

Handbook

B e b r a u e



Empower yourself



Erasmus+

This "Be brave Handbook" is one of the results of our enriching work together during the Euromediterranean Training Course "Be brave: empower yourself" celebrated in Sevilla and Córdoba (Spain) last May under the Erasmus+ Programme "Youth in Action". A training course on Empowering Women through the Biographic Method and Digital Story Telling.

We want to share the work we have done and the way we have done it to inspire other people interested in the development of Innovative methods of Non formal Education for Empowering Young Women.

This "Be brave Handbook" has been done thanks to the collaboration of our partners from Lebanon, Egypt, Morocco, Hungary & Italy. Thank you very much for your volunteer work and commitment to Rima K. Dinawi, Annan I. Sedik Mohamed, Karima Ait-Mhand, Marta Csilics, Rosa Di Stefano, Mercedes Arriaga & Soledad Romero and to all our participants!

Enjoy it!

“Be brave Handbook”

© Susana Lafraya

© ASOCIACIÓN CULTURAL BENILDE

Mujeres&Culturas, Culturas&Mujeres

2016 Sevilla (España)

www.benilde.org

© Diseño gráfico y diseño de portada: Eva Moreno Lago

ISBN 978-84-16390-19-9

“Be brave Handbook”

Index

1. Who is Benilde? <i>Presentación de Benilde/Benilde Presentation.</i>	4
2. What is “The Be brave Handbook”? <i>Presentación del Manual “Be brave”/“Be brave” Handbook Presentation.</i>	7
3. Why, when & where our Euromed Training Course “Be brave: empower yourself”? <i>Presentación de nuestro “Curso Euromediterráneo Be brave: empower yourself”/ Euromed Training Course presentation “Be brave: empower yourself”.</i>	9
4. How to do it?	12
a. Género y Método Biográfico/Gender & Biographic method.	13
b. Programa del Curso/Training Programme.	16
c. Metodología/Methodology: Previous Research Work, selection of Working Methods & Digital Story Telling.	17
5. Who & With whom?	26
a. Entidades socias, equipo de formación, participantes y colaboradores/Partners, Training Team, Participants & Collaborators.	27
b. Historias de Vida de las Mujeres/Women’s Life Stories.	36
6. Annexes.	93
• Memoria fotográfica y videoclip/MemoryPhotos & videoclip.	94
• Resultados Cuestionarios de Evaluación final y otros/Results of the Final Evaluation Survey & others.	114
• Noticias en prensa/Mass-media news.	128



*WHO
IS
BENILDE?*

A veces un sueño puede unir los destinos de las personas...

Sometimes a dream can join people's destinies...

1. Who is Benilde? *Presentación de Benilde/Benilde Presentation.*

Benilde is a Cultural Association, a nonprofit NGO, and a University Association of the University of Sevilla. It was set up in 2014 as an initiative of the Research Group HUM753 “Escritoras y Escrituras” (Women Writers & Writing) and from the Cooperation for Development Group “Gender, Education & Awareness”, from the University of Sevilla.

Benilde works with: Cultures & Women, in the field of training and integration and equal opportunities between men and women.

Its main aims are:

1. To promote women participation in all spheres of culture, artistic creation and the studies and those in which women are subject/object of study, writing and reading of women writers from different languages and cultures.
2. To foster the dialogue and exchanges between the University and Women Associations, NGO's from disadvantage sectors: discriminated by race and any other reason, in risk of social exclusion, foreigners, sick women, victims of violence, and/or handicapped.
3. To disseminate women achievements in humanistic and scientific culture with the daily recognition, cultural activities and research of women.
4. To promote participation and presence of women in the political, economic, cultural, social and academic life as an instrument for the development of society and for the intercultural promotion and fostering cooperation between women associations.

Activities:

- Creation of didactic material, hardware and software, audiovisual materials, artistic, literary, magazines, papers, books and e-books, guides, edition, design and production.
- Organizing workshops, congress, seminars, conferences, exhibitions, symposium,



performances, reading, cultural festivals, Cinema series, cine-forum, musicals, co-workings for women, theater, painting.

- Design, preparation, development and evaluation of training courses in all educative spheres formal, non-formal and informal, public and private and from School to University.
- Management of cultural, political, economic, social and university spaces.
- Creation of new ways of leisure and new activities for Young women participation and the promotion of volunteering and solidarity citizenship from Gender perspective.
- Translation and interpretation activities in all women creations and activities.
- Action related with New Technologies for Women and Research and technology development.
- Activities for Human Rights Defenders, mainly related to Sexual and Reproductive Rights (Vienna Conference)
- Projects and programs of International Cooperation Development and Humanitarian Action with Gender Perspective.

More info: www.benilde.org

*WHAT IS
“THE BE BRAVE
HANDBOOK”?*



2. What is “The Be brave Handbook”? *Presentación del Manual “Be brave”/“Be brave” Handbook Presentation.*

This Handbook is one of the results of our enriching work together. The aim is to share the work we have done and the way we have done it to inspire other people interested in the development of Innovative methods of Non formal education like the Biographic Method and Digital Story Telling for Empowering Women.

The structure of the Handbook is as follows:

- **Who is Benilde? and What is “The Be brave Handbook”?**
- **Why, when & where our Euromed Training Course “Be brave: empower yourself”?** A short description of our project.
- **How to do it?** Gender & the Biographic Method background; the Daily Training Programme; and the Methodology used (the Previous Research Work, a selection of the Working Methods & instructions to develop an educative session through the Digital Story Telling).
- **Who & With whom?** Our Partners for the project, the Training Team & Participants & Volunteers; and the Women’s Life Stories created by the participants.
- **Annexes:** MemoryPhotos & videoclip link; the Results of the Final Evaluation Survey & others; and the Mass-media news.

*WHY, WHEN
& WHERE OUR EUROMED
TRAINING COURSE
“BE BRAVE: EMPOWER
YOURSELF”?*



3. Why, when & where our Euromed Training Course “Be brave: empower yourself”?

Presentación de nuestro “Curso Euromediterráneo Be brave: empower yourself”/ Euromed Training Course presentation “Be brave: empower yourself”.

The Training Course "Be brave: empower yourself", celebrated in Sevilla & Córdoba (Spain) between the 23rd and 28th of May 2016, has met 28 volunteers, youth workers, trainers and young women leaders from NGO's from Lebanon, Egypt, Morocco, Hungary, Italy & Spain (one Turkish participant) with the goal to support and strength the contributions that Women and Youth Associations are doing in the Euromediterranean region to develop Gender Equality, Intercultural Dialogue & Participation.

This Training Course has been the third edition of the "Be brave", born in Budapest (Hungary) as "Be brave: express yourself", continuing in 2013 in Beirut (Lebanon) and now developed in Sevilla (Spain).

Our aims for the Spanish edition has been: **To share** the situation of the Women Rights in Euromed for young women & to reflect on the needs and challenges at personal, professional & working level; **To learn** new competences to implement the Biographic method (Youth Narratives) and **to create** innovative educative tools, through the Digital Story Telling (DST), and other methods of Non-formal Education. Also to know the Erasmus+ Programme better and to explore the possibilities to cooperate together in a network on Gender Equality and Intercultural Dialogue in the Mediterranean. The methodology developed has been: based on Non formal Education principles and methods where participants had an active role (before, during and after).

We have had the opportunity to share different spaces for personal participation and evaluation (Hopes and Fears Tree, Photolanguage, 6 intercultural groups for daily evaluation and final evaluation...), spaces for reflection and debate on intercultural groups (Euromed Women Map, Drawing Human Rights, Energizers...), spaces for collective exchange of knowledge (Round table "Experiences and challenges for Mediterranean Women" at the Gender Studies Chair Leonor de Guzmán at the University of Córdoba, Open Association Market for locals, Erasmus+ Programme ...), the acquisition of new competences to create educative productions on Women Rights in the Mediterranean and creation & development of new ideas (DST Workshop around 4 axes: Employability, Politics, Violence and Maternity and family) and to enjoy the cities of Sevilla and Córdoba (A walk by "Sevilla for Women", Guided walk by Córdoba, Welcome at the Municipalities

of Sevilla and Córdoba by politicians representatives) and cultures represented in the Training Course (Night of "Pescaíto frito" & Flamenco, Intercultural night...).

The participants, before the arrival in Sevilla, did a previous basic research work on "Women's Life Stories" representatives at personal and social level, and a research on Women situation in their origin countries based on statistics data. This work has been fundamental for the creation and recreation of the DST intercultural productions. Once they finished the training, they started spreading the "seed" of the Be brave TC in local projects and in social media. At the same time, Benilde Association made a Videoclip and this "Be brave Handbook" in order to support this dissemination process.

The Training Team has been composed by 7 women from 6 countries with experience on Gender Equality, Erasmus+ "Youth in Action" with Euromed, and methods for educative innovation: Biography & Digital Story Telling. We have had an incredible team of volunteers too.

Our results for the Spanish edition has been:

- A wonderful and amazing network of young women committed with the Women Rights in the Mediterranean and the world.
- A Good practice to work with young people on Gender Equality.
- A Handbook "Be brave: empower yourself" edited by Benilde.
- Intercultural Group's productions 4-DST during the Training and after (new productions for local communities).
- New Tool on SALTO Youth Tool Box.
- Publications on the Erasmus + dissemination platform and other mass-media realized by our Partners' NGOs.
- BENILDE web linked with partners & Facebook...
- Erasmus + proposals for the future... to be continued!.



*HOW
TO DO
IT?*

a. Género y Método Biográfico/Gender & Biographic method.

Here you can find the text written by Mercedes Arriaga for the session “Discovering yourself” where the bases for the Biographic method for empowering women were settled.

Let's start from the beginning: in the word *autobiography* itself, we already have the components that help us know what it means. The word *auto* speaks of personal identity. *Bios*, obviously, refers to our lives reality, and *graphy* is about writing. Until here, everything seems quite easy, but now we are going to complicate it.

Telling our life is like breaking through a series of frontiers: between public and private, individual and social, what we want to say and what we want to keep silent, and finally referentiality and imagination: everything that we live is not only what we live, but also our experience encodes in different models of our own culture.

There is nothing more difficult than identity, the answer to the question “Who are us?” is complex, because we need to reach some kind of references which are not us, but our belongings: our breed, social class, geographical origin, gender, religion, age, etc. And by answering all these questions, however, we won't have said anything about ourselves or our inner self.

Also, the question “What is our life?”, doesn't have an easy answer. Because we don't live in a desert island, our life is full of other people: affections, family, friends, lovers...

Life is not only personal, or, if we want, personal is also political, which means that individual always have a collective projection. When we have to tell or write, since the first time we start, our language speaks about a social conscience, on which is formed our individual conscience.

When we tell our own life, we always have a listener in our mind, maybe real or fictional, near or far, to whom we talk and create our discourse.

Autobiographical writing is attached to memory, which is “an essential element of any individual or collective identity” (Le Goff, 1979).

These belongings are social, but we integrate them into our personal identity:

1. Gender: Teresa de Lauretis speaks about “gender technology”: bodies are something similar to a surface in which they are sculpting –not without some kind of reluctance from the subjects- the models and representations of masculinity and femininity, diffused by the hegemonic cultural forms of each society according to each period.



The gender theory practices: the educational systems, institutional discourses, daily life practices, cinema, mass media, literary or historical discourses, etc., which define which femininity models are desirable, or acceptable, or simply good or bad.

“The gender construction is both product and process in representation but also in auto-representation”. That means that the way in which each of us –woman- understands herself and represents herself, stays marked in gender, for the other women who will follow us in a future.

Lauretis says: “gender has the function of constructing certain individuals regarding men and women”.

There are some different rules, elaborated in each society for each sex, which haven't the same social consideration; instead it is a strong hierarchy between them. This asymmetry is internalized in the acquirement process of gender identity, which starts since birth with a differential socialization, by means of individuals adapt their behaviour and identity to the roles and expectations created by society for male and female subjects.

The hierarchy or asymmetry between genders is an indicator of the bipolarity of logical structure of Western thought, based on Plato's ontological dualism: spirit/nature, mind/body, tall/short, white/black, true/false or man/woman. The two concepts of bipolarity, however, don't have the same value: one is always positive, and the other is negative.

The binary logic concerning man/woman justifies an asymmetrical idea of sexes, in which man (identified with Culture) is considered superior over woman (embraced with Nature). It also justifies that woman has been considered like “the other”, but the other, in the dichotomy of Western and European system, doesn't properly reach the human status –the rationality-, because is closely linked to body, nature and irrational. In fact, since Plato it is thought that woman is far away from the logos idea, and only participates in a fragmentary and inappropriate way in rationality. This is what we call an androcentric perspective: the fact that man is established as measure and canon of everything, and women are thought like an imperfect being, castrated according to the human prototype.

There have always been women who refused to be the object of these expectations, imagined by the male subject; women who kept a position of resistance or dissidence, contrary to the established models of masculinity and femininity, and who acted –according to the terminology from V. Woolf o I. Zavala- as eccentric or weird. These women started to rebel against the gender definition of their time, took a position as subjects themselves and found a meaning for their female being by means of critical position against the system, or in alternative or marginal knowledge.

Autobiography helps us know others but also ourselves, influences how we imagine our reality -and also realities from other historical periods-, and proposes new identity and identification models, ending in this way with the traditional models imposed by the patriarchal culture.

What is patriarchal society? It is a society where men dominate over women, where men have rights and privileges which women don't have. A society where the paternal figure dominates over the mother, and masculine over feminine.

We can think in our autobiography like something chronological: we tell the story since the beginning, in a sequential timeline, or a logical-chronological timeline. But we also can think of our life in fragments, in an ontological order which reveals our existence. Autobiography can be an objective or subjective recreation from the past, but also can be a lecture about the own experience.

Fragments help break with the logic and chronology: it breaks the continuous, the totality, to think about the heterogeneous. It is impossible to establish a fragment as an "origin", a "beginning" or a "basis": the fragmentary practice is unlimited and discontinuous.

Fragment writing approach to multiply, and allows that any fragment wouldn't have priority over another.

Typologies of "I":

- a) Unworthy, when the "I" hides behind the motivation of others to justify him/herself;
- b) Entitled, when the "I" speaks about him/herself with the condition of telling the truth;
- c) Idealized, when the "I" speaks about him/herself to create an ideal image;
- d) Divided, when the "I" is presented through fragments unable to provide a complete picture of him/herself.

