Welcome to Fairy Tale Genderology (FTG) Methodology

After a long research and discussion FTG team, the Project partners, have come to the conclusion that many young people in Europe experience challenges which prevent them from fully enjoying their human rights and accessing equal opportunities. In some cases, difficult experiences or situations are gender specific. In some areas, young women are disadvantaged, whereas in other areas young men experience higher risks and adverse effects. Referring to the fact that young people in Europe are still facing gender inequality and are exposed to gender-based violence, FTG team came to an understanding that there is a need to introduce a concept and activities to build young people's awareness and provide them with tools which can be used to mobilize young people around (the world?) to work for gender equality. Project sets gender in the context of practice and policy by providing challenges to gender based work with young people, as well as providing recommendations for policy developments in helping young people to understand and challenge the impact that gender has upon their lives.

More specifically, we would like to address this methodology to youth workers, educators and skill trainers and offer them theoretical, innovative and practical tools to work with.

FTG t-kit is a result of nine months' project and collaborative work of six partnership organizations from six different countries – Albania, Croatia, Cyprus, France, Italy and Serbia. Youth trainers, youth leaders in NGOs and professionals have worked together in order to create innovative methodology of gender reading – Fairy Tale Genderology. ***FTG Toolkit is a unique educational guidebook with a clear model of a new methodology – Fairy Tale Genderology**, **an innovative approach and technique for gender reading in youth work.***

In developing the new methodology, fairy tales are used as patterns for young people to identify and tackle gender stereotypes*.* Fairy tales are used for examination of traditional gender-specific roles and behaviours, which is the starting point to challenge feelings of young people about the existence of gender stereotypes that are often transferred or projected into their daily lives.

To find out more about developments in the partnership (new publications, training course announcements, etc.) or to download the electronic version of the T-kit, visit the Partnership web site:

https://urbandevelopmentce.wixsite.com/fairytalegenderology

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1. Introduction

Creating FTG methodology was an intensely challenging process. Addressing the issue of gender equality is always going to be a demanding practice and exercise, and creation of this T-kit has been no exception to that rule. The opportunity to work on the subject was welcomed by all the authors (see biographies on the last page) and our cooperation has been gradually developed to an excellent level as FTG methodology itself.

At our first meeting in Cyprus, January 2019, we were able to define very first ideas of how this T-kit will look like. We agreed on the content and form, as well as on the procedure how to fill it with all necessary materials that have been collected over time after each completed project activity. Later, Urban Development Center team was carefully creating exercises for all four steps of the methodology. Feedback and dialogue about our methodology was continued after YW Training course in April 2019, and after that once again our team made slight changes related to the suggestions that have been given by youth workers who were engaged in the development of FTG methodology. After that, the next activity held in July, Youth exchange, was a great opportunity to test and put into practice already well created methodology, and it turned out to be very successful according to goals and results that have been achieved. The FTG methodology was ready to be transcribed into T-kit form.

One of the challenges associated with using fairy tales as a tool for gender oriented reading is that there is no clearly defined educational discipline and practice. This means that we all have to struggle to make sense of it and it makes it a little more challenging.

Nevertheless, if we adapt or create methods, it can be useful to know what does (and does not) serve the objectives of gender equality challenges.

We have tried to bring together our varied experiences and ideas to produce a T-kit with aims at being a hands-on guide for trainers when organizing youth activities. This comprehensive T-kit will help youth workers and trainers to design their own training sessions for teaching young people about gender equality and human rights. It proposes theoretical knowledge and practical steps when creating a youth activity: preparation, implementation, follow-up.

So, what you will find here is:

- A brief overview of the significance and role of fairy tales;
- Some ways of looking at the context and importance of gender oriented reading;
- An educational framework;
- Training ground rules and organisation tips;
- FTG methodology step by step instruction manual with tips for working out FTG methodology and models of how to run FTG workshops.

We encourage you to use the T-kit and to actively implement and promote a gender perspective in your work, and we hope you will find it useful and effective.

We look forward to receiving your feedback; send us en e-mail at urbandevelopmentcenter1@gmail.com.

Enjoy!

2.   About Fairy Tales

We believe that everyone can remember the experience of listening to a fairy tale from childhood. For what reason do they leave such a strong impression on us? Are they stories for children or adults?

In this text we will briefly describe what fairy tales are and how they evolved, so you will have a background for implementing FTG methodology. We encourage you to learn and read more about this specific and interesting literary form.

Fairy tales are a prose work in which events and experiences of characters are imaginary, strange and magical. In addition to myths and lyric poems, they are the oldest literary form. These are the stories that have been passed down from generation to generation for centuries. Throughout this historical period, fairy tales have changed and evolved as humanity itself.

In fairy tales everything is possible: witches turn girls into frogs and heroes into horses, animals and plants have ability to perform human actions. People have unusual qualities and supernatural powers, fulfil the most difficult tasks, and understand the language of animals and plants. Sudden turnarounds, unexpected events, unforeseen difficulties occur during the storyline. In the end justice wins, the hero ends up victorious and the story mainly ends happily (in modern fairy tales). Since the fairy tales were originally part of the oral tradition, it is very difficult to determine with precision the origin of the fairy tales and their exact development. A study, published in Royal Society Open Science, a massive online repository of more than 2000 distinct tales from different Indo-European cultures known as the Aarne-Thompson-Uther Index, which was compiled in 2004, and which treats these fables like an evolving species, finds that some may have originated between 2500 and 6000 years ago. Other stories seem to be much more recent, appearing for the first time in more modern branches of the language tree. Also, fairy tales from other continents should not be overlooked, although they carry some cultural characteristics, we can notice motives similar to the fairy tales we know. This speaks about the universality of the motives that are addressed in them.

Some of the first books in Europe were made by Perault, the brothers Grimm and Andersen in the 17 th century. In their versions of fairy tales authors also gave themselves artistic freedom and made personal changes to the fairy tales.

Cartoons and the production company of Walt Disney affected changes in fairy tales once again. Now the changes are going in the direction of romanticizing. Whether this is the result of social and cultural changes, or these changes were influenced by deep fascination of children with these stories is obvious. And impact of these stories on moral values, opinions and beliefs of young ones seems inevitable.

Nowadays, we can see that the change of fairy tales is still taking place under the influence of new cultural changes. As one example, gender roles in fairy tales become less stereotypical, as we see in cartoons such as: Mulan, The Frozen Kingdom, and The Brave Merida. Also, cartoons such as Shrek tend to point out that in love beauty does not have to play a crucial role. There are many more examples. What is essential is that the new development of fairy tales aims to keep up with the more liberal development of society. So society and its heritage are changing, as fairy tales are changing, but

universal motives remain in them, just as children's fascination and enjoyment of fairy tales have been going on for many centuries.

Specific characteristics of a fairy tale:

1. Magical versus logical

A key element of the fairy tale is the dominance of the magic versus the logical. Rationality and logic are not a desirable element of a fairy tale. Fairy tales are full of magical content, phenomena and heroes. In fairy tales everything is possible: animals talk, fairies fulfill wishes, witches fly on brooms, dragons steal princesses etc. Fantasy is crucial element of fairy tales.

2. Implicit versus explicit

Fairy tales are not transparent and obvious. They contain symbols and for their understanding we have to use symbolic and abstract thinking. Universal human problems, dreams and fears are represented through symbols and motives. Therefore, fairy tales are associated with the unconscious part of personality.

