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Direzione Generale Istruzione e Cultura Programma "Gioventù in azione"



Survival manual for women



Arciragazzi Portici "Utopia Attanasio" (Italy)

Desirous of freedom (Latvia)

University of Hakkari (Turkey)

YOUTH IN ACTION PROGRAMME Portici (Napoli) March, 2014

Introduction

A week spent working on stereotypes, false urban female myths to reach the point that they are just the fruit of chauvinist male world. Policy, religion, arts, songs are simply the reflect of a chauvinist male world. We should start changing our dictionary. We have to do this if we want to change really something. It is not so easy but not so difficult!!!

We took some games/workshops from the books "COMPASS" (Manual on human rights education for young people) and "COMPASITO" (Manual on human rights education for children) both published by the Directorate of the © Council of Europe.

They will help you, to face and discuss about women's rights and equality gender with children and young people.

So, at the end of each chapter, you will find a workshop to do with your group.

Of course, it would be great to work primarily on the abuse prevention because everything starts from this point but for starting, every action is good! For instance you can cooperate with some local schools and teachers asking for an essay as our partner from Latvia has done in a secondary school in Riga to open a discussion and involve very young people on this topic.

One of our youngest participant in Latvia, he is at Riga Secondary School n.84 give us the key for beginning this simply process:

*" My grandmother **had to** work **not only** as a civil servant **but she also had to** take care of the children, tidy up the flat, cook etc. Grandfather pointed out that these are **women's chores**. I am happy that this order is **not** in my family. **My parents do not divide woman's and men's duty** ".*

So can we confirm that "**actions speak louder than words**"?

Our answer is **YES, THEY DO.**





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KEY WORD: ABUSE

by Cooperativa Sociale Shannara Onlus

The abuse can be classified into: **physical abuse** (assault, beating, biting, shoving, etc, with the physical consequences such as fractures, burns, bruises, death); **psychological abuse** (verbal aggression and violence, psychological pressure); **pathology of the provision of care** (neglect: omissions or deficiencies in meeting the needs of children; inadequately age care provided; excessive care) and **sexual abuse** (the child is involved by family and not, in sexual practices overt or masked that presuppose violence or which may not agree with total awareness because they are not enough mature, employee and therefore incapable of a free and conscious consent).

But let's talk about "sexual abuse" on child.

The key issue starts from the sharing of what we mean for the word "sexual abuse". The Council of Europe in Strasbourg in 1978 defined it as any sexual act which results a physical injury and every sexual act imposed on the child by not respecting his/her free consent.

By this definition, the question arises as to ascertain and evaluate the degree of maturity and critical thinking skills of minor which allows her to express a free consent. Even if we set a minimum age, it is necessary to consider on the one hand the protection to be given to vulnerable and unstable character of the evolutionary personality of the child and on the other hand to consider the precocious puberty of minors in these last decades.

H. Kempe proposed a definition well accepted by professionals; child abuse is *"The involvement of dependent, developmentally immature children and adolescents in sexual activities Which they do not fully comprehend, are unable to give informed consent to and That violated social taboos of family roles."* So even pedophilia, rape, incest, any kind of sexual exploitation are included in this definition , but also the first signs of interest and seduction aimed at the lower part by the adult; we know in fact, that violence is not the only element to make a traumatic experience. On the other side, the offender may be: a **relative** (one of the family or extended family); **a family outsider** (a person in charge with the child as neighbors, acquaintances, etc.); **institutional** (a person who is in charge with the child for care, education, leisure time etc such as teachers, porters, coaches, doctors etc); **a person outside the family; for profit** (such as organization dealing with pornography, sexual tourism agencies, exploitation); **an organized group** (such as the groups with factious spirit).



WORKSHOP: WOMEN & MEDIA

PUBLICITY - ADVERTISING - VIDEOS



Laine (one of young students at Riga Secondary School n.84) says about this topic:

"Unfortunately stereotypes are made by society and these are beliefs that come from the family and we pass these stereotypes to our children. Very successfully stereotypes have integrated in our everyday life, they can be seen in commercials in television and they affect our decisions".

Now, we would like to invite you to read carefully an article from Department of Psychology and Communication, Texas A&M International University, Laredo, TX 78041, USA. C.r J. Ferguson says:¹

"Much debate has focused on the potential negative role of sexualized violent media on viewer attitudes toward women. One potential issue in previous literature is that depictions of sexuality and violence were confounded with subordinate depictions of female characters. The current study addressed this by randomly assigning young adults to watch either neutral media or sexually violent media with either subordinate or strong female characters. Women who watched sexually violent media were more anxious, and males who watched sexually violent media had more negative attitudes toward women, but only when female characters were subordinate. Sexual and violent content had no influence on viewer attitudes when strong female characters were present, suggesting these are not the crucial influence variables.".

¹ Journal of Communication 62 (2012) 888-899 about "Positive Female Role-Models Eliminate Negative Effects of Sexually Violent Media"



"We can't forget that violence prevention should be based on promoting the gender equality."²

More gender inequalities increase the risk that men could use violence against women, and it increases the risk that women doesn't ask for protection. Fighting stereotypes about men power over women could be a good way to promote gender equality.

