



Queer Inclusive Pedagogy for High School Teachers in Poland.

Łukasz Sulikowski

Thesis for B.A. degree
International Studies in Education



HÁSKÓLI ÍSLANDS
MENNTAVÍSINDASVIÐ

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Abstract

The objective of this study is to evaluate and explain the situation of LGBTQ people in Polish educational system. The number of queer students who experience homophobic and transphobic negative attitudes or even physical abuse by their schoolmates is high. The research investigates how heteronormativity, heterosexuality and gender norms are reproduced or constructed in legal documents, and how it is possible to reduce prejudice towards sexual and gender minorities in Polish high schools through (queer) inclusive pedagogies involving anti-oppressive education. The study focuses on legal documents.

Both discourse and thematic analysis were used to analyze the data in the study. The research analysis takes the following primary sources into consideration: the Constitution, the Civil Code, the Family Guardian Code, the Catholic Church Catechesis, the high school Core, online articles, legal studies and court judgements. The secondary sources are online articles, public polls, etc. written by other authors.

The main finding suggests, that heteronormativity together with dominant gender norms are strongly reproduced and maintained in Polish law and educational system. The influence of the Catholic Church in forming negative attitudes towards LGBTQ individuals is strong and reaching school curricula, which may be a hindrance to implementing queer inclusive pedagogies and anti-oppressive education.

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Preface

I hope, that whoever reads my work will become more conscious of discrimination, prejudice and hate occurring in this world. This injustice is caused by so many factors and it will probably never be destroyed, but luckily there are also so many good-hearted people who believe in equality and fight for some better days, a better world. I hope, that my work may become inspirational and it will make the readers contemplate whether their personal opinions regarding the thesis topic are worth keeping or changing.

I would like express my gratitude to my supervisor Jón for being so kind and patient to help me in this difficult writing process. I would also like to thank my dearest mother Joanna, who supported me all the time, gave me some ideas and believed in me.

This thesis was written solely by me, the undersigned. I have read and understand the university code of conduct (November 7, 2003, <http://www.hi.is/is/skolinn/sidareglur>) and have followed it to the best of my knowledge. I have correctly cited all other works or previous work of my own, including, but not limited to, written works, figures, data or tables. I thank all who have worked with me and take full responsibility for any mistakes contained in this work.

Signed: Łukasz Sulikowski, 8th of May, 2018.

1 Introduction

A country in Central Europe, Poland had a populace of 38.5 million in 2011. Since 1945, its borders have been set by the Odra and Nysa rivers in the west, the Baltic Sea in the north, the Bug River in the east, the Sudeten and Carpathian Mountains in the south. Despite the fact that Poland has a gay subculture, the nation's dominant approach towards homosexuality is negative.

In recent years many young LGBTQ individuals at high schools have decided to come out, that is to reveal their sexual orientation to the environment. It has been happening thanks to the development of democracy, Poland's membership in the European Union, changes in the Constitution as well as other laws, e.g. in the educational system. Since the Iron Curtain countries collapsed in 1989, Polish people have become more open to diversity than they used to be decades ago.

However, the situation is far from being perfect. According to some studies, LGBTQ individuals (or individuals surmised as queer) often experience violence and homophobic abuse in different spheres of life. They are not protected sufficiently by the Polish law. Unfortunately, such situations occur in schools very often. Although there are some regulations in the Core Curriculum, prepared by the Ministry of Education, concerning equal treatment and respect for everybody in schools, many teachers working with the LGBTQ youth feel helpless, indifferent to their problems or they simply lack knowledge in that aspect. Despite the fact that some of them want to help, they don't know how to react and provide an effective support. Some teachers belonging to the older generation are even homophobic themselves for homosexuality has almost always been a taboo issue in Poland.

I believe, that it's necessary and possible to change the situation of many young LGBTQ people in my country. It requires sensitivity and engagement of the teaching staff towards any homophobic violence or abuse encountered to provide safety enhancement to this group of students (Pawłęga, 2016). I think that inclusive and anti-oppressive education should be implemented in Polish schools.

Surely, my decision to explore this topic is not coincidental. It results from my personal interest in LGBTQ youth's problems in schools, the desire to familiarize myself with prejudice and violence reduction methods towards these groups, as well as trying to

find ways to support young non-heterosexual individuals in building their positive identity or solving their difficult life situations.

Another factor influencing my decision is the fact that there has been a long teaching tradition in my family. My grandparents used to be teachers during the Communism. My parents have been teaching since 1994. My aunt and uncle are also teachers. Unfortunately they know nothing about inclusive or anti-oppressive education. They claim they have never met any LGBTQ people in their teaching careers. All these made me think, do research, ask questions, and try to find answers and solutions.

What is heteronormativity and normalcy? How are heteronormativity, heterosexuality and gender norms reproduced or constructed in legal documents? That's the first aim of my thesis. To answer this research question I will analyze the Constitution, the Civil Code, the Core Curriculum for secondary schools as well as other documents. How is it possible through inclusive pedagogies to reduce prejudice towards sexual and gender minorities in Polish high schools? That's the second aim of my thesis. I will focus on inclusive pedagogies and anti-oppressive education and suggest an implementation of these in Polish schools.

This thesis is devoted to LGBTQ people in Poland in general, but especially those already being in the educational system. The main focus is on the high school level and queer individuals' (age 16-19) situation. In my work I am going to present some legal - historical overview of what rights LGBTQ people in Poland have. It's essential to establish whether the government, the Ministry of Education, schools, teachers and students create an appropriate environment for the youth to feel safe, accepted and included in school community and society. It's crucial to decide what pedagogies could be implemented for high schools in order to improve queer students' situation. The main claim is that inclusive sensitization pedagogies and anti-oppressive education should be implemented in Polish schools.

In the following chapters I am going to present the legal context of history of homosexuality in Poland, people's attitudes towards this issue as well as prejudice and stereotypes still present in the Polish society. I am also going to analyze the legal situation of LGBTQ people living in my country. Finally, I will focus on solutions to the problem, which I find in implementing inclusive pedagogies and educating people in terms of being sensitive and tolerant to everybody. The terms and main theories used in the introduction and throughout the thesis are explained below.

1.1 Term Glossary

Terms connected to LGBTQ (Lesbian, Gay, Bisexual, Transsexual, Queer) people according to Killermann (2017), Merriam-Webster (n.d.), Luhmann (1998) and Kumashiro (2000) used throughout this paper in alphabetical order:

Anti-oppressive education – reduces oppression and focuses on enhancing the encounters of students who are different, or somehow oppressed, in and by mainstream community,

Bisexual – adj.: an individual sexually, emotionally and physically attracted to people of both genders,

Coming Out – the procedure of revealing one's gender or sexuality identity to others;

Faggot – noun: an offensive term referring to queer or gay people,

Gay – adj. also noun: people who are sexually, emotionally and physically attracted to same sex/ gender members,

Gender identity – noun: the inner understanding of one's gender, and how one classifies oneself, based on how much one associate or don't associate with what one understand one's options for gender to be,

Heteronormativity – noun: an expectation, in institutions or in persons, that everybody is heterosexual,

Heterosexism – noun: behavior which grants advantageous treatment to heterosexual people, rather than to homosexuals,

Heterosexual – adj.: an individual sexually, emotionally and physically attracted to opposite sex members,

Homophobia – noun: a term referring to negative attitudes range as for instance, anger, fear, discomfort, resentment or intolerance that one can have towards LGBTQ society members,

Hidden curriculum – unofficial, unwritten, unintended lessons, perspectives and values, which students learn at school. It consists of the implicit or unspoken academic, cultural as well as social information, which is communicated to pupils while they are at school,

Homosexual – same as Gay defined above,

Inclusive education – promotes inclusion, that is involving everybody in the teaching/learning process regardless of their race, sexual orientation, ethnicity or any other socioeconomic backgrounds,

Lesbian – noun and adj.: women who are sexually, erotically, romantically, or emotionally attracted to their own sex,

Psychosexuality – referring to the emotional, behavioral and mental sexual development facets. Also referring to emotional as well as mental attitudes of sexual activity,

Queer – adj.: a term describing people who don't identify themselves as straight,

Sex (biology) – noun: a medical definition referring to the hormonal, chromosomal and anatomical features used to classify a person as male or female or intersex,

Transsexual – adj. and noun: a person who associates psychologically as a sex/gender other than the one to which one was classified as at birth.

2 Theoretical Perspectives

This thesis is based on theories which are explained in this chapter. In fact, this work tries to approach the problem from two perspectives. Firstly, it draws attention to how negativity towards LGBTQ people has been shaped through Polish history until this day. The second part of this work focuses on possible solutions which can be implemented in Polish high schools and educational system in general in order to change this negative attitude. It is worth noticing that the first perspective is based on such terms as heteronormativity and heterosexism which are overwhelmingly present in schools. The second perspective is based on queer theory, queer inclusive and anti-oppressive education, which combined together should reduce negativity towards LGBTQ people in Poland.