3. Fairy tale structure

Fairy tales, as a specific form of prose, have a clear and predictable structure. We will deal with the structure of the fairy tale in more detail in the section FTG step by step, for now it is important to point out only this characteristic.

Psycho-social aspects of fairy tale

The basic psychological function of fairy tales is to prepare children for social roles. They promote personality traits that are socially preferable, such as courage, perseverance, solidarity, dedication to higher goals, kindness, cooperativeness. They contain lessons and messages that are passed on from generation to generation and are important for the education of functional individuals in society.

Fairy tales are also intended to warn children that the world is not fair and pleasant place as they may find in the warmth of the parental home. In this way fairy tales warn that there are dangerous people in the world, most often depicted symbolically as dangerous, cunning and insidious animal characters (wolf, fox).

Another function of the fairy tale is that they help children to actually work through specific developmental phases. In fairy tales, developmental fears play out through different motives, making it easier for children to overcome them. Some of these motives could be leaving home, separation and individuation process, where the hero goes through various life challenges afterwards and emerges victorious. Also in fairy tales you can read about universal problems of people. They are enriched with various kinds of situation which might be emotionally complex and unjust. Some of the examples are envy between persons living together (e.g, stepmother in Snow White), ambivalent parent – child relationships (e.g, Hansel and Gretel), competition between siblings (e.g, three sons in Kingdom), tragic losses (e.g, death of Cinderella's mother), etc. Listening to fairy tales helps children relive and repeat difficulties of daily lives, accept injustice, and develop coping mechanisms. This is how fairy tales actually influence the building of resilience.

3. Educational Framework

Discussing gender may be difficult as it includes concepts and terms that are not always clear, which may change over time and that cut across different disciplines such as psychology, sociology, culture, medicine, law, education, activism or politics. There are many terms used in theories of sexuality and gender, such as sex, gender, gender identity, gender expressions, gender roles, or sexual orientation, and they may be confusing. Defining these concepts to ourselves and deepen our knowledge of this area will broaden our perspective and allow us to be more competent in the trainer's work during the implementation of FTG steps.

The aim of this section is to define basic concepts concerning gender, gender roles and identities, as well as prejudice, discrimination and stereotypes, gender based violence and sexism from the perspective of social sciences. This will help educators to understand principles and have a more thorough approach.

3.1. Concepts and Terms

3.1.1. Sex and Gender

The World Health Organisation (WHO) summarises the difference between sex and gender in the following way:

Sex – refers to different biological and physiological characteristics of males and females, such as reproductive organs, chromosomes, hormones, etc. It is usually assigned at birth – there are examples when it is assigned later when sex characteristics do not clearly indicate the sex of the baby, for example in case of intersex people. It can be changed – in case of *transsexual* people, who are born with sex characteristics of one sex and gender identity of another one, sex reassignment surgeries are performed.

Gender – refers to the socially constructed characteristics of women and men (i.e, socially produced differences between being feminine and being masculine) – such as norms, roles and relationships of and between groups of women and men.

Sexual orientation – patterns of emotional, romantic and sexual attraction to people. Traditionally, there are three sexual orientations: heterosexual (attraction to people of the opposite sex), bisexual (attraction to people of both sexes) and homosexual (attraction to people of the same sex). But modern concepts are suggesting that sexual orientation should be seen on the continuum from heterosexual to homosexual with many options in between. Some people may decide not to identify themselves with a particular sexual orientation.

Prescript behaviours – developed in the process of socialisation – societies create norms and expectations related to gender and they are learnt throughout people's lives: in the family, at school, from the media, which impose certain roles on us and patterns of behaviour.

Gender is something we express (gender expression) – the way we communicate our gender: the way we dress, the way we move, our hair style, the ways of interactions with others. Gender expression can vary for an individual from day to day or in different situations, but most people can identify a range on the scale where they feel the most comfortable. Some people are comfortable with a wider range of gender expression than others. Masculinity/Femininity indicates the extent to which gender determines the roles men and women have in society.

<u>Gender identity</u> – a concept of identifying self as male, female, both or neither. It is about how we see ourselves and how we deeply think about ourselves in terms of our gender. It is not necessarily the product of biological sex – a person's gender may or may not correspond with biological sex, it is more about identity – how we deeply feel about ourselves: people may identify themselves as male, female, transgender, other or none (indeterminate/unspecified).

It is deeply rooted in us – some people realise their gender identity early in childhood and some later.

Examples of SEX characteristics:

Women menstruate while men do not.

Men have testicles while women do not.

Women have developed breasts that are usually capable of lactating (producing milk) while men have not.

Men generally have bigger bones than women.

Examples of GENDER characteristics:

In most countries, women earn significantly less than men.

In some countries, tobacco industries target women by "feminising" cigarette packaging for certain brands (small "purse" packs that resemble cosmetics and evoke slimness, the use of "feminine" colors, such as pink)

In most of the world, women do more housework than men.

In some countries people can (may) legally marry their partners of the same sex; in other countries this is not allowed.

*(– this will be separate from other text, just for illustration and example)

3.1.2. Prejudice, Stereotypes and Discrimination

Before we define prejudice, stereotypes and discrimination we should take a closer look at the definition of attitudes, because they are a part of them (but we will see later how they differ from regular attitudes). We all have attitudes about a lot of things, people and situations in our lives. Attitudes provide meaning (i.e, knowledge) for life. The knowledge function refers to our need for a world which is consistent and relatively stable. An attitude is "a relatively enduring organization of beliefs, feelings, and behavioural tendencies towards socially significant objects, groups, events or symbols" (Hogg & Vaughan 2005, p. 150). Some authors put an accent on evaluation function of attitudes in their definition: "A psychological tendency that is expressed by evaluating a particular entity with some degree of favour or disfavour" (Eagly & Chaiken, 1993, p. 1). So according to this, simply put, main function of attitudes is that they help us know what is good for us, what we are going to choose as good for us, what we like and don't like.

Attitudes structure can be described in terms of three components.

Affective component: this involves a person's feelings/emotions about the attitude object. For example: "I am scared of spiders".

Behavioural (or conative) component: the way the attitude we have influences how we act or behave. For example: "I will avoid spiders and scream if I see one".

Cognitive component: this involves a person's belief/knowledge about an attitude object. For example: "I believe spiders are dangerous".

This model is known as the ABC model of attitudes.

This allows us to predict what is likely to happen, and so gives us a sense of control. Attitudes can help us organize and structure our experience.

Prejudice literally means pre judgment; it is an unjustified or incorrect attitude, usually hostile or negative, towards members of a recognizable group of people, based solely on their belonging to that group. Prejudice is an affective component of an attitude. People direct their prejudices toward members of other groups assuming that all people in the group are the same, ignoring the characteristics that differentiate them.

Stereotype is a cognitive component of an attitude. A stereotype is a generalization about a group of people that attributes the same traits to almost all members of that group, regardless of actual variations between members.

Discrimination is a behavioural component of an attitude. Discrimination is unjustified negative or harmful behaviour towards a member of a group solely because of his or her affiliation with that group.