An example come out from this youth exchange. Each group should select some videos showing clear scene of violence against women to be discussed during the week. They brought a lot of videos. These videos showed strong violent pictures linked to a strong emotive impact on viewers. At the end, nonetheless, they chose only one video that promoted a positive portrayals of women and that remind to their desire for an equal and positive esteem of women.

We can open the mind and think about the childhood, how the experiences form the mind and the character; we can think at the modern video games that our children play without understand anything in them. They are object of violent scenes that appear like a game: what can he think and believe about those scenes? What could be the effects?

Douglas Gentile, an associate professor of psychology and lead author of the study published in *JAMA Pediatrics*, says it is really no different than learning math or to play the piano. *"If you practice over and over, you have that knowledge in your head. The fact that you haven't played the piano in years doesn't mean you can't still sit down and play something"*, Gentile said. *"It's the same with violent games — you practice being vigilant for enemies, practice thinking that it's acceptable to respond aggressively to provocation, and practice becoming desensitized to the consequences of violence."*

² <http://www.preventviolence.info>



*"Violent video games model physical aggression. They also reward players for being alert to hostile intentions and for using aggressive behavior to solve conflicts. Practicing such aggressive thinking in these games improves the ability of the players to think aggressively. In turn, this habitual aggressive thinking increases their aggressiveness in real life."*³

Of course, we have to consider the habits where children live. If a child lives in a family where there's no attitude to listen, or with many environmental risk factors, the effects of video games are stronger and could increase the possibility to carry over the violence into real life.

That earlier cross-cultural study, led by Prot, Gentile and Anderson, found that pro-social media — video games, movies or TV shows that portray helpful, caring and cooperative behaviors — positively influence behavior regardless of culture. The study, the first of its kind, tested levels of empathy and helpfulness of thousands of children and adolescents in seven countries. In combination, these studies show that the content of the video games youth play — pro-social or antisocial — determines their impact on real world behavior.



³ STUDY: CHILDREN LEARN AGGRESSIVE WAYS OF THINKING, BEHAVING FROM VIOLENT VIDEO GAMES - POSTED BY PUBLICHEALTHWATCH · APRIL 5, 2014



Let's see now, some of "unproductively" female examples chosen from the participants during the workshop:



Brand: Burger King

Country: International

Product: fast food

Critic: This advertisement uses word play with an obvious sexual meaning. We feel this is cheap and demeaning to women. The advertisement really has nothing to do with the product. In our opinion this kind of advertising should be banned. It is of a clearly of adult nature and children should not be subjugated to this kind of imagery.



Brand: TTT Lines

Country: Italy

Product: cruise

Translation: "Never been so close.."

Critic: This advertising is focusing on the geographical position of two cities of Italy. This makes sense off course. But what does not make any sense is why this advertisement should have a naked woman's body in it. This portrays a woman as an object, which to us is unacceptable and should be stopped.





Brand: Pasaules optika (World optics)

Country: Latvia

Product: glasses

Translation: "25 % discount for beautiful eyes"

Critic: There is a popular saying in Latvian meaning "You do not get paid just for having pretty eyes". This advertisement has flipped it around saying that they DO give a discount for having pretty eyes, which in our opinion, is quite clever, considering that they are selling glasses. HOWEVER, we see no excuse for this women being naked in this picture, other than the usual stereotype that a beautiful, naked woman's body sells well. It is a strong belief of ours that this kind of advertising should be ended because it creates false ideals and this is not health



Country: Turkey

Project: "Erkekler kadinlarin yerinde olsaydi"

Translation: "If men were in women's shoes"

POSITIVE Critic: The organizers of this project were trying to put men in women's positions, putting them literally in women's shoes, as you can see in this image. A member of our project proposed an ironical question: "Which is the object? The woman (shoes), the man or the car? And which one is more attractive?" This is a positive progress toward the dissolution of cultural and social stereotypes. However, we want to point out that this does not happen often. In Turkey, and globally. There are VERY FEW ad projects like this.



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GAME4CHILDREN

Boys Don't Cry! And Girls Are Smarter...

(© Council of Europe - from "COMPASITO" - Manual on human rights education for children)

Themes: Discrimination, Gender equality, General human rights

Age: 8-13 years

Duration: 90 minutes

Group size: 8-20 children

Type of activity: Discussion, and statement exercise theatrical presentations

Overview: Children discuss and present their sketch on provocative statements

Objectives : To discuss gender stereotypes and gender equality; To promote tolerance; To illustrate how stereotypes create discrimination

Preparation: Choose 3 statements from the list or create new ones.

- **Prepare 4 signs:** I agree / I don't know / I am still thinking / I disagree.
- Place each in corners of the room.
- Choose additional statements to use for the sketch and write out on separate slips of paper.

