the dread of being labeled as "gay" or "lesbian," a societal stigma accompanied by the anticipation of rejection. Anxiety arising from adverse experiences or the apprehension of encountering them compels the need to conceal their "uniqueness" through any available means. Biases within a heterosexist culture can overshadow an individual's distinctive traits, relegating them solely to their sexual orientation. Numerous stereotypes emerge, with patients feeling associated with notions such as "lesbians resembling men and lacking femininity" or "all gays being effeminate and incapable of masculinity."

Internalized knowledge, what does it mean?

- In certain societal settings, homosexuality is still linked with perversion, occasionally even regarded as a crime against nature, and these convictions can precipitate aggressive and injurious social conduct towards homosexual individuals. Social resentment and apprehension arise from the viewpoint of homosexuality as moral decay. In the educational journey of an individual, fostering positive sentiments towards being gay or lesbian proves challenging.
- **Personal and Individual Elements.** The intensity of internalized homophobia can fluctuate based on one's upbringing, personal history, and personality traits. Feelings of self-disdain and inferiority connected to sexual orientation are more pronounced in individuals possessing insecure character traits and a depreciated self-image. Individuals with heightened insecurity passively embrace and readily adopt negative stereotypes related to homosexuality. Additionally, internalized homophobia is intertwined with the incapacity to address one's coming out and communicate their homosexuality to others.

Historicization: homosexuality through history

- Sexual orientation constitutes one facet of sexual identity, alongside biological sex, gender identity, and gender role. Together, these elements form an individual's perception of their sexual identity, self-concept, and how they wish to be regarded by others. However, this intricate portrayal of sexuality has evolved over time, just as the concept of what is deemed 'sexual' has changed. What we now refer to as 'sexual orientation' only dates back to the second half of the 19th century: the stigmatization of homosexuality served to establish heterosexuality as an assumed and universal form of sexuality.
- **Not everyone may be aware that the terms 'homosexuality' and 'heterosexuality' took shape within the emerging nation-states, when the sciences replaced religion in condemning certain behaviors and defining the boundaries of normalcy.**

Historicization: homosexuality through history

- The first printed appearance of the term 'homosexual' is attributed to Károly Mária Benkert, a Hungarian writer also known by the German name Karol-Maria Kertbeny, who anonymously authored a pamphlet in 1869 against the proposal to include an anti-sodomy law in the Prussian legal system. The term 'heterosexual' was coined in that context to define sexual attraction between individuals of different sexes.
- The dissemination of the terms 'homosexual' and 'heterosexual' among medical experts to indicate a clear identity division between homosexual and heterosexual individuals is credited to the 1886 book by the German psychiatrist and neurologist Richard von Krafft-Ebing, "Psychopathia Sexualis" – in which the term 'lesbian' also appears.

Historicization: homosexuality through history

- It wasn't until the turn of the century that the term 'bisexual,' initially used to describe hermaphroditic individuals, took on its current meaning of attraction to both females and males
- While retracing the meanings ascribed to homosexual behavior in Western history is challenging, there is unanimous agreement on one aspect: before the 19th century, the concept of 'sexual orientation' did not exist in the common sense, and the world was not sharply divided between heterosexuals and homosexuals. Additionally, concerning relationships between women, it is crucial to first acknowledge a fundamental fact: History – of sexuality and all other facets of life – has been documented until very recently solely by men and about men. This makes it challenging to find documents narrating love stories between women even today.

Historicization: homosexuality through history

- Western historical and anthropological studies have divided the interpretation of homoerotic relationships into three overlapping moments. This division serves primarily an analytical purpose, as historical transitions are much more gradual and slow compared to the symbolic dates chosen to fix them. Additionally, certain models persist over time depending on the reference culture or social class.
- The first model of homoerotic relationships identifies age as the discriminant factor. For example, in ancient Greece, homoerotic sexual relationships were part of the initiation into adult life for young males, constituting a rite of passage in the acquisition of masculinity. These relationships occurred between an adult free man, taking on the penetrative role and considered active, and a free adolescent in the receptive role, thus deemed passive. Such relationships involved a significant disparity in power and prestige, confirmed by the difference in roles that signaled social inequality. During this historical period, the opposition was not so much between homosexual and heterosexual individuals (concepts that did not exist at the time) but between active sexuality, exercised by adult free men, and passive sexuality expressed by individuals considered inferior, such as women and adolescents.