We can conclude that prejudice, stereotypes and discrimination are structuring specific attitudes that can be positive or negative, but are always unjustified and incorrect. In the following text we will present social and psychological mechanisms which can explain how some gender based stereotypes, prejudices and finally discrimination are formed and maintained in our personal and interpersonal lives.

One of the simple and obvious mechanisms can be found in the way we think: **social cognition**. The first explanation for prejudice is that prejudice is an inevitable side effect of our way of processing and organizing information. Categorization and grouping of information are making mental shortcuts in judgment which lead to inaccurate heuristics. Other mechanism is **social categorization**. People have tendencies to be partial with positive feelings towards people that they define as part of their own group, and negative feelings and unfair treatment of others just because we believe they belong to another group. We can think now how this can be reflected in male and female relationship, if categorized in two separate groups. When people act in accordance with stereotypes, they tend to be blind to situational causes, and attribute them only to traits of the persons.

Another consequence of social categorization is the homogeneity of another group, the belief that all members of the "others" group are the same; here are two reasons that make it almost impossible to change the mind-set of people who have deep-seated prejudices against other people's groups. First, the emotional aspect of attitude makes the person a difficult interlocutor. Second, our perception of the situation is not objective. Because of how our reasoning works, we simply do not record events objectively. Information that is in our opinion will attract more attention. Research shows that over the last 30 years, stereotypes for most groups have remained fairly stable, but slightly less negative.

Self-fulfilling prophecy is a case in which people (a) have expectations about what the other person is like, which then (b) affects how they will treat that person, and (c) will influence that person's behaviour in line with the original expectations, making people's expectations come true.

Prejudice and economic competition: The theory of real conflict. Real conflict theory is a theory that limited resources lead to conflict between groups and result in increased prejudice and discrimination. Several studies in history confirm that prejudice, discrimination and violence against members of other groups correlate positively with reduced resources (e.g, jobs, economy). Both correlation and experimental studies confirm the theory of real conflict.

Through explicit and implicit socialization, we accept the norms of our culture. Prejudice and stereotypical attitudes are part of **the normative package**, norms and values of the culture. Normative conformism is the tendency to be attached to a group, to behave in a certain way to meet the expectations of the group, and to achieve acceptance. In societies where racism and sexism are institutionalized, normative conformism leads to the adoption of group norms, to meet group expectations, and acceptance by the group. Institutional sexism is sexist attitudes, which are accepted by most people living in a society where stereotypes and discrimination are accepted norms.

Contemporary sexism is made of prejudices that are suppressed, indirect, because people have learned to hide prejudiced attitudes to avoid being labelled sexist. People behave without prejudice to others, while maintaining prejudiced attitudes.

There are many logical explanations of prejudice and stereotypes that may lead to discrimination. We should be aware of their complexity.

and inevitability when we are dealing with stereotypes in gender issues. Our job is to find best solutions, stay positive, patient and tolerant.

3.1.2. Types of sexism

When we make conclusion and attitude, especially hostile or overprotective, towards someone according to the sex of that person, we call that kind of thinking, feeling and behaving "sexism".

Hostile sexism is a form of negative stereotype and prejudice directed toward others, treating another person in hostile, negative and often aggressive way. This is represented in critical and persecuting attitude that assumes that some person has to accept certain values and certain behaviours. Hostile sexism reflects overtly negative evaluations and stereotypes about a gender (e.g. the ideas that women are incompetent and inferior to men, so they have to obey). Behaviours that illustrate hostile sexism are often presented in anger and resentment, sexually disrespectful comments and implying that there are certain roles and jobs that person must do because of person's sex. This kind of sexist attitude can lead to verbal and physical aggression.

Benevolent sexism is a form of paternalistic prejudice directed toward others, treating another person or a group like parent might treat a child. This is represented in an affectionate but patronizing attitude that assumes that one person is in need of protection and provision (i.e. as being more like a child than an adult). Benevolently sexist attitudes suggest that women are purer and nicer than men, but also mentally weaker and less capable. An example of benevolently sexist attitudes towards men could be that they do not know how to take care of themselves, and don't know how to take care of their

children. Behaviours that illustrate benevolent sexism include overhelping (i.e. implying they cannot do something themselves), using diminutive names (e.g. "sweetie" "boys will be boys") , or implying that a person cannot understand something because of their sex. Although benevolent sexism might seem trivial, patronizing behaviours can be damaging. This kind of communication implies low expectations, and that's why it is harmful for a group of people who are under social influence of this type of sexism. Because benevolent sexism is subtle and often implicit many women and men are induced to accept it without fully realizing that this can diminish their own independence and opportunities.

Gender-based violence

Gender-based violence is an extreme form of aggressive behaviour that is conducted by highly expressed sexist attitudes. It refers to any type of harm that is performed against a person or group of people because of their factual or perceived sex, gender, sexual orientation and/or gender identity. Gender based violence has different forms; it can be sexual, physical, verbal, psychological (i.e. emotional manipulation), or socio-economic. Gender-based violence appears in different levels, from verbal violence and hate speech on the Internet to rape or murder. It can be perpetrated by anyone (e.g. a current or former spouse/partner, a family member, a colleague from work, schoolmates, friends, an unknown person, or people who act on behalf of cultural, religious, state, or intra-state institutions).

3.1.4. Gender equality and gender mainstreaming

Nowadays, gender equality means much more than only equality between men and women; it expands to issues related to gender identity and sexual orientation. (Photo with example of all genders and sexual orientations)

Gender equality assumes equal rights for people of all genders as well as the same visibility, empowerment, responsibility and participation, in all spheres of public and private life. It also implies equal access to and distribution of resources between women and men. Gender equality is the opposite of gender inequality, not of gender differences, and aims to promote the full participation of women and men in society. It means accepting and valuing equally the differences between women and men and the diverse roles they play in society. Gender equality includes the right to be different. This means taking into account the existing differences among women and men, which are related to class, political opinion, religion, ethnicity, race or sexual orientation. Gender equality means discussing how it is possible to go further, to change the structures in society which contribute to maintaining the unequal power relationships between women and men, and to reach a better balance.

Gender mainstreaming is considered as one of the tools for achieving gender equality. It means integrating a gender equality perspective at all stages and levels of policies, programmes and projects. Women and men have different needs and living conditions and circumstances, including unequal access to and control over power, resources, human rights and institutions, including the justice system. The situations of women and men also differ according to country, region, age, ethnic or social origin, and other factors.

Gender mainstreaming aims to solve explicit and implicit (i.e. sometimes hidden) gender inequalities.

FTG as Gender Mainstreaming Tool

Fairy Tale Genderology is a gender mainstreaming tool and an innovative approach that helps young people to understand, formulate and respond to the problems in gender issues by reading fairy tales in a different way; to express analytical and critical thinking on the gender topic; recognize gender stereotypes in the text, identify their impacts at national and international level, and motivate them to offer new solutions to the promotion of gender equality and women's rights.

Most importantly, this methodology teaches young people how to critically think about stories and texts they are reading, about gender issues and initiate their activism in society. Multimedia represents flexible approach to education through fun and creative programme, and attractive way to motivate and empower young people to be engaged in the field of gender politics.

(Photo from our training , mind map ilustracion, with short explanations) - This mind map can also serve you if you decide to introduce these concepts to young people , it can help them to remember more easily and understand the terms and concepts.