Heteronormativity is characterized as a normalizing procedure which supports heterosexuality as a fundamental human association form, as an inter-gender relations model, as an inseparable base of all society, and as a reproduction means without which community wouldn't exist (Quinlivan & Town, 2010). According to Quinlivan and Town, it's present from the day of our birth and proved through the world division into female/male, girl/boy and the conviction that heterosexual sexuality is normal. This attitude is very often reinforced in schools by so called a "hidden curriculum". Heterosexism is a brother term to heteronormativity resulting in behaviors which grant advantageous treatment to heterosexual people, rather than to homosexual ones. Heteronormativity as an assumption that everyone should be heterosexual is a fundament of other negative attitudes like homophobia, prejudices and even violence which are described later in this work.

Queer theory draws on the gay liberation movement and facets of lesbian feminism liberation philosophies in order to criticize and destabilize heterosexuality, underline sexual variety, draw attention to gender specifics and frame sexuality as institutional instead of personal (Quinlivan & Town, 2010). Queer theory questions the progress which can be made within the current equity models where gays and lesbians are decreased to being best normalized by the heterosexual world and even tolerated by it.

Queer theory, in intentionally maintaining a position outside of ordinary, has the impact of spotlighting various normalizing processes which operate to maintain inequities in schools (Quinlivan & Town, 2010). Therefore, by questioning the normalization nature,

queer theory and developing written work on queer pedagogies start to offer alternative comprehension ways to perceiving sexualities and the roles they play in schools.

Both queer inclusive pedagogy and queer theory claim that the way toward making sense of selves depends on binaries, for example, hetero-homo, ignorance-knowledge, student-instructor, writer-reader and etc. (Luhmann, 1998). As Luhmann explains, a queer inclusive pedagogy brings the implementation of queer content into curricula and the concern over finding teaching techniques which make this content more agreeable to students. That is what would be ideal to take place in Polish high schools.

An anti-oppressive education is defined as dealing with oppression and focuses on enhancing the experiences of students who are different, or somehow oppressed, in and by the mainstream community (Kumashiro, 2000). As Kumashiro explains, oppression is a circumstance or a dynamic in which specific ways of being are privileged in the community while others are marginalized. This refers to Polish schools where LGBTQ people are oppressed and marginalized.

Polish schools are places where the different is dealt with in harmful ways. Sometimes the harm comes from peers or even teachers and school staff. Various specialists have observed such phenomena as harassment, provocation, physical and verbal abuse, isolation, and exclusion as often experienced by queer students or students perceived as queer (Kumashiro, 2000). These phenomena take place in Polish schools and the aim of this thesis is to find ways to stop this process. The queer theory, queer inclusive education and anti-oppressive education seem to be perfect solutions to be introduced into the Polish educational system then. As described in the chapter devoted to pedagogies, there are many methods and solutions which can be used to fight with negative attitudes towards LGBTQ individuals. All of the methods discussed follow the queer theory, queer inclusive education and anti-oppressive education.

3 Methodology

Discourse and thematic analysis were used to describe and analyze the data from various sources (discourses) in this thesis. Both of these research methods were combined in order to answer the two research questions. The discourse and thematic analysis used deductively and inductively required deconstructive reading and interpretation of the texts devoted to the situation of LGBTQ people and students in Poland in general. This analysis gave me an insight into the historical background of homosexuality in Poland, laws and policies concerning LGBTQ people in my country, as well as the influence of the Church on society and education. The analysis also revealed problems that such individuals faced in public, work and personal space, which resulted from Poles' attitudes towards LGBTQ people. Further analysis was carried out to explore physical and psychological violence towards such people. All resources and data used to write this paper were found online. Nevertheless, while conducting a research two questions were in my mind. The first research question was: how are heteronormativity, heterosexuality and gender norms reproduced or constructed in policy documents? And the second research question was: how is it possible through inclusive pedagogies to reduce prejudice towards sexual and gender minorities in Polish high schools?

I took my own school experience into consideration as well. I got interested in such phenomena as homophobia, stereotypes, prejudice, heteronormativity, discrimination and possible solutions to all these. As a result I did more research on sensitization activities, inclusive education and anti-oppressive education as means of reducing prejudice towards sexual and gender minorities in Polish high schools.

3.1 Primary Sources

The first research question led me to focus on prejudice, stereotypes, discrimination, injustice, lack of laws, and on documents addressing LGBTQ issues. The data gathered here consisted of documents such as the Constitution, the Civil Code, the Family Guardian Code, the Catholic Church Catechesis, the Core Curriculum and curricula for secondary schools, online articles, legal studies as well as court judgements.

The first document analyzed was the 1997 Polish Constitution. Then I examined the 1952 Constitution. My intention was to compare the communist (1952) constitution to the democratic (1997) one. In this way I could see if any progress in terms of legal rights for LGBTQ people in Poland was made. I was also interested in the legality of same sex

marriages. The first to look at was a court judgement from Gdańsk from 08.06.2008 focusing on same sex marriage discrimination. The Civil Code article number 691 gave me a further insight into marriage discrimination theme. The last document analyzed concerning marriage discrimination was The Family Guardian Code.

Adam Bodnar's et al (2010) article "Legal Study on Homophobia and Discrimination on Grounds of Sexual Orientation and Gender Identity" provided me with knowledge about mental and physical violence against LGBTQ individuals. My next step was to examine policies regarding education in Poland. Since my focus is on high schools, I analyzed the high school Core Curriculum in order to check what kind of approach towards LGBTQ individuals is presented and transmitted to Polish teachers and students. I also gave my attention to the curricula for Ethics and Education for Family Life. Since Poland is a Catholic country, I found it crucial to analyze the Catholic Church Catechesis and the curriculum for Religious Education for the reasons mentioned earlier.

3.2 Secondary Sources

Among them I can enumerate online articles, public opinion surveys, some legal studies as well as a tutorial handbook. I was interested in the history of homosexuality in Poland, attitudes towards LGBTQ people, their social, legal and educational status.

To understand inclusion or exclusion of LGBTQ people in education better, I found an online article by Pacewicz (2017), which gave me a closer look on what the Catholic church teaches during religious classes in high schools. Another issue was violence caused by negative attitudes towards LGBTQ people. Grzegorz Piekarski's (n.d.) "The social situation of LGBT people in Polish schools and educational system" online article also provided me with data about mental and physical violence against LGBTQ individuals. The last analysis was done on a public poll concerning Poles' general attitudes towards LGBTQ people, which provided some information on what the Poles think about LGBTQ people in public, work and personal space.

My second research question focused on possible pedagogies which could be used in high schools. I analyzed the data inductively, because I used examples of ready-made lesson plans. The first lesson plan I used as an instance was about introducing terms like discrimination, stereotypes and prejudice to the teachers. It can be found in a tutorial book called "School without homophobia" by Michał Pawłęga et al (2016). Another five lesson plans were found on Advocates for youth website including: discrimination dangers, sexual orientation, introducing to gender expression and identity, gender identity and sexual orientation.

To answer my research questions I analyzed the data gathered both inductively and deductively. I studied all the data to get the general picture of LGBTQ people's situation in Poland and on the basis of this general picture I could draw specific conclusions. Moreover, I also used the inductive approach which made me find a general solution to some specific problems Polish queer students face.

4 Legal Context of History of Homosexuality in Poland

The history of homosexuality in Poland is long and reaches the times before the official establishment of the country. This chapter describes how the law and the ruling powers have been shaping attitudes towards homosexuality throughout Polish history.

Homosexuality came into sight in early Polish history. A medieval historian Jan Długosz accused Bolesław the Bold (1076 - 1079) of sodomy (Stanley, 2004). He also convicted Władysław IV (1434-1444), the only king crusader not sanctified, and he accused the Christian defeat at Varna to the ruler's for lying with a man before the final fight.

During the eighteenth century, Poland was influenced by the flexible state of mind towards sexuality that was supported by secularism and tolerance of the Enlightenment. Poland's last ruler, Stanisław Augustus (1764-1795), was spoken to have slept with the British ambassador in St. Petersburg where he was working as a secretary.

4.1 The Nineteenth and Early Twentieth Centuries

The Napoleonic Code was implemented in the Duchy of Warsaw in 1808 (Stanley, 2004). The Code was quiet on the phenomenon of homosexuality, which may imply there was no legal system for the abuse of gay people. However, after 1815, the legal codes of the three forces occupying Poland made same sex acts illicit. In 1835, as stated by Stanley, Nicholas I declared same sex acts to be illicit all through the Russian Empire.

After 1918, independent Poland came back to the Napoleonic code and the 1932 criminal code was quiet on homosexuality. However, the police kept on intimidating gay people. The inter-war Poland had a flourishing gay subculture. According to Stanley, a huge number of Poland's most significant social figures, involving the composer Karol Szymanowski, the poet Bolesław Leśmian, and the novelists Maria Dąbrowska and Jarosław Iwaszkiewicz, were homosexuals.

4.2 The Communist Times

In 1948, the Communist dictators set the age of consent to every single sexual act at fifteen years old (Stanley, 2004). However, according to Stanley, a huge impact of the Roman Catholic Church made open homosexuality outrageous. At the same time, the Catholic Church seemed to tolerate gay priests, since the priesthood offered an

acceptable way of avoiding marriage in a traditional community. Notwithstanding social dissatisfaction, a system of cafes gave chances to a gay subculture to develop.

