ACTIVATING PINK TRIANGLE

Didactic materials and pedagogical proposals for a diverse school

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Activating Pink Triangle. Didactic materials and pedagogical proposals for a diverse school

These didactic materials make up the vertices of a triangle of reflection and action around experiences and tools related to sexual and gender diversities that coexist in schools, which are, by their very nature institutions of normalization. In the essay *Diverse School: reflections and resources to rupture the normativity of gender and sexuality in education,* the educators Alicia Bernardos and Laura Cortés Ruiz provide us with an important contextual framework for the legal and normative foundations on which the policies of respect for diversity in schools are built. Then, they describe the pedagogical strategies and specific tools that make it possible to make these spaces safer places for all people. On the other hand, the didactic material *A Vibrant Dialogue* offers activities that connect the conversation that took place at the Museo Reina Sofía — in the framework of the project *The Constituent Museum In Dialogue: A series of talks* by L'Internationale—, between the activist and sociologist Miguel Missé and the teacher and educator Mercedes Sánchez Sainz, to works from the Collection. A total of five didactic proposals can be carried out both inside and outside of the Museum. Finally, the *Pink Triangle*, based on this geometric figure, is a proposal for open group conversation to generate spaces for discussion —a trialogue. This methodology provides diagrams and tools that can be activated from any educational field.

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NORMALIZING SCHOOL, GROUNDBREAKING SCHOOL

School constructs subjectivities framed in a binary conception of sex-gender and associates a particular type of body with a repertoire of behaviours and kind of sexuality. At the same time, the diversity of interactions between people within the walls of the institution do not always follow predictable patterns; some behaviours contradict and break with the rigid frameworks of gender and sexual norms. Therefore, within the educational space there is a reproduction of dominant discourses, but there is also the possibility for their criticism and subversion.

This text attempts to gather some of these possibilities. Its intention is, on the one hand, to think about how to recognize and give voice to the preexisting diversity in schools, and, on the other, to propose a critical analysis of gender normativity as an educational topic in secondary education centres. From our perspective, this analysis will make it possible to open space for the identity diversity of all adolescents, and will promote safer and more welcoming environments. So, we include interventions related to identity, gender expression and sexual orientation, understanding heteronormativity as an additional gender mandate: the heterosexual matrix associates a type of body with behavioural repertoires and a heterosexual orientation.[1] We propose acting on four interconnected approaches:

→ Introducing the critique and denaturalisation of mandates and rigid gender stereotypes associated with an unequal distribution of power.
→ Recognizing the different possibilities for identification and expression that the creation of more welcoming and safer spaces entails.
→ Questioning heterosexuality as a mandatory option, a presumption that occurs in most educational contexts.
→ Opening spaces to think critically and broaden masculine references for adolescents. In this way, we will be able to overcome resistance to change and investigate new models that allow adolescents to form relationships based on care and equality.

These four approaches contribute to the construction of an institution that is sensitive and attentive to the needs of all identity groups, from the least visible and subordinated to those who embody dominant masculinities and femininities.

WHY IS A CRITICAL GENDER PEDAGOGY IN EDUCATION NECESSARY?

In the contemporary context, there are different reasons why a critical pedagogy of normativity related to gender and sexuality is urgently needed. Among them, we highlight: the legislative support based on the declarations of human rights, research that describes the polarisation in discourses on issues related to gender among young people, and the persistent experiences of suffering of people who assume nonnormative identities, expressions or sexualities in educational settings.

Reason 1. **Human rights for a critical gender pedagogy**

There is a framework of resolutions and laws in the Spanish State that protect and obligate educational centres to design actions related to gender and sexuality, based on international human rights standards; a responsibility that must not be qualified by ideological or religious issues. As Ban Ki Moon — Secretary General of the United Nations — pointed out in his 2012 speech: "[…] where there are tensions between cultural attitudes and universal human rights, rights must prevail."

In the international framework, Resolution 17/19 of the UN Human Rights Council —adopted in 2011 — under the rubric *Human rights, sexual orientation and gender identity,* was the first resolution by this organisation to address equality, non-discrimination and the protection of the rights of all people, regardless of their sexual orientation, expression and gender identity. Four years later, Resolution 70/1 of the United Nations General Assembly of September 25, 2015, *Transforming Our World: the 2030 Agenda for Sustainable Development*, incorporated the transversality of gender as an objective and part of the solution, and it included the construction of inclusive, safe and non-violent spaces for diverse sexual orientations and identities.

"...where there are tensions between cultural attitudes and universal human rights, rights must prevail"

Ban Ki Moon, Secretary General of the United Nations

In Spain, the recent Organic Law 3/2020, of December 29, which modifies Organic Law 2/2006, of May 3, on Education (LOMLOE), introduces a new act on civic and ethical values based on the importance of respect for human rights, sexual and affective diversity and the prevention of gender violence. This measure promotes the incorporation, in textbooks and other teaching materials, of referents to help in overcoming gender stereotypes, and obligates centres to include and justify in their educational project the measures they develop to promote equality, including respect for identities, cultures and sexualities.

Similarly, the autonomous communities of the Spanish State have their own legislative frameworks for gender and sexuality issues. In the Community of Madrid, for example, there are two laws that serve as a framework for actions: Law 2/2016, of March 29, on *Identity and Gender Expression and Social Equality and Non-Discrimination*, and Law 3/2016, of July 22, on *Comprehensive Protection against LGBTIphobia and Discrimination for Reasons of Sexual Orientation and Identity in the Community of Madrid.* Both affect the self-determination of gender as a fundamental right, in which human agency prevails over other physical considerations. This regulatory framework requires the introduction of measures leading to achieving, in the educational system, respect for affective-sexual diversity and the acceptance of different expressions of gender identity, actions that would allow stereotypes to be overcome. Likewise, it works to include in the primary and secondary education curriculum content to raise awareness about international norms of human rights and non-discrimination, including those related to gender identity and sexual orientation. Specifically, it refers to content related to: the constitutional values of coexistence, equality and respect towards the LGTBIQ+ collective, the approach to different family models and the diversity in expressions of gender identity and sexual orientation, and the diversity of genital configurations, transsexuality, and intersexuality. It urges educational centres to design and implement actions for the prevention of LGTBIphobic attitudes or behaviours, guaranteeing respect for the students' decisions relating to issues differentiated by sex that may arise, such as clothing, activities, or the use of facilities such as toilets and changing rooms. The centres must develop affective-sexual education actions and projects that prevent discrimination based on expression or gender identity. In this way, the Community of Madrid commits itself law to favour, in centres supported by public funds, the realisation of activities for the visibility of the LGTBIQ+ collective, the prevention of hate crimes based on sexual and gender diversity, the dissemination of protocols to detect and intervene in the event of discriminatory actions or harassment of LGTBIQ+ minors, the creation of an LGTBIQ+ library fund in schools and institutes provided by the Community of Madrid, and teacher training on this subject.

Although there exists a legislative framework that supports the work that is currently being carried out by the educational community in some centres, most of the institutes of secondary education still do not include in their project an educational strategy regarding gender and sexuality based on human rights, nor an action plan supporting this theme. The centres that do include it must overcome reluctance and fear, and do not have sufficient support from the educational administration.