3.2. Workshops

These terms and terminology can be more easily adopted and remembered by using the following tools. These are some examples of tools that can be used in workshops.

3.2.1. Exercise→Ice breaker exercise

Each participant should have a pen and a paper card. Trainer asks participants to write their names on cards. And then put all cards in one bag. After that everyone should take one card from the bag and secretly write one random gender stereotype on its back, after that they put the cards back in the bag.

Participants should find card with their name on it and read the stereotype on the back of the card.

•   Take your time to reflect on those stereotypes, and think if they are true.

•   How do you feel when you are reading this?

3.2.2 Exercise→Sex or gender

Quiz for testing knowledge about the difference between sex and gender, each question has one possible answer.

1. Question

What is the difference between sex and gender?

A There is no difference.

B Sex is about biology and gender is a social construct.

C Sex is about how we see ourselves and gender is about biology.

D None of the answers above is correct.

2.   Question

Sex can be changed?

A True

B False

3.   Question

"In some countries women are paid less than men for the same work" – this sentence is about:

A Gender

B Sex

4.   Question

What is gender identity?

A Emotional, romantic and sexual attraction to people of the opposite gender

B The way we identify ourselves as either homosexual or heterosexual.

C The concept of self as we see ourselves as male, female, both or neither.

D None of the answers above is correct.

3.2.3. Exercise→Sex or Gender

This quiz you can also use for teaching your participants how to differentiate sex and gender.

Please indicate whether each statement refers to sex or gender.

Question Gender   Sex

1. Women can give birth but men cannot.
2. Girls are not as good as boys in math.
3. Women can breast feed whereas men cannot.
4. Girls are modest, timid and cute, while boys are hard and tough.
5. Sports are more important for boys than girls.
6. Girls need to find a good husband; boys need to find a good job.
7. Women can get pregnant but men cannot.
8. Women do not drive trains.
9. A boy's voice breaks at puberty but a girl's voice does not.
10. In India, it is customary for women to get paid 40-60% less than men for the same type of work.

3.2.4. Exercise→Discussion about gender identity

To get the attention of the participants and make this topic more attractive, it is recommended to start this part with raising the question: Do you think patriarchy still exists in your society?

- Start a debate informally.
- Listen to the answers of participants.
- Ask questions.
- Share and respect each other's opinions.

After a short discussion (approx. 15 min.) there is an option to show short video clip to the participants which gives answer to previous question. You can find several links to the movies related to patriarchy on the Internet (e.g. Stuff We Never Talk About: 10 Questions to Gender Equality).

3.2.5. Exercise→Gender Mainstreaming discussion

For better understanding and acquisition of the concept of gender mainstreaming, there are various options on the internet to find and play short video clips to the participants, referring to raising awareness of gender equality topic (e.g. Expérience sociale MIO sous titre).

After showing a video, in order to solidify the newfound knowledge about previous topic (i.e. gender equality and gender mainstreaming), you can start a short discussion by raising questions:

- What challenges to gender equality do you see in your community country? How are they tackled?
- What examples of gender mainstreaming coming from your reality have you noticed?

4. Guidelines for Organisation of FTG Training

4.1. Planning a Training

There's no doubt that planning a great workshop or training is a lot of work. But if you spend time thinking through the details, everyone will get full value from the event.

You may be preparing a training course, an exchange, a work camp or a simple workshop. The following questions – considered with care – may help facilitate your work in putting together key-points and particular program elements. Activities rarely go exactly the way you expect them to. You have to be responsive to what is happening and to think on your feet. The main things to remember are: set clear goals and be prepared.

General tips on running activities

<u>Define the goals – aims and objectives</u> – What actually do we want to reach with these particular activities? After setting our main goal, we could think about all little goals that have to be met so we can achieve that main goal. Write all that on paper, and then define objectives clearly and measurably (i.e.

make a list of markers that you will achieve during your training). This will help you to prepare suitable activities and exercises.

Decide who will attend – target group – Knowing who will attend directly relates to your objective. Make a list of who needs to be there. Try to be as specific as possible, but leave a few openings for last-minute additions. Here are some main points when mapping the target group: How many people are there? – the size of the group, it depends on the nature of training. Who they are? – the group and individuals in the group. Interests, expectations, diversities, particular requirements, resistance or sensitivities, etc. of the group or individuals in the group should be taken into consideration. What is their attitude and comfortability with the topic of the training? – This is important to consider, as it will let you know what you need to build into the learning journey outside of the actual content of the training. No matter how good content you have, if your participants feel insecure about the topic or have preconceived notions about it, this will become an obstacle in the learning process. How much time they will have for the training? – referring to other obligations of participants. Time is always a key factor for a participant in any learning situation and, as such, you need to consider it in relation to your target group.

Managing time – plan carefully and not try to pack too much into the time available. If the activity is taking longer than you anticipated, you will have to try to shorten it so that you still have plenty of time for discussion. It is often a good idea to involve the participants and to consult them on whether to stop immediately, in five minutes or how else to resolve the problem. On the other hand, if you have lots of time on hand, do not try to drag the discussions out, have a break or do a quick energiser activity for fun.

Creating a safe environment – the young people you are working with must feel free to explore and discover, and to interact and share with each other. Be genuine, friendly, encouraging and humorous. Do not use jargon or language that participants do not understand. People feel safe when they know what is going on, so how you introduce an activity is important. You can't just start out of the blue; you need to put the activity into a setting. One way to do this is to use an icebreaker.

Energisers – depending on your target group, energisers can be useful to:

• set a mood or create an atmosphere,

• wake people up before or during an activity,

• introduce a topic in a light-hearted way.

There are lots of energisers. Often they involve participants standing in a circle, singing a song, making particular movements, or chasing each other in different ways.

Giving clear instructions – always make sure everyone has understood the instructions and knows what they have to do. It helps to start by explaining in general terms what the activity is about and what it involves. Let people know how long they have to complete a given task and give them a five minute warning when the time is nearly up so that they can round off.

Facilitating discussions – discussion is central to the training process. Pay special attention to ensure everyone in the group can participate if they wish to. Use words, expressions and language common to the group and explain words with which they are unfamiliar. Invite participants to offer their opinions. Ensure that there is a balance of global and local aspects so that people see the issue as directly relevant

to their own lives. Sometimes discussions "get stuck". You will have to identify the cause. It could, for example, be because the topic has been exhausted or that it is too emotional. You will have to decide whether to prompt with a question, change tack or move on. You should never feel that you have to provide the answers to every question and give participants solutions for problems they identify; the group itself must find its own answers through listening to each other and sharing.

Debriefing and evaluation – this part of the activity provides the keys for learning and helps the participants put what they have learned into a wider context. Give the participants plenty of time to complete the activity and if necessary come out of role before discussing what happened and what they learned. Spend time at the end of each activity talking over what people learnt and how it relates to their lives, their community and the wider world. Without reflection, people do not learn much from their experiences.

We suggest that you try to go through the debriefing and evaluation process in sequence by asking the participants questions that relate to:

- What happened during the activity and how they felt;
- What they learned about themselves;
- What they learned about the issues addressed in the activity and the related topics;
- How they can move forward and use what they have learned.