As Stanley wrote, the 1981 article in "Polityka" began a national debate on homosexuality. Starting in 1986, the underground gay newspaper "Filo" was published in releases of under 100. Furthermore, the homosexual poet's (Grzegorz Musiał) works were formally published. However, Jerzy Andrzejewski's last novel *Miazga* (Pulp), which treated about homosexuality, could be distributed only abroad in its uncensored version.

The Communist government utilized customarily negative attitude towards homosexuality as a method for blackmailing gay people and the police didn't hesitate to intimidate gay men and lesbians. The 1985 "Hyacinth Operation" resulted in a great number of gays being arrested.

4.3 Democratic Poland

Since 1989, an open gay movement has been developing (Stanley, 2004). Warsaw is the focal point of Polish gay existence. Kraków, Gdańsk, Poznań, and Wrocław have gay commercial frameworks, including some associations. "Lambda", a gay umbrella association came into being in 1990. The abolishment of censorship saw a flood of gay periodicals, for example "Inaczej" (Poznań). The first Gay Pride Parade took place in Warsaw in 1995. In 1996, the Lesbian Information and Counseling Center was built up.

At present, since 2016, the Eurosceptic Roman Catholic Law and Justice party hasn't been silent about its anti-gay attitudes. The party chairman Jarosław Kaczyński claims, that the "affirmation of homosexuality will cause the downfall of civilization" (Smith, 2016). His twin brother Lech, who died in the Smoleńsk plane crash in 2010, was known for prohibiting Pride Walks in Warsaw. Furthermore, any efforts to implement LGBTQ laws have been rejected. In 2015, the Parliament rejected two bills concerning same sex couples. In October, President Andrzej Duda vetoed the Gender Accordance Act after it had been affirmed by Parliament with a vast majority.

The nation's only openly homosexual mayor of Słupsk, Robert Biedroń, has turned out to be one of the main voices of opposition to the Law and Justice Party, giving hope among liberal reporters who have suggested, that he should take part in presidential elections in 2020. Biedroń appears to be a very different kind of politician as the one who openly believes in liberal and secular values (Ciobanu, 2016).

Coming out is a very brave step in Poland where the Roman Catholic Church has so powerful influence on education, politics and attitudes of community. That's why Anna Grodzka's political career is so admirable. Anna Grodzka is a member of Polish parliament

elected in 2011 and a member of the Palikot's Movement party (Hudson, 2013). As stated by Hudson (2013), currently, Anna Grodzka is the only transsexual member of parliament in the world. That makes her the second transsexual member of parliament in world history after Georgina Beyer from New Zealand who is not an MP currently. She gives hope to many transsexual Poles and LGBTQ people generally, because as Robert Biedroń she fights for LGBTQ rights in Poland.

5 Polish Constitution and Policies Concerning LGBTQ Rights

Poland as the first country in Europe and second worldwide, after the United States, established its constitution in 1791. The 1997 post-communist constitution brought about liberal discussions and opinions about homosexuality. Article number 32 of the democratic constitution (1997), Chapter II entitled “Freedoms, rights and obligations of persons and citizens” states that: “1. All individuals shall be equal before the law. All people shall have the right to equal treatment by public authorities. 2. Nobody should be discriminated in social, economic or political life for any reason” (Constitution of the Republic of Poland, 1997). This article is crucial, because it seems to be the first step towards common tolerance and understanding. Unfortunately, article 32 is very general and silent on LGBTQ issue. Moreover, article number 18 in the chapter entitled “The Republic”, says that: “Marriage, being a union of a man and a woman, as well as family, motherhood and parenthood, shall be placed under the protection and care of the Republic of Poland”. It is clear then, that the constitution limits the right for marriage to heterosexual couples only.

The 1952 Communist Polish Peoples’ Republic Constitution shares a similar approach towards homosexuals. Chapter 7 devoted to “Basic rights and responsibilities of citizens” in article no 69 states the following: “1. Citizens of the Polish People's Republic, regardless of race, religion or nationality, enjoy equal rights in all areas of economic, public, political, social and cultural life. 2. The contempt or hate spreading, the humiliation or strife provocation of man regarding racial, national or religious differences are banned” (Constitution of Polish Peoples Republic, 1952). Again homosexuality isn’t taken into consideration.

Even Poles inhabiting other countries than their motherland trying to marry a person of same sex met difficulties, because most of them were denied a marital status certificate. The reason behind it is that the Polish constitution recognizes marriage only between individuals of opposite sex. This practice was considered as a strong law infringement by Gdańsk Provincial Court judgement on 08.06. 2008 which stated that: “law concerning marital status is not under investigation whether, or to whom and where the applicant intends to marry, nor one’s real intentions, but merely if one meets the criteria required by Polish law conditions for the right of marrying”.

Another area of discrimination may be noticed in the joint property of spouses and hereditary law. The life partner of the same sex is not taken under consideration by

the law in intestacy, which means that one cannot keep things after the dead partner. The succession law after the dead partner is regulated by the Civil Code number 1964/16.93, Book 4 "Succession", Title II, article number 691.

Another area, where LGBTQ individuals are discriminated, concerns taxation rights. As stated in the Family and Guardian Code, Title 1 called "Marriage", division III "Matrimonial Property Regime" subdivision I "Statutory joint property regime", article 45 [Tax return]: § "Tax can be returned during joint property division, but the court can demand an earlier return". In fact, Family and Guardian code has neither any law about cohabitation nor same sex couple relationships. It mentions only heterosexual marriage and its common taxation return law.

To sum it up, the Constitution states that all citizens of Poland shall receive equal treatment and nobody shall be discriminated. However, LGBTQ people are denied the following rights: the right to get married, to adopt children, the right to common tax accounting, the right to inherit after the deceased partner, the right for registered partnerships. The Constitution doesn't protect LGBTQ people against discrimination or even against hatred (hate speech or hate crime).

5.1 Policies Concerning Education

Polish high schools and technical colleges have their own core curriculum. When analyzing the four year high school and five year technical college core curriculum, I directed my attention to the chapter called "Family Life Education". This chapter is followed by a subchapter called "Human sexuality". The chapter states that: "The students are supposed to know how to define terms connected to sexuality (femininity, masculinity), love, marriage, parenthood. They should understand the meaning of responsibility of experiencing one's own sex and building long-lasting and happy relationships. Students should be able to define the main functions of the sexes: love, parenthood, common help, sexes' common integration. Pupils ought to understand what motherhood and fatherhood depends on, have a basic knowledge of a reproductive system" (Ministry of Education, 2018). The next chapter in the Core Curriculum is devoted to Ethics. According to ethical education the student is: "Supposed to know how to identify and analyze moral aspects of human sexuality, recognize biological, physical, social and cultural conditions of human sexuality. The student should identify and analyze moral aspects of family life, should know and compare different historical and cultural family models, must explain the meaning of family relations in context of human moral development and appreciate family worth". This subject aims to shape respect attitudes towards every human being. "The students should learn about tolerance, analyze this

term, consider issues connected with tolerance boundaries, shape attitude of openness and tolerance”.

The Core Curriculum states in the introduction that all students should be treated with respect. However, neither Family Life Education nor Ethics mention homosexuality and present heterosexual family standards only. Ethics mentions the word tolerance, but does not include homosexuality at all. LGBTQ people don't exist in the curricula. The statement, that the students should be tolerant does not mean they actually are. Ethics is a free elective subject for those, who don't want to attend Religious Education classes. The majority does attend those classes because Poland is dominated by Catholicism. This has further consequences described below.

5.2 Roman Catholic Church and Its Influence on Education

The Roman Catholic Church has a huge influence on the Polish educational system. Religious Education is present in schools from kindergarten level until high schools and technical colleges. According to the Conference Episcopate of Poland (2010) and its Core Curriculum of Catholic Catechism in Poland, the Religious Education in high schools is supposed to teach skills connected to solving problems with making decisions concerning life path ways including marriage and parenthood. The teaching deepens students' knowledge about friendship, love, sexes, procreation, family function in an individual and social life. The students are supposed to have a positive attitude to human life, family, children, disabled people, old people and health. Sexuality is narrowed down to building relationships of love and the sexual act should serve procreation. Religious Education mentions homosexuality, its causes and offers help possibilities as if it was a sickness or a disorder requiring help. The Church and the Religious Education in high schools value heterosexual norms only. Furthermore, according to Science and Faith Congregation (1992) and its Catechism of the Catholic Church article 6, 6th Commandment, II Call to Purity, Purity and Homosexuality, article 2357 states, that “homosexual acts are against nature because they exclude a life gift from the sexual act”. These acts are not a result of a real feeling. Under no circumstances can they be accepted.