Materials: Papers for signs, slips of paper for statements

Sample statements:

- Puppets are only for girls - Boys don't cry - Boys don't wear skirts - A girl cannot be the boss - Only boys play football - Girls are weak and boys are strong.
- Girls help their mothers. Boys help their fathers - It is better to be a girl than a boy - When something goes wrong, boys are always blamed first.
- Boys can say 'dirty words', but girls can't - Girls are smarter than boys - Girls win in fights because they fight 'dirty' - It is OK for boys to hit each other, but not for girls - Boys are lazier than girls - Girls are better liars than boys.

Instructions

Part 1: Taking a Position

1. Explain the first part of the activity to the children:

- The room has been divided into four corners. Each corner is marked with a chart: I agree / I don't know / I am still thinking / I disagree.
 - You will read out three different statements, one by one. The children take a position in a corner according to if they agree, disagree, have no opinion, or need more time to think.
2. Read out the first statement and wait till the children have chosen a position. Then ask children from different corners why they choose this position. Invite children to change positions if they change their mind after hearing others' reasons. Repeat this process for all three statements.



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3. Bring children back into one group and discuss this part of the activity:
 - a. Did anything about this activity surprise you?
 - b. Why do you think people had different opinions about these statements?
 - c. Did anyone's reasons lead you to change your position? Why?
 - d. How can we know which position is 'right'?

Part 2: Acting out a Position

1. Divide the children into small groups of no more than five and give each group a different statement. Explain that each group has about fifteen minutes to read their statement, discuss it, and create a short sketch (a mini play) that gives a message about this statement.
2. Ask each group to present their sketch. After each presentation, ask the audience what message they think the presentation was intended to give. Then ask the presenting group what message they wanted to make.

Debriefing and Evaluation

1. Discuss the effects of gender stereotypes, asking questions such as these:
 - a. What was similar about these statements? Do you know of other statements like these?
 - b. Are there different rules and expectations for boys or girls in this group? In the classroom or in school? In the family? Does this make sense?
 - c. Can you think of other ideas about how boys or girls are supposed to be or what they are supposed to do? Do similar ideas exist in other parts of our country? Of Europe? Of the world?
 - d. What happens when a boy or girl doesn't agree with these ideas and wants to be or act differently? Have you ever been in a situation like that? How did you feel? What did you do?
 - e. Do ideas about how males and females are expected to be affect adults as well as children?
2. Relate gender stereotypes to discrimination, asking questions such as these:
 - a. How do these ideas about males and females limit our choices? Can you give some examples?
 - b. How do these limitations affect our human rights?
 - c. What can we do in the future so that boys and girls can act more freely the way they want to?

We want to suggest you some other games to do with your children to discuss about rights concerning gender topic. You will find them in Compasito: **Bullying Scenes ;Once Upon a Time.. ;We are Family; What I Like and What I Do.**



WORKSHOP: WOMEN & EXPRESSIVE ART



Women in songs

"Women in songs" and "Women at cinema" are the pursuit of the role played by women in the texts of the songs & at the cinema offered by society. These two workshop, intend to show how a song/a movie can be a "vehicle" of mass capable of shaping the consciousness of the listener ,especially during the adolescent stage , and how the images are projected in the real life. Each country involved into the project, questioning two songs, one that paints the woman as "object" and the other portrays HER as "subject". Below the results of their choice

ITALY: BAUSTELLE

- The lyric " **La Bambolina**" denouncing the society, which through advertising, depersonalized the role of woman, like a body without a soul.
- In the lyrics to "**La canzone del riformatorio**", woman is the center of the life of a misfit , which celebrates, encased in a reformatory , his perverse and violent love for Virginia, his beloved.

LATVIA: BERMUDU DIVSTŪRIS and SKUTELIS

- In the lyrics "**Boja**" by BERMUDU DIVSTŪRIS group, through culinary metaphors, the woman is seen as an object of pleasure which can be changed just on the mere interest of man.
- In the lyrics "**Tev**" by SKUTELIS group, the woman is celebrated as a subject of passionate love in a platonic love way .

TURKEY: TARKAN and FARKINDAYIM

- The lyrics "**Firuze**" by TARKAN underlines the importance of aesthetics and physics, and how these aspects can lead, in the negative, the woman's life .
- In the lyrics to "**I Realize**" by FARKINDAYIM perceives the woman's desire to fight for love and for herself.



In order to arrive at the end of this research, the song "Roxanne" (Police) has been chosen as the conjunction of the three countries involved. The text of the song starring Roxanne, a prostitute, is asked to leave the road and not caring about what is right and what is wrong.

The conclusion of this project stage is an invitation to the reader:

"HOW WOULD YOU LIKE TO SING A WOMAN ?"

Ask to analyze some songs and then invite your group to write down a song for woman. Do the same by movies. It will be funny and interesting!



Women at Cinema

Where Do We Go Now? By Nadine Labaki

Plot: Where Do We Go Now? tells the story of a remote, isolated unnamed Lebanese village inhabited by both Muslims and Christians. The village is surrounded by land mines and only reachable by a small bridge. As civil strife engulfed the country, the women in the village learn of this fact and try, by various means and to varying success, to keep their men in the dark, sabotaging the village radio, then destroying the village TV.