Reason 2.   **Emerging discourses and polarisation**

In recent times, understandings of gender categories among young people have begun to change.. Thus, we can point out that we are currently witnessing a transformation, sometimes referred to as a *revolution*[2], in the ways of living gender and sexuality. When adolescents have been asked about these issues in different investigations, some groups demonstrate critical views towards traditional gender roles, with an interest in the diversity of identity expressions, a flexible attitude towards different experiences of sexuality, and a decisive rejection of rigidly essentialist ideas of the binary[3]. In the book *Emergent Identities. New Sexualities, Genders and Relationships in a Digital Era* (2019), Rob Cover talks about new sexualities and post-binary genders, relating them to methods of building identities in social networks and digital contexts. He affirms that different ways of living one's own identity are being defined, which is reflected in the expansion of gender categories. The discourses of adolescents increasingly reflect the idea that gender and sexuality are areas in which there is the possibility of *decision* and *change*. In contrast to the "born-this-way" vision of gender and sexuality as innate, essential, and stable, new concepts understand identity, there something constructed, a process shaped by a person´s decisions.

This reality contrasts with studies —such as the Barometer of Youth and Gender[4] — which highlight the growing polarisation among young people. This research shows different response profiles with significant variations regarding visions of masculinity and femininity, the attitude towards diversity in gender expression, or the awareness of inequality. The group named *conscious and equitable*, which accounts for 44% of the responses, is made up mostly of girls. The group that is labelled *traditional and sexist*, which accounts for 39% of the responses, is made up mostly of boys. The responses from the year 2021 confirm that the gap is increasing. For example, the percentage of people who define themselves as feminists has increased among girls to 67.1%, and has decreased among boys to 32%. The perception that gender violence is a serious problem has grown among girls (from 72.4% to 74.2%), but has decreased among boys (from 54.2% to 50.4%). 20.95% of these believe that gender violence doesn't exist, eight points more than in 2019.

39%

The group that is labelled *traditional and sexist.* It´s made up mostly of boys

There is a need, and even an urgency, to respond to this growing polarisation. We must ask ourselves how to reach some groups in the population, made up mostly of boys, who are finding answers to their questions on gender and sexuality that are exclusionary and contrary to human rights. It can be seen that, in the face of this revolution in ways of experiencing gender and sexual identity, there is an opposite reaction that seeks to reaffirm the questioned model. This trend is reflected in schools. Therefore, it is a priority that educational centres design specific lines of intervention in which masculinity can be worked through without adolescents feeling cornered, and in which they can find viable and desirable alternatives to the hegemonic model. In recent decades, work on gender in schools has been carried out mainly by teachers implicated in the issues who have been trained, and who have tried to convey the importance of equity and respect to their students. This work has focused mainly on the search for equality and the empowerment of the female students, which was the most urgent. This purpose has partially paid off, but today we are faced with a new challenge: redefining and freeing masculinity from restrictive social norms.

Reason 3. **LGBTIphobia at school**

Lastly, schools continue to be spaces in which LGTBIQ+ people, or those who embody non-hegemonic masculinities or femininities, can suffer social pressure, exclusion, invisibility and mistreatment. UNESCO warns that homophobic and transphobic bullying is a universal problem that "implies the violation of the rights of students and teachers, and limits our collective ability to obtain Quality Education for All"[5]. Being or appearing to be lesbian, gay, bisexual or trans and not complying with the gender norms culturally assigned to men and women are some of the most frequent causes of bullying, which range from insults and mockery to exclusion and physical violence[6]. Today, schools remain, in many cases, hostile environments for people who do not align with gender and sexual norms[7].

We have legislation that protects us, and obligates us to work for gender equality and respect for sexual diversity. This analysis identifies necessary areas for enacting change. Questions inevitably arise: why isn't there explicit work on gender and sexuality in schools? Why is this task relegated to the goodwill of certain teachers involved? Here are some possible answers:

→ Due to the extension of the anti-gender movements that have materialized in Spain in campaigns such as the "parental pin"[8], we live in fearful times, and the avoidance of conflict involves not addressing issues that are considered "delicate".

→ Teachers have little knowledge on the subject and are often afraid to deal with these issues due to possible reactions by the families of the students[9].

→ The fact that affective-sexual education is, in most cases, transversal content not explicitly included in the curriculum and not specifically addressed in teacher training, makes intervention in this sense limited to specific decontextualized workshops, with little impact on more radical transformations of the institution, which question the rigid regulations of gender and sexuality[10].

For these and other reasons, issues related to gender identity and sexuality are rarely explicitly addressed in schools.

IDEAS FOR A CRITICAL GENDER PEDAGOGY

We understand that educational intervention must work along three interrelated and complementary lines: First, we need an institutional framework that explicitly offers a critical vision of the rigid normativity of gender and sexuality, that promotes diversity in identity expressions, and that prevents LGBTIphobia and sexism. This first strategy must be reflected in the organisational and curricular documents of the centre as a stable policy: that is, a minimum framework on which to propose more concrete actions each year. Secondly, it is important to promote and develop actions supporting visibilisation, something that often means listening to and accompanying the initiatives of the students who belong to non-hegemonic groups. Lastly, the institutional framework and visibility initiatives must be complemented with interventions with students across teaching in different subjects, specific workshops and individual accompaniment.

A **How to introduce critical gender pedagogy as a framework for the institution?**

The first step will be to think about how to create an institutional framework that favours diverse expressions of identity and is critical of rigid gender norms: a cultural declaration by the centre regarding gender and sexuality. This work must be reflected in the centre's documents that support the initiatives that arise during each school year. Next, we propose an itinerary with different stops, at which each teacher or centre can decide if it is useful to their educational practice.

→ First stop: motor group.
To include these issues at the school project level, a group of teachers can be involved in a process of collaborative training and reflection. Since we have all been socialized in gender normativity, training always begins with self-analysis. In addition, training in new cultures of gender and sexuality is essential, since as adults most of us grew up in a very different world from the one in which the adolescents in our schools are now living. This training-reflection process would be organized through training seminars in centres, and designed by the participating teachers themselves. Some issues to address are: gender normativity, hegemonic and alternative masculinities and femininities, cultures and gender discourses at school, the diversity of sexuality and gender identities, and inequality, peer pressure and mistreatment.

→ Second stop: participatory diagnosis.
The training by the main group will allow reflection on the local context in which they work and the analysis of the functioning of the gender cultures present in the centre. There are no concrete actions that can be applied to all contexts; expressions of identity are made in interaction, and in relation to others and, therefore, we have to understand the dynamics of belonging

"To design listening spaces, we must consider that power relations are reproduced in the classroom.."

to the group in order to fine-tune the interventions. For example, it is very common to hear homophobic insults in the corridors of high schools, but we need to know who says them, why they say them, to whom they say them, and so on. This information, together with other aspects of the context, will allow us to design a useful intervention. This may vary depending on, for example, if the insult is an offense from a group of boys to another who is alone or if it is used to set limits on more or less masculine behaviour among a group of friends, where the insult is understood as a joke. From the collaborative reflection sessions, simple questionnaires, observation charts and/or discussion groups/assemblies would be created to analyse the local context and the gender cultures that are *made* in the school.

The analysis of the responses of the educational community will give us a participatory diagnosis of the situation of the centre and will allow the creation of contextualized guides and protocols.

→ Third stop: organisational structures for listening.
A participatory school, in which issues related to gender and sexuality are explicitly addressed, is safer and more welcoming. In addition, some of the students in the centres will be more aware of the binary and normalizing nature of the institution than the teaching staff themselves, as well as of the dynamics that occur between the different groups and situations of inequality, abuse and maltreatment.

To design listening spaces, we must consider that power relations are reproduced in the classroom. Promoting group assemblies will not allow all voices to reach us; when we ask the whole group to speak, people start from different places, and they do not have the same possibilities for expressing speech that will be understood and taken into account. Therefore, listening spaces must be established so that minority voices and subordinated groups do not remain silent.