Giving feedback – feedback is a comment on something someone has said or done. Giving and receiving feedback is a skill and you will need to help the group members learn how to do it. Too often, feedback is received as destructive criticism even though this was not the intention of the speaker. The key thing when it comes to giving a feedback is to use " speech (e.g. I feel, I think, my point of view is…) and to focus on behaviour of a person you are addressing your feedback to, rather than their personality (e.g. *I think that the thing you did is wrong because….*, rather than *I think you are wrong…).*When giving feedback, it is important to respect the other person, to focus on what they said or did and to give reasons for your point of view. It is your role as trainer to find ways of ensuring that people give feedback in a supportive and respectful way.

Managing conflicts – conflict can be helpful and creative if managed properly; in fact it is an unavoidable and necessary ingredient of trainings! Disagreement and emotion are unavoidable when addressing gender and human rights issues because people see the world differently and their beliefs, assumptions and prejudices will be called into question. Conflict as a part of human rights education gives people opportunities to develop skills and attitudes such as critical thinking, co-operation and empathy.

Conflicts are difficult to anticipate and may be hard to resolve especially if they arise because participants feel insecure dealing with questions related to emotions and values, if they have insufficient competences for group work or if they have totally different approaches to the issue or different values. Try to stay calm and cool and do not become involved in conflicts between individuals in the group.

Some tips:

• Take enough time for the debriefing and discussion. If necessary make more time.

• Help to clarify people's positions, opinions and interests.

• Ease tensions in the group. For example, ask everyone to sit down or to talk for three minutes in small subgroups or say something to put the situation into perspective.

• Encourage everybody to listen actively to each other.

• Stress what unites people rather than what separates them.

• Search for consensus. Get people to look at their common interests rather than trying to compromise and move from their stated positions.

• Look for solutions which may resolve the problem without "recreating" the conflict.

• Offer to talk to those involved privately at another time.

If more serious and deeper conflicts arise, it may be better to postpone seeking a solution and look for another more appropriate opportunity to tackle the problem. In the meantime, you could consider how to address the conflict from another angle. Furthermore, by postponing an attempt to resolve the conflict you leave time for those involved to reflect on the situation and to come up with new approaches or solutions.

The role of facilitator (i.e. trainer) – to be an effective facilitator you must know when to take a leadership role, and when to be neutral and take a back seat. This is a difficult balance to maintain! The key to being proficient in the role is to plan and guide the proceedings effectively, and remain focused on the group process and outcomes, rather than specific content and opinions involved. Facilitation is an interesting, rewarding and important role to take on. When facilitating, take time to think about the process and agenda, and learn the skills you need to take the event through to a successful conclusion. Take pride in the role of facilitation, and enjoy watching the ideas, solutions and successful outcomes flow!

4.2. Setting Ground Rules

In order to make the training session precede smoothly it is essential that the trainer set a number of ground rules and communicate them clearly to all participants.

There are several methods for setting ground rules. The simplest method is to include a slide in the PowerPoint presentation at the beginning of a training session listing a set of ground rules and to point to them as you proceed to that slide. An alternative way for setting ground rules, other than listing them on a slide, is to have participants themselves suggest ground rules and write them down on a flip chart sheet. Allowing participants to participate in setting up the ground rules makes them more willing to abide by them.

Suggestion of Ground Rules for training:

- **Punctuality** – respect of agreed time and agenda. You can explain to the participants why it is important that they arrive on time to each workshop session. The best way to communicate this with participants of your training is to simply include them in agreement. Advice for you is to keep in mind your work agenda and come prepared. You can also make a rule that you will start on time in any conditions. If a

person comes late he or she should come to the training place quietly, without any interruption of others.

- **Active listening** – the act of mindfully hearing and attempting to comprehend the meaning of words spoken by another in a conversation or speech. It also means to remain natural and non-judgmental, trying not to take sides and form opinions too early in conversation. Give the other person adequate time to explore their thoughts and feelings to express themselves. You could recommend your participants that they avoid using their phones, to look at the person who is speaking, to turn their body towards that person and to try to understand their point of view. One of the good ways to help your participants to be active listeners is by asking them to give feedback.

- **Respect** – respect of others and what others say. It requires a lot of patience and sensitivity in order to create such a learning atmosphere which enables to listen to each other as equals. The best way to do it is to invite people to demonstrate respect for every person. This means giving space to everybody's expression; to value all experiences, to empower each individual's self- confidence and contributions; our various needs and expectations.

- **Agree to disagree** – nothing is absolute. There are many ways to perceive reality and different points of view. We should suggest our participants that they can disagree about some points of view (i.e., attitudes and opinions) and encourage them to oppose views, but always keeping respect for a person behind that view. Even though not every conflict necessarily has a solution, it is certainly better if it is expressed in a tolerant way.

- **Respect confidentiality** – highlight to your participants the importance of confidentiality of dialogue and happenings within the training session.

- **Have fun** – Don't forget to encourage participants to have fun! Having fun is essential for creating good learning environment.

5. FTG Methodology – Step by Step

In this part of t-kit we will introduce FTG methodology step by step. In this user friendly manual we will lead youth workers/facilitators through the process of developing competences required to effectively evaluate the many problems of gender inequality young people are facing, and at the same time to be effective in providing new approach and tools which can be used to mobilise young people to work on gender equality. Learning experience will move young people from the comfort zone and will improve critical thinking about the issues of gender and how to deal with this controversial topic.

FTG methodology deals with the topic of gender stereotypes in fairy tales using multimedia (video, photos, graphics and audio) as tools. By mixing these tools and methods of informal and non-formal education we have developed a methodology that will enable young people to learn gender reading texts and thus help them to develop capacity to understand and formulate problems in gender reading. The methodology has four phases: analysis, synthesis of traditional fairy tales and stories, and then deconstruction of old fairy tales and construction of new ones.

As preparatory work, the first phase of methodology is analysis of fairy tales and identification of gender stereotypes that influence the formation of awareness among youth and society in general. The analysis

targets the stereotypes that are dominant in the stories, so that comparisons can be made (e.g. the main male characters are powerful, active, smart, independent and brave; female characters are mysterious, loquacious and adaptable; positive heroines are silent, rarely show their own opinion and accept their subordinate position, passive, emotional and fearful; powerful women are shown as evil and alone; gender labour gap – jobs of female characters are mostly helpful and they transmit a stereotypical female job of keeping the house from private to public sphere (housewife, house assistant, maid, servant).

In the next step Fairy Tale Genderology starts with the synthesis of identified and recognized gender stereotypes, using multimedia.

Next comes deconstruction, a process of work in small groups, discussion and presentation of "lessons learned" in plenary session, where participants have the possibility to talk and share opinions towards the concrete examples of the gender issues.

Final step is reconstruction where participants in teams, according to selected tools (video, photos, graphics and audio) create new gender oriented fairy tales, with a new approach towards gender perspective.

Fairy tale Genderology is an innovative approach that helps young people to understand, formulate and respond to the problems in gender reading; to express analytical and critical thinking on the gender topic; recognize gender stereotypes in the text, identify their impacts at national and international level, and motivate them to offer new solutions to the promotion of gender equality and women's rights by using the innovative approach and technique.

Most importantly, this methodology teaches young people in an innovative way how to critically think about gender issues and initiate their activism in society. Multimedia represents flexible approach to education through fun and creative programme, and attractive way to motivate and empower young people to be engaged in the field of gender politics.

We hope that this methodology will be useful for you as youth worker.