The Magdalene Sisters by Peter Mullan

Plot: In Ireland in 1964, three young women, considered sinners in need of redemption by society or their families, are sent to the Magdalene Asylum: Margaret, who was raped by her cousin at a wedding; Bernadette, who flirts with boys; and Rose, who has a child out of wedlock. As the Mother Superior, Sister Bridget, tells them, Magdalene Asylum's philosophy is to help young women return to God's grace through prayer, hard work and other forms of penance; it is named after Mary Magdalene, the Biblical fallen woman whom Jesus forgave and who devoted her life to asceticism to ensure she would be able to enter the Kingdom of Heaven.

PS: Please start your own workshop at school, in the association, in the street, during a dinner...



GAME4YOUNGPEOPLE

The impact of the Internet

(© Council of Europe - from COMPASS "Manual on human rights education with young people")

Themes: Media, Globalization, General human rights

Group size: 8-50

Time: 180 minutes

Overview: the future of the Internet and the digital divide; the use of the Internet for the promotion of human rights

Objectives : To raise awareness about the implications of the Internet and access to information world-wide; To develop imagination and critical thinking skills; To promote justice and solidarity with others working to promote human rights issues.

Preparation:

- Make copies of handout no. 1, "Six options for predicting the impact of the Internet", enough for one copy between 2 people.

- Copy handouts 2, 3, 4, 5 and 6, enough so that each member of the five working groups will have a copy.

Materials:

- Copies of the handouts
- Large sheets of paper and markers for each group
- Space for plenary and small-group work

Instructions: This activity is in three parts: part 1, introduction (10 minutes), part 2, predicting the impact of the Internet (60 minutes) and part 3, how the Internet can be used to promote human rights (90 minutes).

Part 1. Introduction (10 minutes)

1. Introduce the activity by explaining that it will need the imagination and critical thinking skills of all participants. Their task will be to assess the impact of the Internet and new information technologies on our lives and on human rights' work.
2. As a quick warm-up and to provide some common knowledge, give the group a few basic facts about the Internet, and then ask them to talk in pairs about their own experiences with the Internet and the advantages and disadvantages of using it. Allow about ten minutes for this.

Part 2. Predicting the impact of the Internet (60minutes).

1. Distribute copies of handout no. 1, "Six options for predicting the impact of the Internet". Explain that, in order to polarise decisions, the scenarios have been written in fairly extreme terms.
2. Ask each pair to decide which scenario is the most likely to happen and which one is the least likely to happen. Give them 15 minutes to do this.
3. Ask all participants to come into plenary to give feedback on their decisions. Try to summarise the discussions about:



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- The most likely scenario(s).
- The relevance of human rights on information technology, for example, the right to freedom of expression.
- The digital divide.

4. Ask one or two participants to write the key points up on the flipchart.

Part 3. How the Internet can be used to promote human rights (90 minutes).

1. Divide the participants into five groups, A-E. Distribute the handouts. Each person in group A should have a copy of the "Handout for group A, the 'Future scenarios: Pessimistic view' ", those in group B should each receive a copy of the "Handout for group B, 'Future scenarios: Optimistic view' ", etc.
2. Give them 20 minutes to read the handouts and to share general comments.
3. Ask them to consider the information on the sheets in relation to the outcomes of the discussions in part 1 on the impact of the Internet. They should pay special attention to this part of the work as it provides them with relevant information for the next stage of the activity.
4. Divide the participants into new groups. There should be five people in each new group, one person originating from group A, one from group B, one from group C, and so on.
5. The task for each of these new groups is to decide which are the three most important advantages or uses of the Internet for promoting human rights.
6. Suggest that they start with a round of sharing information, beginning with the people from the C, D and E groups (that is, those who have the information about NGO work) and ending with the people from groups A and B. After that, they will be in a better position to go on to the tasks of identifying and agreeing the uses of the Internet for promoting human rights.
7. They should also appoint a rapporteur to present the results on a flipchart for the final plenary. Give them 35 minutes to complete this phase.
8. Call the participants into plenary to share the results of their work.

Debriefing and evaluation

Start with a review of the activity and how people participated. Then go on to review what they learned.

- How much do people already know about the Internet? How much do they use it? What do they use it for?
- Was there a digital divide amongst the participants? What effect did this have on peoples' ability to participate in the activity? Did some people feel excluded because they did not feel competent enough to contribute?
- Did others see this lack of experience as a handicap to the group's work?
- What are the advantages of working in a group where people have very different experiences and attitudes to an issue?
- What were the most interesting things people learnt about the work of the human rights NGOs? Were there any surprises?
- Do the overall advantages of using the Internet to promote human rights outweigh the disadvantages?
- What needs to be done to address the disadvantages?





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WOMEN & GLOBAL VIOLENCE



Murders of passion?

Appeal to journalists: Please do not call them "murders of passion".

What kind of passion is in massacring a woman?

#wordslikestones



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I'm a face without name

I've no age and I die every day of every year

(I live everywhere, in every region)

My story has never been told, and it will never happen, because no one knows about me.
No one knows my cemetery and no one can never know what I've done for deserve the death.