A useful methodology for listening to all the voices of the classroom is that of "interactive groups", in which older students collaborate. In some centres there is a group of students from third and fourth year who take the role of accompanying younger students. The presence of student assistants in interactive groups will favour the participation of all people. An example is the following: a group of first years are divided into subgroups of four students and each group has one student assistant. Previously, the group of assistants have decided what types of questions are going to be asked to stimulate the conversation about issues in the institute related, for example, to gender and sexuality, inequalities, and good or bad treatment. Based on these questions, the four students are encouraged to share opinions and experiences, reaching a final group expression that can be written in sentences that synthesize what has been shared. Finally, the assistant describes the findings to the group or

takes them directly to a class assembly. This activity, with different questions, could be repeated monthly. Interactive groups for student participation have the advantage of proposing relevant issues for students, as they are designed by them. In addition, they facilitate interactions, as they are small groups energized by people close to their experiences. Lastly, they favour listening to all voices.

→ Fourth stop: organisational structures to facilitate alliances and links.
Friendship networks protect against the pressures of dominant gender cultures and prevent mistreatment, especially when the expression of identity and sexuality is in the minority or opposes the dominant one. All actions that aim to improve ties and relationships, from the approaches of the pedagogy of care, will favour networks of friendship, protection and support.

For example, what some centres call "participatory structures" is an organisational measure so that students, during the school day, can choose what type of activity they want to do, linking up with people with the same interests. One way to allow this choice is to make the weekly tutoring hours of the different groups of the same level coincide (all first-year groups, for example) in the same time slot (third hour) so that students can redistribute themselves, breaking the class group unit and attending the different workshops that the centre offers simultaneously. The students participate in the workshop proposal that is more akin to their interests. If the design of the workshops is based on what the students themselves express, the interests shown by minority groups, or those whose expressions of identity are further removed from the hegemonic, will be considered.

In some cases, alliance spaces are promoted outside school hours or during recess. During recess, groups, clubs or assemblies can be proposed, which respond to the concerns of the students themselves. The role of adults in these self-managed spaces must be the minimum that the organisation of the school allows: both meeting spaces in which adults are completely absent or in which they are necessary to obtain spaces, permits, planning, and disseminate or stimulate actions and activities. In any case, self-management is an aspect to be encouraged, to prevent the themes and focus from reflecting an adult-centric approach. If adolescents lack the strategies to self-manage meeting spaces, initial training would be necessary. Adult supervision will also be important so that, once again, power relations in the use of space can be avoided and minority groups, or those further removed from hegemonic gender expressions, have a leading role in decisions.

A good idea may be to allow the students themselves to design this physical space and collaborate in its creation. The centres that have participatory projects for the transformation of spaces could include among their actions workshops for the construction of self-managed meetings outside school hours.

→ Fifth stop: manage conflicts according to the axes of privilege/oppression.
Decisions about coexistence in the educational centre and ways of dealing with conflict have consequences in the perpetuation of structural power differences regarding gender and sexuality. Some researchers have been interested in the effects that the discourses around bullying have on the

management of conflicts related to inequalities associated with gender or sexuality[11]. These studies show that majority discourses mask conflicts that are considered jokes and do not address the structural inequalities that are behind some situations of abuse. On this matter, we believe that disciplinary measures based on punishment often do not clarify the reasons that are at the root of the situation of conflict or violence. For example, displays of normative masculinity in front of other boys can motivate situations of sexist abuse[12]. Addressing these conflicts from a restorative logic, with mediators who have training in gender and sexuality, will be a way for the aggressor to also be involved in a process of reflection on the structural dynamics implicit in their actions.

On the other hand, the centre's regulations must include a clear perspective regarding inequalities derived from gender and sexuality. Many sexist and homophobic behaviours are made normal and invisible by being labelled as "jokes". The response to these must be forceful and convincing. The message has to be definitive and clear: homophobia, transphobia and sexism have no place in the safe space of the educational centre; they are always addressed and should never be overlooked.

→ Sixth stop: avoid assuming binarism, heterosexuality, normative family and other gender mandates.
It is also necessary for the institutional framework to create conditions in which the rigid binary, heterosexuality or the normative family of the people who are part of the educational community are not assumed or taken for granted. Some actions in this direction would be, for example: offering gender-neutral toilets and changing rooms, with individual cubicles; using inclusive and non-divisive categories in documents and interactions in the centre; reflecting gender neutrality in dress codes, if they exist, and supporting students who do not conform to expectations. In many cases it will be necessary to review the forms used in the centre to avoid descriptions of the family according to the categories of "father" and "mother", or of the students as "boy" or "girl". If this description is necessary, it should be left as an open question, to gather the diversity of family compositions and identifications without categorizing any as "other". For example, in the initial tutoring form, include the question: what people make up your family? This allows a qualitative description to be made, without assuming any structure as "normal". Another example would be: what pronouns do you use?, a question that does not anticipate the presumption of the gender of the students.

Further, it is useful to create a code of ethics for the use of identity categories by teachers in evaluation meetings, coordination meetings or the exchange of information by teachers. Labels help us communicate, but their use should never turn our adolescent students into immutable and predictable essences.

B **How can we make diversity visible and the centre's policy explicit?**

To counteract androcentrism, heteronormativity and the normalisation of identities in educational centres, one proposal is for visibility and recognition of different non-dominant identities. For example, some educational centres have created graphic elements — posters, murals, or pictograms — in which the institution is identified as a safe space, in which diversity is celebrated and no violent behaviour related to gender and sexuality is allowed. Another interesting form of visibility, due to its educational power, is the creation of content published in the centre's magazine, the website, its social media, in specific documents or self-published materials. A group of students with the help of adults constituted as "content editors", choose the means by which to express their concerns. For example, fanzines are easy to plan, they are created collaboratively with the contributions that each person wishes to make, they allow for very diverse expressions, and they are easy to photocopy and distribute. Due to their specificity, they are a means to express, feel, debate and reach a final collective and informative product directed by the students.

Likewise, it is interesting to take advantage of certain dates to centralize actions for visibility, collectively designed by students, teachers and families. Some dates for activism include:

March 8	International Women's Day
May 17	The International Day against Homophobia, Transphobia and Biphobia
November 25	The International Day against Sexist Violence
February 19	International Day Against Homophobia in Sport

These events could include creating assemblies in educational centres, which mobilize actions such as the creation of posters and murals, informative exhibitions, shared symbols for recognition, organisation of actions in social networks, drafting of manifestos and slogans, the preparation of activities for students, and so on.

C **How can we intervene directly with the students?**

→ Strategy 1. Take advantage of the subjects taught in class to talk about gender and sexuality.
Most subjects lend themselves, at some point, to analysing and questioning rigid gender mandates and myths about sexuality and sexual orientation. For adolescents, these are questions that arouse their curiosity and interest, which is why it is likely that questions and comments will arise in class. A basic training for teachers would be necessary for these topics, with a common line based on legislation and the declaration of human rights. From the content, activities and situations that arise in the classroom, the mandates of dominant masculinities and femininities can be questioned. For example, the material *12 Reasons to educate masculinities in physical education: Educational guide for teachers*[13] offers ideas for educating masculine tendencies in this

subject. The guide is built on twelve common situations that are considered critical for the construction of masculinity, with the intention of revalorising more inclusive methods. The proposal offers activities to critically analyse competitiveness, emotional toughness or the association between boys and strength within the subject's syllabus.