The autobiographical pact:

- Links the writer with to their readers.
- The "truth" is expected, even knowing that fiction is inevitable.

This truth must be understood as a try to understand and reconcile with the own past, a struggle that becomes the verbalization of confrontation between narrative present and narrated past, between the psychological pressures of discourse and narrative pressures of history.

Alda Merini: "Memory would be more precise if it didn't collide with the borders of pain".

b. Programa del curso / Training programme



EUROMEDITERRANEAN TRAINING COURSE: "BE BRAVE - EMPOWER YOURSELF", DAILY PROGRAMME
Seville - Spain (23 rd May-28 th May 2016)

	Monday 23	Tuesday 24	Wednesday 25	Thursday 26	Friday 27	Saturday 28	Sunday 29
8:00 - 8:30		Breakfast & walk to the University!				9:30 Breakfast & session in Hernando Colón	Departures
9:00-9:30			Energizers	Bus to Córdoba	Energizers		
9:30-11:00		Presentation TC: aims, contents, methods, results, Team. Pax expectations	Introduction to Human Rights	Welcome at Cordoba's Municipality	Democratic Citizenship and Active Participation	10:00 Erasmus+ & Follow up	
11:00-11:30		Coffee Break	Coffee Break	Round Table at the University of Córdoba (Gender Studie's Chair)	Coffee Break	Coffee Break	
11:30-13:30		Euromed Women Map	Gender Equality		Creation of tools by groups	Evaluation (Youthpass) and Closing	
13:30-15:30		Lunch University	Lunch University	Lunch in Córdoba	Pic-nic University' Gardens	Lunch Hernando Colón	
15:30-17:00	Arrivals	Discovering Yourself	Empowering Yourself	Visit to Córdoba	Tools elaboration	Free Time	
17:00-17:30		Coffee Break	Coffee Break		Coffee Break		
17:30-19:00		Greets at Sevilla's Municipality Women City tour	17:30-18:30 Ways of Empower	Visit to Carmona (Sevilla)	Tools presentation		
19:00-20:00		Reflection and Daily Evaluation	18.30-19.30 Mid-Term Evaluation	Bus to Sevilla	Reflection and Daily Evaluation		
20:45-21:30		Dinner Hernando Colón	Dinner Hernando Colón	Dinner Hernando Colón	Dinner "Pescaíto frito"		Dinner Farewel Party!
21:30-23:00	Welcome Getting to know each other	Intercultural night	Open Association's Marquet	Free time	Friday of Flamenco		

- c. **Metodología/Methodology:** Previous Research Work, selection of Working Methods & Digital Story Telling.

Here you are some of the key elements of our training course:

Previous Research Work:

All participants did a **basic previous research work** in their origin countries on **“Women’s life stories”**.

They look for 2 things:

- **“Women life’s stories”** that have influenced in their **personal life’s** or because they admired or because the way of seeing life, or because her/his thinking (could be mother, friend, sister, brother, grandmother ... personal dimension).
- **“Women’s life stories” representatives in the History** & thinking, art & creation, politics & economy, and family & art of living of their country.

They had to do a **writing work in English** per participant, with a minimum of 2 pages and 3 maximum and **including one image**. This “Be brave Research work” was sent to BENILDE Association before the arrival.

This didactic material was used, during the training, for the development of the Biographic method and for the **creation of their Digital Story Telling productions** and now included as part of the **Handbook “Be brave”**.

At the same time, the Training Team asked participants to bring **Basic documentation based on statistics data about Gender's reality/situation in their origin country for the Women Euromed Map**.

Last but not least, we asked participants to bring different things to introduce their origin country for the Intercultural Night: selection of reading (one poem, short tale...), dancing (do it or see it...), singing (one old or typical song in your mother language...), eating, feelings (by drawing, plays...). Also for the NGO’s Open Market we asked them



to bring leaflets, murals, didactic material, photos, videos of their NGO to be share or messages of your colleagues for the other participants in the Training.

Thanks to the volunteer work of all the members of the training team before the arrival to Sevilla was possible to do it.

Selection of Working Methods:

Here you are some of the Working methods we used during the training course. You can identify them on the Programme schedule (p. 16).

1. EXPECTATIONS TREE

1.- AIMS: To identify individually and to share collectively hopes, fears and things that could be helpful to do it better during the activity.

2.- MATERIALS: 3 colors pos-it, pens and a big paper with a tree (roots, trunk, branches).

3.- DEVELOPMENT:

- 1 Phase: Ask participants to write in pos-it of 3 different colors, at least 1 hope, 1 fear, 1 to do it better.
- 2 Phase: Each participant will stick of in the tree. Roots: Fears; Trunk: to do it better; and Branches: Hopes for the activity.
- 3 Phase: Divide the group in 3 small groups and ask them to read and to organize the info collected and to present them for the plenary.
- 4 Phase: General comments by the trainers/facilitators and doubts.

4.- TIME: 30-40 minutes (depending how they will present the info to the plenary)

5.- RECOMMENDATIONS: Useful to do it at the beginning of the activity and to come back again to the tree at the end.

2. EUROMED WOMEN MAP

1.- AIMS: To know and to understand what women face in other countries and to identify the common factors as well as differences in women situations.

2.- MATERIALS: markers, pens and a flip Charts.

3.- DEVELOPMENT:

- 1 Phase: Ask participants to gather their groups by national teams.
- 2 Phase: Give them time to discuss the situation of women in their own local society with the following Focus points for discussion (Civil Rights, Labor Rights, Financial Rights & what kind of abuse faced?).
- 3 Phase: Ask to each group to create a poster that presents their discussion.
- 4 Phase: All group assemble and start presenting their local reality to others taking into consideration that Questions and comparisons are being made between different situations in the countries.
- 5 Phase: All the posters made are put together to form one big map of all the situations presented.
- 6 Phase: General comments by the participants and trainers/facilitators.

4.- TIME: 120 minutes

5.- RECOMMENDATIONS: This session is useful to start sharing but for sure the discussion will be so intense. We want to recommend to you to come back to the Map in the other session in order to pave the way to find solutions to empower women and identify collectively needs and challenges.



3. GENDER EQUALITY

1.- AIMS: Based on the discussion made in the Euromed Women Map session: To come up with practical solutions that can be recommended and to prepare for the video creation activity the same topics (in the light of giving women voice to empower themselves.

2.- MATERIALS: markers, pens and color papers.

3.- DEVELOPMENT:

- 1 Phase: Ask participants to illustrate the main factor they see is worthy of discussion. Each participant have a paper on her own where they should mention the major topic from their point of view.
- 2 Phase: When they finish they put their paper on the ground.
- 3 Phase: When the whole group is ready, they all stand up and move around to check the written topics.
- 4 Phase: Using the clustering system the participants start gathering the similar topics together and they do this while they are completely in silent.
- 5 Phase: The participants then are given the freedom to stand next to the topic they are interested to discuss.
- 6 Phase: 4 international groups are formed according to the topics highlighted and they start discussing (how to face the problem and finding practical solutions).
- 7 Phase: After finishing they start presenting what they come up with.
- 8 Phase: Ask participants to gather their groups by national teams and General comments by the participants and trainers/facilitators.

4.- TIME: 120 minutes

5.- RECOMMENDATIONS: Before doing this session it is interesting to do the Euromed Women Map.

4. OPEN NGO's MARKET

- 1.- AIMS: To know what other organizations do and to pave the way for future cooperation.
- 2.- MATERIALS: Projector, banner, flip charts, videos, markers, a big room or outdoor space.
- 3.- DEVELOPMENT:
 - 1 Phase: Ask participants to bring materials for the presentation of their work and give them time to prepare the room and the different resources to be use.
 - 2 Phase: Each NGO will have 10 minutes to present their work in an interactive way: make a quiz or show, a video or play a game.
 - 3 Phase: Move the group around the different stands (just in case) or around the room giving time for questions but maintaining the rhythm.
- 4.- TIME: 90 minutes (depending how they will present the info to the plenary and the time to be ready to present them)
- 5.- RECOMMENDATIONS: Useful to guarantee the participation of other local NGO's.

5. PHOTOLANGUAGE (Mid-Term Evaluation)

- 1.- AIMS: To describe and to analyze your feelings and learning during the Be brave experience.
- 2.- MATERIALS: 25 inspirational photos.
- 3.- DEVELOPMENT:
 - 1 Phase: Ask participants to calm the mind by paying attention to the breath.
 - 2 Phase: Ask participants to choose, in silence, 1 or 2 photos to answer the question: Which is your essential experience and/or learning in the Be Brave course?
 - 3 Phase: Each participant explain the sense of the photo they have chosen.
 - 4 Phase: General comments by the participants and trainers (about the content and the



activity itself).

4.- TIME: 60 minutes.

5.- RECOMMENDATIONS: 1) View the photos in silence; 2) Not pick up the photos up in order another people can choose the same photo; 3) After having chosen the photo, return to the seat and be quietly until everybody have finished; 4) Look at the photos, no to analyze them, but to react to them; 5) the interpretation of any photo belongs only to the participant that have chosen it.

6. FINAL EVALUATION

1.- AIMS: To reflect and get direct feedback about the Be brave experience.

2.- MATERIALS: Ball of string, flip charts, markers, colors.

3.- DEVELOPMENT:

Evaluation was done in 2 parts or phases:

- 1 Phase: Divide the room in “stations” where the participants express their views (Draw your feeling / Write one word / What you gained / what needs development). Have a short debriefing.
- 2 Phase: participants and trainers stand in a circle expressing what they will take with them back home. After each expresses what they want to say they pass a ball of string; which keep moving from one person to the other forming at the end a huge network showing the strength one gain from the group.

4.- TIME: 90 minutes

5.- RECOMMENDATIONS: Be ready for emotional expression!!!.

Digital Story Telling:

Here you have a proposal to prepare your DST Workshop.

7. DIGITAL STORY TELLING (DST)

1.- AIMS: To introduce a new tool for women empowerment, to enable participants to use it in an independent way, and to foster its exploitation among participants NGO's ensuring the sustainability of the course activity.

2.- MATERIALS: internet, free video programme (We Video), power point presentations, computers/laptops, smartphones, written text on Women's Life Stories, photos, free music, a room in complete silence, script papers.

3.- DEVELOPMENT:

- 1 Phase: Participants are introduced into theoretical aspects of DST (Role of storytelling in history; what is DST; DST as a tool for women empowerment; the 7 elements of DST) through a ppt presentation. After the presentation, show them 2 examples of DST and invite them to give their opinion on them.
- 2 Phase: Ask participants to narrate to the plenary group the 2 Women's Life Stories they created before their arrival.
- 3 Phase: Participants are divided in groups (in our case the groups formed during the Gender Equality session); each group choose one of the stories exposed, who can be a symbol for empowerment because they stood up for what they believe, to be narrated through DST.
- 4 Phase: Participants are given a practical explanation on how to use a video-maker programme (We Video: <https://www.wevideo.com/>).
- 5 Phase: Facilitate an Script Model paper and ask each group to write their Script for their DST on the Woman Life Story they choose before (phase 3) taking into consideration that the maximum time for the DST production will be: 4 minutes.
- 6 Phase: Each group realize their DST, using the We Video programme and choosing the appropriate text, music and pictures.



- 7 Phase: Participants show their DST production to the plenary. Debriefing.

4.- TIME: 8 hours, of which min. 4 for the creation of the video (phase 6).

5.- RECOMMENDATIONS: make sure there is at least one laptop for each group; make sure that each group has a microphone or, alternatively, a set of headphones with an integrated microphone. If using headphones, make sure that the quality of the integrated microphone is good enough to record the voice for the video; there should be a quiet room where participants can go to record the voice for the video.

More info, examples, text, didactic materials, etc:

<http://digitalstorytelling.coe.uh.edu/>

STORY BOARD

IMAGE DESCRIPTION:	NARRATION: CAPTION: MUSIC: COMMENTS:
---------------------------	---



*WHO
& WITH
WHOM?*

a. Entidades socias, equipo de formación, participantes y colaboradores/Partners, Training Team, Participants & Collaborators.

OUR PARTNERS:

Lebanon: Young Women Christian Association-Beirut (YWCA-Beirut):

<http://www.lebanonywca.org/beirut/index.php>

World YWCA is a global network of women leading social and economic change in over 120 countries worldwide that advocates for peace, justice, human rights and care for the environment and has been at the forefront of raising the status of women for more than a century. The YWCA develops women's leadership to find local solutions to the global inequalities women face. Each year, it reaches more than 25 million women and girls through work over 20000 communities. Through advocacy, training and development, the World YWCA empowers women, including young women, to lead change.

YWCA-Beirut: is the oldest volunteer organization in Lebanon to address challenges facing women. It has been active since the beginning of the 20th Century, in developing leadership qualities and promoting the collective power of women in order for them to achieve equal rights, health, security, dignity and freedom. The mission of the YWCA is to develop the leadership and collective power of women and girls, to achieve justice, peace, health, human dignity, freedom and a sustainable environment for all people.

The YWCA is a women's volunteer movement that is founded on Christian values and principles while its services are offered to all regardless of faith or creed. It values the empowerment of women and girls, through self determination in all areas of life: leadership which improves the status of women, full participation of young women at all decision levels and a life without violence for all.

They are member of the National Council of the Lebanon YWCA (which is an active member of world movement), it currently includes nine branches in different regions of Lebanon. It is a distinctive forum for the discussion of women's issues and has a multi dimensional program strategy that includes several projects and activities; a Technical College, a Hostel for girls, a Support Centre for Women, a Cultural Centre, a Vocational and Leadership training programs and several community outreach activities, and a number of social advocacy issues.



Egypt: Egypt Foundation for Youth and Development:

<http://www.egyptfoundation.org/>

Egypt Foundation for Youth and Development “EFYD” is an Egypt-based youth-led non-profit organization, founded in 2012, launched on The International Youth Day (12th of August) and registered in the governorate of Alexandria, Egypt under the registration number 3082.

EFYD focuses on empowering youth, supporting youth entrepreneurship, facilitating job creation, and giving youth a voice. We work to promote sustainable development, health, gender, intercultural dialogue, sports for development, informal education and service learning, and the use of ICT for development, arts and culture.