My murderer continues to live in the silence, in the anonymity.

Probably I'm a victim of a brutal jealousy, probably I'm a victim of a violent fight,
of my beauty or of my simply womanhood.

I was been killed in every way, my body without soul it was defaced or left to rot somewhere,
on the earth.

I speak every language, I'm atheist and I belief in every God, I wanted children,
I'll never see grow up mine.

I'm married and maiden, student and retired, daughter and mom, I work and I'm unemployed.
They took away from me time and liberty.

They took away from me the words and the possibility to see how it would end.
I wanted to be everything, but now I'm here, screaming my pain without voice, face and name.*

*This poetry ,created during the week by Roberta, is dedicated to every women not included into "women murders" list.
It has been translated in: English, Italian, Turkish, Latvian, French, Arab and Russian language.



GAME4YOUNGPEOPLE

Violence in my life

(© Council of Europe - COMPASS “Manual on human rights education with young people”)

Themes: Peace and Violence, Human security, General human rights

Group size: Any

Time: 60 minutes

Overview: This is a discussion activity in which people explore their experiences of inter-personal violence.

Objectives : To be able to identify oneself not only as an object of violence but also as someone who could be a source of violence; To encourage the development of skills to deal with violence in positive ways; To develop values of tolerance and responsibility.

Instructions:

1. Explain that this is an opportunity for the participants to share thoughts and feelings about personal experiences of inter-personal violence, both when people were violent to them and when they were violent to others.
2. Make sure that everyone knows and understands the rules for participatory group work: that everyone should be treated with respect, that what anyone says is held in confidence and that no one is to feel under pressure to say anything which makes them feel uncomfortable.
3. Conduct a brainstorm of the word “violence” and ask them to give examples of everyday violence, for instance, verbal abuse, insults, sarcasm, queue-jumping, barging in front of someone, smacking a child or hitting/being hit, burglary, petty theft or pick pocketing, vandalism, etc.
4. Ask everyone to take five minutes to reflect about personal incidents when:
 - a) someone acted violently towards them
 - b) when they acted violently towards someone else
 - c) when they saw someone else being violent but did not intervene.

Debriefing and evaluation

Start with a short discussion about the activity itself and whether or not it was difficult, and, if so, why. Then go on to analyse the causes and effects of the different situations a), b), and c) above. Ask for volunteers to offer their experiences for general discussion. Let them say what happened and how they feel about it and then open the discussion to everyone.

1. Why did the violent situation happen?



2. How would other members of the group have behaved in similar circumstances?
3. Why did you behave the way you did?
4. How could you have behaved differently? Has the rest of the group any suggestions?
5. What could anyone have done to prevent the incident from happening?
6. In the case of C), why didn't they intervene?
7. What were the causes of the incident?
8. How many incidents were the result of misunderstandings, how many the result of bitterness, spite or jealousy and how many the result of differences of culture and custom, opinion or belief?
9. What do people understand by the word "tolerance"? How would they define it?
10. Is it right that people should be completely tolerant of everything other people do or say?
11. Why is tolerance a key value for the promotion of human rights?



Mafalda reading the dictionary...

DEMOCRACY(from the Greek, demos, people, and kratos, authority): government in which the people exercise sovereignty





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© Laia Pampalona for "Put yourself in female shoes"



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Women in male shoes

Italy, Latvia and Turkey are different countries, with different cultures, with different languages, with different newspapers. We discuss all the time on differences between our realities. Most of them brought to each other a very interesting richness but what we found too is the common language of violence against woman in all situations. The participants has chosen some news from their national newspapers and analyze them. One by one, here are the article.

ITALY : The “brave mother” killed by a ogre (LA REPUBBLICA)

Portici (Napoli) – Teresa Buonocore was a mother who testified against a mafia boss from Torre Annunziata, Enrico Perillo, who abused of her child girl and of other two children too. This man was condemned to 15 years because of Teresa’s testimonation. For revenge, Perillo payed two guys to kill her. On the 20th September 2010, they killed Teresa by four explosions of gun. Teresa died leaving four children. For this homicide Perillo was condemned to life-sentence, instead Avolio to 18 years and Amendola to 21 years. For now justice was done. Teresa was a mother, what has to do a mother for her child? Protecting her? Teaching her to do the right thing; but what is the prize? In a world in which the normality is to not betray, the heroes of our days are just people who choose to do the right thing, that’s the why we call Teresa “the brave mother”.

LATVIA: Police is becoming more and more feminine. (LATVIJAS AVIŽE)

In some Latvian cities, women police officers are about 70%, more than men. The reason is that the salary is too low and man doesn’t want to work for just 320 euro in a month. Even in police are warming more women, The criminal situations are improved. One of most “popular” stereotype is that man is stronger than women and man has to do this job. Oskar thinks that if he imagines himself in a situation where he has to deal with the police, he would not really care whether the police officer is a man or a woman. He would obey and respect this person just due his/her position. Santa’s opinion is that women can be more powerful in their mind and it can do very much. However the criminal situation is improved.