→   Strategy 2. Offer diverse references.
In the choice of examples or characters, representations can be selected that imply a break with expectations. Although the Internet has enormously enriched the repertoire of references for some adolescents, we consider it necessary that this breadth reach all students through their classes in history, literature, philosophy or mathematics. In this sense, the search for attractive models of masculinity who are different from prototypes of dominant hegemonic masculinity is an interesting line of intervention: men who do not embody the cliché of heterosexual, strong, brave, autonomous, and emotionally closed. The centre's library should make visible and available books, materials and comics that break with normativity or portray referents of sexual, family and gender diversity. Likewise, information on support resources and local LGTBIQ+ associations must be available to all students.

→   Strategy 3. Design and implement specific workshops.
The most frequent intervention in learning institutions are workshops on gender and sexuality issues. We believe that these are useful as long as they form part of a broader school approach and are adapted to the school´s specific context. The most common aproach is to contact external institutions that provide pre-designed workshops facilitated by people with training. Local LGTBIQ+ associations tend to have a more contextualized vision, an ideal situation from which to develop a collaboration beyond the workshop itself.

We believe that it is important to carefully choose the methodology of specific interventions on gender and sexuality, as it is a subject in which many adolescents have extensive training taken from the Internet. At the same time they have doubts about these topics that they do not dare to raise with the adults in their lives. In addition, there are large differences in gendered cultures in the school that are highlighted in these sessions and that make it difficult to respond to the needs of everyone.

Workshops can be planned as interactive learning spaces in which adolescents show the knowledge and values that they have already acquired from different sources in their self-learning process. It is desirable that the learning be co-produced by adolescents and adults together, and that the activities proposed allow space to explore the impact of gender and sexual norms on oneself, on other people and on society. Additionally, they must analyse the role that these norms play in conflicts, in oppression, and in discrimination, abuse and violence.

"These interactive learning spaces could be designed and supported by trained teachers, people from local associations and institutions, external sexologists, cultural producers and by the older students themselves"

These interactive learning spaces could be designed and supported by trained teachers, people from local associations and institutions, external sexologists, cultural producers and by the older students themselves. Ideally, the proposals for activities would be designed and implemented in groups made up of students and varied professionals, in order to adapt them to the local context of the centre. Collaboration with a local university in service-learning activities is an interesting resource for workshop design and application.

Creative pedagogies that use artistic production help adolescents to feel, think, and share personal issues that are often sensitive, without revealing too much of themselves. It is beneficial to use methodologies around visual art, poetry, collage, stop-motion animation or dramatisation. Learning spaces that make use of artistic creation allow students to connect with personal themes, but also offer opportunities for collective thinking and action for change.

→ Strategy 4. Individual Accompaniment.
Those students who do not identify with the options of the majority must have at their disposal resources for accompaniment that ensure recognition and support by the institution. There are general resources for accompaniment that serve to provide tutors, the guidance department, or the management team specific training in the care of LGTBIQ+ students. Some centres have launched LGTBIQ+ tutorials in which external staff, teachers from the centre or the students themselves offer a space for listening and attention. Connecting with the proposal of student-managed spaces, these tutorials among students, supervised by adults with training, are designed and developed by adolescents from the centre itself. Once again, putting the focus on the student body's leadership will allow us to overcome adult-centric visions that do not respond to the true needs of the students' context. The legislation of the Community Madrid addressing gender and sexuality in schools establishes clear action protocols with trans students, which must be contextualized for their implementation in the centre. These protocols must be disseminated in spaces accessible to the entire community, for example, on the centre's website and social media.

CONCLUSIONS

Educational institutions are places of transformation, since the ideas, knowledge and attitudes that are learned at school have a great impact on the construction of subjectivity. Teenagers spend a large part of their lives in classrooms; the teaching staff, the activities and the discourses that are handled in the educational institution constitute important references for them. For all these reasons, we recognize that the school has the possibility of generating and nurturing situations that expand the limits of what can be done and understood regarding gender and sexuality, beyond the rigidity of inherited and exclusive norms.

However, this responsibility does not have to fall on the individual will of each teacher, but rather requires a positioning of the institution. This pronouncement — and the actions supporting it —, is required by different mandatory legislative frameworks and is essential for the well-being not only of the most invisible or subordinate groups, but of the entire educational community. The creation of caring and attentive spaces that critique rigid stereotypes that constrain identity development has a positive impact on all members of the institution. As stated by Miquel Missé[14], it is necessary to clearly and explicitly express the policy of celebrating diversity in an educational centre. Otherwise, hegemonic cultures of gender and sexuality are strengthened, and, without intervention will be the most viewed, the most recognized and those that set the limits of what is acceptable and intelligible. A proactive culture of the educational institution regarding gender and sexual diversity is necessary, one that is not afraid to name the differences and address them from an inclusive and community-focused perspective.

NOTES

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2   Goldberg, S., "We Are in the Midst of a Gender Revolution", in *National Geographic. Special Issue Gender Revolution,* National Geographic, 2017, pp. 3-4. Available: https://on.natgeo.com/2VtNL5v [Accessed: 14-09-2022]

3   See: Ballesteros, J., et al., *Barómetro juventud y género 2019: Identidades y representaciones en una realidad social compleja*, Centro Reina Sofía sobre Adolescencia y Juventud, Fad., 2019. Available at: https://bit.ly/3jiboG0 [Accessed: 14-09-2022]; Bernardos, A., et al., "'It depends entirely on the person': freedom and inequality in Spanish youth gender discourses", in *Sex Education. Sexuality, Society and Learning*, 22:5, Taylor&Francis (Routledge), 2021, pp. 582-594. Available at: https://doi.org/10.1080/14681811.2021.1984223 [Accessed: 14-09-

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RESOURCES

→ *Pink Triangle, LGTBIQ+ activism in schools. Dialogues.* Museo Reina Sofía, 2021

→ *12 reasons to educate masculinities in Physical Education: Educational guide for teachers*. University of Alcala. Equality unit, 2020

→ *We are Diversity. Activities for the training of professionals in formal and non-formal education in sexual, family, bodily diversity and gender expression and identity.* Ministry of Social Rights and the 2030 Agenda and Ministry of Equality, Complutense University of Madrid. Research Group: anthropology, diversity and coexistence, 2020

→ *Vocabulary for a diverse world*. CCOO Trade Union Confederation. Confederal Secretariat for Women and Equality, 2018

→ *Those who speak ill of you need fresh air. Educational proposal against LGTBI+ Phobia*. CCOO Teaching Federation

→ *Embrace diversity: proposal for an education free of homophobic and transphobic bullying*. Institute for Women and for Equal Opportunities, 2015

→ *PAU. Guide on sexual affective diversity for adolescents.* CCOO Teaching Federation and State Federation of Lesbians, Gays, Trans and Bisexuals, 2018

AUTHORS

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Laura Cortés Ruiz has a degree in Philosophy from the Autonomous University of Madrid. Since 2013 she has been working as a secondary school teacher of Spanish language and literature in public schools and has organized teacher training seminars, focused on co-education and respect for sexual diversity. Likewise, she has worked as an equality agent and coeducation trainer in different associations. As an activist, she has participated in different projects and collective feminist experiences such as Eskalera Karakola, Precarias a la Deriva and Rhetorics of Gender.

A VIBRANT DIALOGUE

A vibrant dialogue

Didactic materials for the video
Pink Triangle, LGTBIQ+ activisms
in schools, dialogues.