We seek to engage local communities in change making, particularly to empower youth, encourage their innovation and respect them as positive agents of change who need to be heard, through building trust and intergenerational partnerships towards a community that values youth and believe in their potential, as socially responsible global citizens and leaders.

Morocco: The Mediterranean Forum for Youth (FOMEJE):

<http://assosiation-fomeje.com/>

The Mediterranean Forum for Youth was created in 2005, it came as a response to the ambitions of a group of young people, with a sense of belonging to Morocco while having African roots, Mediterranean civilization and universal culture. The aim was to create a platform for youth within a “society of information” which has changed the social, moral and cultural concepts as well as the network of international relations.

In this context, The Mediterranean Forum for Youth set a particular conceptual framework to adopt as the basic strategy for work so as to develop and carry out projects in the fields of youth. This makes of the Forum an association open to all national and international initiatives, accepting all the differences that respect particularities, co-existing with the cultural disparities, tolerating different points of views.

The Mediterranean Forum for Youth is a national organization and a network of national clubs that were founded to reinforce youth participation at the local, regional and national levels. Our main objective is to empower youth competences in different fields to face life challenges.



Hungary: Association of Hungarian Girl Guides

<https://www.waggs.org/es/our-world/europe-region/member-organizations/Hungary/>

Our organization working on national level. Our aim is to develop the fullest potential of girls and young women at all parts of their lives. We deliver a well-established, unique, values-based approach of non-formal learning that allows girls and young women to develop life skills through self-development, friendship, challenge and adventure.

We have about 30 units from all parts of Hungary including girls and young women from different age groups (6-25). We also have adult members who are leading the units or are member of the national board and working groups. All of our members and leaders are volunteers. It is very important to us to develop the leadership skills of young women and give them the possibility to use it in practice.

During these years our most important topics are the UN Millennium Development Goals, Women Empowerment, Gender Equality, Violence Against Women and Healthy Body Image.

The association is member of an international organization, WAGGGS (World Association of Girl Guides and Girl Scouts), which is the world largest organization dedicated to girls and young women with its 10 million members from 145 different countries all around the world. Being member of an international organization gives us and our members the possibility to join international events, trainings or seminars and being parts of international partnerships.

Italy: ERIFO

<http://www.erifo.it/>

ERIFO is an accredited VET provider, authorized by the Region Lazio (resolution by Lazio Region n. B06642 date 25/09/2012). It is also accredited to the Ministry of Education for the lifelong learning of staff school, for both traditional and distance-learning courses. Recently it has obtained the accreditation as “Body providing career guidance, professional counselling and information services” and so far we have brokered for a job for more than 100 users.

ERIFO’s mission is to contribute to the reinforcement of Vocational Education Training system at local, national and European level to ensure the development of human capital and to respond to the ever-growing needs and demands of the labour market. ERIFO realizes training courses for employed, unemployed and professional adults. The topics for which ERIFO is qualified are: educational services, social and health services, eco-environmental services, development of new business and management, services for the publishing industry, IT services, and event management. ERIFO is specialized in design, development, implementation and evaluation of skills, learning and VET programs, with an expertise in terms of interfacing between VET, employment and employability, enterprise and cultural.

Since 2005 ERIFO has realized more than 100 mobility - under the program Grundtvig and Multilateral Partnerships Leonardo da Vinci, with the approval of eight partnership projects, which enabled ERIFO staff to activate an exchange of experiences and practices with many organizations involved in the education of young people and adults. ERIFO is reinforcing its strategic vision and articulation as entity and the diversification of the staff’s skills regarding self-entrepreneurship’s area, which cover a broad range of services: from promoting an entrepreneurial mind-set, as well as management and accounting competences, orientation at work, the identification of national and transnational needs, market analysis, export and import orientations and financial aspects. In addition, ERIFO is currently delivering specific assistance services to the organizations of its own network, for accessing national and EU funding (especially in VET and business sector).



PARTICIPANTS & TRAINING TEAM:

Name	Family Name	Association	Country
Rima	Dinawi	Trainer/facilitator: Young Women Christian Association-Beirut (YWCA-Beirut)	Lebanon
Elissar	Douaihy	YWCA-Beirut	Lebanon
Donna M ^a	Chamoun	YWCA-Beirut	Lebanon
Nada	Nasrallah	YWCA-Beirut	Lebanon
Annan I.	Sedik Mohamed	Trainer/facilitator: Egypt Foundation for Youth & Development (EFYD)	Egypt
Haidy	Elsayed Ahmed	EFYD	Egypt
Karima	Ait-Mhand	Trainer/facilitator	Morocco
Laila	Quessadi	Mediterranean Forum for Youth (FOMEJE)	Morocco
Kenza	Janatti Idrissi	FOMEJE	Morocco
Soumaya	El Ouali	FOMEJE	Morocco
Rosa Cecilia	Di Stefano	Trainer/facilitator: ERIFO	Italy
Roberta	Capelluti	ERIFO/University of Salento	Italy
Federica	De Paola	ERIFO	Italy
Maria Pia	Di Nonno	University La Sapienza of Rome	Italy
Marta	Csilics	Trainer/facilitator: Hungarian Scout Association of Girls	Hungary
Barbara	Tánczos-	Hungarian Scout Association of Girls	Hungary

	Szabó		
Ágnes	Dudás	Hungarian Scout Association of Girls	Hungary
Aletta	Kovács	Hungarian Scout Association of Girls	Hungary
Hande	Demir	AJ INTER	Spain+turkey
Maria	Iglesias	Grupo Investigación Escritoras y escrituras/BENILDE	Spain
Cristina	Abad	Scouts Andalucía	Spain
Vanesa	Gumiel	Fundación Secretariado Gitano	Spain
Rocío	Palomeque	Acción en Red	Spain
Carmen	González	Las Cigarreras	Spain
Mercedes	Arriaga	Expert on Gender & Biographic Method, Senior Professor at the University of Sevilla & President of BENILDE	Spain
Susana	Lafraya	Coordinator of the Project & Trainer: BENILDE	Spain



Special thanks to our “volunteer trainer” from the University of Sevilla:

- Soledad Romero-Rodríguez (Professor at the Faculty of Sciences of Education)

BENILDE VOLUNTEERS & OTHER COLLABORATORS:

Thank you very much to our Benilde’s volunteers:

- María Burguillos
- Ana Marzio
- Jaime Puig
- Sergio Marín
- Danielle Cerrato
- Eva Moreno
- Mercedes Flórez
- Raúl Arteaga

Además también hemos invitado a Asociaciones locales a participar en una de nuestras actividades abiertas a Sevilla. Aquí tienes la invitación que les enviamos:



Gracias a las Asociaciones Paideia y a Scouts de Andalucía, a la ONGD Mujeres en Zona de Conflicto de Córdoba, al Área de Cooperación y Solidaridad de la Universidad de Córdoba, al Grupo de Hombres por la Igualdad de Córdoba y a Piratas de Alejandría SL.

Gracias también a la Delegación de Igualdad, Juventud y Relaciones con la Comunidad Universitaria del Ayuntamiento de Sevilla. También a las Áreas de Igualdad, de Cooperación para el Desarrollo y a la Cultura y Patrimonio del Ayuntamiento de Córdoba y a la Cátedra de Estudios de las Mujeres “Leonor de Guzmán” de la Universidad de Córdoba y a la Facultad de Filología de la Universidad de Sevilla.

Por supuesto, al Instituto Andaluz de la Juventud de la Junta de Andalucía y a la Agencia Nacional Española para el Programa Erasmus+, el INJUVE.

A todos y todas gracias por vuestro apoyo, presencia, cariño y compromiso con la Igualdad y la juventud del Mediterráneo.



b. Historias de Vida de las Mujeres/Women's Life Stories.**INTRODUCTION TO OUR WOMEN'S LIFE STORIES**

Here you will find the Women's Life Stories created by our 19 participants as a part of their preparation work before their arrival at the training course.

All of them are wonderful stories about the women who inspire us in our personal and professional lives and as real models for our lives. Enjoy them!.

By Ágnes Dudás

In everyone's life there is at least one determining woman, who made a huge good influence on their lives. That woman can be your mother, sister, cousin, other relative, a teacher, your girlfriend, your best friend and et cetera. For me this person is one of my best friends. Her name is Sofia. She is 17 years old and I am so proud to say that she is my friend. She is gorgeous, energetic, beautiful, talented, kind, funny, intelligent, helpful, reliable and so on. Of course she is not flawless -since no one is- she has her own bad habits but on the whole she is a really great person. We became friends when we started high school. As freshmen we were different people, than who we are now- and we changed together, we changed each other. I have to admit that I am a little bit lazy person but thanks to Sofia I got used to getting up early and staying up late. I realized that having fun at night with some friends is a way better activity than staying at home watching television with a bag of crisps. As I mentioned she is really talented especially in acting. Once the two of us had the task to make up a performance for the day of educators, and Sofia was thinking about a 10 minute part of a musical called Abigél but she was not enough confident about it so I encouraged her to do it- and it was hard but we did it. It was a resounding success, so next year we played the whole play in front of the whole school as the Christmas play. She made me sing a quite long song while all the students were watching and it was unbelievable and awesome! It is still one of my favourite memories. Without her I would have not been able to do that, but she made me believe in my own self and gave me the best motto ever: seize the day. She gave me the courage to talk to my crush and now he is my boyfriend and we have been dating for almost 5 months so it is worth doing something that brings you out from your comfort zone, and trusting yourself. During the almost 3 years we spent together we kept the motto and did amazingly lot of things in basically every part of life including youth and social work. At the moment we are working on organising a surprise welcome party and a prom - so I could not say we are taking our ease. All in all I really like her because of her personality and her way of thinking and even if we are going to different colleges we are unequivocally going to keep in touch.





She is Sofia in the left part of the picture.

Not only a woman you personally know can influence and inspire your life or you. In Hungary there are a lot of iconic and strong women in the history and in the present as well. My favourite one is Blanka Teleki. Her story is the following: She was born on the fifth of July in 1806 in Satulung in what is now Romania, but at that time it was in Hungary. Her family

had an estate in Satu Mare County near Ukraine. Teleki Blanka was the niece of the education pioneer Teréz Brunszvik. She studied painting in München and Paris, and sculpture under István Ferenczy in Budapest. After having published her ideas regarding women's education, she founded her own school for girls in Budapest in 1846. In 1848, she and her pupils became the first females in Hungary to sign a petition demanding equal rights for men and women in Hungary, demanding women suffrage and the right for women to attend university. She participated in the Revolution of 1848, and was therefore sentenced to imprisonment. In 1851 she was imprisoned with Klára Leövey, who was released in 1856. After having served her sentence, she left Hungary for Paris and died there on 23 October 1862. The reason why I like her the most is because I respect her for what she has done in the then Hungarian education system, and I think education is one of the most important things in life, and because of her women got the

right to study in university. And maybe without her women in Hungary would not have started fighting for their rights in the 19th century.

Blanka Teleki



By Áletta Kovács

Ágnes Kovács

Olympic champion Hungarian swimmer, born in 1981

The one and only Hungarian swimmer between 2007 and 2011 who came home with a gold medal from the most precious word competitions. She was a member of the Hungarian National Swimmer Team for 13 years. She's an Olympic- and multiple European- and World Champion. She's been nominated for the title of Best Swimmer of Europe several times, the Female Swimmer of the Year seven times, and the Best Female Athlete of the Year four times.



Beside her professional career she has 3 degrees, and currently she's doing her PhD, however she gave birth to her first son in 2011.

I would like to introduce her life path because I admire her energy and persistence, I think she is a real exemplar to the new generations, and as I am doing sports, studying hard, once I would like to reach some things, she already did.

Her parents are both economists and sport lovers, so I guess it was a part of her upbringing to study hard but be focused on sports as well. In 1995 she won the Junior European Championship in breaststroke on 100 meters in Geneva, and a month later she won a bronze medal on the adult European Championship. Between 2001 and 2005 she got a scholarship to the Arizona State University, where she kept swimming hard, and at the time of her graduation she got a special award for her outstanding sport and academic job.



She has two further degrees and currently - as I mentioned it earlier - she is doing her PhD. Her research topic is the 'Professional athletes and the media at beginning of the 21st century in Hungary'.

I read in an article that at beginning of her career she had personal difficulties with the communication of her success, as well as with media, so I am not surprised that she chose this question as her research topic.

I am impressed by her achievements, because she is a mother, a motivation trainer, a swimming coach, a multiple graduate and a PhD student, and on the top of these in 2010 she was nominated for the Sport Ambassador of Hungary by the Hungarian committee of UNICEF.

I am at the point of my life, where I think actually the adulthood begins. This is the time when we are already on the way we chose, for example in connection with our studies, and we should decide on what else we put an effort. It is time to think about studying abroad, getting into a serious relationship or actually quit one, starting internships, undertake student jobs, continue or finish sport careers. All of these are important issues which I think will have a lot of effect on our lives, because this is the time when we have to make the basements.

I believe in the 'modern theories' that say a woman can build up a *complete* life, but I also think that a certain support is needed. It can mean an exemplar, parents, friend or partner, but the point is that we need some kind of guidance.

Ágnes Kovács is not 'only' an Olympic champion but also a champion in life, because as we can see her life from outside, she has a so called *complete life* – which I think is just as subjective as 'good food'. She's young and energetic, and proved a lot. She achieved a lot in many different fields, and I think she can be a good example for any young woman: it is possible to be outstanding in not only part of life, and accomplish all our dreams.. because as she says, dreams become goals when we start acting.

Vilma Hugonnai

Vilma Hugonnai was born in 1847, Nagytétény, and died in 1922 in Budapest. She was the first Hungarian medical female doctor.

She was the fifth child of a Count. She got her basic education at home and after that she attended the Prebstel Mária residential institution in Budapest. That time a woman couldn't continue her studies after this level, so she married Szilassy György at the age of 18. From this marriage she gave birth to 3 children, but this marriage didn't work out that well, his husband was not interested in intellectual topics, however she got interested in natural sciences.

In 1869 she got to know that at the University of Zurich women can attend too, but for this her husband's permission was needed. She managed to get it, but at the same time she lost the financial support of him, so she was living in poor conditions. From 1872 to 1879 she was a student of the University of Zurich, and after finishing her studies she started to work at the clinic of the university as a surgeon.