Historicization: homosexuality through history

- The second model of homoerotic relationships, arising in public discourse from the latter half of the 19th century, is the paradigm of gender inversion viewed as both illness and perversion. This perspective represents a shift, categorizing homosexual individuals as a distinct group subject to societal control to conform to rigid gender boundaries. During this era, the notion emerges that non-reproductive sexuality is not the sole target of condemnation; specific attention is directed towards the object of desire – those expressing attraction to individuals of the same sex.
- Through this desire, established gender norms and societal roles are scrutinized. The interpretation of homoerotic relationships mirrors the heterosexual model, deeming homosexual men as inverted not only due to effeminacy but also as afflicted for relinquishing power and assuming a passive role within the couple.

Historicization: homosexuality through history

- Similarly, women engaging in same-sex relationships are perceived as masculine (and thus, unwell) for challenging male dominance within domestic spaces, traditionally dedicated to family and motherhood, and for challenging their absence from the public sphere. In a homoerotic relationship, only one of the individuals is considered perverse – the effeminate man (but not the active man) on one side, and the masculine woman (but not the passive woman) on the other.
- The social conditions that facilitated the establishment of a system aimed at regulating the homosexual subject can be traced back to the significant changes brought about by processes of industrialization and urbanization.

Historicization: homosexuality through history

- The entry of women into the workforce challenges the traditional male presence in the public sphere. Faced with this transformation, the prevailing power, which had relied on a clear gender division and spatial separation between males and females, feels threatened and reacts defensively.
- It's worth noting that women engaging in relationships with other women were not only portrayed as masculine but also as prostitutes, as they derived pleasure from erotic relationships. During that era, it was inconceivable for a woman to seek pleasure, especially with another woman. Consequently, it was believed that these women must have dysfunctions causing them to experience a male desire (i.e., sexual desire towards another woman) in a female body. This notion led to the perception that these women often dressed in masculine attire to engage in relationships outside the domestic sphere and occupy public spaces that were otherwise denied to them.

Historicization: homosexuality through history

- The third model of homoerotic relationships pertains to egalitarian relationships, where there is no differentiation of roles, and both partners share a similar social status, implying no hierarchy within the couple. While historical evidence reveals widespread instances of egalitarian relationships, it is in the latter half of the 20th century that cultural, historical, and economic changes solidify the social legitimacy of such relationships, both among heterosexual and homosexual individuals. Factors contributing to this shift include increased education levels, economic prosperity, rising women's participation in paid labor, the emergence of anti-authoritarian values, and, notably, the questioning of gender role rigidity, leading to the breakdown of the so-called gender binary.
- This transformative moment is illuminated by an intriguing yet controversial study conducted in 1950s America by Alfred Kinsey. Kinsey, a biologist-turned-sexologist, conducted the first large-scale empirical research on human sexual behavior during that period.

Historicization: homosexuality through history

- The study revealed data on non-reproductive sexual practices, unexpected and culturally significant for the time. Through extensive interviews with individuals across various social classes in the United States, Kinsey and his team highlighted that sexual practices such as masturbation, extramarital sexuality, or homosexual experiences were not acts committed by sick and perverse individuals but were present in the lives of the majority.
- Regarding sexual orientation, Kinsey's report was the first to challenge the rigidity of the 'homosexual'/'heterosexual' dichotomy and broaden the boundaries of two prototypes that were previously perceived as mutually exclusive. The research showed that most interviewed individuals fell along a continuum, with the extremes of exclusively heterosexual and exclusively homosexual behaviors less inhabited than the nuances in between (the famous 'Kinsey Scale'). By emphasizing the continuity between homosexuality and heterosexuality revealed in the interviews, Kinsey paved the way for the depathologization of homosexuality.