Didactic proposal designed by Aleix Jiménez Morales
accompanied by Fran MM Cabeza de Vaca

The video *Pink Triangle, LGTBIQ+ activisms in schools, dialogues*, produced by the Museo Reina Sofía within the framework of *The Constituent Museum in Dialogue: A series of talks* within the project *Our Many Europes*, brings together the activist and sociologist Miquel Missé together with the professor and educator Mercedes Sánchez Sáinz. In it, they engage in a conversation focused on the situation of diverse gender expressions in schools and approach, from the perspective of critical pedagogy, the conflicts and power dynamics of working in the educational institution. In this debate they are joined by the voices of people related to the educational project *Pink Triangle*, a space for reflection and action on LGTBIQ+ activism in school spaces. Students, teachers and families add their experience, perspectives and reflections in a complex and necessary discussion.

The didactic materials presented below take up some of the key points of this dialogue with five proposals — Privileges, Silence, Binary Logics, Violence of Invisibilisation, The School as a Hostile Space — inside and outside the Reina Sofía Museum, with the aim of activating reflection and debate in close connection with works from the Collection. After viewing the video as a group, we propose that these actions are carried out as a way of voicing and embodying some of the experiences and reflections that the debate offers.

Those who make use of this resource are encouraged to share their experience at comunidades@museoreinasofia.es

01.

Privileges

LOCATION: REINA SOFÍA MUSEUM
VIDEO FRAGMENT: 33:50 - 34:45 MIN

Pointing towards an often-held position of privilege, Mercedes Sánchez Sáinz invites us to analyse the roles of teacher and student, in order to revise the relationships of subordination that can occur in the school environment. In this section of the video, the concept of diversity and the need to identify the moments in which people have been able to react in an ableist, homophobic, racist, etc. way are exposed. Sánchez Sáinz proposes to look inside ourwelves to review attitudes and discourses.

Activation

The central axis of this activation deals with privilege and intersectionality. The objective of the dynamic is to make visible the degree of privilege held within the group according to a set of questions that are part of what is known as a 'privilege test' (See resources). Beforehand, the group is invited to review the concept of intersectionality and the diagram with axes of privilege, oppression and resistance by Patricia Hill Collins.

This action is proposed in relation to the work *Salón de Belleza* [Beauty Salon], 2014 by Giuseppe Campuzano and Miguel Ángel López, located in the Patio Nouvel. Likewise, a different work can be chosen that allows the necessary space and that dialogues with the theme at hand; in case of doubt, consult the mediation staff of the Museum. For this activation, the participants form a parallel line in front of the artists' work and a spokesperson is designated who asks the questions of the Privilege Test; each time the answer is affirmative, the participants take a step forward. However, if their answer is negative, they stay in their place. The objective is to observe, visually and physically, the privileges and situations of discrimination that it is possible to experience. The spokesperson for the group can ask as many questions as they want, in order for the group to

Giuseppe Campuzano and Miguel Ángel López, *Beauty Salon*, 2014. Museo Reina Sofía

Diagram with axes of privilege, oppression and resistance, designed by Patricia Hill Collins, 2019. © BY-SA 4.0

become aware of this scale of privileges. It is recommended to ask ten questions to maximize the results. It is important that this activity is carried out in conditions of trust and in a safe environment, so that the answers do not compromise the participants and they feel comfortable with answering. A variant of this dynamic is to take the test using individually written, private cards that are revealed in a coordinated manner. In this way, the privacy of certain responses is preserved, but the progress or stagnation of the people who participate is visualized.

Discussion space
The activity ends with a small debate about the sensations and results that arose along the way. What are the main privileges shared by the group? What are the disadvantages that the group has within society? What disadvantages do the individuals in the artwork *Salón de Belleza* experience? Had you heard the term intersectionality before? All these questions are necessary in order to become aware of privileges, to look within and question ourselves as people.

Works in the Collection
Salón de Belleza [Beauty salon],
Giuseppe Campuzano and Miguel Ángel López, 2014

Resources
Privilege tests. How many privileges do you have? Check your privileges

Areas of knowledge
> History of art
> Visual culture
> Ethical values
> Philosophy
> History

02.

Silence

LOCATION: REINA SOFÍA MUSEUM
VIDEO FRAGMENT: 39:17 – 40:00 MIN

In this section of the video, Miquel Missé explains the importance of talking about one's own experiences, a gesture that allows the creation of points of reference and facilitates the expressive capacity of other people. Even while acknowledging the difficulty that "coming out of the closet" can entail for teachers in the classroom, breaking the silence, he reminds us, can open the way towards perspectives of freedom for students.

Activation

This activity focuses on the concept of silence, in relation to the idea of weaving a collective voice from listening. We propose that this activity take place in front of the work *The Future of Revolt (Diagram)* by the artist Diego Del Pozo Barriuso (Sabatini Building, Floor 1, Room 103.02), although it is possible to inhabit other rooms on this same floor. In case of doubt, you can consult the mediation staff of the Museum. To start the action, a simple exercise is proposed: with the group organized in a circle, each participant numbers themselves without overlapping their voice with that of their classmates. The goal is to finish the round without interruptions; if someone speaks over the voice of another, the exercise starts over from the beginning. This same practice can be carried out by choosing words related to Room 103.02, or the one about which the group is located, and that connect with issues that are silenced in society and on which we feel we should "raise our voice". The objective is to try not to impose oneself on other participants, transforming the individual voice into a collective one.

Diego Del Pozo Barriuso, El porvenir de la revuelta (Diagrama) [The Future of Revolt (Diagram)], 2017. Museo Reina Sofía

Discussion space

The discussion space aims to collect the experiences of the activity and comment on the words that arose during it. Is it possible to create a list of all the words that have appeared in the activity? Can you build a collective discourse with those words? What relationship do these words have with one other? What new realities or personal experiences do these words suggest? What is the collective listening experience like?

Works in the Collection

The future of revolt (Diagram), Diego Del Pozo Barriuso, 2017

Other resources

Episode 8. Exodus and life together
La Plaza. The power of the collective. Room 103.02

Areas of Knowledge

> History of art
> Visual culture
> Ethical values
> Philosophy
> History
> Music
> Oral expression

03.

Binary logics

LOCATION: THE CLASSROOM
VIDEO FRAGMENT: 9:45 - 12:00 MIN

In a scenario where gender identities have entered the centre of the debate, Miquel Missé points out in this part of the video how binary logic is a rule that is difficult to break and subvert. Society, structured in a dichotomous way, reflects a world with a lack of references, a characteristic that makes other ways of organizing life impossible.

Activation

This proposal takes up the idea that current society is regulated by a binary logic of gender, sex or identity. In order to learn how to distinguish between these terms, an activity is proposed to be carried out in the classroom, which consists of making a drawing based on the *Genderbread* scheme, designed by Sam Killermann. This allows the differences between gender identity, sexual orientation, biological sex or gender expression to be easily understood. On a blank sheet of paper, each participant makes, based on their own ideas and notes, their own *Genderbread*.

In a second part, the group investigates and searches the Museum's website for works from the Collection (See Works in the Collection) that represent human figures and subjects with highly emphasised gender markers or that, on the contrary, show diversity in different expressions of gender. Subsequently, copies of the selected works are printed and an exercise of imagination is carried out,

Marcia Schvartz, *Doña Concha*, 1981. Museo Reina Sofía

inventing a narrative about them from a perspective that attempts to escape binarism. Thus, using the learned terms, the *Genderbread* diagram is inscribed on them. Some works from the Museum Collection to use in this activity could be: *Doña Concha* (1981) by Marcia Schvartz, *El descanso* (1931) by Alfonso Ponce de León, *Las dos Fridas* (1989) by Las Yeguas del Apocalipsis or the series *Bus Riders* (1976) by Cindy Sherman. The activity ends with a round of explanations about the application of this scheme to the artworks, creating a space to share the difficulties or problems in the assimilation of these concepts.