5.1. Analysis

First step of the FTG method is analysis, detailed examination of the elements or structure of fairy tale with focus on gender issues. Goals of the analysis is that participants get acquainted with gender stereotypes in a fairy tale, to be aware of them, to understand the logic behind them and to be able to apply their knowledge in other situations and in their personal lives, to recognise gender stereotypes and their obstacles in their personal lives.

In our methodology analysis is divided into two sections: cognitive analysis and personal script analysis.

1. Cognitive analysis is analysis that acquires logical thinking. Logical thinking is the process in which one uses reasoning consistently to come to a conclusion. Problems or situations that involve logical thinking call for structure, for relationships between facts, and for chains of reasoning that are making logical meaning. We use all of the above to make sure that participants are creating realistic and logical conclusions regarding new reading of fairy tales.

5.1.1 Exercise→Content Analysis

Content analysis is a research technique used to make replicable and valid inferences by interpreting and coding textual material, in social sciences. By systematically evaluating texts (documents, oral communication, and graphics), qualitative data can be converted into quantitative data.

Exercise that simulates this statistical technique is good for gender reading because it can help readers of the text to discover gender stereotypes in reading material, but also to have logical proof that stereotypes are in the text. In that way their conclusions will be systematically organised, clear to them and more objective.

Resource needed:

•   Fairy tale text , printed in adequate number of copies,

•   markers,

•   A4 papers,

•   big papers or flip chart for presentation.

Group size: max 20 participants.

Time: 60 minutes.

Step by step:

1.   Assign participants to small groups (4-5 members), every group should have reading material and other things from the list of resources needed.

2.   Trainer briefly explains technique to the participants.

3.   Trainer gives the instruction.

Instruction: First you should read this fairy tale and after that you will examine number of female and male characters, their roles, use of colour, major themes of illustrations, other numbering patterns. You should also find which words or sentences are frequently used in the text, and how many times. You have 30 (or 45 minutes, depending on size of the reading material).

4.   All groups present their findings and conclusions to the others in the group (15 minutes).

Suggestion for reflection questions:

•   Which gender stereotypes you noticed in fairy tales?

•   In which manner is our own gender identity shaped by fairy tales?

•   Use actual student comments to highlight major discussion points.

5.1.2. Exercise→Structure analysis

Through this exercise we are interpreting the structure of a fairy tale. Fairy tale is literature form with specific structure. Every part of that structure with its own characteristic is creating meaning in a story. Some of the structure elements that will be analysed are title, the initial paragraph, key sentences, tasks, symbols and characters.

We will briefly describe the main characteristic and function of these fairy tale sections.

The title/The title serves to announce, it can be viewed as a concise synopsis of the core issue that tale attempts to deal with. A fairy tale title that is interesting is Cinderella. What does the title indicate? It indicates that the story will talk about a female person who is in the ashes. What can ashes symbolize? *(some examples to think about: Beauty and the Beast, Brave Merida, Little red riding hood)

The initial and last paragraph/The problem of the tale is also laid out in the first paragraph. Identification of central story problem. What is the hero's basic problem in the story? What motivates the main character? What is his/her goal? And in last paragraph we should examine if this entire question is answered and in which way.

Key sentences/In each fairy tale, there are sentences that are repeated several times, and they are crucial for understanding the story. By following these sentences, we can follow the progress of solving the hero's basic problem. About his/her values, as well as the forces he/she engages to solve the central problem of the story.

These may also be the sentences that the workshop participants consider relevant and important to the story, which they consider to be of great importance.

Tasks

Symbols

Characters (we will add explanations)

Resource needed:

• Fairy tale text , printed in adequate number of copies,

• markers,

• A4 papers,

• big papers for presentation.

Group size: maximum 20 participants.

Time: 90 minutes.

Step by step:

1.   Assign participants to small groups (4-5 members), every group should have reading material and other things from the list of resources needed.

2.   Trainer announces exercise.

3.   Trainer gives the instruction :

Instruction: First you should read this fairy tale and after that you will first focus on the name of the fairy tale and have short discussion in the group about title. You can present your conclusion graphically. You have 10 minutes.

Same instruction should be repeated for the first paragraph and key sentences. (10 minutes each assignment).

4.   Presentation of conclusions to the group, and short reflection (20 minutes).

5.   Short break or/and energiser.

6.   Participants should go back to their groups, and trainer gives them another assignment.

Instruction: Make a list of all characters and important symbols in the text. Make a list of personal traits for every character. Make a drawing or other visual presentation of symbols and characters. You have 30 minutes

7.   Put drawings on the wall, and ask all participants to look at them for a few minutes.

8.   Reflections

Suggestion for reflection questions:

•   What are successes and failures of characters?

•   What are the most memorable symbols? What do they represent?

•   Review of problems in fairy tale.

•   Does the end resolve the beginning?

•   What gender stereotypes you can see in this fairy tale?

2.   Personal script analysis is a bit more complicated. Goal of this part of the methodology is to make connections between our personal latent stereotypes, prejudice, gender roles and fairy tales. In this part of methodology it is very important to rethink if your group of participants is ready for this kind of exercises. You should make sure that you are working with small group with high cohesiveness. Ask yourself if the members of the group have enough confidence in each other, as well as whether you as trainer are able to manage this kind of training responsibly. Read the whole part of this training and then decide.

Our life script (Berne, 1972 p.46) is an unconscious pathway created in childhood, reinforced by our parents, or society and strengthened with evidence sought throughout life ensuring our beliefs are justified. We can see in the sense of this theory how important role fairy tales can have on creating belief system in childhood. In this part of methodology we are actually helping our participants to analyse their own unconscious system of beliefs by using fairy tale as a tool. This part of exercise can be emotional for participants.

5.1.3. Exercise→your fairy tale ending

Purpose of this short exercise is that participants write first thing that pops to their mind without judgment. In that way they will be able to write something that they are not conscious about.

Resources needed:

•   Tables and chairs,

•   papers,

•   markers or pencils.

Group size: any.

Time: 10 minutes.

Step by step:

1.   Every participant should have pencil and paper;

2.   Trainer gives instruction.

Instruction: On the top of your paper write the title "My Happily Ever After". After that imagine that your life is a fairy tale, and write down first thing that pops to your mind about the ending of that fairy tale. You have 3-4 minutes.

If some of the participants do not understand assignment, just repeat instruction once again.

3.   Reflection can be done if participants are willing to share.

5.1.4. Exercise→Guided imagery

Imagery or visualization involves using imagination to help put body and mind in a more relaxed state, and in that state following word of trainer will help participant to remember some of important parts of their development. This exercise can be very emotional for participant, because it can reveal emotional traumas, or some beautiful thing from their childhood that will make them emotional.

Resource needed:

•   Quiet room with chair in circle for every participant.

•   Printed imagery text for facilitator.

Group size: 15 maximum

Time: 15 minutes

Step by step:

1.   Prepare group for this exercise. Everybody should understand purpose of this exercise, and sit in chair.

2.   Trainer gives the instruction.

Instruction: Read this text slowly and loud enough.

Make yourself comfortable. Take a few slow and deep breaths to centre your attention on yourself and calm yourself.

Imagine you are in the library. You are looking around at the different kinds of books. And at one point you are reaching for one book. That book is a story, and also your very own life story.