In The Religious Education syllabus for high schools called “To live to believe and love” discussed by Pacewicz (2017), an intriguing question appears: “Can a homosexual person be saved?” This question appears in thematic block number 32. The student's task is to gain appropriate knowledge and skills to shape attitudes and behaviors towards homosexual persons. The knowledge area includes being able to enumerate the Bible texts concerning homosexual act as well as to enlist health dangers resulting from homosexual interactions. In the area of skills the student characterizes homosexual

interactions as being against nature, explains the differences between homosexual capacities and their realization in the aspect of moral judgement, justifies that a homosexual act is a sin. In the area of attitudes and behaviors the student keeps aloofness in opinion about particular deeds of other people, expresses objection against promoting homosexual behavior.

This syllabus presents an extremely negative attitude towards homosexual people. Suggesting that homosexuality is a sickness/sin may be interpreted as a call to object any non-heterosexual behavior and spreads intolerance or even hatred for “otherness”.

As Pacewicz (2017) describes, the process of shaping negative attitudes towards homosexuals lasts for a few years. In the first class of high school, the program “To live to believe and love” proposes a thematic block devoted to “False parenthood”. The student must learn about the dangers which may lead to the destruction of a traditional family model. The list of dangers is as follows: free partnerships, violence, homosexual partnerships, sexual harassment, psychic violence, cloning, adoption of children by homosexuals. The program declares that only sacramental marriage guarantees safety to maintaining the traditional model of a family.

The Ministry of Education has little control over the real content of the Religious Education curriculum. Some basic ideas are stated in the Core Curriculum and on the basis of this the Church prepares a more detailed curriculum for the RE subject.

6 Poles' attitudes towards LGBTQ individuals

One of the surveys conducted by Centrum Badania Opinii Społecznej (Centre of Public Opinion Survey) in 2010 concerned the Poles' attitudes towards homosexuals. The survey examined three spheres of life: the public space, the work space, and the personal space. Every fourth Pole (24%) admitted to having met a homosexual person in his or her life.

6.1 Public space

According to the survey, the majority of adults (64%) do not accept gay or lesbian public performance like manifestations or public life, however almost one third (30%) approves it. From December 2005, when the approval level significantly increased, there can be a stable attitude towards public manifestations noticed. Nearly two third of respondents (64%) claims, that homosexual couples should not have any right to show their personal life style, however more than one fourth (29%) expresses opposite opinion. In relation from May 2008, the societal approval increased and disapproval decreased in the same degree (CBOS, 2010). The acceptance of gay and lesbian demonstrations as well as public lifestyle exposure by homosexual couples is more often amongst younger respondents (below 45), big city inhabitants and well educated people.

6.2 Work space

Poles are divided when it comes to opinion about an access of homosexuals to all job professions. More than one fifth of respondents (44%) claims, that there are professions, which should not be done by gays and a little smaller group (36%) claims, that there are jobs which lesbians should not occupy.

Respondents who said that homosexuals should be limited some professions, were asked an open question, to which they could formulate an answer, which jobs in their opinion it should concern. Poles are divided when it comes to declaring which jobs should be accessible to homosexuals. Respondents claimed, that homosexual people should not work in the field of education and medicine. They enumerated the following jobs as the ones that should not be occupied by LGBTQ people: a teacher, doctor, nurse, priest, nun, politician, people working in uniformed services.

6.3 Personal space

According to the survey, the Poles have very divided opinions about same sex relationships. As 45% of adults claim, there should exist a law enabling same sex persons

to be in a partner relationship guarantying the possibility of common taxation and heredity after dead partner. Little bigger group (47%) does not approve. Since 2008 the number of opponents of law sanctioning same sex relationships, but insignificantly the approval increased.

The majority of Poles had the same opinion on the possibility of getting married by same sex couples. Most of adults (78%) do not agree on implementing laws which could approve same sex marriage and more or less every sixth (16%) had nothing against it. There was even stronger objection (89%) when it comes to children adoption by same sex couples. This idea was accepted only by 6% of respondents. A little different question from described above came across: mainly, if the homosexuals should be able to have sex. The participants responded that this sphere of life should not be controlled (42%, 5% points more since 2008) (CBOS, 2010). However, not that much smaller group (37%) stands for banning homosexual sex.

Summarizing, these statistics are definitely not in homosexuals' favor. The statistics reflect perfectly that the lack of laws for LGBTQ people in Poland, the influence of the Catholic Church on education, and the Polish history are to be blamed for the prejudice and intolerance, which is present in Polish society. However, a proper kind of education can change people's attitudes. I believe that queer inclusive education should be implemented in Polish schools. Intolerance is wrong and it usually results from improper education or the lack of it. Such is human nature that we are afraid of the unknown. This, in turn, can lead to discrimination, hatred and even violence.

7 Prejudice, Stereotype & Violence Maintenance

As stated in the previous two chapters, there are few laws or rather lack of them concerning LGBTQ individuals in Poland. The high school curricula are very heteronormative and exclude queer students. The Roman Catholic church makes everything worse, because it has a huge influence on education. All these laws, policies school curricula, culture, heteronormativity and especially education in general meaning sustain negative attitudes towards LGBTQ people. A small prejudice can be amplified and maintained by education. Even the environment people are surrounded by, creates negative opinions when the majority has a negative opinion. Furthermore, this may lead to bullying, stereotypes including psychological and physical violence and other homophobic behaviors, which are discussed in this chapter.

7.1 Physical & psychological violence towards LGBTQ individuals

The main information accessible concerning this topic are those gathered by LGBTQ associations. The report by Lambda, one of Poland's top non-governmental organizations, reveals that LGBTQ individuals in Poland don't trust the institutions which should ensure their security. 35% of those asked experienced physical or verbal violence, or both (Bodnar, Gliszczyńska-Grabias, Sękowska-Kozłowska, Śledzińska-Simon, 2010). As stated also by Bodnar et al, 12.2% of those questioned experienced physical violence, and 31.5% mental violence. Rarely did they report it to the police since they didn't believe that any effective measures would be undertaken.

In 2008, the Campaign Against Homophobia reported physical violence against LGBT students present at Polish schools (Bodnar et al). The report suggests, that Polish schools are not prepared to manage the issue of homophobic aggression among students.

Some other survey results demonstrate that up to 70 % of LGBT individuals don't feel free and safe in the work environment or at the university (Piekarski, n.d.). According to Piekarski, 50% hide their sexual orientation from others, even within their family. They all must have good reasons for doing so.

7.2 Education for LGBTQ individuals

In spite of the fact that the Constitution guarantees equal treatment to everybody, and the Core Curriculum for high schools declares, that all students should be treated with

respect, this is only theory. In reality LGBTQ people are just absent or ignored in many spheres of life.

There exists a genuine and urgent need to prepare collective awareness of this problem. In order to complete this goal, future teachers and educators have to learn more about the diversity of human sexuality (Piekarski, n.d.). Education in general should avoid transphobic and homophobic contents, which associate gender identity and non-hetero orientation with immorality or even pathology. The truth is that even socio-cultural gender studies concentrate on the two dominating sexes: male and female. LGBTQ individuals are excluded from the educational debate. Without properly prepared and well-educated instructors heterosexism will still be present in the Polish educational system (Piekarski, n.d.). Heterosexism should be eliminated because it definitely contributes to discrimination and homophobic violence towards LGBTQ youth.

7.3 Abuses in schools

As stated by Piekarski (n.d.), heterosexuality dominates in Polish schools and this builds basis for transgender or homophobic abuses. A survey conducted by the Campaign Against Homophobia reported that LGBTQ respondents feared to reveal their sexual orientation at school (Piekarski, n.d.). They claimed that the school society regarded homosexuality as something bizarre, going beyond the standard, or even threatening. As described by another survey, more than three-quarters of the respondents stated that they suffered from verbal and physical abuse at school. LGBTQ students often become victims of cyber bullying, property damage or theft.

To make things worse, the respondents claim that educators ignore these phenomena and offer no help. Piekarski (n.d.) notices that Polish schools lack effective methods to react to homophobia. If no changes are introduced into the Polish educational system, LGBTQ people will still suffer from anxiety, depression or other behavioral disorders caused by homophobic attitudes.

8 Queer Inclusive Pedagogies & Anti-Oppressive Education

Queer inclusive pedagogies are supposed to promote inclusion that involves everybody in the learning – teaching process regardless of their sexual orientation, race, ethnicity or any other socioeconomic backgrounds (Pawłęga, 2016). The inclusive pedagogy and anti-oppressive education, discussed in the second chapter, are a means to safety and comfort increase for LGBTQ students in schools. As Pawłęga (2016) and Kumashiro (2000) stated, safety enhancement in these groups requires sensitivity and engagement of the teaching staff to any homophobic violence or abuse encountered by students. Inclusive pedagogies together with anti-oppressive education make a solid ground to fight with heterosexuality and heteronormativity, which are commonly present in schools.

The main topic of this thesis concerns queer inclusive pedagogies for Polish high schools. In my thesis, I present some solutions based on inclusive pedagogy and anti-oppressive education in order to help in the fight with negative attitudes towards LGBTQ individuals. What is inclusive or anti-oppressive in these pedagogies? To what extent are these pedagogies and anti-oppressive education implemented in Polish (high) schools? How can it be implemented in (high) schools? This is analyzed below.