Discussion space
After the activity, a space for debate is created to discuss the binary logics that continue in today's society, in all areas of daily life; and about the categories that are assigned to us, not just those related to sex and gender. What problems arise trying to fit into these schemes? How can we organize life differently? Can we list examples from today's society that do not allow for breaking binary logic? Which categories help us to understand each other and which constrain us?

Works in the Collection
Bus Riders, Cindy Sherman, 1976
Doña Concha, Marcia Schvartz, 1981
El Descanso, Alfonso Ponce de León, 1931
Las dos Fridas, Las Yeguas del Apocalipsis, 1989

Other resources
Genderbread
(Dissident) Sexualities in a time of cholera.
LGTBIQ+ programming 2021
Queer archive? A virtual activation

Areas of knowledge
> History of art
> Visual culture
> Ethical values
> Philosophy
> History
> Biology

04.

Violence of invisibility

LOCATION: MUSEO REINA SOFÍA
VIDEO FRAGMENT: 17:26 - 18:26 MIN

In this fragment, Mercedes Sánchez Sainz reveals the dynamics of making some realities visible and hiding others, with the example of the human body that seems to be a single being, normative and functional, represented by a white cis-man. Likewise, she exposes how the curriculum, in certain cases, becomes a form of violence of invisibility.

Activation

In this activity, the group is divided, if possible, into six work teams. To begin the activity, each of them is assigned a photograph from the *Remodelling Photo History (The History Lesson) series* by Jo Spence and Terry Denett (Nouvel Building, Floor 0, Room 001.08). It is a work where each photograph is accompanied by a term — Colonisation, Industrialisation, Realisation, etc. — a gesture that invites the viewer to reflect on the relationship of photographs with the words. Through this gesture, the artists sought to question the models of visual representation typical of Western photography, and bring a new history to traditional photography. What is the relationship between the word and the body that appears in the photograph? Why is that term chosen and not another? Next, and using that same word, each group takes a series of six photographs to show new connections between the term and the snapshots, always keeping in mind those images that are not shown, that remain made invisible (non-normative bodies, ableism, racism, ageism).

Jo Spence and Terry Denett, *Remodelling Photo History* (The History Lesson), 1982. Museo Reina Sofía

Discussion space
To start the discussion, the first question is asked: Do these types of bodies appear in the images in your textbooks? Next, the debate can be directed in other directions: What types of bodies are represented in the majority of the media? Are they real bodies? What violences of invisibility are bodies subject to today?

Works in the Collection
Remodelling Photo History (The History Lesson),
Jo Spence and Terry Denett, 1982
Untitled. Liliana Maresca with her work,
Liliana Maresca, 1983 (Later copy, 2016)

Areas of Knowledge
> History of art
> Visual culture
> Ethical values
> Philosophy
> History
> Biology

05.

The school as a hostile space

LOCATION: THE CLASSROOM
VIDEO FRAGMENT: 15:31 - 16:30 MIN

This fragment speaks of the institution of school as a violent and repressive place, but also as a space for refuge and learning about freedom. Miquel Missé exposes how the school can be a hostile space for those who break gender norms, but also emphasizes the work of teachers who are aware of social changes.

Activation

This activity is based on two works from the Collection. The first is the Marcelo Montecino photograph titled *Escuela militar, Santiago, 1983 (Military School, Santiago, 1983)* (1983) and the second, the painting *Escuela de Doloriñas (Doloriñas School)* (1941) by Julia Minguillón. The objective is to first observe the two works for one minute and think of adjectives to define each work (rigidity, freedom, seriousness, etc.). Next, the group can make an interpretation in the classroom itself, through performance or the artistic installation of the works. The participants can use the classroom furniture (chairs, tables, cabinets, etc.) to interpret these two types of schools. The objective is to escape the binary proposed by these two images by designing a non-dichotomous space, and to rethink the spaces and organizational dynamics of the classroom.

Marcelo Montecino, *Escuela militar, Santiago*, 1983, 1983.
Reina Sofía Museum

Julia Minguillón, *Escuela de Doloriñas*, 1941. Reina Sofía Museum

Discussion space

For the discussion, a space for reflection is created around the sensations and meanings that have arisen interpreting the two works. The following questions are also proposed: In which interpretation does space become freer or more regulated? How can you balance the need for organizational rules in schools with respect for difference and diversity? Are either of the interpretations close to the school or current classroom? In what aspects are both representations similar to our school? Is the school a really free place, or is it a violent space? In what way can the subjects of the margins feel comfortable in school?

Works in the Collection

Escuela de Doloriñas, Julia Minguillón, 1941
Escuela militar, Santiago, 1983, Marcelo Montecino, 1983

Areas of Knowledge

> History of art
> Visual culture
> Ethical values
> Philosophy
> Historya

PINK TRIANGLE METHO– DOLOGY

Pink Triangle Methodology

Proposal developed by
Fran MM Cabeza de Vaca and Cristina Gutiérrez Andérez,
Education Department, Museo Reina Sofía

Pink triangle: an odd proposal

The methodological proposal of the first session of the project *Pink Triangle: A meeting on LGTBIQ+ activism in schools*, held on July 3, 2019, gave rise to the diagram that is shared here. The project is anchored in the inspiring principles of queer pedagogies, understood as those anti-hegemonic didactic visions that seek to blur the dichotomy between the normal and the abnormal, the central and the peripheral, putting (real and diverse) bodies at the centre of the educational act and substituting the desire to conquer the normative space for a firm and collective empowerment of the *unfamiliar*. Therefore, these are proposals that promote the visibility of non-normative subjects and practices, and that denounce the intersectional inequalities that exist within schools as a space of conflict between privileges and oppressions.

Pink Triangle, far from postulating itself as an activity to be methodically replicated, aims to create a framework that adapts to each educational context in a site-specific way. Revolving around the number three and the triangular as a method of neutralizing binarism, the proposal is based on the use of a group of single words to activate conversations and listening; terms that are not part of phrases or higher syntactic structures, and that allow the exploration of language's potential to open up the free association of ideas.
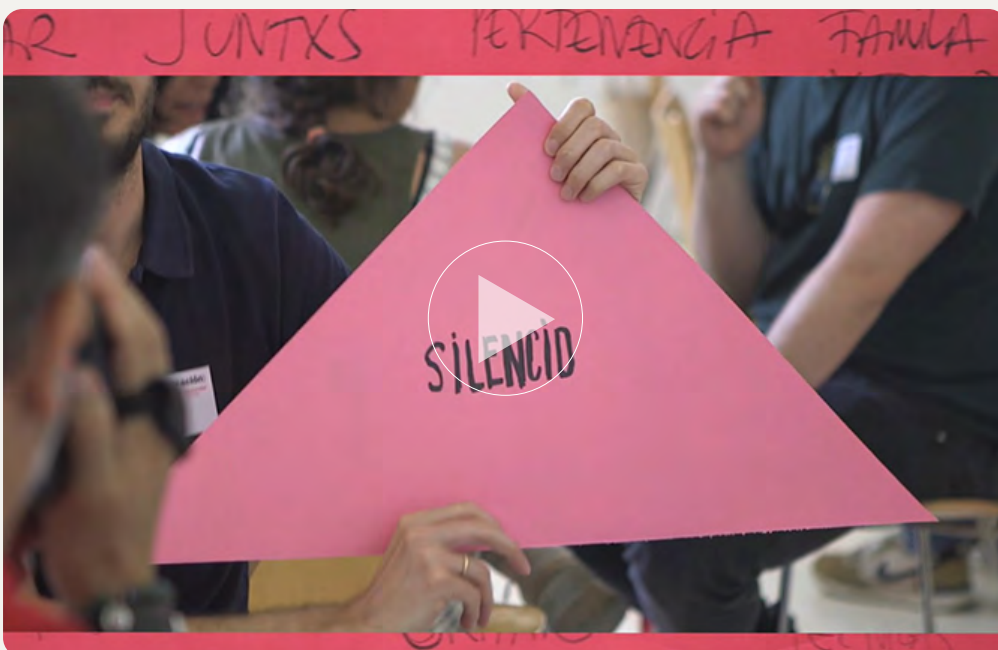
The assembly. A triangle: nine triangles