She returned to Hungary in 1880, but the acknowledgement of her degree didn't work out. For that reason in 1881 she matriculated, and started the acknowledgement procedure again. Because of the laws it was not permitted for a woman to have a degree, so she took the obstetrician exam.



That time her marriage was finally terminated, so she had to take care of her family on her own. She wrote a paper that time with title of 'Women's job'. She took part in all activities in connection with the gender equality, and her main aim was to reach it.

In 1887 she married again to a well-known chemist, who was teaching on the Technical University. She gave birth to her 4th child (named Vilma) in 1888. For his husband's sake she gave up her job as obstetrician, and started to care with theoretical questions. However she was still trying to acknowledge her degree, by this time she handled the situation as the problem of the whole society.



She had several public disagreements with male politicians who criticized women's presence on the intellectual field.

Her scientific interests were mainly the questions of upbringing, health care and protection of women and children, and the issue of women's industrial employment and the intellectual education of women.

At the age of 67, in 1914 she fulfilled the army surgeon course, and in 1915 she got a medal from the army for her job... Because WW I. showed how much women are needed to work. During the war she helped to organize medical centers in 14 towns, and after the war was finished several female nurses and doctors got their degree on the Hungarian University because of the persistent job.

I think we can be grateful for women like Vilma Hugonnai who were brave and intelligent enough to fight for such great goals, which are important personally and socially as well.

By Barbara Tánczos-Szabó

Réka Rubint

The Hungarian aerobics queen



In Hungary everybody knows her and in the last 15 years Réka Rubint became a successful business woman from a simple aerobics trainer. She has a brand with her husband and she has own business, too. Beside the business life, she still hasn't finished her aerobics classes. Of course, we have to mention her happy private life. She is mother of 3 children and she has a husband who loves her very much.

Why I chose her to introduce a strong Hungarian woman? Because I sometimes attend her aerobics class and I admire Réka's energy and submission. She is very famous, we can term her like a Hungarian celebrity, even so she is very nice to all and she always works very hard.

Réka didn't come from a rich family, but she said during an interview she learnt sedulity and respect from her parents. In Hungary, many people say her husband was making of Réka's career, but I think her husband given her first step in her career and after it depended from only her. The name of her husband is Norbert Schobert, he is famous more than 20 years in our country. He starts his career like aerobics teacher, too. But, in the 10 years he decides low-carb products, there are a lot of shops in Hungary and abroad where we can buy her healthy products.

We have to recognize she has national fame from her husband, but during the years she created her brand besides to Norbi Update., called Alakreform. Nowadays, she doesn't work in gyms, but she has to rent sports-count to everybody has place during her



training. Every Tuesday and Thursday she keeps class in the capital, normally more than 300 women and men attend the training. Moreover, she keeps class in other cities, too. 3 years ago, she created own web shop. She is very trustworthy, so she has several sponsors. She has contract with The Body Shop, Triumphs or Perskindol. Réka sometimes keep motivational class, too. During it she talk her family and business life to give advices to participants. Nowadays, virtual life has a very big power and Réka has more than 700 000 Facebook's followers, she is very active on Facebook.

Her family seems me very level and happy. It's true she works a lot and she isn't at home all the day, but I think Réka can stick together the family. They travel a lot, collect experience together.

Réka is a modern woman, she has a complete life. I believe her life is hard because it is difficult to be wife and mother besides to career. But I would like to become also a modern powerful woman, it's sure the business and the career couldn't be enough for me, neither I would like to stay at home with my children. Réka is a good example for the young girls that the job and the family can work together.

Anna Kéthly

Unfortunately, there aren't many famous Hungarian women during the history, so it was difficult task to choose one of them. I founded a woman from the 20th century, because we know this century is the time of the beginning of the independence of women.

My choice is Anna Kéthly, who was the second Hungarian woman's Member of Parliament. Anna was born in 1889 and she was died in 1976. Her political career started in the period of Horthy and she was elected in the year of 1922. She was the second Hungarian woman's Member of Parliament, but she was the first, who could keep on her mandate more than one election. During 1922 and 1945 could work, like an active politician. It is important to mention this period was very hard and instable in the world political in our country. During her time, Anna tried to improve educational system; she thought important education obligatory from age 7 to 14. Also, she combated sanitary system.

I think Anna Kéthly is a very good example of a woman powerful. She didn't follow the tradition, she chose the carrier and she had spirit to say her opinion and combatted during a very hard period.

By Carmen González García

My “Manina”

Her name is María Jesús. She was born in 1947 in La Puebla de los Infantes, a little village of Seville. Her parents couldn't take care of her so since she was a baby, she lived with her father's siblings, Antonio, Amadora, Virtudes and Ana. Antonio was the sexton of the church so they lived in a small room there. When she was 4, Isabel, her sister, was born but she stayed with their parents. Her aunts had a good relationship with their neighbors, she called them “titipapá and titimamá”. When she was 9, titipapá's and titimamá's first grandson, Cristobal, was born and three years later, Jesús, the second grandson. As she spent a lot of time in that house, she took care of these two children. They moved to the street where my family lived so when my father was born, she had a very good relationship with my family too. In 1966 her father emigrated to the north of Spain to work, he moved to Calafell, a city of Tarragona and there, he had a traffic accident and died. Travelling at that time was very expensive so she had to ask for money to travel and bury her father there. Once she achieved her goals in Calafell she had to work there during a few months until she earned the money to come back to the village and pay her debts. Her aunt Ana was working in Seville serving in a rich lady's house, Encarnación, and in 1967 Encarnación asked her to work in her house too. She



had a boyfriend for several years and as her boyfriend didn't want her to move to work to Seville, they split up. As she couldn't leave her aunt Virtudes alone, she agreed with one condition, her aunt would go with her although she will not work. They three were working and living in the lady's house for ten years, until Encarnación died in 1977. During these ten years, my grandparents moved to Seville and while my grandfather worked during the day, my grandmother visited them and helped in that house too. Here all of them, Encarnación, Maria Jesús and her two aunts and my grandparents started to have a really good relationship. Ten years after her father's death, Encarnación borrowed her car from them and then my grandparents and my father went with Maria Jesús to Calafell to move the remains of her father to the village. When Encarnación died, she had a hard moment in her life because she didn't have a job and she had to take care of her aunts so my father and my grandparents helped her and she finally became an autonomous seamstress with my grandmother and they moved and lived all together. It was a successful business during a long time.

The next move is my parents' wedding. My mother and my father moved to live together and my grandparents and Maria Jesús continued living in the same place all together. Six years later, in 1996, my twin sister and I were born and at our baptism, Maria Jesús became my sister's godmother. Godmother in Spanish means "Madrina" and as we were too small to pronounce this word correctly but we were keen on talking, we invented the word "Manina". Eight years later, we adopted my little brother and Manina became his godmother too, so, as we call her "Manina" everybody began calling her this new word too. All my life, Manina has been with us, taking care of us, teaching us and with the example of her life, making us learn values.

Although Manina doesn't want me to go to feminist meetings or learn about this aspect and although she has grown up in a patriarchal society, I have realize that she is a strong revolutionary feminist woman who although life hasn't treated her in the best way, she has never let anyone tell her what to do and she has achieved every goal she has planned. With her example, she teaches us that no woman needs a man to complete her, each woman is perfectly complete by herself and she doesn't have to nor does she need to depend on a man. She also teaches perfectly that no woman needs to have children to be a "complete woman". She has taught me the importance of friendship too, she is the most loyal and trustful person that I know. I love the way she has of seeing life because

she is always looking forward to learn new things everyday and in spite of the fact that her life hasn't been or nowadays continue without being in the way she would have liked it to happen, she continues looking at it with the most positivism as she can.



As she has lived in a male era that it was so hard for women to study and prosper, she encourages us so hard to study everyday because she couldn't devote to her vocation, which was being an architect or a

mason. She defines

herself as an illiterate person but she is one of the most intelligent people that I know because of her great memory, her wide knowledge (she knows about everything and she always have a great sentence for everything) and her enviable values.

Lidia Falcón

Another woman whom I would like to talk about is Lidia Falcón. She has stood by her defense of feminism in Spain, especially during the transition. She is a Spanish writer and politician. She has a degree in law, dramatic art and journalism and doctorate in philosophy. With nearly 40 published works, she is a reference of Spanish feminism.

She was born in 1935 in Madrid where she was being cared for by her grandmother until 1940 when she moved to Barcelona where she could meet her mother again. Lidia studied in Barcelona. In 1950 she started writing in the school magazine where she maintained the first literary debate about feminism. In the decade of the sixties, although she had a personal journey of struggle for her identity and freedom spiced by a strong ideological component inherited from her family environment, she was known as a



feminist to public opinion when she wrote the civil rights of women. After that she began to be interviewed causing great curiosity in the media by her brilliance and shock of her speech in Franco's Spain.

In the decade of the seventies, she was elected Chair of the section on women's rights in the Association of friends of United Nations in Barcelona, and she organized a series of lectures on the civil and labor rights of women, which caused various prohibitions and caused uproar among the resistant society of Barcelona. After two years of withholding and mutilation of the censorship Department, she published the book women and society that was "the Bible" of feminism in the Franco's Spain.

She was arrested and imprisoned in the prison of the Trinity of Barcelona for five months for illegal propaganda, in what should be put in relation to the lives and circumstances of the women prisoners. This detention motivated her to do not cease in their struggle to achieve the body of prisons were governed by civilians and ended with the religious order of the Crusades, governing the prisons for women with extremely repressive criteria.

She started a feminist group that prepared an International Feminist Congress which didn't take place because she was imprisoned in Prison Yeserías in Madrid. She was tortured over and over again in 1974. She was beaten, insulted and humiliated. But not only in prison but also in the media of the regime; the daily newspaper ABC did not hesitate to publish her photo on the cover and relate the attack that ETA had committed in the cafeteria Rolando Street Post Office. She had nothing to do with that slaughter. But for the police, for the regime and its followers everything was the same. She was arrested in Barcelona and moved to Madrid three days after the attack. She came to think she would not leave jail because they would kill her before.

She organized the Feminist Collective of Barcelona, with an assembly conception. She organized and edited the first magazine of feminism that was published in Spain after the Civil War, the mythical "Feminist Vindication".

She created the Feminist Party and then she created the magazine "Power and Liberty", ideological organ of the Feminist Party. She promoted a conference of international solidarity in support of the legalization of Feminist Party of Spain, with the participation of organizations from different countries. She promoted and created the Feminist

Vindication Club Barcelona. She managed, after many efforts that the Feminist Party was finally legalized in 1981. The I Congress of the Feminist Party of Spain was celebrated in Barcelona in 1983. The II Congress was celebrated in Madrid in 2015. The Feminist Party, for the first time addresses feminism from the scientific point of view, as a method of analysis using historical materialism and concludes that woman are a social and economic class, exploited by man. Furthermore, it considers that the only form of state corresponding to a democratic country is the Republic and fight for the abolition of prostitution.

I met Lidia Falcón in March 2016 because I attended a course taught by her call “Feminism and Policy”. I have read some of her articles but I could have never imagined my reaction when I first listen her speaking. She made me realize and think about aspects that I had never thought about. For example, she proposed the woman as a social class, the largest one that occupies a place historically determined by the sexual division of labor as a domestic production, understood to be the way the property and wealth precise for the maintenance and reproduction of humans. This social class - women- is in all social systems. In the same way that it is essential for human labor society, it is impossible without human female reproduction. I was also surprised when I read about her life which has been full of productive steps and I continued listening to her because it made me think about all her knowledge and all her experiences during her

life. It inspired me to admire and learn from all the feminist women who have been fighting during the history, to do not forget their work and continue it, to form myself, to participate actively in feminism and to read and be aware of how many important things women have yet to fight for, nowadays and, in that way, continue the battle.



By Cristina Abad Pérez

Attending to the first point about one woman that have influenced my personal life, I was tempted to write about my mother or my grandmother, obviously they have influenced my personal story and my daily life, but thinking about it I decided to write about my aunt, because in the last times she has inspired me and give me all her support.

Nina, my aunt, is the smaller sister of my father. I think that is not easy to have this role, because all the family members that comes before you represent a lot of things and you, clearing the matter, are the last arrival, so you need to make an effort to be represented in the family tree.

When she was 8 suddenly, I was born, so I stole she the importance of the familiar scene: it's easy to imagine, that is not pleasant to have a new baby when you have just arrived in the world!

Nevertheless, time after I realized that she was just acting like my big sister... all the conflicts, the challenges or when she told me horror histories, was no more than introducing me to our relation.

In spite of that “jokes” if I think about her, I always find a good example to dedicate some words about how she inspires me:

All the people that know my aunt, knows that she's always smiling, and if she's not, you know that is something happening around, but it's not that simply to see her unhappy, because she is always working for the others, focused on making the life simple and beautiful: she was always thinking how to enliven when my little cousins and I were in our country house, trying to build a good experience for us all together.

It's a truth too, that when she was younger, maybe she was more worry about what to do on Saturdays than what will happen in the future, but that's a good point also, because is the spirit of freedom and an example about how to live the present. Otherwise, she has shown that in the nowadays, is a very well balanced person, mother and friend.

A good example about her personal dedication are her child: Pedro and Pablo. We all know that it's not easy right now in our country to leave your job because of the economic situation, but she and my uncle decided a new scene to take care of them.

Even if those aren't good times to find a job, she's always thinking about what to do to help to support the economy of the family, but also inventing new games for her children as well as she does for us.

To get done with this paragraph I want to mention that maybe it could sound like a normal story, but for me she is the example of support, generosity and a funny person in my daily life.

Maruja Mallo

Introducing the second point of the workshop, I need to say it was very difficult for me choose a representative women in the history of Spain, because while I was reading about them, then lots of amazing women appeared in front of me... but finally I have decided to write about the life of Maruja Mallo.

After a little research about Maruja's ways of life, I kept very surprising about how she was empowered to do what her heart felt.

One of the things that inspires me to finally choose Maruja, is because I think that is a very representative thing that her art was forgotten for many years, although if then today she is recognized at the same level as the authors from the 27th generation of artist, from whom she was coethan, friend and mate, being very representative the social role that women have had in the history, important but cover, influential but also non recognised.

In the next lines I'll describe with more detail about her works and her anecdotes for you to know more about who was Maruja Mallo:

Ana María Gómez González was the fourth from fourteen brothers and sisters, but it didn't block her to be outlined in the art of painting; even before she joins the arts academy from Madrid, she unveils her first exposition.