TURKEY - A Revolution (POSTA)

In Antalya during a sport contest a marathon, women participated with high heels was held, it was in which. Contesters were required to run with at least 7 cm heel. Graf Doroschol came first to the finish. She had a female identity card after her surgical operation for her sexual transformation; however in Turkey the public opinion is against the cross dressers, she has the right of choosing her own gender she is able to attend all organizations for women and there isn’t any discrimination. A revolution in Turkey.

CONCLUSION: Despite in our countries there are stereotypes, crimes against women, and the reality for a woman is still hard in all aspects of her life. The women situation is evolving and we hope that one day we will “broke the chains” definitely.



GAME4YOUNGPEOPLE

Domestic Affairs

(© Council of Europe - COMPASS “Manual on human rights education for young people”)

Themes: Gender Equality, Peace and Violence, Health

Group size: 6 - 30

Type of activity:

Time: 120 minutes

Overview: This activity looks at domestic violence as one of the most common and least spoken about forms of violence.

Objectives : To raise awareness of domestic violence and knowledge about violations of women's human rights; To develop skills of discussing and analysing human rights violations; To promote empathy and the self-confidence to take a stand against domestic violence

Preparation: Compile information about existing centres and organisations active in the support of victims of domestic violence and find out what the main issues are in your local community or area. Consider carefully the issues you wish to work on, taking into account the personal experiences of the participants.

Materials: - Large sheets of paper or a board and pens or markers for the brainstorm and group work.

- Choose one or more of the "Crime witness reports" below or write your own. Make enough copies for one per participant.
- Copies of the "Guidelines for group discussions" (one per small group)

Instructions

1. Prepare the group for the activity by conducting a brainstorm of "the most common forms of violence in our neighbourhood". Write down everything that the participants say but do not discuss anything at this stage. Leave the flipchart or board where everyone can see it. (10 minutes)
2. Ask people to get into small groups of between two and six people per group. There should be at least three groups.
3. Hand out the copies of the "Crime witness report" cards. There are three different cards/cases but the same case may be given to more than one group. Also hand out a copy of the "Guidelines for group discussions".
4. Give participants five minutes to read through the Crime witness reports. Stress that their discussions should be focused on these case studies. Participants should be aware that discussions about these issues can be very personal and that no one should feel under pressure to disclose more than they want.
5. Allow the participants one hour for their group work.
6. At the end, come into plenary and move on to the evaluation and debriefing.



Debriefing and evaluation

Start with a short review of how the group work went. How realistic were the crime witness reports and how relevant were the questions? If different groups worked with different case studies, let the groups feedback on their analyses of the different crimes. Then go on to talk about the transfer to social reality:

- How prevalent is domestic violence in your community and in your country as a whole?
- Which human rights are at stake?
- What are the causes of domestic violence?
- Why is it that there are more cases of men being violent towards women than of women being violent towards men?
- How can domestic violence be stopped? What could/should be done by:
 - the public authorities?
 - the local community?
 - the people involved?
 - friends and neighbours?
- Check the output of the groups and the points raised in discussion against the list from the initial brainstorm. Was domestic violence on the list? If not, why not?
- What other forms of violence against women have come up in the course of the discussion? Add them to the list.

Ask if anyone would like to work further on



Mafalda: "Dad, do we have another dictionary? This is a dirty-trick. It says that world comes from a latin word".

Dad: "and so?" Mafalda: "I am not interesting to know from where it comes but where it goes!"



Arciragazzi Portici "Utopia Attanasio" (Italy)

Desirous of freedom (Latvia)

University of Hakkari (Turkey)

YOUTH IN ACTION PROGRAMME Portici (Napoli) March, 2014

Our experience inside female care home by Cooperativa Sociale Shannara Onlus



WHO WE ARE: We are a lay cooperative and our story begins in 1995 with the opening of the first residential care home for minors at risk in Campania Region to replace in a “modern key” the large institutions and orphanages for children unable to responding to their basic needs. A new law, issued in 2006, fixed the closure of all these big orphanages in Italy. Shannara mission is to protect the rights of minors and works on the activation of pathways for sustaining their growth and helping them to achieving personal and social autonomy.

We want to share with you, our working methods with the girls (12-21 aged) removed from familiar contexts of origin by Court or by social service order for different causes such as abuse, mistreatment and for trafficking too.

When a girl comes into our care home there is a great emphasis on providing a welcoming environment and for the first month, the facility goal is to build a relationship and observe her behavior. The educator do not ask questions but she waits for the girl’s first step who decide when, what, how and to whom to tell pieces of her history. The reconstruction of the story takes place in different times and sometimes with different figures present at home (such as psychologist, social workers, coordinator, educators).

“Knowing the abuse” means having the ability to recognize it beyond girl’s words and stories.

An indefinite time can be spent before the team can receive a confirmation about abuse.

An abuse leaves signs and symptoms place upon the post-traumatic stress disorder and they should be considered with caution in a diagnostic evaluation.

The indicators of abuse can be distinguished in: cognitive, physical, behavioral-emotional problems.