The physical meeting unfolds with the reproduction of a large triangle made up of nine smaller triangles, which can be made of paper or cardboard, preferably pink. The choice of this colour alludes to the symbolic reappropriation that activism against homophobia has carried out since the 1970s of the insignia used in the Nazi concentration camps with part of the homosexual and transgender population. The group can also sit in the shape of a triangle, creating a space of assembly. Written on each of the nine triangles is an activating word that openly suggests a reality, a problem or an experience of dissent at school, while leaving space for reflection. These starting terms are previously chosen by the person or group that proposes the action, be it a tutor, a counsellor, a commission of student mediators, a group of activists, a family or a mixed panel.

In *Pink Triangle 1* the nine words were:
TODAY, (UN)SAFETY, PEDAGOGIES, FAMILIES, SILENCE,
TEACHER, BODIES, STUDENTS and SYLLABUS.
(See fig. 1)

Trialogues: from reflection to action

Each of these triangles with words are assigned to a group of three people, who are given time to discuss the proposed term. The assembly thus breaks off into small groups for a while. The main task of each group is to transform the assigned term into another single word, which must be agreed upon by all three and written on the back of the triangle that can also be turned upside down. This mutation from one word to another can be understood as a journey, as the non-linear transition from a reflection to a proposal for action. It is useful, therefore, that the debate be oriented towards concrete practices or transformational experiences in the field discussed: imagining queer futures, sharing situations of activism and struggle, practical examples of transformation, etc. The assignment of the group to each triangle/word can be voluntary (each one chooses) or random. However the groups should try to be, as much as possible, heterogeneous, with teachers and students, women, men and non-binary, cis and trans people, people of color and white people, diverse bodies and abilities, adults and children, so as to ensure diversity within groups. After the time for discussion, which can range from 10 to 30 minutes, they return to the assembly to carry out a conversation with the larger group.

The inverted triangle: a flag for action

At this moment in the assembly, three spokespeople are chosen to take notes on the words that arise in the sharing session. And to describe the journey carried out from the terms that appeared in the initial triangle (reflection) to those that appear in the inverted triangle at the end of the process (action). Each group then takes turns to share their trialogue with the assembly, showing the proposed word and placing the new triangle/word in the centre. Once the nine groups have positioned their triangles in the centre, a new large triangle is formed with the suggested proposals. This is the moment to join all the triangles with adhesive tape and activate them as a kind of flag/mosaic/collective patchwork that can be exhibited in a school corridor, carried as a banner in a demonstration or included in an artistic performance.

In *Pink Triangle 1* the nine words transformed and proposed
by the groups were:
HERE AND NOW, CONNECTIONS, PARTICIPATING, TRANSFORMATION, CONCRETION, PORNOGRAPHY, IDENTITIES?, COMPANION and SECURITY.
Once the triangles were taped together, the group took the result
to the street and exhibited it at the door of the Museum.
(See fig. 2)

A queer spokesperson

Finally, by way of documentation, the spokespeople share their annotations after arriving at a consensus between the three, and add them to a graphic diagram in the form of a brainstorm of words, concepts, ideas, questions or statements (See fig. 3). Thus, the documentation of the meeting is not constituted as a normative linear narration, but as a space for transit, as a dispersed and diverse discourse from which to extract ideas, reflections and questions. It is material to activate other meetings, other actions and activities: a starting point for new triangles that, in a fractal structure, replicate the infinite variety of options, identities and feelings that are welcome in classrooms.
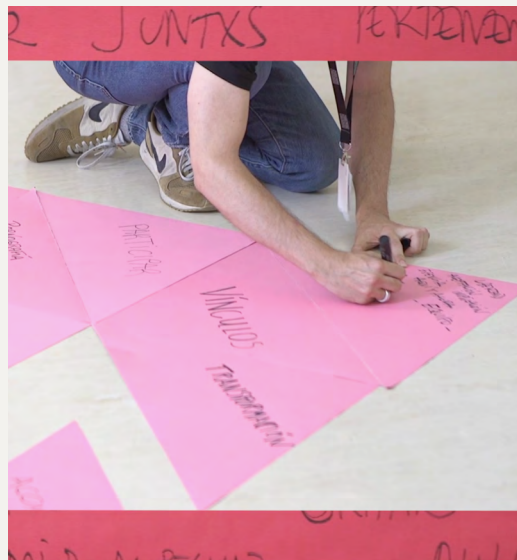
First meeting *Triángulo Rosa*, 2019

Download

Fig. 1 a 3: Panel of terms extracted from the discussion at the first Pink Triangle meeting [July 3, 2019; Reina Sofía Museum Education Department] Participants: Ana, Cristina, Joaquín, David, Fran, Beatriz, Leo, Reinaldo, Marta, Adrián, Guillermo, Irene, Pilar, Montse, Javi, Idoia, Trini, Pablo, Carmen, Zai, Ana, Angela, Rebecca, Fernando, David.
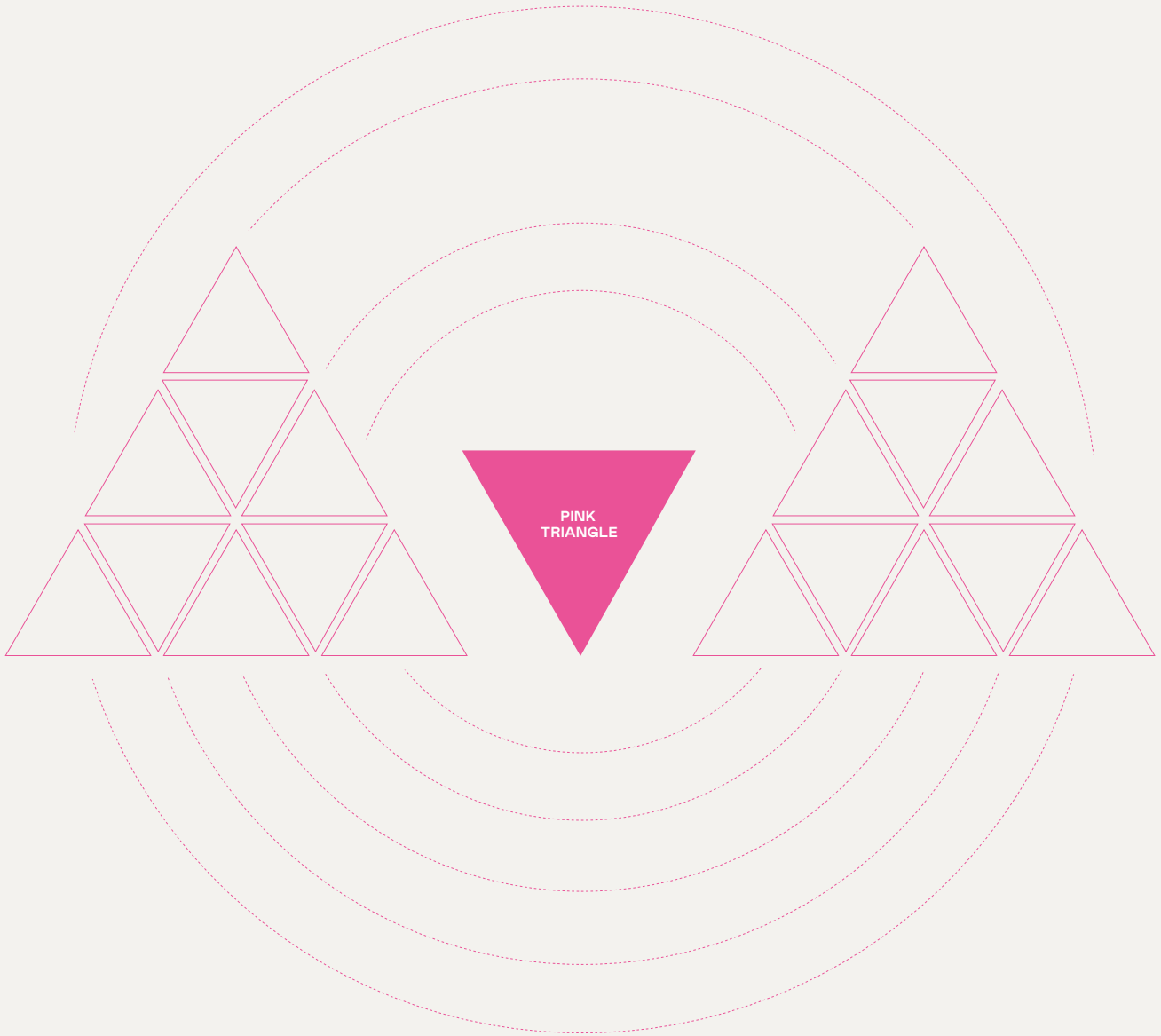