During her studies in Madrid, she was surrounded with an atmosphere in which the cultural fact was very important, cultivating a friendship with artist, writers and filmmakers as Salvador Dalí, Concha Mendez, Federico García Lorca, Margarita Manso, Luis Buñuel María Zambrano o Rafael Alberti, starting with them a successful career that moreover the professional way, it takes Maria to discover what kind of things she wanted to do in her life.

From these circumstances it was just to be expected, her cultural rise up, that started many years before around her artistic awareness, making her art very notorious in the pictorial expression, and going through different artistic materials (ceramics, magazine illustrations, murals...), starting to be well known in a historic period in which they weren't used to seeing a woman shining by her own.

Leaving behind the importance that her art have reached in the nowadays, accepting her in the mentioned 27' artistic generation, surrealist artist and from the Spanish vanguard, it takes my attention that in her years, many people refer her as a weird woman but she was able to make a big commotion because of her strange paintings and her peculiar daily life.

To understand the historical moment, I need to mention that Maruja start to develop her art in a period in which women hadn't a social role as well as men, and then Spain was in the Second Republic and she had to be more focused on her social role, than what she wants to say with her art (also we can consider that it was correlated).

Those were the years in which she challenge the established social rules, supported by her friends, and becoming feminist without intention, and from that time there are a lot of anecdotes: with one of them emerge a group of women called “las sin sombrero” (without hat), because one day they decided to cross “la puerta del sol” in Madrid, without their hats, that we can say was “mandatory” to be more demure, and then all the men that were there started to stone them, but they didn't get scared, because they decided to not respect the woman social pattern from the age.

In other occasion they tempted to enter in a religious temple, to listen gregorian chants, but it wasn't allowed to enter with skirts, and they ask their male colleagues their jackets (They were Lorca and Alberti) to use it like a trouser and then enjoy the music inside.

There are a lot of stories that reinforce Maruja as a woman outside her ages, and fighting for her identity, in the same way as she was committed to the education; it was this determination that, when the Spanish civil war arrived, made her to go into exile, because she was involved in the “pedagogic missions” (that provides the remote towns in our geography the education that they can't have), and it was not allowed by the militias.

It wasn't until Franco's death that the population didn't recognize and award her work, even though those years weren't prolific in her art, and she starts an artistic period called “cosmic”, continuing the eccentricity that always surrounded Maruja.

I hope to have summed up well all the important points about why I consider that Maruja Mallo was a pioneer in Spain: because of her transgression of the established gender social roles, supporting her vocational career beyond the critics and, after all, defend her convictions to the end.



Maruja Mallo and Pablo Neruda in Chile



By Donna Maria Chamound

Since i was young, I wanted to look like my mother. In fact, she was and will always be my role model. She has a great personality: she is funny, very generous and loves to help other people. I remember her always smiling and taking the positive of a negative situation. I admire her perseverance in her work and the love she puts in it. Yes she is my mother but she never treated us in a superior way but as friends. That's why I consider her as my best friend; in fact I talk to her about everything and I take into consideration all the advices she gives to me. I hope I will become like her, indeed I thought for years to become a teacher just like her but my love for the medical field made me change to psychomotor therapy. Yet in this profession, I help a lot of special need person which is the motto of my mom: helping people is the best feeling in the world. Finally, being around her make me a better person.

If we want to talk about the history of women in Lebanon, there are few examples. But with time and the revolution, the women are being more involved in different fields for instance, in politics and economy, arts and creation, history and thinking, family and art of living.

In politics and economy, few women have been able to enter this profession and excel. One of them is Paula Yacoubian. In fact, she has been hosting political television shows from a young age because of her writings. She is a great example of perseverance for continuing her studies while working. During her working years, she interviewed many politicians in different countries and managed to continue working in Lebanon and having a family.

In arts and creation, I will talk about a woman Nadine Labaki who entered the field of cinematography after getting her degree in the 7th art and filming a short movie which led her to win several awards. Later, she began collaborating with musicians until the Festival of Cannes proposed filming a Lebanese movie. And that is how she made two movies talking about the situation in Lebanon but described by the women's point of view. She didn't stop here, she continued using her films to defend an ideal she believes in it.

Furthermore, Princess Elissa from Tyr is one of the few princesses in the Middle East to build a city and run it all by herself. She was intelligent and had lots of courage. In fact, her brother wanted her fortune after her husband died so she escaped him and thrown all of her treasure in the sea. While staying in this foreign country, she became a popular woman and used her capacity to run the economy and its business. And that's how she became the Princess of Carthage.

Finally, and recently, a group of women gathered to create an organization named "KAFA" to protect women that are being violated by their husband. In fact, there is not a rule in our country law that protect the women suffers from bad marriage. This NGO was one of the first to speak out loud about women's right in Lebanon and try to defend them.

Women in Lebanon suffered for many years to have their rights and to accomplish their goals in life. Nowadays, we can see some of the Lebanese woman in the highest position in politics, arts, economy, science, ... but there are still some obstacles as women that we can and we will break them to achieve what we want in life.



By Elissar Douaihy

My grandmother is one of many women role models I have in my life.

She lived in north Lebanon in a village up in the mountains, she was a farmer and the town's "midwife" a job that she inherited from her mother, she was illiterate.

Her name was Hind and she was known for her strong personality, her honesty and her generosity.

People used to submit to her their disputes so she would resolve them because they trusted her judgment.

She was very outspoken and never failed to tell the truth to people around her even if it meant criticizing the powerful chief of the family /Member of Parliament in a community where members of a family are supposed to blindly obey their chief.

She believed in herself and never let anyone intimidate her especially men; she fought her brothers to get an equal share in inheritance.

She insisted on making all her 4 children (3 girls and a boy) get an education and contrary to the usual practice, she never let them skip school to help her and my grandfather during the olive harvest.

She was always helping other people whether they are poor or sick. She used to give part of her lands' products (olives, fruits, vegetables...) to poor people, sometimes in secret and without the consent of my grandfather mainly when olive harvest was scarce.

Visiting and supporting sick people was also important to her; I remember when I was a kid and she was too old to climb the stairs to visit her sick cousin she would send me to check on her every day.

My grandmother was very affectionate and people around her could feel her genuine affection in every single thing she did that is why she was not only respected in her community but she was also deeply loved.

She died 19 years ago and until now people remember her and tell stories about her.

Layla Baalbaki is a Lebanese novelist, journalist, activist, and feminist. Among her most notable works is *Ana Ahya (I Live)* (1958) which tells the story of a woman's protest against parental authority and community leaders. Baalbaki's literary work also inspired political uproar. Because of her public criticisms of Islam and sexually explicit stories, Baalbaki was brought to trial, while her work was censored. This desire to push back against societal values and explore alternative female identities made Baalbaki a large influence on contemporary Arab feminism.

Born to a traditional Shiite Muslim family in 1936, Layla Baalbaki grew up in Beirut. Throughout her adolescence, she quickly understood that female education was not valued. Despite this obstacle, she pursued higher education at the Beirut Jesuit University where she studied literature. She also worked as a secretary in Lebanese Parliament. Even though she eventually left university for this job, the experience enabled her to awaken a political perspective and form her own ideas about the government's role in shaping a social culture that subjugated Arab women. Baalbaki left Parliament to pursue a one-year scholarship in Europe, an experience which would later inform her ideas about freedom and expression.

In 1963, Baalbaki published her first collection of short stories, *Safinat hanan ila al-quamar (The Spaceship of Tenderness to the Moon)*. A few months later, she was charged with obscenity and "endangering public morality". The Lebanese vice squad actually traveled to every bookstore where the book was sold to confiscate all remaining copies because of its erotic content. Though eventually acquitted, this controversy marked the end of Baalbaki's fictional work, as she spent the remainder of her literary career as a journalist in Beirut.

Layla Baalbaki is also renowned for advocating gender equality, freedom of expression, and social reform. In May 1959, she delivered her "We without Masks" address, a speech about the socialization of Lebanese youth. She pointed out how Lebanese youth grow up to "be ashamed of their bodies and to fight every sensation" that erupts from sexual curiosity.



By Federica de Paola

I've chosen Franca Viola because, even though she isn't properly in my personal dimension, I feel that women like her shaped the world my generation lives in, and it is particularly true for me. As her, I come from a small village in the South of Italy, where traditions are very deeply rooted, both the positive and the negative ones. During my life I realized that it is very difficult to change social conventions and that, even though they may be terribly anachronistic, and sometimes simply unfair, society just refuse to change his mind.

Franca Viola was born in Sicilia in 1947 and she became famous in the 1960s in Italy for refusing a "rehabilitating marriage" which in Italian is called "*matrimonio riparatore*" with her victimizer after suffering kidnapping and rape. With the support of her family, she successfully appealed to the law to prosecute her oppressor. The trial had a wide resonance in Italy, as Viola's behaviour clashed with the traditional social conventions in Southern Italy, where a woman would lose her honour if she did not marry the man she lost her virginity with. Franca Viola thus became a symbol of the cultural progress and the emancipation of women in post-war Italy.

Franca Viola was the eldest daughter of a farmer and a housewife and was born in the rural town of Alcamo, in the Region of Sicilia. She could not attend high school because her family could not afford to pay for tuition and wished to get married for love with a respectable young man and have children of her own. In 1963, Franca, aged 15, get engaged with Filippo Melodia a wealthy but turbulent young man. Not much later, Melodia was arrested for theft and police revealed he had close relations with a local mafia family. At this point, Viola broke up with him, supported by her parents and decided she did not want to see him anymore. Once released from prison, Melodia started again courting her without success and bothered both Viola and her parents, and threatening her father with a gun. In the early hours of December 26, 1965, Melodia broke into Viola's house, beat Viola's mother who was desperately trying to save her daughter and kidnapped Franca and her little brother, Mariano, aged 8, who was released some hours later because he was panicking. Young Franca was repeatedly raped and segregated for 8 days into Melodia's sister and brother-in-law

house, in the centre of Alcamo. Melodia threatened Viola, telling her that now she would be forced to marry him so as not to become a "*dishonored*" woman, but Viola replied that she had no intention of marriage and, moreover, that she would have him sued for kidnapping and rape. Viola's father contacted the Police and pretended to come to terms with the kidnappers for his daughter's marriage with Melodia, while actually collaborating with the police in preparing a successful dragnet operation. Viola was thus released and her kidnappers arrested on January 2, 1966, five days before her nineteenth birthday. She said her father asked her if she really wanted to marry Melodia and, when she said she did not want it, he replied she was acting right and he would do everything possible to help her.

Melodia offered Viola a rehabilitating marriage, but she refused, thus acting against what was the common practice in the Sicilian society of the time. According to traditional social code, this choice would make her a "woman without honour" (literally: a shamed woman), as she had lost her virginity without getting married. It is notable that these conceptions were not exclusive to Sicily or rural areas; to some extent, they were also implicit in the Italian Code of Criminal Procedure of the time, which equated rape to a crime against "public morality" rather than a personal offence, and formalized (in art. 544) the idea of a "rehabilitating marriage", stating that a rapist who married his victim would have his crime automatically extinguished.

After Viola refused to marry her rapist, her family were reportedly menaced and persecuted, to the point of having their vineyard and cottage burned to the ground. These events and the following trial had a wide resonance in the Italian media, and the Parliament itself was directly involved, as it became obvious that part of the existing code clashed with the public opinion. Melodia's lawyers tried to maintain that Viola had consented to a so-called "*fuitina*" (a runaway to get married secretly) rather than being kidnapped, but the trial found Melodia guilty. He was condemned to 11 years in prison, later reduced to 10 years.

Despite people predicting she could not have been able to find a suitable husband and would have ended up a spinster, Franca Viola married her childhood sweetheart, Giuseppe Ruisi, in December 1968. Ruisi, an accountant, insisted he would have married the girl he had always loved despite threats and rumours, but had to request a



firearm license after obtaining the marriage license, to protect himself and his future wife.

Both the Italian President Giuseppe Saragat and Pope Paul VI publicly expressed their appreciation of Franca Viola's courage and their solidarity with the couple. In 1970, director Damiano Damiani made the movie *The Most Beautiful Wife*, starring Ornella Muti, based on Viola's case. Franca Viola had two sons and three grandchildren and still lives in Alcamo with her husband.

The article of law whereby a rapist could extinguish his crime by marrying his victim was only abolished ten years later, in 1981.

“Women life’s stories” representatives in the Italian history

Emma Bonino is an Italian politician; she served as Minister of Foreign Affairs between 2013 and 2014; previously she has been Vice-Chair of the Italian Senate.

First elected to the Italian Chamber of Deputies in 1976, she has served either in the Italian or in the European Parliament continuously since then, except when she was European Commissioner.

Between 1994 and 1999, she was European Commissioner for Humanitarian Aid, Fisheries, Consumer Policy, Consumer Health Protection and Food Safety.

As European Commissioner for Humanitarian Aid, Emma Bonino was responsible for managing the European Union’s Emergency Aid Program (ECHO), which had an average budget in excess of 800 million Euro per year, of which almost one-third was channelled through United Nations agencies. As such, she forged deep ties with all other actors in the humanitarian field, including High Commissioner Ogata and her deputy, the late Sergio Vieira de Mello, leading to the “Humanitarian Summit” in Madrid she organised in December 1995. Her major contribution to the humanitarian doctrine of these years has been her firm conviction that the delivery of humanitarian aid must go hand in hand with political action, in an integrated approach designed to ensure that humanitarian and human rights principles are respected at all times and do not become an alibi for inaction.

As European Commissioner, Emma Bonino confronted the major man-made crises of the 1990s, which resulted in millions of refugees and displaced persons, including in the

Great Lakes Region and in the Balkans. Her frequent field-visits drew international attention to the crises in these regions, which she maintained required a political, not only humanitarian, response. In particular, her alarm call on the massacres being perpetrated in Srebrenica, and then the deportations in Kosovo, awakened the world's attention. In December 1997, as one of the promoters of the campaign, she signed on behalf of the European Commission the Ottawa Anti-Personnel Mines Convention.

At the same time, as part of her EU portfolio as European Commissioner, she managed complex cross-border and international issues which came under her competence: as Fisheries Commissioner she was responsible for the successful resolution of the fisheries dispute between Canada and Spain and then between Morocco and the EU, and as Commissioner for Consumer Policy, Consumer Health Protection and Food Safety, she oversaw the European Commission response to the Mad Cow Crisis.