The girl can express a range of emotions in different sizes and so huge swinging to get the educator confused especially in the case that the educator does not pay an high attention to her behavior.

This emotional range includes: fear (to cause breakage and loss of family, imprisonment, to feel different); anger (towards



herself because she feels co-responsible); blame (for not having been able to stop the abuse, for having revealed the abuse or being silent); shame (for being involved in the experience and have felt arousal); confusion (for loving the abuser especially when it is within the family).

Then, there are the pipes eroticized that stand out to the eye of educators and sometimes become a source of referral to a specific psycho diagnostic path: here we find the sexualized behaviors ranging to reproduce the scenario of abuse such as sexual games with other children; with toys; sexual content in the drawings; the seductive behavior toward adults; sexual knowledge incongruous with the age of the girl; promiscuous sexual activity or teenage pregnancy.

Sometimes it may seem surprising that the victims do not show traumatic and negative effects. For this we must also consider the resilience, for instance the ability of the girl to resist and to properly address the negative effects of the trauma abuse and regain the level of adaptation prior to trauma.

A history of abuse may emerge even by the identification made by educators (coordinated by psychologist) or with the revelation, as when the girl decides to break the silence and give a voice to what was experienced. Sometimes, the revelation may be more subtle and disguised, as when the girl does not directly relates the facts of abuse but describes situations that constitute the premise, as the facts of severe maltreatment, adult ambiguous behavior toward her, or when during the night the educator frequently detects a restless sleep, or recurring nightmares, etc.

Often when the stories of the girl are the only evidence of the existence of the crime even before the evidence of guilt of someone, the question arises on the reliability as the testimony can be in some way influenced by people and they must therefore be weighted with the utmost care. In this case the legitimate suspicions arise about the veracity of her statements concerning about the meaning of confused events. In fact, when we must proceed to establish an abuse, the testimony of the girl has a decisive importance because often the knowledge of what really happened depends on the information obtained from the victim during the questioning. Hence the importance of the expert who provides techniques and methodologies used during the listening.

The girl who constantly reveals abuse should be supported in every step of the process, accepting the interplay of emotions and working on building self-confidence. The attackers can often attempt to intimidate directly and / or indirectly the young, in order to withdraw the complaint. Often the revelation can occur either during a course of treatment or before accessing it. In this case the revelation becomes one of the main reasons that require the intervention of a psychotherapist, to address the confused resulting from the complex interplay between facts, events, emotions and memories.



UTOPIA ELODIA

The listening of the violence suffered by girl reflects also the violence suffered by mother. Hearing those women, we can realize that they are mothers and women to be the first victims of violence, and even if they have tried to escape, the lack of family resources and especially land resources (such social services etc) had stopped them to become leaders of their own lives.

We are talking about Napoli and its suburbs of course.

Napoli city and its neighborhoods have the highest records of the complete lack of protection by the institutions and the area is under the control of criminal families.

A woman undergoes, may wish to get out, but how can he go out if there is the total absence of reference points and an extended family context that push her to silence?

Utopia Elodia born (as well as other activities organized by other associations) as woman first aid: a window to get free listening, legal, medical and psychological support to find the strength to denounce their violent situation.



Mafalda: But...why do I have to do it?

Her mom: Because I order it. I'm your Mother!!

Mafalda: If it's a question of titles, I'm your Daughter!! And we graduated on the same day! Or not?





ONE BILLION RISING



One Billion Rising is an International Campaign to mobilize, engage, awake people worldwide to end violence against women. The campaign made violence against women a global human issue not relegated to country or tribe or class or religion. It has revealed it as a patriarchal mandate, present in every culture of the world. *"Last year, all over the world, youth took to the streets, occupied their schools and communities, and created some of the most creative, audacious and radical Rising events. The energy that came from the youth sector was inspiring and bold – from rising to end rapes and sexual assault on campuses, for the right to education, and ending sex trafficking, to rising to end poverty and make young women's voices heard – we saw youth defiantly claiming their right to a future free of violence, discrimination and exploitation. We also saw the incredible persistence and bravery of young women and men, boys and girls, insisting on a future where girls can live with equality and dignity. Throughout, youth used art to shape their risings, giving them a diverse and radical edge. What is emerging across the One Billion Rising movement is a youth revolution like no other – young people leading the way, through diverse artistic, cultural, social and political actions, determining the future they would like for themselves. A future with humanity and choice. A future where girls can grow up and thrive with opportunities and with freedom. The youth revolution is outspoken, unafraid, determined, colorful, current and bold, and it is leading a new way forward."*

YOUTH 2015

MY REVOLUTION:

**How do you think change can happen? What does your Revolution look like?
How will you create a radical shift in consciousness?**

NOTE: On the 8th of March 2014, Portici and Hakkari youngsters raised again in the square and at University. Then, the International group chose OBR short video as a good example of active women engaged in a global movement to fighting violence against women.