What kind of story is this? Is it a comedy? Tragedy? Is it interesting or boring? Heroic? Or something different?

How many people read this book? Were they thrilled or bored? Are they going to finish reading the book or just close it and leave it unread?

What is the title of this book, your very own life story?

You are opening the first page of the book, that is the very first scene of your life.

You are very young. Who is there? What do you hear? Be aware of what do you feel.

You continue leafing through book and now you are a young child of three to six years old.

Where are you? What can you see? Are there other people there? Who? Are they saying anything to you? You to them? Do you hear sounds? What are the emotions of your character in this book?

After leafing through book once again you can read that now you are a teenager. What is going on? Who is there? What is your character feeling?

Now you go straight to the end of the book. You are reading last chapter of the book. What is it saying?

Take a few more breaths, and when you are ready open your eyes.

3.   Participants share their experiences to the group.

5.1.5. Exercise→Writing a story

Resource needed:

•   Tables and chairs,

- papers,

- markers or pencils.

Group size: 15 participants maximum

Time: 50 minutes

Step by Step:

1. Participant should have pencils and papers.

2. Trainer gives the instruction.

Instruction: Imagine that you should write a fairy tale about yourself. Write the first title that comes to your mind. After that write a story. Do not overthink or think about what it means at this moment. You have 5 minutes.

3. After this participants should make groups of two people, and share their impressions (10 minutes).

4. Next task is to try to read their story using content analysis techniques of choice with a goal to find gender stereotypes in their stories (20minutes).

5. Reflection time (10 minutes).

Suggestion for reflection questions:

1. What surprised you about your story?

2. Was this exercise challenging for you? If so, how do you understand that?

3. Can you identify a gender stereotype in your story?

5.1.6. Exercise→Making a theatre play

Resource needed:

- Big room.

Group size: 20 participants maximum.

Time: 60 minutes.

Step by Step:

1. Every person should remember their favourite character from childhood days.

2. Ask participants to walk around the room like they are those characters. Task is to stop and talk with another person imitating that character and find out which character the other person is.

3. After that participants should make groups of 5 persons maximum. They should choose their group members from their character's point of view.

4.	Trainer gives the instruction.

Instruction: in that group you should discuss gender stereotypes of your characters and after discussion you should make theatre play that will present them. You have 30 minutes.

Every group should be assigned different genre of play (examples: opera, silent play, comedy, tragedy etc.).

5.	Presentation of the plays to the others from the group (20minutes).

6.	Discussion.

Suggestion for reflection questions :

1.	How was the group process going during the creation of the play?

2.	What did you discuss while creating the play?

3.	What is common to characters in your group?

4.	Can you see any similarity in the gender stereotypes of your characters? Or are you different? How do they differ?

5.	How did you feel during the creation of this play?

6.	Can you notice any connections between yourself and the character from the fairy tale?

5.2. Synthesis

Second step of the FTG method is synthesis. After investigating relevant components during analysis, our goal during synthesis is to put those components in the combination with old knowledge which will form one connected knowledge, personal opinions, and make sense of the whole picture.

### 5.2.1.	Exercise→Make a twitter post

Goal of this short form is summarising knowledge, point out only the most important and learning from others. This exercise is good to use with 20-somethings, esp. students, and the results are funny and creative.

Resources needed:

•	Markers,

•	papers,

Group size: any.

Time: 15 minutes.

Step by step:

1.   Every participant should have paper and pen or marker.

2.   Trainer gives the instruction.

Instruction: Please make tagline, a catchphrase or slogan about thing you realised during the analysis of the fairy tale, only 140 characters to point out what you think is most important. You have 10 minutes for this assignment.

3.   Participants should put their taglines on the wall and after that everyone should read what other did.

5.2.2. Exercise→Make a meme

A meme is an idea, behaviour, or style that spreads from person to person within a culture – often with the aim of conveying a particular phenomenon, theme, or meaning represented by the meme. The meme is sometimes used to describe ideas deemed to be of lasting value.

Goal of this exercise is that participants make some outputs in which we all can see what ideas and values they think are worth spreading about gender issue in fairy tales.

Resources needed:

•   Fairy tale typical visual scenes, printed in adequate number of copies (*you can find some examples that we used during our training at the end of the toolkit),

•   markers,

•   A4 papers.

Group size: any.

Time: 30 minutes.

Step by step:

1.   Assign participants to small groups (4-5 members), every group should choose printed material and other things from the list of resources needed.

2.   Trainer gives the instruction.

3.   All groups present their work and talk about their conclusions. Values, messages they want to share with other people (15 minutes).

4.   Discussions (15 minutes).

5.2.3. Exercise→SWOT your fairy tale

SWOT analysis (strengths, weaknesses, opportunities and threats analysis) is a framework for identifying and analysing the internal and external factors that can have an impact on the viability of a project, product, place or person.

The main aim of this exercise is that knowledge acquired through analysis fits in with the rest of the knowledge. And that participants systematise their insights and to realise what are the things they think are worth changing and what are the ones that should be changed.

Resources needed:

•   A4 papers,

•   markers or pencils,

•   flip chart.

Group size: maximum 20 people.

Time: 60 minutes.

Step by step:

1.   Assign participants to small groups (4-5 members), every group should have papers and markers.

2.   Facilitator write following questions on the flip chart:

•   What do I want to change? And why?

•   What do I want to keep? And why?

•   What are my challenges?

•   What are my strengths? Who can support me?

3.   Facilitator gives an explanation of this exercise.

4.   Facilitator gives instruction.

Instruction: Please discuss these questions in your groups and answer them. You have 30 minutes.

5.   Discussion (20 minutes).

5.3. Deconstruction

Third step of the FTG method is deconstruction, critical analysis of fairy tale dynamics. The goal of this step is to investigate the dynamic behind the fairy tale, the relation between characters and their roles, defining roles, personal responsibilities, and opportunities to exit unwanted roles. Consciously the fairy

tales help inculcate norms of society into young minds, but subconsciously they may provide stereotyped number of roles, locations and undesired life scripts. In this part of methodology we will show how to use several diagrams for deeper understanding of stereotyped patterns that we have adopted from fairy tales.

In this step we were using 3 diagram techniques:

1.	T- shirt slogans;

2.	Drama triangle;

3.	Spaces and movement diagram.

5.3.1. Exercise→T-shirt slogans

In this simple exercise we will be defining identities involved in action of fairy tale and motivation behind their behaviour. The slogan identity on fairy tale character imaginary t-shirt usually represents the slogan they are playing in life. The socially accepted behaviour will be on the front of the t-shirt. And on the back is the hidden motivation for action. In that way we will make our participants think a little bit deeper about behaviours that some characters are exhibiting to be socially approved, what really motivates them and most importantly why they do not ask for that directly.

Resource needed:

•	Markers,

•	flip chart,

•	fairy tale text printed in appropriate number of copies.

Group size: maximum 20 participants

Time: 60 minutes

Step by step:

1.	Assign participants to small groups (4-5 members), every group should have papers and markers.

2.	The trainer draws two t- shirts with two captions on the flip chart: front of the t-shirt and back of the t- shirt.

3.	Trainer gives the instruction.

Instruction: Imagine that all characters from the fairy tale that we read are wearing t-shirts with slogans. On the front of the t-shirt is what they want us to see, and on the back something they want to hide. Now discuss in your groups what these slogans might be, and please write them down. You have 15 minutes.