8.1 Queer Inclusive Pedagogies Already Implemented

Both inclusive (queer inclusive) education and anti-oppressive education are new, emerging terms in Poland. Inclusive education has been mostly associated with disabled students (since 1989). Only recently have inclusive and anti-oppressive education been taken into account, when it comes to LGBTQ students in Poland.

The “School without homophobia” project introduced into some Polish schools a few years ago serves as a good example here. The project aimed at providing the teaching staff with competencies and tools to counteract homophobia. It was financed and carried out by the UNESCO Initiative Centre, Lambda Warsaw, and Warsaw Educational-Social Training Centre. The Ministry of Education got involved, too.

This project can be considered a success, but only partially. Sadly, it was implemented only in a few schools in Poland. I don’t know why it has not been continued, but I assume the Catholic Church and the current right-wing government do not allow these pedagogies to be included in the curricula. Luckily, the project can be found on the Internet in the form of a book for teachers. It gives theoretical background on the situation of LGBTQ pupils in Poland, and some professional ways of counteracting

homophobia are presented there. There are some practical solutions for teachers and headmasters suggested, such as: respect for everybody written in the school statute/constitution, lessons devoted to the issue of the LGBTQ people, fighting with discrimination at schools, centers of support for queer people at schools, meetings with LGBTQ people, books in the library concerning the issue, drama techniques, exhibitions, films, teacher training workshops, seminars, etc.

I present some ideas from the project below. These were implemented successfully, at least in some areas of Poland, to promote inclusion in schools.

2012, 2015 - Warsaw Educational-Social Training Centre – a local governmental institution for teacher development and education. The main aim of this project was to provide teachers with basic knowledge concerning aspects of sexual orientation and psychosexual development. It showed teachers how to react to homophobic behavior in schools, and how to discuss human diversity with students.

September 2014 – September 2015 Falenty, near Warsaw “School of Equal Treatment”. The project had a nationwide range. It was realized by Bronisław Geremek’s Centre Fund in collaboration with Open Poland – an association against antisemitism and xenophobia. The main aim of this project was to increase teachers and students’ competence concerning anti-discrimination laws and skills .

2015 Góra Secondary School - Exhibition. The exhibition was prepared by the Campaign Against Homophobia in cooperation with Bronisław Geremek’s Center as part of “School of Equal Treatment project”. The pictures presented the history of LGBT people in Poland and their fight with discrimination.

2010 – 2015 - Live Library - Jelenia Góra, Żitau, Liberec, Wrocław. Some meetings were arranged for people, who do not know one another and they had a chance to talk to people who belong to minority groups, such as LGBT. Thanks to meeting them face to face there was a great chance for breaking all the barriers, stereotypes and prejudice against LGBT people. This method was supposed to teach people a more open attitude towards minority groups and to enhance critical thinking.

8.2 Queer Inclusive Pedagogies Recommendation

As shown before in the previous section of this chapter, there have been some steps towards implementing queer inclusive pedagogies In Poland, but the organizations or institutions involved should still fight and negotiate implementing them in schools nationwide. The Ministry of Education and the government should take some actions in order to improve curricula and make them more inclusive for LGBTQ students. To do this,

many legal changes have to be introduced. This takes time and with the current government being a conservative, Catholic one – it's difficult.

Nevertheless, my suggestions to improve the situation of LGBTQ students is as follows. First of all, all teachers should be trained to understand what stereotype, prejudice and discrimination are. "School without Homophobia: Tutorial handbook" written by Pawłęga (2016) and other experts as well as other sensitization/inclusive activities found online, will be really useful here.

An "Introduction to prejudice and discrimination" activity (see appendix A) provides educators with a proper training concerning the subject matter. The training discusses such terms as individual – group identity, stereotypes, prejudice, discrimination. The materials needed are: multimedia presentation called "School without homophobia" downloaded from www.szkolabezhomofobii.pl website, task card – Identity Card (see appendix B), board with large papers and other. This pedagogy develops one's own awareness concerning discrimination causes and its displays as well as develops anti-discrimination sensitivity and shapes respect attitudes towards human diversity. The last goal is about introduction to the key terms connected to discrimination. After such a training, the teachers can reduce oppression which LGBTQ students experience and teach in an inclusive way.

Introducing Discrimination Dangers Lesson Plan - this lesson plan comes from Advocates for Youth (2008d) resource (to see the lesson description see appendix C and D). The aim of the lesson is to experience the negativity of discrimination. This pedagogy is considered to be queer inclusive and anti-oppressive, because it demonstrates what discrimination feels like. The teachers' resource is a poem which tells a story of a discriminated person. This lesson uses this resource as a basis for discussion. The poem does not concern any LGBTQ issues, but the message of it is universal enough to understand what discrimination really is and that nobody (including LGBTQ people) should be ever discriminated on any grounds. Therefore, after implementing this pedagogy, the oppression of discriminated LGBTQ or any other people will be reduced in or outside of schools.

Introducing Sexual Orientation Lesson Plan - this lesson plan comes from Advocates for Youth (2008b) resource (see the lesson plan in appendix E and F). The aim of this lesson is to learn about problems faced by LGBTQ individuals, and allows for asking questions in order to develop common respect and acceptance. This activity stays in accordance with queer inclusive pedagogy and anti-oppressive education, because students learn to understand what it feels like to be homosexual or questioning one's

orientation. It makes the heterosexual students imagine how hard it is to reveal one's sexual orientation without any fear.

Introducing to Gender Expression and Identity Lesson Plan - this lesson plan comes from Advocates for Youth (2008a) resource (see the lesson description in appendix G and H). The aim of this lesson is to build empathy towards transgender individuals. It promotes queer inclusive pedagogy and anti-oppressive education through awareness and empathy raising. Through building awareness and familiarizing students with transgenderism, the inclusion of transgender students in the class makes them feel more comfortable and proud. This awareness may lead to understanding and acceptance of transgender people in or out of school, reducing oppression of such individual at the same time.

Gender Identity and Sexual Orientation Question & Answer Lesson - this lesson plan comes from Advocates for Youth (2008c) resource (for this lesson description see appendix I). The aim of this lesson/discussion is to let students ask questions, hear from and learn more about LGBTQ individuals, and to focus on and help students to break up with stereotypes. This lesson is an example of a queer inclusive pedagogy and anti-oppressive education. Through meetings face to face, the students get familiarized with each other and may break up with any prejudices or stereotypes. The queer students also feel more included and comfortable thanks to this experience.

8.3 Further Anti-Oppressive Education Recommendations

Some researchers conceptualize school oppression in two ways. One of these approaches sees schools as spaces where the different is dealt with in harmful ways. Frequently, the harm results from peers' or even instructors and staff's actions. Various analysts have documented harassment, physical and verbal violence, discrimination, exclusion experienced by female, queer or assumed to be queer students (Kumashiro, 2000).

The second approach to oppression takes a look at expectations and assumptions for the "different", particularly those held by teachers, and the impact it has on the "different" and how the "different" is treated (Kumashiro, 2000).

I have been writing this thesis with a hope that an average Polish school will become a space which teaches, welcomes and addresses the necessities of every human being. That should be highly recommended and put into practice. A school institution should be a safe space, where the "different" won't be hurt institutionally, culturally, verbally or physically. As Kumashiro (2000) stated, the school ought to be an affirming space, where all differences, (including queer sexuality or racial distinction) are embraced, where

normalcy (sexual or cultural) is not assumed, where students will have an audience for their differentiated voices. Concerning queer students: instead of presuming that all of them are sexually "pure" and heterosexual and that students ought to leave their sexualities outside of school, teachers need to acknowledge and accept the reality, that students do bring sexualities into schools (Kumashiro, 2000). These need to be addressed with respect.

According to Kumashiro (2000), the school additionally needs to guarantee supporting/therapeutic spaces where the "different" can get advocacy from professionals, who know how to address harassment and sexual discrimination. They should have a chance to get the affirmation given by supporting groups; they should be given the right to learn about and to embrace their identity through observing sexual or racial contrasts (Kumashiro, 2000). Otherness should not be left unnoticed. Students should not be left alone with their problems.

9 Main Findings

The main aim of my thesis was to discuss the situation of LGBTQ people in my country with the main focus on the youth and the way it is oppressed by policy makers. My thesis aimed at finding solutions to this oppression and inadequacies in the Polish law.

According to my research there are many reasons accounting for the fact that the situation of queer people in Poland is far from being perfect. The main problem with the Polish society is that it is highly intolerant. Over 50 years of Communism with its intolerance for “otherness” has taken its toll. The influence of the Catholic Church and its teaching on Polish people doesn’t change the situation for the better, either.

Although the 1997 democratic Constitution states that “all persons shall be equal before the law and no one shall be discriminated against in political, social and economic life”, the theory doesn’t meet practice. LGBTQ people are denied the following rights: the right to get married, to adopt children, the right to common tax accounting, the right to inherit the pension of a deceased partner, the right for registered partnerships, the right of heredity. The Constitution doesn’t protect LGBTQ people against discrimination or hatred (hate speech, hate crime). They are guaranteed freedom for assembly, the right to asylum and protection in criminal proceedings. As we can see the laws given to LGBTQ people are very rudimentary.