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Arciragazzi is a national lay association founded in the 1981, which promotes the Rights of Children and of Adolescence promulgated by ONU (20 November 1989) and ratified by the Italian Parliament on May 27, 1991. On the 20th of November, we always plan a day into the local schools to promote children rights starting from their own needs. This time, for "Put yourself in female shoes", we asked to our Latvian partner to involve a secondary school in Riga. Here are some very interesting and curious adolescents points of view on gender equality/women discrimination topic:

"I have understood that many things depend on persons thinking, upbringing, culture and religion. I know that there is still a gender discrimination but I really hope that in the future we will evaluate each other equally because everything depends not on the gender but on the thinking" – Elina

"Gender equality is a situation in which male and female roles in society are equal. They are provided with equal rights and responsibilities. Gender equality means ensuring equal rights for both, and not perceiving men and women as identical beings!" – Armands

"Ancient evidence from the history that gender stereotypes is false are connected with the events with the hero of France, Joan of Arc. This woman proved that she is good at being a warrior. At that time because of the woman discrimination Joan of Arc was forced to pretend she was a man, in order to be respected and listened. She proved that women can be smart, mentally and physically strong. She showed that woman can be not only housewives."

"However, in other countries, gender discrimination is very obvious. In my opinion, a society should pay more attention and interest to gender equality questions and different events should be organized in order to avoid gender discrimination." – Monta

"In Latvia gender discrimination is not a very topical issue as there are more important problems to be solved. In my opinion gender discrimination is not very important and I think that it is made up problem in order to divert societies' attention from more important questions"

"Let's have a look to Latvian government profile. And what can we see? There are many men and few women. I have no doubts that there are many clever and competent women in our country who could do the government job effectively. But very often a woman has to break the rules in order to succeed in life and involve in the spheres that are dominated by men" – Laine

"In some way, discrimination is like humiliation and underestimation that have developed from stereotypes" - Elizabete





MAMME VULCANICHE

(Vulcanic Mothers, Campania Region)

“The aim of the Vulcan mothers is to make young people understand to never lower their head, to fight, to take dignity, land and their freedom in their own hands.

Our victory will be this: educate the new generation to be free people.

The shrewdest enemy isn't the one who takes you away everything
but the one who gets you used to have nothing”





THANKS TO

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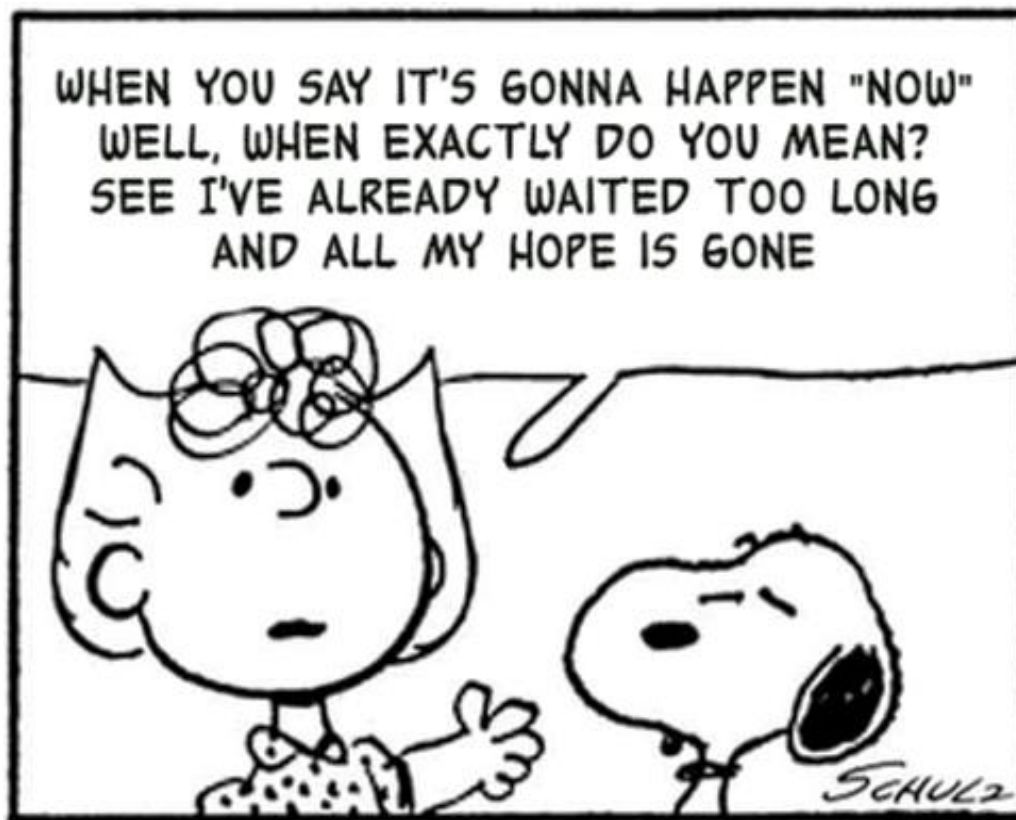
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Arciragazzi Portici has published also “The ludobus of rights- Kit” (2013)
If you need further information ,do not hesitate to contact us at: arciragazziportici@gmail.com



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