Historicization: homosexuality through history

- Another symbolic date that contributes to redefining the concept of sexual orientation in positive terms is June 28, 1969, the beginning of the Stonewall riots in New York, credited with the birth of lesbian, gay, and trans movements. Sexual orientation starts becoming publicly visible, and distinctions between specificities emerge: the term 'gay' evolves into a badge of pride, also embracing its meaning of 'joyful'; simultaneously, the word 'lesbian' begins to be used to articulate the difference from the male gay experience.
- In conclusion, from this brief overview, it becomes clear how the cultural and historical context assigns different meanings and sanctions to sexual orientation over time: as the reference model changes, so does the discriminatory weight and liberating potential inherent in the social representation of individuals' sexual, identity, and emotional experiences.

The Concept of Families

The family can be understood as the relationships that arise to ensure the fundamental forms of human dependency, such as birth, child rearing, emotional and support bonds, generational ties, suffering from a disease, and death.

Judith Butler, Undoing Gender, 2004-2010.

The Concept of Families

Families have undergone significant transformations over the years, influenced by social, economic, cultural, and technological changes.

Traditional gender roles, where men were often the primary breadwinners and women were responsible for caregiving, have evolved. Today, there is greater recognition of diverse roles within families, with both men and women contributing to both economic and caregiving responsibilities.

Plural Families

Families are evolving away from the traditional model characterized by a singular paternal and maternal figure raising their biological offspring. The very structure of families is undergoing a transformation.

Although the nuclear family, consisting of two parents and their children, persists as a prevalent model, there is a growing prevalence of alternative family arrangements. This includes an uptick in single-parent households, blended families arising from remarriage, and families comprising same-sex couples or individuals.

The contemporary trend is towards greater diversity and inclusivity within families, acknowledging and embracing a spectrum of cultural, ethnic, religious, and sexual identities. This commitment to inclusivity contributes to a more intricate and enriched mosaic of family experiences.

Plural Families

Alterations in laws and policies, particularly those pertaining to marriage, adoption, and reproductive rights, wield significant influence over the configurations of family units. Notably, the legal endorsement of same-sex marriages has exerted a profound impact on families within the LGBTIQ+ community.

These legislative shifts underscore the inherently dynamic character of families, as they adeptly respond to and contribute to broader societal transformations. Grasping and appreciating these nuances is imperative for policymakers, educators, and individuals alike, as it equips them to effectively advocate for and navigate the intricate terrain of contemporary family life.

Parenting and Parenting Figures

Assuming a pivotal role within the family structure, parenting is intricately shaped and constrained by a multitude of factors, ranging from gender norms dictating prescriptive roles as mothers or fathers to the state's conceptualization of the ideal family.

The expression of parenting manifests diversely: it encompasses individuals involved in the conception, birth, and upbringing of children, irrespective of their gender. It hinges on the principle of shared responsibility and accommodates various affective constellations, encompassing a spectrum of family arrangements.

Same-Sex Couples with Children:

- Families where both parents identify as lesbian, gay, or bisexual, raising children together.
- Families formed through adoption, surrogacy, or assisted reproductive technologies.

Transgender or Gender Diverse Parents:

- Families where one or more parents identify as transgender or non-binary.
- These family dynamics may involve children from before the parent's gender transition or encompass situations where parenting is undertaken by a transgender or non-binary individual.

**Possible forms of
Plural Families**

Blended LGBTIQ+ Families:

- Families where individuals with different sexual orientations or gender identities come together through marriage or partnership.
- May include children from previous relationships or new additions to the family.

Extended LGBTIQ+ Families:

- Families that include a mix of individuals with diverse sexual orientations and gender identities.
- This could include aunts, uncles, grandparents, or cousins who identify as part of the LGBTIQ+ spectrum.

**Possible forms of
Plural Families**

Supportive Heterosexual Families:

- Families where one or more members identify as heterosexual, but they are supportive and accepting of LGBTIQ+ family members.
- These families play a crucial role in providing love and understanding.

Chosen Families:

- Families formed through close friendships and connections rather than biological or legal ties.
- Numerous LGBTIQ+ individuals establish chosen families in response to rejection or a lack of understanding from their biological families.