Another factor contributing to the fact that Polish society is intolerant and homophobic is that there are about 35 million Catholics living there and being under strong influence of the Church and its teaching. The Catechism teaches that homosexuality is a disease and a sin.

Since the main focus of this paper is on young LGBTQ people in Polish secondary schools I analyzed the Core Curriculum for high schools prepared by the Ministry of Education. The document follows the Constitution and states very generally that all students shall be treated with respect. However, the curriculum for Family Life Education presents a typical model of a family and marriage and doesn’t mention homosexuals and same sex families at all. The curriculum for Religious Education aims to teach students to have a positive attitude to human life, family, children, disabled people, old people and health. The curriculum disregards and excludes homosexuals. It basically teaches negative discriminatory attitudes towards LGBTQ people claiming that homosexuality is a sin and a

disease. The curriculum for Ethics encourages students to shape the attitude of openness and tolerance but it doesn't mention homosexuals at all.

No wonder, then, that the attitudes towards homosexuals in Poland are mostly negative. The results of many surveys show clearly that the Polish community does not understand what homosexuality and transsexuality are, and treat them as something strange and threatening. But I do hope that Polish people can change their attitudes and become a more open-minded and tolerant society. The process needs some time, which I perfectly understand.

The world is governed by the normalcy which is established by those who belong to the majority. Being in the majority gives them the power to create this normalcy and transport it to other people in the most important documents. This is not fair and this is discriminating. The majority has the power and minorities are just at their mercy. This should be changed.

All things considered I believe that the situation of LGBTQ people in Poland though being far from perfect nowadays can change for the better in the future. All negative attitudes, heteronormativity, homophobia, transphobia, biphobia, stereotypes and prejudices can be and should be reduced or removed gradually and this can happen thanks to changes in law and the proper kind of education. By proper kind of education I mean anti-oppressive education as well as inclusive pedagogies which should be introduced into the Polish educational system.

10 Conclusion

The history of homosexuality in Poland is very long and reaches times even before the country's establishment. During the war period and Communism, the Roman Catholic Church was a very important institution defending Polish independence and that's why it has had such a great impact on Polish people. Modern Poland is still influenced by the Church and its power has reached the educational system. Religious Education present in schools has a negative effect on LGBTQ's acceptance in the community. The history, the Church influence, the lack of proper laws, wrong policies and non- practical curricula maintain homophobia, discrimination, stereotypes and prejudice towards LGBTQ individuals in my country. That is the conclusion regarding the first research question stated in the introduction.

Fortunately, there are organizations and people who fight with homophobia and all negative attitudes towards LGBTQ individuals. Despite the fact, that modern Poland has negative opinions about homosexuality, the situation seems to be changing and improving slowly over time. However, the situation of queer people in an educational system is still very difficult. Schools are very heteronormative. Many gay, lesbian, bisexual and transsexual people are afraid of their mates' reactions to being different. There have been many cases of bullying, violence and prejudice acts occurring in Polish high schools. A good way of changing the mindset of people is through proper education (both for teachers and students) and applying inclusive queer pedagogies or anti-oppressive education in Polish schools. If teachers do acknowledge that being a homosexual in Poland is not easy and they open their eyes to all negative acts towards LGBTQ groups, they can implement some inclusive pedagogies which make other students and society more sensitive and tolerant about this issue. Pedagogies and sensitization activities presented in this paper are an answer to my second research question which referred to possible pedagogies appropriate to implement in the high school class setting to fight homophobia.

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Appendix A: Introduction to Prejudice and Discrimination

The Training Process

Part 1. Individual and group identity (50 minutes).

The leading person familiarizes the participants with the training goals. Next, one invites them to take part in an activity called “Fragments of my identity”. One explains, that this activity concerns identification with various groups and then hands out the task cards informing, that they will be not published without owner’s permission.

1. Individual work (5 minutes)

The leading person asks the participants to write down their names on their task cards (in the center, between the five drawn fields) and then fill in the fields with a group name with which they identify themselves. It should be done spontaneously, without thinking although it’s advisable to provide some category ideas. When all the participants have done the task, the leading person asks them to highlight one group, which seems to be the most important to them.

2. Large group work (10-15 minutes)

The leading person informs the participants, that one will enumerate some names/ some categories (given below). When someone hears the name/ category they have written down, they stand up. The leader says “the most important” and the people who consider this category to be most important remain standing. The rest remains seated. The standing time should last approximately five seconds ending with a “thank you” signal from the leader. This procedure is repeated with every category. The categories suggested by the leader may be religion, nationality, sex, sexual orientation, profession, social status, hobby, free time, family, friends, age, sport, charity, neighborhood, home, language, minorities, eating habits (vegan) or sex identity. The categories can be set depending on students’ needs. The students should stay silent and give no comments during this part of the activity.

3. Activity consideration (15–20 minutes)

The leader discusses the activity with participants. Here are some helpful questions: Did you like this activity?, Was there any difficulty during the activity?, How did you feel standing alone or with others?, What was the difference caused by it?, How did you feel sitting when others were standing?, What did you learn about other people in the group?, Were there any group categories which made it more difficult for you to stand or sit? Why is that?, During the activity you didn't have any chance of explaining why you stood up. How did you feel?

4. Summary (15 minutes)

The leader asks what identity is. The groups give their definitions and they are presented to others.

During this activity it is important to highlight the fact, that identity means affiliation with various groups at the same time (that's why symbolically it is divided into fragments). It should be stressed, that we often forget about some group affiliations, because it seems to be something obvious (it concerns, for instance skin color or sex affiliation. However, it should be demonstrated, that everyone belongs to various groups. It acknowledges us, that people cannot be defined just according to characteristics enumerated in a diversity wheel.

The question "What did you learn about others in the group" may lead to over interpretation or stereotypical perceiving of others. It ought to be explained, that the fact, that somebody stood up after having heard the sexual orientation category aloud, doesn't mean, the person is homosexual, but it can indicate that this person associates with heterosexuality. Analogically, standing up after having heard the category devoted to religion or a political orientation, it may also mean that somebody is an atheist or is apolitical.

This activity refers to values and respect, so any improper or upsetting behavior should be discouraged.

Part 2. Different group perceiving and its influence on stereotype and prejudice occurrence. (35 minutes)

The leading person invites the participants to take part in an activity called “Market of traits”. It should be performed directly after the “Fragments of identity” activity, if time allows.

1 Individual work (5 minutes)

The leading person asks the participants to review their task cards from the previous activity and categories marked as most important. One hands out the cards and asks the participants to write down five positive and negative traits assigned to a given group/category. Next, they have to choose just one trait, which according to them, is the most embarrassing. This trait should be stuck to their clothes, so that everybody can see it. The leader should highlight, that even if this “label” causes discomfort, is an important activity element. If someone doesn’t want to take part, it should be respected.

2. A walk (10 minutes)

The leading person asks participants to gather in the room center and to take part in the “Market of traits” activity during which, they will have an opportunity to get to know each other. They can move around the room and see other peoples’ labels as well as ask them about particular group affiliations.

3. Discussion and summary. (15–20 minutes)

The leading person asks the participants to take their seats. Next, one invites them to discuss the following questions: How did you feel walking with a label?, What influenced your mood?, Which activity part was difficult?, What do you think labelling is?, What consequences does labelling have?, Have you ever experienced labelling yourself? How did you feel?, What is stereotype/prejudice are and why do they occur? What are the consequences of these phenomena?