In January 2005, Emma Bonino was elected Chair of the "Comitato dei Garanti", composed of senior politicians and former Prime Ministers, appointed by the Italian Government.

The Committee supervises the disbursement of funds pledged by individuals for Tsunami Relief in 2005 in Italy, which to date have amounted to more than 50 million Euro.

Emma Bonino currently divides her time between Europe and Cairo, Egypt, where she is a Distinguished Visiting Professor at the American University of Cairo; her time in Egypt has focused her expertise in human rights and humanitarian issues in the Middle East and North Africa. As part of her work in the region, in January 2004, she headed the political process that led to the Sana'a Inter-Governmental Regional Conference on Democracy, Human Rights and the Role of the ICC, organised by the Government of Yemen and the NGO No Peace Without Justice. The Sana'a Conference, an unprecedented meeting of Governments and Civil Society from Arab and neighbouring countries, was a critical part of an ongoing awakening of democratic aspirations in the Middle East and North Africa, recognising that democracy is not just representative institutions, but respect for fundamental principles, particularly the rule of law and human rights.



Since July 2003, Emma Bonino has also been campaigning for ratification of the Maputo Protocol on “Women’s Rights in Africa” to the African Charter of Human and Peoples’ Rights as a comprehensive framework for the realisation of women’s rights in Africa.

This is part of consistent work on sensitive political and cultural issues related to human rights, including “Stop FGM”, the international campaign for the abandonment of Female Genital Mutilation; “A Flower for the Women of Kabul” in 1998, an international action on discrimination against women in Taliban-controlled Afghanistan; and, already since her early political career in Italy, with her colleagues in the Radical Party, the 1970s Civil Rights and Women’s Rights Campaigns; her 1980s humanitarian commitments, including the creation in 1982 of “Italian Parliamentarians Against Hunger”, which resulted in a tenfold increase in the Italian financial commitment to development assistance, and her campaign for Civil and Political Rights in Eastern Europe.

Emma Bonino’s other major international commitments have included the European Parliament’s 2004 delegation to the Darfur region of Sudan and her November 2002 appointment as Chief Observer of the European Union Election Observation Mission to Ecuador’s Presidential Elections. In October 2002, she was also the Head of the Italian Government Delegation at the Inter-Governmental Conference of the Community of Democracies in Seoul. In 1999, she was appointed Board Member of the International Crisis Group.

Emma Bonino’s conviction that the rule of law is a pre-requisite for the protection of vulnerable people also finds expression in her long-standing commitment to the development and strengthening of the international criminal justice system. Since 1993, she has led the campaign for the establishment of the International Criminal Tribunals for the former Yugoslavia and for Rwanda, and for the establishment of the International Criminal Court. While she was EU Commissioner for Humanitarian Affairs, Emma Bonino was the Head of the European Commission Delegation to the Rome Diplomatic Conference of Plenipotentiaries on the Establishment of an International Criminal Court in 1998, at which the Rome Statute was adopted.

By Haidy Ibrahim El-Sayed



Nafissa Schasch got married when she was 16 years old, after finishing her school like all girls in this time. She got two children, a boy and a girl. Many year later, she things that she has to do something more important in her society, so she decides to go to the university and to study the French literature.

She got an excellent result. So she decides to continue. Her husband was a very kind man, he was very open minded and helps her. She gets her master degree then her PhD on the French literature. Also, she the opportunity to find job in a university.

Dr. Nafissa Schasch was a very famous professor in the French department in the faculty of art, Alexandria University. She loves her family. Today, her son is a famous doctor, her daughter is an engineer.

She was my lovely professor, my PhD coordinator. She teaches me a lot of things: How to realize our dream, how to be strong and kind on the same time. She dead in 2010, but she is still alive inside each one of her student.

”””

Mona's story

Mona is an Egyptian woman. She was graduated from a technical school and she got married her cousin, when she was 17. Her husband was jealous, suspicious, and oppressive, he didn't trust her, so Mona can't find a job.

Mona has a boy and a girl. All the family gives more care to the boy. It's a male society. Mas has all the rights but woman....we don't know.

Ten years later, Mona's husband was dead. At this time, she was confused and she didn't know how to manage.



Mona found a job. She has worked as an administrative job. She loves her kids and she does her best to do everything for them.

Mona's kids were graduated from a higher school. They found a job. Now, Mona arrived to be a director in a factory.

Mona believes that everybody should to be equal at work and not to be discriminated according anything.

She teaches her daughter to enforce her rights. Mona is a history of many Egyptian women.

By Hande Demir

My grandmother, Yurdanur Çevik is one of the strongest woman characters in my family. I learned a lot from my grandmother, she is brave and positive thinker and has a giant heart.

My parents both are working for this reason I was staying with my grandmother until I started to kinder garden but also I spend all my summer holidays with her until I started high school. She born in 1946 a town near Ankara called Beypazarı later she moved to Ankara when she married. Her father was one of the far-sighted men in his own period of time, it was not common to send girls schools but my grandmother was one those girls.



of

She attend primary school later went school about clothes and fashion. She was mother of her first daughter at age of 19, five months after her birth; husband went military for 2 years. While her husband was in army she earned her life with clothes she designed and fixed and bought sewing machine with the money she saved.

She was always hard working and helpful, she raised her second child and later her grandchildren also care for old people in my family. She got breast cancer 8 years ago while doctors were told us she can't be live longer because illness is in the last period, she did not accept it and believed her story cant finished yet.



It was really hard times for her but she never complained and always told us; everything happens for a reason and it teaches us what we need to know. My grandmother saw this process as a learning path. Thanks to my grandmother, we started to learn how to be healthier in our lives and she raised our recognition about breast cancer and how to control and check up by ourselves.

When she recovered from cancer, she had problem in her hearth because radiotherapy harmed her mitral valve. She had another surgery from hearth and doctors changed her valve.



It was not a simple surgery because her breastbones were harmed by radiotherapy but she never thought even 1 single negative thing. I learned from her, how our thoughts are important and how positive person anticipates happiness, health and success. She told me when things are going bad; she closed her eyes and dreamed about how she liked to see. For instance, you are sick and can't move on your bed, instead of thinking about how ill you are, she thinks about going for a walk to forest in a sunny day or going a village with full of flowers and look around and never give a place to a negative thoughts. She teaches me use my imagination to visualize favorable and beneficial situations and how important is the positive thinking.

I am really feeling so happy to have this woman as my grandmother, she wins cancer, and she had successful hearth operation. She did not listen people who say she has very limited days in life. Most importantly, she changed my point of view about life.

Safak Pavey is known for her international work in the field of human rights, humanitarian aid and peace- building with a background embracing international civil

service, activism and journalism. Her journey began in May 1996, when she was a 19-year-old arts student. She married Anthony Paul Pavey, an Englishman, three years ago in Turkey. She travels with her musician husband with whom she established a love marriage. When not traveling she attends university. Her life changed with a dramatic accident in which she lost almost half of her body. She was at the Zürich train station early in the morning, sending her friend, a cancer patient, from Zürich to Geneva for a chemotherapy session. As she was trying to get him on board, she realized that the train started moving with its doors open. Safak Pavey fell under a train and lost one of her arms and one of her legs on the rails. With this accident she did not only lose her arm and leg, her husband Paul also left her.

Just one year after the accident, she moved to London and completed her postgraduate studies, hoping to work in international development and politics to serve others who had lived through challenges even greater than hers. She chose to continue the struggle she gave for herself for others. Minorities, children, women who have been subject to violence, disabled people, refugees and all others whose rights have been violated became the focal point of her attention. She worked for various NGOs, developing national programs and international advocacy campaigns for human rights issues. Between 2003 and 2010, Safak worked for the United Nations High Commissioner for Refugees both at the HQs and on humanitarian missions in the Middle East, Southwest Asia and Central Europe. Undertaking missions and assignments in countries such as Algeria, Egypt, Iran, Lebanon, Syria, Yemen, Hungary, she dealt with different human displacement situations, holding various positions from being a consultant on child rights, education and gender programs to serving as the regional spokesperson and managing global strategic communications. She has also worked as a peace solutions activist in a number of conflict areas including Afghanistan.

Safak Pavey is a founding member of the UN interagency support group for the Convention on the Rights of Persons with Disabilities. She campaigned across the UN and civil society platforms to promote the Convention's core principle of 'accessibility', leading various 'inclusive / universal design' projects in partnership with expert institutions.

In 2010, she was appointed as the Secretary to the CRPD Secretariat at the Office of the UN High Commissioner for Human Rights. She left her position at the United Nations



and was elected as Deputy of Istanbul at the 2011 elections in Turkey. Hence, she has become the first disabled female member of the Turkish Parliament.

As part of her parliamentary work, she is a member of the Turkey-EU-Accession Committee, EU-Turkey Joint Parliamentary Committee, Euro-Med Parliamentary Assembly for the Mediterranean Union, Euro-Med Sub-Committee on Energy, Water and Environment, Vice-Chair and Member of Turkish Parliamentary Friendship Groups with South Korea and Norway.

Safak's academic background include graduate & postgraduate degrees in international relations and the EU studies, specializing in "nationalism, ethnicity and minority rights" particularly "Property Rights of Non- Muslims in Islamic Countries" at the London School of Economics, and arts, film and media studies in Switzerland. Her working languages are Turkish, English, French, Italian and at a basic level Farsi, German. She also uses international sign language. She worked as a translator, independent journalist and documentary film-maker for a number of international broadcast and print media companies. She was also the first Turkish columnist of bilingual Armenian-Turkish Agos newspaper.

Up to date, Safak Pavey has published three books. Her latest book *Nereye Gidersem Gokyuzu Benimdir* (Wherever I go the Sky is Mine) published in November 2011, consists of her recollections of social life and a witness account of social freedoms in Iran where she lived for some years. Recently, she has been honoured with the "2011-The Outstanding Young Person of the World Award" by JCI (Junior Chamber International) and the 2012 'International Woman of Courage Award' by the US Secretary of State Hillary Clinton and First Lady Michelle Obama



By Kenza Janati Idrissi



Nawal El Moutawakel: The Moroccan Pride

Nawal El MOUTAWAKEL entered history as the first Arab, Moroccan, African and Muslim woman to win an Olympic gold medal in 1984 in Los Angeles. Her Olympic performance was the breakthrough that gave Moroccan women the motivation and courage to practice the sport, which was previously considered the preserve of men.

A few years later, her career took a political turn. In 1997, she was appointed Secretary of State to the Minister of Social Affairs in charge of Youth and Sports, before becoming in her turn the Minister of Youth and Sports in 2007.

She then held the position of first Vice -President of the International Olympic Committee in 2013, the first woman from a Muslim country, Arab and African to hold the post, and was appointed Ambassador of Good Will of the United Nations for the Millennium Development Goals (MDGs).

Nawal El Moutawakel received several awards such as “Wissam Al Mookafaa Al Watania” Commander of the Order given by the King of Morocco Mohamed VI, “The National Order of Exceptional Merits” by His Majesty the Late King Hassan II.

She became a Knight of the National Order of the Legion of Honor of the French Republic.



A very warmhearted women, called the Mother of the abandoned children:

Aicha Ech- Channa, born in 1941 in Casablanca, is a nurse by profession and a militant for women's rights by heart. She began as a volunteer for the family planning, before joining the National Union of Moroccan Women in Casablanca.

In 1985, she found the association Women Solidarity, whose mission for more than thirty years is to help single mothers in difficult situations. In 2009, Aicha Ech- Channa won The Opus Prize in The United States of America, the equivalent of The Nobel Prize in Sweden, for her fight for single mothers. She also won the Dona el Ano Prize in Italy in the same year.

In 2015, she received the World Bank Award for the best leader in social accountability for the Middle East and North Africa (MENA). Her hard work was rewarded by becoming a Knight of the National Order of the Legion of Honor of the French Republic.

She is the author of a book "Miseria", which tells the story of the little maids and the abandoned kids in the street, which strongly marked the Moroccan opinion.

She was the one and only women who had the courage to help legalize abortion in Morocco in cases of rapes, incest, and severe fetal abnormalities



By Laila Quessadi

Chaïbia Tallal : the beauty of naive art



Chaïbia Tallal (1929, 2004) was undoubtedly the most famous painter of 20th century Morocco. Illiterate, nothing indicated that Chaïbia would one day be an internationally renowned artist whose works would grace collections throughout the world, but she became one of the greatest painters in the world, on the same level as Miro, Picasso and

Modigliani to name a few. She is the only Moroccan painter whose paintings are quoted on the stock market.

Chaïbia influenced the field of painting positively, creating a different school of painting where simplicity and originality are the main pillars. Her works were compared to some of the great painters of her time, though she was taken in the sixties as a painter who lacked originality and strived for imitating the western type of painting which culminated in a search for fame. Her works soon became a reference and a new issue in the field of painting as she started expressing her naïve feelings through the women she portrayed in her tableaux.

From 1966 to 1980, Chaïbia exposed herself to Paris , Copenhagen , Ibiza, Menton, Rotterdam and other artistic capitals. His paintings , in parallel, fed the collections of states and the largest private collections including that of the king of Morocco.

In May 2003, she received in Paris the gold medal of the French academic society for education and encouragement Arts Sciences Lettres .

Chaïbia Talal died in 2004 at the age of 75 in Casablanca.



FATIMA MERNISSI



(born Sept. 27, 1940, Fez, Mor.—died Nov. 30, 2015, Rabat, Mor.) Moroccan sociologist and writer who was a pioneer in the field of Islamic feminism and argued for social justice for women within Morocco and beyond.

As one of the best known Arab-Muslim feminists, Mernissi's influence extends beyond a narrow circle of intellectuals. She is a recognized public figure in her own country and abroad, especially in France, where she is well known in feminist circles. Her major books have been translated into several languages, including English, German, Dutch, and Japanese. She writes regularly on women's issues in the popular press, participates in public debates promoting the cause of Muslim women internationally, and has supervised the publication of a series of books on the legal status of women in Morocco, Algeria, and Tunisia.