**Possible forms of
Plural Families**

Polyamorous Families:

- Families involving consensually non-monogamous relationships.
- This could include families with multiple partners, some of whom may identify as part of the LGBTIQ+ spectrum.

Families with Intersex Members:

- Families where one or more members are intersex, meaning their biological sex characteristics do not fit typical definitions of male or female.
- These families may face unique challenges related to medical care and societal understanding of intersex variations.

**Possible forms of
Plural Families**

Families with Asexual Members:

- Families where one or more members identify as asexual, experiencing little or no sexual attraction.
- Understanding and acceptance within the family are important in such cases.

It is important to note that the experiences of LGBTIQ+ families can vary widely, and these categories are not mutually exclusive. Families may evolve and change over time, and the most crucial aspect is the love, support, and understanding shared among family members.

**Possible forms of
Plural Families**

Plural Families: Key Points to Consider

- **Diversity within Families:** LGBTIQ+ families can take many forms. They may consist of same-sex couples raising children, families with transgender or non-binary members, or families where individuals identify with different sexual orientations or gender identities.
- **Challenges:** LGBTIQ+ families may face unique challenges, such as societal discrimination, legal issues, or difficulties in accessing supportive services. This can vary depending on cultural, religious, and legal contexts.
- **Support and Acceptance:** Support and acceptance from family members, friends, and the broader community are crucial for the well-being of LGBTIQ+ individuals and their families. Acceptance can lead to better mental health outcomes for LGBTIQ+ family members.

Plural Families: Key Points to Consider

- **Legal Recognition:** Legal recognition of diverse family structures, including same-sex marriages and partnerships, varies globally. In some places, there may be legal challenges or lack of recognition for LGBTIQ+ families, impacting issues like adoption and parental rights.
- **Parenting:** LGBTIQ+ individuals and couples can become parents through various means, including adoption, surrogacy, and co-parenting. The ability to access these options may depend on legal and cultural factors in their location.
- **Community Support:** Many LGBTIQ+ families find support and a sense of community through LGBTIQ+ organizations, support groups, and events. These can provide resources, guidance, and a sense of belonging.

Plural Families: Key Points to Consider

- **Education and Awareness:** Educating the broader community about the diversity of families and promoting awareness of the challenges faced by LGBTIQ+ families can contribute to greater understanding and acceptance.
- **Advocacy:** Advocacy for LGBTIQ+ rights, including family rights, is an ongoing effort globally. Many organisations work to promote legal recognition, protection, and support for LGBTIQ+ families.

It is important to recognise that experiences within LGBTIQ+ families are diverse, and individuals within these families may have different perspectives and needs. Creating a supportive and inclusive environment for all family members is key to fostering understanding and acceptance.

Prejudice and stereotype

- Prejudice is like having a judgment about something or someone before really knowing it, and it can stop us from making fair decisions. Experts from different fields agree that prejudice is having a preconceived or adopted opinion. Sociologists and psychologists also talk about the emotional side of bias, which means feeling either positive or negative about individuals, groups, nations, races, and even things, ideas, or institutions.
- People have been talking about prejudice for a long time, especially during the Enlightenment period. Back then, philosophers were really interested in exposing prejudices and uncovering the truth.

Prejudice and stereotype

- In the early 18th century, Jonathan Swift gave us a good example in his story about Gulliver. Gulliver sees the world differently depending on where he is. In one place, he looks like a giant, and in another, he looks like a dwarf. The change in perspective messes up Gulliver's ideas about what's normal and uniform. It's like the world falls apart into different ways of seeing things. When Gulliver goes back to his normal life, Swift uses Gulliver's words to explain it. He says it's "an example of the power of habit and prejudice."
- Since the 1700s until now, people usually think that prejudice is always a bad thing that we should get rid of. But as far back as 1960, Hans-Georg Gadamer said that "truthfully history does not belong to us; rather, we belong to it (...). Individual consciousness is merely a tremor in the closed circuit of the historical process. Therefore, an individual's prejudices, much more than their judgments, shape their historical reality."