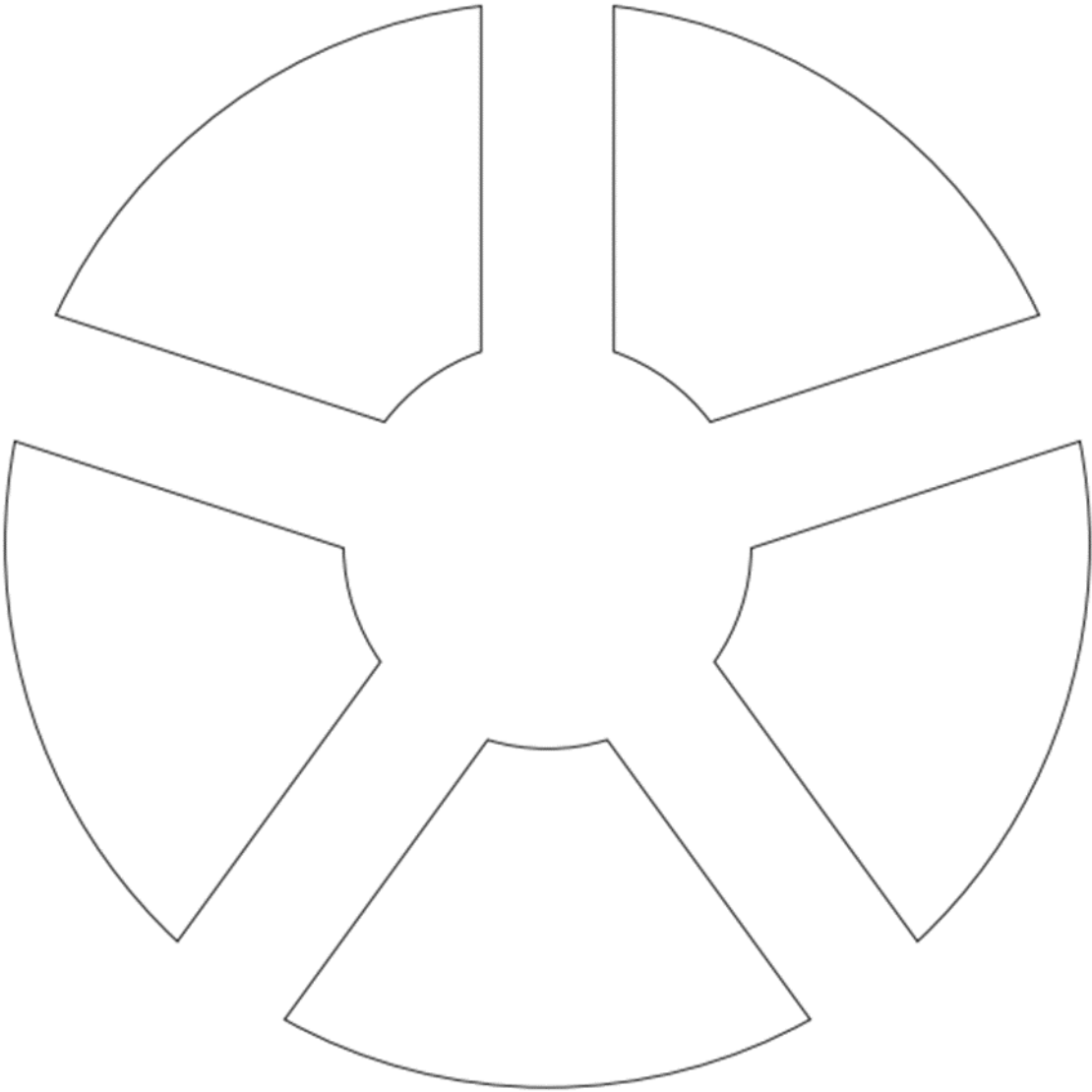
At the end, the leader can place a litter bin in the class center. Next, the leader suggests, that if the participants feel bad with their labels, they can throw them into the bin. Everyone who decides to get rid of one's label tells why one doesn't like this label or enumerates pride reasons connected to being signed to a particular group.

Part 2. Discrimination – definitions (20 minutes)

1. Large group work (20 minutes)

The leading person draws a tree together with its trunk, roots and branches on a big piece of paper and then writes “discrimination” word in the trunk of the tree. One informs the group, that the tree roots symbolize discrimination causes, whereas the branches symbolize its consequences. Next, one encourages the participants to enumerate associations they have concerning discrimination and writes it down in the roots. The next step involves the same procedure, but it refers to discrimination consequences, which are written down in the tree branches. After having collected the associations, the leader turns the paper 180 degrees. The aim of it is to show, that discrimination is like a vicious circle; that its consequences become a new cause of discrimination. The vicious circle also means, that the person, who is discriminated, finds it very hard to get out of it. When summarizing this experience, it's worth discussing, which actions can help to get out of this vicious circle (law, education, direct contact, common action, empathy trainings, communication).

Appendix B: Identity Fragment Card



Appendix C: Introducing Discrimination Dangers Lesson Plan

The lesson procedure starts by going over what is implied by the word migrant: an individual from another nation or culture. Ask the students whether they know the nations their ancestors and relatives originated from, and list those on the board or newsprint. Stress that a new immigrant will always generally talk, look, dress differently in contrast to others in school or the area. Being different can make one be discriminated or treated badly - particularly if individuals in the school or neighborhood are prejudiced. Explain what prejudice and discrimination is if needed.

The teacher clarifies, that one will read a poem by a high school young lady who moved to the U.S. When you read it, stop for dramatic effects. Next, the teacher asks the students to write their responses to the poem. After 5 to 10 minutes, they ought to form little groups of three to discuss what they have written. Permit around 10 minutes of discourse and then get back to the bigger groups and finish up the exercise using the discussion questions which are:

For what reason do you think this young lady, Noy Chou, wrote the poem?

What do you think about it?

Has anybody ever treated you so bad? How could you feel? What could you do?

How were Noy Chou's instructors and mates discriminating her?

Let's suppose you were Noy Chou, what might you have done or said to convince others to accept you?

If you witnessed these things occurring and Noy Chou was in your own class, what might you do?

Why are individuals frequently hesitant to speak against behaviors of discrimination and prejudice?

What negative outcomes may occur because of this discrimination? To her? To her family? To colleagues?

Appendix D: You Have to Live in Somebody Else's Country to Understand A Poem

What is it like to be an outsider?

What is it like to sit in the class where everyone has blond hair or brown hair and you have black hair? What is it like when the teacher says, "Whoever wasn't born here, your hand?" And you are the only one. Then, when you raise your hand, everybody looks at you and makes fun of you. You have to live in somebody else's country to understand.

What is it like when the teacher treats you like you've been here all your life? What is it like when the teacher speaks too fast and you are the only one who can't understand what he is saying, and you try to tell him to slow down? Then when you do, everybody says, "If you don't understand, go to a lower class or get lost."

You have to live in somebody else's country to understand. What is it like when you are an opposite? What is it like when you wear the clothes of your country and they think you are crazy to wear these clothes and you think they are pretty. You have to live in somebody else's country to understand. What is it like when you are always a loser? What is it like when somebody bothers you when you do nothing to them?

You tell them to stop but they tell you that they didn't do anything to you.

Then, when they keep doing it until you can't stand it any longer, you go up to the teacher and tell him to tell them to stop bothering you. They say they didn't do anything to bother you. Then the teacher asks the person sitting next to you: He says, "Yes, she didn't do anything to her," and you have to turn to. So the teacher thinks you are a liar. You have to live in somebody else's country to understand.

What is it like when you try to talk and don't pronounce the words? They don't understand you. They laugh at you but you don't know that they are laughing at you, and you start to laugh with them. They say, "Are you crazy, laughing at yourself? Go get lost, girl." You have to live in somebody else's country without a language to understand.

What is it like when you walk in the street and everybody turns around to look at you?
Then, when you find out, you want to hide your face but you don't know where to hide
because they are everywhere. You have to live in somebody else's country to feel it. —
Noy Chou

Appendix E: Introducing Sexual Orientation Lesson Plan

Without uncovering the point of the exercise, the lesson procedure starts with reading the Guided Imagery. After the teacher has completed the Guided Imagery, one asks the students to sit up, open their eyes as like they were shut, and resume after that with the group. Next, asks the students to find a pair and take a couple of minutes to discuss how it would feel to live in such a world and what it would feel like to live in a world like this keeping so many secret about themselves. The instructor asks the pairs to talk about what those feelings would lead them to do if the situation was real.

The instructor tells the group to get back together and request for volunteers who want to share their contemplations and emotions with the group. Write down their reactions on newsprint. Include checkmarks if other members offer the same or comparable reactions. Hope to hear answers like: feeling furious, tragic, and isolated; dropping out of school; remaining home from school; utilizing alcohol and various drugs; feeling depressed and rule breaking. When the students don't propose these emotions and reactions, the teacher recommends them.

The instructor clarifies, that even if the case is, obviously, anecdotal, it reflects this reality faced by numerous lesbian, gay, bisexual, and questioning individuals. Say that, since they are regularly reasonably scared to uncover their sexual orientation to others, gay, lesbian, and bisexual teenagers are made keep numerous parts of their lives as a mystery. Sometimes keeping such a significant number of secrets cause their dropping out of school, remaining home from school, drinking alcohol, drugs and so forth. The instructor says that, most gay, lesbian and bisexual individuals, including adolescents, find ways to tell the people who are valuable to them and search supportive friends for them. The struggle to choose who is trustworthy to tell lasts forever of one's life, because there is so much fear and prejudice about homosexuality in community. The teacher ends the activity with the discussion questions:

How might it feel to need to hide something as essential and as fundamental as your sexual orientation?

What were the primary things you found out about homosexuality? Do you recall learning from your family? Mates? Faith society? Was what you found out positive or negative?

Have you at any point found out about or discussed issues of sexual orientation in class? What did you realize?

What film or TV character have you lately observed that is GLBTQ? How has that influenced your reasoning?

How might it feel to need to hide from others your gender or sex of those to whom you are interested? How might that influence your life?

Appendix F: Guided Imagery

Please get comfortable. If you feel comfortable to do so, close your eyes as you sit or lay back. Concentrate as I take you to a world very different from the one in which we live—a world in which you are straight, but everyone else is not. In this world, almost all of the teachers and students in your school are gay. All of your friends and family members are gay; most of the doctors, judges, politicians and world leaders are gay. Celebrities are all gay, as are all of the priests, rabbis, Sufis, and imams. In this world, all of the books and television programs are about gay characters, and marriage is legal only for gay couples.