PINK
TRIANGLE

Figure 1

Today

Pedagogies

(Un)Safety

Families

Teacher

Students

Silence

Bodies

Sillabus

PINK TRIANGLE

Figure 2

classroom program

perpetuating roles

positions of teachers

Segregation

teacher training

being different

legislation

spaces of encounter

persons of reference

hierarchies

horizontality

subjectivizing space

educational politics

to listening

experiences

categories

diverse methodology

doing

freedom

responsability

violence

times and spaces

queer pedagogies

self-esteem

cooperation

team

Implication

homophobia

educational models

emotions

needs

Today

Here and now

transphobia

trust

childhood education

essence

danger

biological

interests

Pedagogies

Connections

chosen

(Un)Safety

Families

Participating

Transformation

Teacher

Students

Pornography

Companion

Silence

Bodies

Sillabus

Concretion

Identities?

Security

PINK TRIANGLE

subjects

LGTBIQ+ culture

education

canon

class group

the closet

heteronormativity

¿brains without bodies?

feminism

desire

guilt

gender binarism

another gaze

playground

loneliness

fatphobia

culture of diversity

activism

tutorials

dysphobia

empowerment

harassment

racism

help

collectivisation

shame

trauma

scream
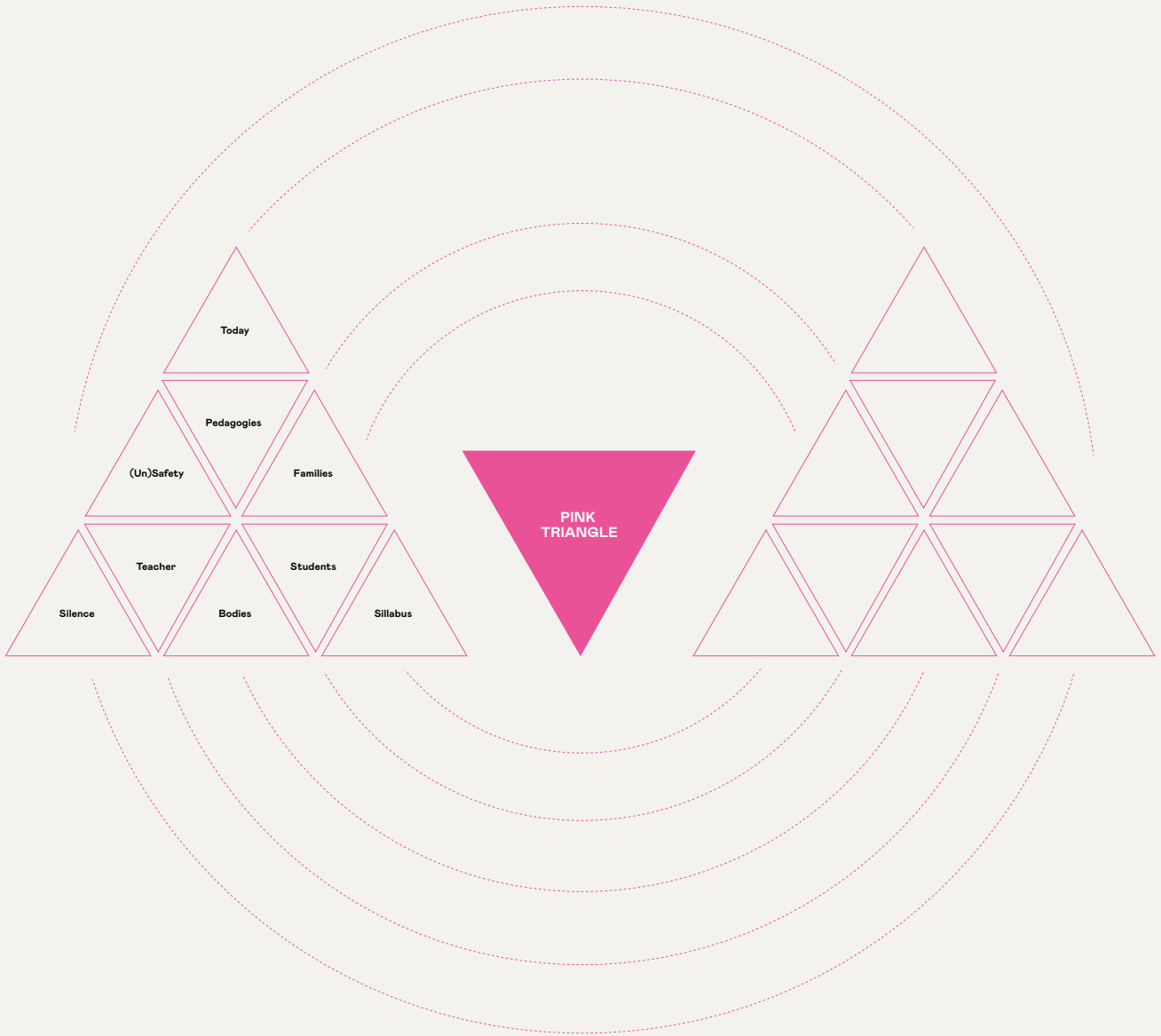
action

mocking

fear of rejection

reaction

Figure 3

Credits

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Joaquín Cortés y Román Lores, Museo Nacional Centro de Arte Reina Sofía (pp. 21, 22, 23, 25 y 26)

MUSEO NACIONAL CENTRO DE ARTE REINA SOFIA

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