Prejudice and stereotype

- Recently, Jon Mills and Janusz A. Polanowski published their new Ontology of Prejudice, saying that "contrary to traditional considerations, prejudice is not a negative attribute of human nature; rather, it is the necessary precondition for the emergence of self and civilization."
- Stereotypes come in two forms: one is about fixed or repeated things in a stable, uncreative, and preconceived way, and the other is about words or expressions that get used and fixed in one way, repeated mechanically until they become too common.
- **People often link stereotypes with prejudice, thinking they're the same, but they're not.**

Prejudice and stereotype

- Prejudice is a social and psychological thing, while stereotype is more about the words we use. Social psychology also uses the term stereotype to talk about generalized categories, the wrong ideas we have, and fixed habits. This includes how we see different social groups.
- Like prejudice, stereotype is seen as a scientific idea for an uncritical opinion. So, people check stereotypes against the real world and usually find that they don't match the truth completely. Civilization scientist Hermann Bausinger talked about three things that stereotypes do well: they can show a little bit of truth by talking about real things; they help simplify complicated stuff, making it easier to communicate; and they create real effects by giving us ways to identify with something. Instead of stereotype, people sometimes use the word cliché, especially in French and English.

Homophobia and our society

Let's take a journey into the exploration of homophobia, a concept that came under scrutiny within the scientific community as it ventured beyond its original confines.

Homophobia, or homotransphobia, is a term we are all, essentially, accustomed to.

But have we ever paused to consider how inherently ambiguous it is?

Homophobia and our society

Identifying the exact moment of the emergence of the term is quite challenging. As per Wickberg (2000), the term "homophobia" gained traction in the United States only in the early 1980s. Nevertheless, glimpses of its use can be traced back to the early 1970s in American media, albeit sparingly and predominantly linked to male subjects.

Homophobia and our society

Whether its popularity surged in the 1970s or later, the term "homophobia" ignited debates among scholars from various fields, particularly psychologists and sociologists, questioning its appropriateness in scientific inquiry. The heart of the discussion revolves around a pivotal question: does a dimension of anti-homosexual hostility merit the label "homophobia"?

Homophobia and our society

Psychologists and sociologists have consistently recognized the pivotal role of the homophobia concept in unveiling the oppression faced by gay and lesbian individuals. Psychosocial research has extensively employed it to delve into various dimensions of heteronormative structures and individual expressions of anti-homosexual hostility, with nuanced perspectives, especially from psychologists.

Homophobia and our society

The term's popularity beyond scientific circles has, however, raised concerns in psychological research due to its inherent ambiguity, further complicated by its "vulgarization" in public discourse. Sociologists, on the other hand, find its widespread use intriguing as a subject of study in its own right, alongside forms of anti-homosexual hostility, both in relation to and independently of them.

Homophobia and our society

The inclination to focus on the marginality of perpetrators, confining anti-homosexual hostility to specific social groups, has been observed and is considered emblematic of the "typical" criminological interpretation of the relationship between aggression and masculinity.

Homophobia and our society

Beyond outlining the figure of offenders, research on judicial debates has uncovered that criminal norms allow attackers to portray themselves as "victims" of socially justifiable anxiety. This strategic use of homosexual panic rhetoric in explaining the committed crime might help lessen the severity of criminal sanctions.

Homophobia and our society

This defense strategy, also explored in psychological research, connects the offender's behavior to an emotional reaction, specifically panic, triggered by advances jeopardizing or compromising his respectability as a heterosexual male.

Homophobia and our society

The use and effectiveness of the homosexual panic hypothesis hinge on the stereotype of gay people's sexual voracity, suggesting they breach the boundaries between homosexuality and heterosexuality. This stereotype, in turn, assigns some responsibility for the violence they experience to gay individuals, framing them as "deserving victims" of violence.