Of course, there are some straight people, but they are ridiculed and whispered about. Clearly, there is something really bad about being straight. You have heard things like: straight people are sick; they are obsessed with sex. Programs on television sometimes explore the curious 'straight lifestyle,' describing how straight people are always getting pregnant or infected with HIV. In these programs, straights are like the characters out of an old circus sideshow—exposed for their oddities. Your friends have told you that straight people are often child abusers and you have overheard your neighbor saying that straights are emotionally disturbed and have no morals.

Last year there was a big problem in your town because someone accused one of the teachers of being straight—parents don't want straight people to teach their children—so, the teacher was fired even though she insisted that she was gay. There are few, if any, protections for straight people. You have heard that straights can't lead scout troops, and that straights can be fired from their jobs or kicked out of the military if people find out about them. There's even a story you heard last week about a kid who was kicked out of his own home because he told his dad he might be straight.

This is all very scary for you because you are beginning to think that you, too, might be straight. More than anything in the world, you want your parents to love you, to accept you as you are. What will they say if you tell them that you might be straight?! The thought of telling them—of telling anyone—makes you sick to your stomach. Who can

you turn to? Your brothers talk nonstop about how cute the quarterback on the local football team is. Your sister has a crush on the latest supermodel. You wish you had a crush on someone of your own sex, but you don't! It's people of the opposite sex that attract you. No one in your family has these feelings—in fact, no one you know has them, so you continue to hide this scariest of secrets. Somewhere deep inside you understand that, if people found out who you really are, they would ridicule you. Worse yet—they might not love you anymore!

Sometimes you think that you have to tell someone about this secret. You spend hours thinking about whom to approach. You remember when you were a kid hearing your dad tell nasty jokes about straights at the dinner table and everyone laughed. So, you can't tell your family. You remember your family's religious leader telling the congregation that being straight is unnatural and immoral and the whole congregation nodded in agreement. So telling the religious leader is definitely out. In health class you learned that it is normal to feel physically and emotionally attracted to people of your same sex. No one talked about being attracted to someone of the opposite sex. You are sure that what you are feeling cannot be normal and that no one can help you. Last week in math class, two of the popular athletes started taunting this shy kid and calling him 'straight.' The teacher just ignored it. You heard her laugh the week before, however, when the kid in the second row called out in disgust that the poem the class was supposed to read for English was 'so straight.'

All of this makes you feel really isolated and afraid. You are unsure what to do. Where can you turn? Who can you talk to? You can't talk about your feelings at home; your school feels unsafe; you don't trust your friends to support you. Having this secret is a little like having a piranha inside—it keeps eating away at your self-esteem, so that after a while you hate how you feel and you hate yourself, too!

Appendix G: Introducing to Gender Expression and Identity Lesson Plan

The teacher and exercise's procedure requests all members to get comfortable. Then, tells them that one will read them a story about somebody whose encounters and feelings are frequently invisible to majority of people. At that point, the instructor reads the story *The Girl-with-No-Name*, to the students. Next, the leader asks the members to count off, so they end up in little groups of around three people each. Each group will talk about the story, using the beforehand written questions on newsprint by the instructor. The teacher requests everybody to reassemble. Then discusses the story going shortly over the questions with the group. The teacher stresses that everybody's life has a story, and that it can enable us to comprehend and care about individuals — both those whose lives are similar and those whose lives are much different from our own. The activity ends with some discussion questions:

Have you felt beyond any doubt that you wanted to be somebody other than you, (for example, to be rich rather than poor, be black, other sex, living in a different country)?

Were you ready to tell any other person how you felt? Assuming that yes, how could they respond? If you couldn't speak how you felt, for what reason not?

Have you known any individual who wanted to be the contrary gender? Were you understanding? Why yes for not?

What are a few things you can do to be supportive of individuals who are transgender?

Appendix H: The Girl With No Name

I was perhaps 15 years old. The rest of the family had gone on a ride, and I had begged off; the excuse is long forgotten. I was sitting on the floor of the living room, wearing a purple dress (I had my own by that time), experimenting with my face. And for the first time, I got it right. Looking in the mirror, with my mandatory haircut, I would ordinarily see a boy, and only a boy. In that dress, with Cover Girl skin and Maybelline eyes, my hair blended into a wig, I saw a very pretty, an almost beautiful girl. I didn't—and this is important—see a boy dressed as a girl. I saw a girl!

I remember thinking, "This is who I want to be. This is who I probably should have been." But I also remember thinking that it couldn't be. I was looking at a fiction, a fabrication, a creature created out of cosmetics and cloth. The girl in the mirror was a fantasy, and I could see no way to make her a reality. The girl had no name. In the end, she wound up in a paper sack which I hid under a loose board in the summer-hot attic.

My parents took me to a psychiatrist... In my shame and denial, I led him to think that the crossdressing was not very important, had just been an experiment. And he went for it, telling my parents that I was "just going through a phase." It's a phase that's still going on, now, at age 46. I entered adulthood as a man instead of as a woman... Married a woman; grew a beard; went to college. Got weak in the knees every time I saw a pretty girl, because I wanted to be her so much. Got divorced (for unrelated reasons).

I started by acknowledging that I was at the very least a crossdresser. I quit worrying that my pumps or wig would be seen, or that I would be spotted wearing them. One by one, I told my friends and acquaintances. Step one...

Step two was to ask myself whether I wanted to be a woman. I already knew the answer to that one.

Step three was to take an honest look at myself, to determine if it would be possible, via surgery, electrolysis, and better living through chemistry, to ever pass convincingly as a

woman. I refused to be a man-in-dress. I took careful stock of my body. I didn't at all like what I saw. My body had moved in undesirable directions since the day I found that single hair growing on my face. I was too hairy, too big, too this, not enough of that. I made a list and then scratched off things that could be changed via hard work, hormones, electrolysis, surgery. I looked at what was left and thought, "Just maybe..."

The girl-with-no-name now has a name. It is, in fact, the name she had all along, one of those names which turns out to work perfectly well as a woman's name, thank you. She is finally a creature of flesh-and-blood rather than a fantasy. She is not a notion of a woman, not an imitation of a woman, not a man's idea of what a woman should be, but a woman, with all the virtues and warts, the rights and privileges thereto—a woman who can be raped, who can be strong, who can bake a cake and change the spark plugs in her car. It is she who I see in the mirror every morning instead of the burr-headed boy I once was. Finally, at long last, thank God, it's over.

Appendix I: Gender Identity and Sexual Orientation Question & Answer Lesson

A long time before the session, the teacher gets in touch with at least one of the organizations recorded in the "Creating Safe Space for GLBTQ Youth: A Toolkit". Requests for assistance in arranging a small group of at least two gay, lesbian, bisexual, as well as transgender individuals. The teacher must be prepared to clarify the reason of the workshop, to share this exercise outline with the specialists, and to brief the specialists on your organization status and your members concerning safe space for GLBTQ youth. Involve a specialist facilitator to moderate the discourse. The mediator will control the class, the student questions, the LGBTQ representing's interactions, length of discourses on any point, and so on.

Gain biographical sketches for the LGBTQ individuals and the moderator, and finish the logistics (microphones, class reservation, and different audio-visual equipment needed by LGBTQ representatives, refreshments, and so on.) for the LGBTQ panel presentation. If the teacher involved a facilitator moderating the panel discourse, forward biographical sketches hand-outs to the moderator, who will introduce the LGBTQ panel. The teacher makes certain one is up to speed on gender identity and sexual orientation. Next, reviews the "Glossary and Frequently Asked Questions about Gender Identity and Sexual Orientation". The instructor writes down one's own questions for the panel, when it happens that, the students have few or no questions.

The teacher must be prepared for at least one or more students to reveal their gender identity or sexuality to the group since offering this exercise may suggest that one is a supportive individual to speak with or this is a safe space. The instructor can be very helpful by saying that you are happy the student spoke with one and by giving her/him a society resources list, for example, organizations, supportive groups, and internet sites for LGBTQ youth.

When starting this lesson, the procedure requires handing index cards out and pens or pencils to every student. The teacher says that every LGBTQ representative will share

one's story with them. As they tune in, students can write down any questions about transphobia, homophobia, homosexuality, gender identity or other issues on the cards. The instructor can tell the students to write anything on the cards even if they don't have any questions. Instructs them to state: "I have no question." That way everybody will write on a card and all who do have inquiries can stay anonymous.

The teacher introduces the LGBTQ panel by first talking a couple of minutes about aim of the panel. Then, introduces the moderator and clarifies, that one will indicate who is to talk next, that time is up for dialog of a specific point, when an individual from the students may ask a question or someone is out of order and so on. The teacher lets moderator to take over the lesson who will start by introducing the LGBTQ panel and afterward giving every panelist around five minutes to tell one's story.

When the panel has talked, gather the students' index cards and pass them to the moderator. The moderator will read the questions out loud, each one at a time (omitting repeating questions), and ask one of the panelists to answer. When there's enough time, ask the students whether they have any extra questions. At the end of the panel discourse, thank the moderator and the panel; the teacher requests the students to thank too. When time allows, conclude with the discussion questions:

Did you learn something new today that changed your opinions on LGBTQ individuals?

What was the most affecting about LGBTQ panel's stories?