Mernissi's work explores the relationship between sexual ideology, gender identity, sociopolitical organization, and the status of women in Islam; her special focus, however, is Moroccan society and culture. As a feminist, her work represents an attempt to undermine the ideological and political systems that silence and oppress Muslim women. She does this in two ways: first, by challenging the dominant Muslim male discourse concerning women and their sexuality, and second, by providing the “silent” woman with a “voice” to tell her own story. Her book *Doing Daily Battle* (1988) is a collection of annotated interviews with Moroccan women who present a lucid account of the painful reality of their lives as they struggle against poverty, illiteracy, and sexual oppression.

By María Iglesias

M^a Rosa Iglesias Méndez: My Grandmother

Since I was a child, I have been with my grandmother. When I was born my mum had to work for a long time, from 5 a.m. to 5 p.m., so my grandmother helped her with me. She took me to school, she fed me, and she gave me everything I needed it.

My grandmother is a special woman to me that is why I think she can be very interesting to us.

Although she was born in 1929, she has always been a brave and strong woman — a little different from the other women.

Her family was big. She had five sisters but she was the eldest so she went to school until she was twelve years old (only primary school) because her mum and her dad needed help to earn money. She helped out her parents

at the family bar. Since she knew to add and subtract, she took care of charging the customers. Later, she decided she wanted to learn a trade so she learned to sew; she worked like a dressmaker along with her little sister. Then when she was eighteen years old, she started working as a secretary for a doctor. She loved this job, but in that same year, she met my grandfather. He did not want her to work so she quit it. They had never been apart and after marrying she had three girls. However, she continued working in many jobs like at a bar, at a stationer's shop... although my grandfather did not like it.



In every moment, she was concerned about her family's comfort, so that she worked outside and indoors.

Every time my grandmother tells me about her life, I think that she was a different woman from her time because she had always done what she wanted.

Now, she is eighty-six years old and she is caring for the whole family. To me, she is the most important person in the world. I want to be like her. I want to be brave and strong. I want to get everything I mean to get according to what she has taught me.

Josefa de Óbidos: Painter

Josefa de Óbidos was born around 1630 in Seville. In the seventeenth century, Spain returned to the hands of the Christian dominions and was carried away by the ideals of religion that pushed women into the background.

Daughter of the Portuguese painter Baltasar Gómez Figueroa and Andalusian Catalina de Ayala y Cabrera, Josefa was formed in Seville in the art of painting. Those days, she was considered as one of the most representative successor of Zurbarán.

Despite of being born in Seville, Josefa felt a great affection for Óbidos, where she spent her subsequent days after her formation. In fact, it can be seen in her paintings that the artist signed as 'Josefa de Óbidos', not 'de Ayala', referring to the walled-medieval-village.

Since Josefa was young, she struggled to be a free and independent woman. This ideal comes from the principle of the existing ideal about women in 17th century in which women had to live relegated to man and was dependent, both, emotionally and financially. In 1644, at the age of 14, this woman entered into the Augustinian convent of St. Anne under the signature of his father, who recognized her and gave her permission to become a 'emancipated maiden from her parents'.

It is just at this time when the painter discovered the figure of Santa Teresa de Jesús. Santa Teresa de Jesús did not leave her indifferent neither her writings did. She accompanied her even when Josefa left the convent to become a renowned painter. More than once, Josefa included Santa Teresa in her paintings, always looking up to her. Certainly, she never got disengaged herself from the activity that she performed in the convent. She inculcated the sister her desire of freedom. That is why she encouraged them to perform tasks as craft and pastries, never forgetting to pray.

She has been considered by many people as a mystical and a feminist, but the truth is that she got an independent economy that made her stand out among the other people that surrounded her; especially when she got the status of 'emancipated maiden'. In 1663, she got the same status as widow women so she could make business on her own and could sign contracts without a male authorization.

Her business with painting and also her lands placed Josefa in a singular position: a 30-year-old single woman that shared her belonging with servants and nieces. She enjoyed the same social position as other contemporary male painters.

Finally, this admirable woman passed away at the age of 54 in Óbidos in 1684; being considerably rich.

Her charisma accompanied her until her last minute, as Javier Martín stated. Josefa passed away among luxury and jewels. Apart from this, that can be dismissed as extravagant, she told in her last will that her heritage was never enjoyed by a man.



By Maria Pia Di Nonno

SOFIA CORRADI “MAMMA ERASMUS”

The purpose of this essay is telling the story of Sofia Corradi. She is known as «Mamma Erasmus» (Erasmus’ Mother) and she has just received (9 May 2016) the prestigious «Carlo V» Prize. This is an ambitious award promoted by the Spanish Foundation «Academia Europea de Yuste» and addressed to people, which gave an important contribution to the European Project. In the past only another woman Simone Veil, the first President of the European Parliament elected by citizens in 1979, had this honour. The paper is composed by two parts: in the first one, I will describe the story and role of Sofia Corradi, and in the second one, I will talk about my personal contact with Sofia Corradi.

Who is Sofia Corradi?

In her last book «Student Mobility in Higher Education. Erasmus and Erasmus Plus»¹, edited in 2015, there is a complete description of Sofia’s career and the long and arduous work for the recognition of cultural exchanges among European universities. Indeed, in my interview is possible to find more personal information about Sofia².

Sofia Corradi, born in 1934, was Full Professor of Lifelong Learning at the “Roma Tre” University (Rome, Italy). Her mother was a teacher, Maria Pizzo, and his father was an Engineer and he worked for «Ferrovie di Stato». She has two sisters, younger than her. She graduated *cum laude* in Law from the University of Rome (now «La Sapienza») and she obtained a Master’s Degree at the Columbia University. In fact, in 1957-1958, she obtained a Fulbright Scholarship and she went to New York. This was an important experience for the young student. Sofia learned, in that way, the functioning of the credit system in the university, which did not exist in Italy. In addition, when she came back to Italy she made a crazy discovery. The student office did not recognize the exams at the Columbia University. It was an injustice. Sofia did not forget her disappointment, and when she grew up, she had the possibility to continue her battle. She became the scientific consultant of the Italian Conference of Rectors. She had the opportunity to access to telephone numbers of all the rectors around Europe and she gave a strong contribution to facilitate this dialogue among universities to accelerate the recognition of studying abroad. In 1969 she wrote a memorandum (10 October 1969)

¹ It can be downloaded from this link: <http://www.lifelong.it/italiano/library/Erasmus%20ingl%20web.pdf>

² Maria Pia Di Nonno, *Per i giovani europei. Intervista a Mamma Erasmus*, Edizioni di Comunità, Roma, 2016

titled *«Equivalence of years of university studies carried out by Italian students in foreign universities»*.

It was very difficult to make this idea into something real. The biggest problem was the adversity of politics and institutions. There were still the idea that cultural affairs were national affairs. In fact, also in the past there were many initiatives to promote the idea of cultural exchanges. Initiatives promoted by Unesco, the European Council of Europe, the Western European Union, the Aja Conference in 1948, the Conference of Messina of 1955. They did not bring great results.

However, which was the matter? Sofia understood very soon the real obstacle. Politics and institutions used a top-down system to impose their ideas, but it was not enough. This consciousness had to start from the bottom: from universities, students, professors, rectors and so on. Sofia was part of the Italian Conference of Rectors and she tried, in her sector, to stimulate rectors about this necessity. Cultural exchanges were important for the cause of peace.

Of course the Erasmus Program was adopted by the European Institutions (in 1987) - also if from 1976-1986 it was active a Pilot Project named «Joint Studies Programs» - but the actions of Conferences of Rectors made this process easier. From 1969 (Sofia's memorandum) there were organized bilateral Italian German and Italian French meetings. In 1983 (before the launch of Erasmus Project) Italy and German stipulated a «Model Agreement for Cooperation between Italian and German Institutions of Higher Education.» Italy and German succeed in this battle also because, in the meanwhile, the Italian State worked from the legislative point to make that possible. In 2017 Erasmus Program, now Erasmus Plus, is going to celebrate his 30 years. And it was possible also thanks to Sofia Corradi

How did I meet Sofia?

I am a PHD Student and I met Sofia for my researches. She was very kind with me and she taught me a lot. She gave me advices to how conduct an university career, how to conduct a job interview, how to make an idea possible, how to approach with people, professors and so on. I met her in October 2015. From that date, I have already learned many things about life. She is an example for me. A young student who makes her dream possible. Her story was inspiring for me. For that reason I have decided to publish our interviews and to share this great discover which students for all Europe. Her story is very significant and it teaches how to overtake problems, how to be optimistic. I think it a real treasure. Personal contacts and networks are more precious than money. Sofia supported me in many occasions. It was a real fortune for me to meet her. I am a “daughter” of the



Erasmus Program and thanks to the Erasmus Program, and also to Sofia, I have reached results that some years ago appeared almost impossible to me.

This is a picture with Sofia Corradi and Maria Pia Di Nonno, during the proofreading of the interview. This picture was taken in April 2016.



This is the cover of my interview/publication on Sofia Corradi. It was published in May 2016. «Knowing the past is add value for young people. If we know better the past, we understand better the future. The story of Sofia Corradi teaches to appreciate Europe and the chances she gave to us».

By Nada Nasrallah

Woman life's story that have influenced in my personal life: My aunt

I would like to share with you a story of an African girl that I met during the YWCA world council in Bangkok last October. Her story was one of the stories that really touched my heart. Her name is Keziah Bianca, and she's 22 years old from Kenya. She was born in a place where practicing female genital mutilation is a ritual.

All the girls in her village had gone through it, so she didn't have any option but to follow the community traditions; she was 15 when some women came to her to create a lifetime scar, it was my day to become a woman. They took her outside and started singing, two women held her legs and hands so tight that she could not move and women in the background were still singing as if they were celebrating her pain, but in fact they were trying to diffuse the cries so that nobody can hear her crying.

Her community practices FGM type one which is partial or total removal of the clitoris, because they believe that the clitoris is unclean as it makes one sexually active. However, she believed that refraining from sexual relations before marriage is all about one's attitude and values and it does not have anything to do with the removal of the clitoris and decided to take the resolution and stand up to fight for the rights of the girl child. That's why she joined the YWCA of Kenya and advocate for the rights of girls and young women and give them a future minus regrets, a future where they can stand up for their rights and the rights of others. A future where they can say No and be she started working with the YWCA of Kenya on a program to train young girls on how to say NO to FGM and also on their rights as girls and young women, train parents and circumcisers on the effects of FGM and train circumcisers on business skills and ways of starting alternative income generating activities.

Through the YWCA of Kenya, she was given an opportunity to be part of a youth exchange programme called Communication for Change (CFC) in Norway. From that program, she learned that she can fight FGM without being ashamed to use her story.



I chose to talk about her because when I first met the girl without me knowing her story I felt the positivity in her attitude, I felt that her smile was not like any other smile. I knew that this girl had gone through many things in her life to be able to become that kind of person she was.

After I learned her story, I was even way more surprised about how a leader can transform the pain into a leading change; It makes me very happy every time I open Facebook and see positive effects spreading between little African girls from Kenya during the trainings and I am sure that she used her experience very well to touch people around the world during the world council and I learned from her experience that women's pain around the world are so different and no matter what the pain is you can not only overcome it but also use it to prevent others from living the same pain which is one of the best qualifications that a woman leader can have in such societies.

Woman life's story representative in history: May Chidiac.

May Chidiac is one of the most distinguishable Lebanese women leaders that I would like to share her story with you. May is a former television journalist and one of the station's main television anchors until an assassination attempt on her life. She was one of the few who criticized keeping neighboring troops stationed in Lebanon after the end of the Lebanese Civil War and as a result, Chidiac was seriously injured in 2005, by a car bomb that nearly killed her. Her left leg was blown off and her severely injured left arm was cut off. However, she didn't give up; after months of treatment and numerous surgeries in Beirut and Paris, May appeared on TV in 2006 smiling and promising to return to journalism. Not only that, but she also earned her PhD in sciences of information and communication with high distinction in 2008. She continued her academic profession as a Journalism and Radio/TV professor regardless of all the circumstances.

May's love for arts did not stop at delivering the best on television, when May earned her PhD, she also wrote another book which was awarded the Phoenix Prize and where she discussed the journey of the Lebanese television and politics effects on media. She also resumed her struggle to survive after an assassination attempt and expressed her rage and anger in her first book under the name of heaven can wait.

In 2009, on the fourth anniversary of Chidiac's assassination attempt, the May Chidiac Foundation (MCF) was launched – a non-profit organization mainly dedicated to training, research, and education on issues of media, democracy, and social welfare. Shortly after, she launched its affiliated Media Institute, a non-profit organization aiming at supporting the development of knowledge and

media production industries by providing young generations with the needed foundations to foster freedom of expression, human rights, democracy, and good governance.

May was described as a "symbol of free speech in Lebanon", she was recognized for all the work she have done throughout her life; she received numerous international awards and prizes like the Courage in Journalism Award, CRANS Montana Foundation Award” for Freedom of Expression, UNESCO/Guillermo Cano World Press Freedom Prize... and many others that were dedicated for her courage and bravery in expressing her opinion, without fearing the consequences especially in a country where freedom of expression is limited by politics

I chose this women because she is the example of most Lebanese leader women that don't give up no matter what are the circumstances in their life; most women have experienced pain and war, most women have lost a husband, a son, a friend... and most of them have survived and fought the pain to become leaders of their children and their society. May represents most Lebanese women that transforms the pain into power and use their power to deliver the best to their surroundings.