What is gender:

- Gender can be understood as 'social sex', the differences between women and men that are not determined biologically but by the influence of society and culture
- While sex is typically assigned at birth based on biological attributes such as reproductive organs, gender is more complex and can involve aspects like identity, expression, and societal roles.
- 'Biological' sex and gender need not coincide; what makes a man a man and a woman a woman is determined by everyday interactions and social settings

**Identity/es: a
recap**

How the meaning of gender has changed:

- In the past, 'gender' was often used interchangeably with 'sex' to refer to the biological and physiological differences between male and female.
- A pivotal moment in the delineation of gender from sex occurred in the early anthropological ethnographies. Notably, Margaret Mead (1901-1978), in her fieldwork in Samoa, investigated the significance of culture over biology in shaping the social roles of men and women. Her exploration highlighted that diverse cultures interpreted these roles in varying ways (Mead 1928).
- It was not until the 1960s, within Feminist and Sociological Perspectives, that the distinction between gender and sex as separate concepts began to be more frequently and analytically discussed.

**Identity/es: a
recap**

The Importance of Reflecting on Gender

- Understanding and embracing the concept of gender is crucial for several reasons, emphasizing the need for individuals to learn to think critically about gender dynamics.
- Beyond biological distinctions, gender serves as a hierarchizing principle that influences the distribution of power in all societies.
- Social systems often employ the biological fact of sex to organize and justify specific roles and opportunities, reinforcing existing power structures. For instance, the perception that a 30-year-old woman may soon have a child could result in discriminatory hiring practices, limiting her professional opportunities.
- Recognizing and unpacking these gender-based dynamics is essential for fostering a more equitable and inclusive society.
- By learning to think critically about gender, we can challenge existing norms, address discrimination, and work towards a society where opportunities and power are not determined by ascribed gender roles.

**Identity/es: a
recap**

What is transgenderism

48

- 'Transgender' is an umbrella term that describes individuals whose gender identity does not align with the sex assigned to them at birth. In other words, a transgender person is someone whose internal sense of their own gender is different from the sex they were identified as at birth.
- Gender identity is a deeply-felt and personal experience, and transgender individuals may identify as a gender different from the one typically associated with their assigned sex.

**Identity/es: a
recap**

What is homosexuality

- Homosexuality refers to the romantic or sexual attraction between members of the same sex. People who experience such attraction and identify as homosexual are often referred to as gay (for men) or lesbian (for women).
- **Homosexuality is one of the many variations of sexual orientation, which is a complex and multifaceted aspect of human identity.**

**Identity/es: a
recap**

References

- Alday-Mondaca, Carolina, Siu Lay-Lisboa (2021). The impact of internalized stigma on LGBT parenting and the importance of health care structures: A qualitative study. *International Journal of Environmental Research And Public Health* 18: 5373.
- Arias, Ana (2004). Diversidad familiar y homoparentalidad. *Revista Pediatría de Atención Primaria* 6: 361–65
- Baumle, A. K., Compton, D. R. (2017). *Legalizing LGBT Families: How the Law Shapes Parenthood*. United Kingdom: NYU Press.
- Butler, Judith (2010). *Deshacer el Género*. Barcelona: Paidós.
- Cometa, Michele (2004). *Dizionario degli Studi Culturali*. Milano: Meltemi.
- *LGBTQ-Parent Families: Innovations in Research and Implications for Practice*. (2020). Germany: Springer International Publishing.
- Mead, Margaret. (1928). *Coming of Age in Samoa: a study of adolescence and sex in primitive societies*. Harmondsworth: Penguin Books.
- Mizielińska, J. (2022). *Queer Kinship on the Edge? Families of Choice in Poland*. United Kingdom: Taylor & Francis.
- Reczek, R., Bosley-Smith, E. (2022). *Families We Keep: LGBTQ People and Their Enduring Bonds with Parents*. United Kingdom: NYU Press.

Conclusions

This booklet contains the educational materials delivered through the implementations of the fourth outcome of the Streets Aligned project, the "LGBTIQ+ Sensed Education: pilot curriculum." For the benefit of other trainers, educators, and researchers in the field of inclusive LGBTIQ+ education, our course, implemented in Italy and Cyprus during our project, aimed to integrate key components of inclusive LGBTIQ+ education with ethically oriented instructional models. This approach emphasized the centrality of our participants' experiences to generate a lasting emotional and cognitive impact on our target educators, who belong to the realms of education, social communities, and sports.



Co-funded by
the European Union