4.	Participants present their work (20 minutes).

5.	Discussion and reflection time (20 minutes).

<u>**Suggestion for discussion questions**</u> :

1.   For what reason do you think the character has one message on the front of the shirt and another on the back?

2.   What does the hero (heroine) of the story want to say about himself (herself) with the message on the front of the shirt?

3.   What should change to make it okay for a hero (heroine) to show a message on his (her) back?

4.   How is this related to yourself? Have you noticed that in your environment?

5.3.2.   Exercise→Drama triangle

About Drama Triangle concept

The drama triangle is a social model of human interaction – the triangle maps a type of destructive interaction that can occur between people in conflict. The Karpman Drama Triangle models the connection between personal responsibility and power in conflicts, and the destructive and shifting roles people play. He defined three roles in the conflict: Persecutor, Rescuer (up positions) and Victim (one down position). These three roles are graphically presented on a triangle that suggests that roles can shift in any direction.

The Victim: The Victim's stance is "Poor me!" The Victim feels victimized, oppressed, helpless, hopeless, powerless, ashamed, and seems unable to make decisions, solve problems, take pleasure in life, or achieve insight. The Victim, if not being persecuted, will seek out a Persecutor and also a Rescuer who will save the day but also perpetuate the Victim's negative feelings.

The Rescuer: The rescuer's line is "Let me help you". A classic enabler, the Rescuer feels guilty if they don't go to the rescue. Yet their rescuing has negative effects: It keeps the Victim dependent and gives the Victim permission to fail. The rewards derived from this rescue role are that the focus is taken off the rescuer. When they focus their energy on someone else, it enables them to ignore their own anxiety and issues. This rescue role is also pivotal because their actual primary interest is really an avoidance of their own problems disguised as concern for the victim's needs.

The Persecutor: (a.k.a. Villain) The Persecutor insists, "It's your fault entirely". The Persecutor is controlling, blaming, critical, oppressive, angry, authoritarian, rigid, and superior.

Initially, a drama triangle arises when a person takes on the role of a victim or persecutor. This person then feels the need to enlist other players into the conflict. As often happens, a rescuer is encouraged to enter the situation.

These enlisted players take on roles of their own that are not static, and therefore various scenarios can occur. For example, the victim might turn on the rescuer, the rescuer then switches to persecuting.

We will refer to these three roles in uppercase letters to distinguish them from real victim, rescuer and persecutor, because these roles are sometimes real only in subjective perception of the people using them.

In fairy tales drama begins when these roles are established or anticipated by the audience. There is no drama triangle unless there is a switch in the roles.

Example:

In Cinderella, the heroine switches from Victim Double Persecuted (mother, then stepsisters) to Victim Triple Rescued (fairy godmother, mice and then prince), to Victim Persecuted again then Victim Rescued again. We can see that Cinderella made 8 switches of role but always staying in the role of Victim.

In other fairy tales it's a different situation but you can try to analyse roles, and think about consequents that this stereotyped roles in fairy tales are bringing.

Resource needed:

•   Markers,

•   flip chart papers,

•   fairy tale text printed in adequate number of copies.

Group number: maximum 20 participants.

Time: 85minutes.

Step by step:

1.   Assign participants to small groups (4-5 members), every group should have papers and markers.

2.   Trainer describes theory behind the concept of drama triangle (10 minutes).

3.   Trainer draws a big triangle on a flip chart.

4.   Trainer gives instructions.

Instruction: Find roles of the main characters in the story and their switches; draw them on the triangle (10 minutes).

5.   Short reflection (5minutes).

6.   Trainer gives instruction.

Instruction: You will go back to your groups and try to think about different way drama could be solved. What these characters need to change their stereotyped roles? What skills? Traits? Write down three different scenarios for some part of the fairy tale (30 minutes).

7.   Some participants present their work (10 minutes).

8.   Discussion and reflection time (15minutes).

Suggestions for discussion questions:

1.   Did you recognize that in some situations you take on one of the roles? When and in which situation?

2.   Which typical fairy tale roles are adopted in our society?

3.   Do you notice the use of certain roles is typical for women and men? Which?

4.   What has to be changed to make the roles less stereotypical and more authentic?

5.   Give an example from your life when you reacted and some of the typical roles.

5.3.3.   Exercise→Location diagram

The location diagram simplifies the switches in location. There are three important vectors in diagram: Near – Far, Open – Closed, and Public – Private (slika diagram).

The main purpose of this exercise is to find typical places for different characters in the story. To find out about patterns of movement of the characters and to think how by changing of environment we could change stereotypes of certain behaviour and roles.

Resource needed:

•   Markers,

•   flip chart papers,

•   fairy tale text.

Group number: maximum 20 participants.

Time: 50 minutes.

Step by step:

1.   Assign participants to small groups (4-5 members), every group should have papers and markers.

2.   Trainer draws diagram on the flip chart.

3.   Trainer asks participants to draw the same chart and to fill in characters and specific location and their movement on the diagram (30 minutes).

4.   Discussion about patterns they noticed (20 minutes).

Suggestion for discussion questions:

1.   What regularities did you notice in the diagram?

2.   What are the most common movements of the fairy tale characters?

3.   What did you notice about being typical movements and locations of male characters and what about women?

4.   How would you change the movement of characters and which ones? What change would that affect?

5.   How can you relate movements on diagrams and roles from Drama triangle?

6.   Do you notice any consistency in your environment that you can associate with this diagram?

5.4. Reconstruction

Fourth step of the FTG method is the reconstruction of existing fairy tales, or their parts, using multimedia tools. Goal of this step is integration of knowledge, stabilisation of new beliefs with old ones, evaluation of the process. Integrated knowledge connects, relates and unifies concepts in various situations so this step is very important.

Participants integrate their knowledge by exploring, identifying, organizing and synthesizing ideas and information to assess experiences from training and make new fairy tales. Multimedia tools that they can use are video, graphic, audio, movie etc.

We don't recommend that in this step trainer should make a lot of explanation. Aim of this step is that participants use new experiences and use them in way they think is right. There is no right or wrong answer to this task.

Trainer can give some general guidelines and recommendations. Some of the these guidelines could be:

-       There is no right or wrong answer to this task.

-       Keep in mind values of the fairy tale that you want to keep.

-       Be careful and realistic regarding stereotypes. Try not to make another stereotype.

-       You can change any part of the fairy tale structure (content, title, key massages, begging, ending).

-       Have fun!

Resources needed:

•   Multimedia tools (phone, camera etc.),

•   papers,

•   markers.

Group number: maximum 20 people.

Time: 150 minutes.

Step by step:

1.   Assign participants to small groups (4-5 members), every group should have papers and markers.

2.   Trainer gives them instruction to changed fairy tales, and reads to them some general guidelines. Participants have 120 minutes for this task.

3.   Presentation and discussion (30 minutes).

Suggestions for discussion questions:

1.   Why do you think this change is good?

2.   What will you personally gain with this changed fairy tale?

3.   What could be positive outcomes in society?

4.   How was the process in your group while you were making this fairy tale?

*examples, photos illustrations from our workshops
*visual symbols for resources needed, time, group size etc.

6. References

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*Three sentences maximum