By Roberta Capelluti



Maria Bellisario

This extraordinary female figure, was born in Ceva, in Province of Cuneo, on July 9 1935. She graduated at University of Turin in Economics and Business degree. Her adventure in the new technologies, began, when she starts to work in the Electronics Division of Ivrea's Olivetti, a leading Company manufacturing electromechanical and accounting machines. She was considered a woman of great character and strong personality, that combined to delicate and feminine traits, the ambition and determination of a great leader, with a singular

mix of firmness and perception, strict management style, coherent with own ideas, without accepting compromises, she showed that in Italy there are no limits in the managerial career of a woman determined and convinced of her abilities. The life of Bellisario, shows that in a traditionally male world such as the Italian Top management, no goal is unattainable for smart and ambitious woman, with courage and confidence in her abilities. The same Bellisario writes: "For a woman to have a career is more difficult, but more fun". In 1963 Olivetti merged with Bull and as early as 1964 the winds of crisis were blowing, culminating in the electronics division being sold to General Electric. For Marisa Bellisario this was the beginning on her first foray into the international world. In 1965 she traveled for the first time to New York and soon thereafter obtained full recognition of her managerial skills. It was such a brilliant career that, in January 1979, she was appointed as a Chairman of Olivetti Corporation of America, a position that she held until 1981, when she returned to Italy to take the reins of Italtel. In those years, Italtel was passing through a phase of acute recession: it was a colossal company housing over 30,000 employees and 30 electromechanical companies which were either obsolete and facing serious loss. It was very difficult, because the

Unions were against her, skeptical about her restructuring plan, while the press wrote that a woman had been chosen to make the end of the conglomerate softer. Marisa in fact, succeeded in the miracle of transforming a conglomerate of different and numerous plants. She replaced 180 out of over 300 executives, she started innovative projects that provoked interest of United States marketplace. A recognition that did not make it any easier for Marisa who continued to have to fight in the corporate world against ingrained prejudices. Hers in the first career, in our country, in the world of telecommunications and information technology, which she saw as the “future of nations” and the first with an international breath. The Bellisario, confident and proud woman, is appreciated, respected and esteemed at the same time as CEOs of the largest International companies, politicians, presidents of the Republic, for example an important Republic President of Italy Francesco Cossiga in the 1988, remembered her commitment to women’s history, a symbol of the affirmation of equality between man and woman. Marisa, in fact, was not only a “tough but fair” manager as defined by the international press. She is the woman who revolutionized the image of managing directors in gray with her explosive mix of firmness and sensitivity.

Personal Female model

As for an image of a woman who was an example to me and encouraged me to face and overcome the challenges that have arisen in my young life, I think of my mother, who is a very special person, because she represents a type of woman who arouses my admiration for what she does and how she does it. She is a specialist doctor in neurology but for many years works as Medical Director in the General Directorate of Local Health in the field of Basic Health Organization. It's always very committed to her work, whose expertise ranges logistically and organizationally in an ASL very big and includes Hospitals, Sanitation Districts Socio territorial and medical departments and urgent emergency. She loves her job, loves her superiors, colleagues and loves what she does, in a sensitive, complicated world is all that concerns the health of people. She also works in a world in which even today the most part are men of which is in many management position, but she relates so friendly and professional in every difficulty, winning every suspicion towards her and succeeding for years to gain the trust of colleagues, employees and superiors. I also really like her way of dealing with the other women, both colleagues than friends, always marked by the reception and understanding despite its firm and decisive character. In addition to her work, however, she also loves her family and sometimes I feel like a tightrope walker in the attempt, not always well managed to keep in perfect balance between the many official duties, family commitments and also some pleasant event.



But then, she goes back to her work place, to new service organizations and activities, towards the preparation or participation in conferences dedicated to medical / health activities, to monitoring and follow-up of indicators relating to matters subject to specific attention and more and more. I like to feel passionately telling about the search for solutions to problems and issues that daily meet, listen to his philosophical teachings, that leave deep marks in my work and character development; know her methods of approach to this difficult man's world but, through her comments she became friendly, kind, helpful to the sharing of problems. For her there isn't the problem of working with people of the opposite sex and even with persons of the same sex because her way of being, the result of years and years of personal work leads it to discover and appreciate all the good that is in the other people.

By Rocío Palomeque Recio

I describe below the two most influential women in my life, one belongs to the private sphere and another to the public one: my mother and Clara Campoamor.

My Mother

As any other young girl in the world, I have always looked up to my mother. However, I didn't realize how amazing she was until I grow up enough to understand what she went through.

When I was five years old, my father decided to move to another city and asked my mother for a divorce. Suddenly, my mother was left with two girls (age 5 and 11), a mortgage, an old car and a job that was one hour driving from our home. I was too young to understand what was happening so I never suffered the absence of my father, and therefore I was not conscious either of the effort that my mother did to keep me from seeing her crying or suffering. My old sister was not that lucky, and suffered a lot.

My mother studied education at University. She has never work as a teacher, but I'm sure she would have been a wonderful one. She's a sweet, patient woman. Right after graduating from college, she met my father, who was studying medicine. They fell in love, and as soon as my father finished his degree they got married. After that, my father had to pursue a career as a doctor and had to spent a few years working in different jobs during the day to study for the state exams to be a doctor. Meanwhile, my mother was trying to be a public school teacher, but before she could pass the exams she was pregnant with my sister, so her job had to wait. After a while, my father started working as a doctor and they could finally settle down, buy a house and have another child: that was me!

When I was born, my mother was a stay-at-home mom and she fully dedicated herself to my sister and me. However, she never stopped studying, so when I was old enough to go to kindergarten she decided she wanted to work outside the home, and she found a job in a nursing home that was 60 km away from our home. Soon after that, my parents split up, and you know the rest. Nonetheless, after a few years my mother managed to have a better job (she's a social worker now), pay half the mortgage, send my sister to college and buy a new car. I still don't know how she managed to do all that with her salary, but she did. Also, did I mention that I never saw her crying?

When I started learning about feminism and about gender equality, I understood that I had been living all my life in a feminist home. My mother was a feminist, although she didn't know and she



didn't consider herself as such. But she was (and is) a fierce, strong, feminist woman. My sister and I were raised to conquer the world. She always told us to work hard for what we wanted, to go to college and study whatever we wanted so that we could be whoever we wanted to. She also taught us, by example, a valuable lesson: to never depend upon a man. And at the same time that she was so strong and independent, she was also a loving, caring mother. So, to me, being a strong woman and also a sweet mom is not a contradiction. I firmly believe that through kindness and compassion we can still be fierce fighters for equality and feminism. We can be feminine and brave, we can be mothers and workers, we can be all.



Now, I choose to be a woman that fights for the social, political and economic equality of the sexes. I choose to dedicate my life to fight gender inequality, and to be an advocate for women's rights. None of that would have been possible without the influence and the love of my mother. And I will be forever grateful.

Clara Campoamor

Another of my inspirations to fight for women's rights is Clara Campoamor. She was a Spanish politician, whose activism and work were key to get the vote for women. Campoamor was born in 1888 in a working-class family. She started working when she was thirteen years old, but she never stopped studying and fighting for what she wanted: to get into the School of Law at the Madrid University. Eventually, she could study Law and she successfully graduated in 1924, when she was 36 years old.

After graduating Campoamor formed the Republican Women's Union (*Unión Republicana Femenina*), whose aim was to inform women about their political and civil rights, and prepare them to be able to defend the Republic if it was necessary. Campoamor gave several speeches and conferences, and eventually she became so popular that in 1931 she was elected as a member of the Constituent Assembly, in Madrid, alongside with another woman, Victoria Kent. This fact itself is outstanding, because women were not allowed no vote at this time.

When she becomes MP, her advocacy for women's rights starts. Campoamor had to fight not only with right-wing parties and persons, but also with people within her own party and some left-wing intellectuals. The main reason why they didn't want women to vote was because they thought that women were very religious, and the Catholic Church was going to control their votes. Even Victoria Kent was opposed to the women's rights because of this believed tendency. Eventually Campoamor decided to leave her party and stay as an independent member of the assembly, becoming then an outcast but still fighting for the universal suffrage. Finally, in December 9th, 1931, the universal suffrage law was passed and the Spanish women could vote for the first time in 1933.

Campoamor is an inspiration for me because in a world of men she stood up and fought for what she believed in. This reminds me that sometimes one has to be sure about what it is right and what is not, despite the people that you may encounter and that think otherwise. Campoamor had to fight even with her friend and coworker, Victoria Kent. And i'm sure it was never easy and it took courage and strength. For me, this is a reminder that we cannot take our rights for granted. We should and we must protect them above all, and not only the right to vote but also the right to be in the absolute control of our bodies and our minds. Women's rights have always being controlled by men, and we have to take that power back, just as Campoamor did it. We can and we must vote in every election, we need to be politically active as a united group so we have a political identity and our petitions are heard. Women must be united to protect our rights, and to me Campoamor was a key figure in the *Herstory* of Spain.



By Soumaya El Ouali

Throughout the ages, arab and muslim women have been and continue to be active leaders in their communities and countries across the world.

“Women life’s stories” representaties in the history of my country :

Fatima AL FihriYA

Founded the University of Qarawiyyin, the oldest degree-granting university in operation...



Daughter of Mohammed al-Fihri, Fatima al-Fihri, also called Umm al Banine, ‘Mother of the Boys’, is known for creating the oldest academic degree-granting university in existence today, the University of Qarawiyyin. Fatima and her family were among several families who moved from Tunisia to Morocco during the reign of the Moroccan King Idriss II.

After her husband and her brothers died, she and her sister Mariam inherited a large fortune. Both women wanted to devote their money to pious work that would benefit the community. To this end, Fatima built the Al Qarawiyyin mosque, while Mariam built the Al-Andalus mosque. From the 10th to the 12th century, the Al Qarawiyyin mosque developed into a university which became an

important centre of education and one of the first Islamic and most prestigious universities in the world.

“Women life’s stories” representatives in my daily life :

Mahjouba BOUTARBOUCH

When Feminity meets Professionalism...



In my daily life, one of the persons that inspires me the most is my teacher! Young, beautiful, smiling and dynamic but also the youngest Professor at Morocco's oldest medical school! She’s a woman in a “man’s profession” and she leads a daily battle to prove that surgery is no longer a man’s world!

Neurosurgeon, Associate professor at Department of Neurosurgery, Hôpital des spécialités ONO, CHU Rabat, she’s also present internationally with a great experience at NYU Langone Medical Center (New York).



The love of good work , confidence , perfectionism (but without extremism !) and Patience characterize her . In the operating room, she's able to react to unexpected situations with an impressive flexibility. We as students can contact her and ask questions via WhatsApp at any time. Through her, I really feel an emerging energy that inspires me to empower my self as a future female doctor.

By Vanesa Gumiel Gallego

I admire all the suffragist who fought for the women to have the right to vote. But I also respect many other women. As “Iulia”, a Rroma woman from Romania whom I met thanks to a project which we implemented in Málaga for eight years. We made different activities to get better conditions for these people and that’s why I got a special relation with her and her family.

Iulia was for many people an insolent person who had too many children and used to beg for money to support her family. But nobody knew that she had been kidnapped and raped when she was twelve years old, and forced to get married because of strong cultural convictions. And despite this, she was often smiling and fighting against prejudices and stereotypes. Nobody knew that her children were a kind of refuge for her solitude and saw only an ignorant person “who didn’t tidy up and dressed in a strange way”, different of the rest of the people.

And I could see her “other face”. The truth of her life and her real power to grow her children like her parents and grandparents had taught her, she didn’t know another way. And she taught me how we sometimes worry about insignificant things and don’t enjoy the important moments of life. Since she left to Germany I really miss her.

I also admire my grandmother, my father’s mother. She spent a difficult childhood; her father beat her mother and abandoned them when she was eight years. In those years it was really difficult to go over that situation, and they succeeded. Although she couldn’t study long, in the early fifties my grandmother started working in a factory and after a time she became the responsible of twenty women working there. And she never left her mother.

I also admire the African women from Togo and other countries who, some years ago, started a sexual strike to tell their men that they had to stop violence against the population. They were very brave when they decided to fight against a traditional and sexist society without thinking about the possible consequences. And women like Malala, who decided to face the Taliban to have the right to education. And my mother, of course, as being mother is a really responsible decision which totally changes your life.

In the other hand, I’d like to mention a very important woman in the history of my country: Clara Campoamor, born in Madrid in 1888. She was a politician and feminist best known for her advocacy for women's rights and suffrage during the writing of the Spanish constitution of 1931. She fought



against the sexual discrimination, for the legal equality of children born within and outside marriage, the right to divorce and the universal suffrage, often called "women's vote". She achieved everything except for the vote, which had to be debated in the courts of Spain.

The work of all these women has been and continues being very important for the women who come behind them. Sometimes we think that everything is done, and this is far away from the real situation nowadays.

ANNEXES



VIDEOCLIP Y MEMORIA FOTOGRÁFICA

PROGRAMA ERASMUS+ “JUVENTUD EN ACCIÓN”

CURSO EUROMEDITERRÁNEO “BE BRAVE: EMPOWER YOURSELF”

Sevilla y Córdoba, 23-28 de Mayo 2016

VIDEOCLIP: Si quieres ver nuestro videoclip del Curso visita este link:

<https://www.youtube.com/watch?v=sPXXMjek5IM>

MEMORIA FOTOGRÁFICA:

Calentando motores en el mes de abril

Warming up in April



y después de trabajar..... en Benilde sin comer no se puede estar
After working... having lunch with Benilde



Bienvenida al grupo de Andalucía en la Universidad de Sevilla en el mes de abril
Welcome to the Andalusian group at the University of Sevilla in April



23 de Mayo

Bienvenida al grupo por el equipo de formadoras y esperando que llegue Annan de Egipto
Welcome to the Be brave group by the Training Team and waiting for Annan from Egypt



El grupo en el camino a la Universidad
The group on the way to the University



El programa del Curso
The training Programme



Compartiendo la historia de Be brave: Hungría, Líbano y Egipto
Sharing the Be brave Story



El trabajo sobre las expectativas
Working on our Hopes and fears....and to do it better



Trabajando en el Mapa Euromed de las mujeres
Working on the Euromed Women Map



Un momento del coffe-break
Coffe-break



Energizers...



Y la relajación también
and relax



En la visita al Ayuntamiento de Sevilla con la Delegada de Igualdad, Juventud y Relaciones con la Comunidad
Universitaria
Visit to the Town Hall



Noche intercultural
Intercultural night



Visita de Supervisión del Instituto Andaluz de la Juventud
Supervisión Visit by Andalusian Youth Institute



Un momento del Mercado de Asociaciones
NGO's Marquet



¿Quién hablo de derechos humanos?
Who talked about Human Rights?



La evaluación intermedia con Fotolenguaje
Photolanguage for the Mid-evaluation



Desayuno en una venta de camino a Córdoba
Breakfast on the way to Córdoba



Bienvenida en el Ayuntamiento de Córdoba
Welcome in Cordoba's Town Hall



Mesa Redonda en la Cátedra de Estudios de las Mujeres "Leonor de Guzmán" de la Universidad de Córdoba
y ponentes
Round table in the Gender Studies Chair "Leonor de Guzmán", University of Córdoba, with speakers



En el restaurante el Astronauta de Córdoba...y de paseo guiado
 In the restaurant “The Astronaut”, Córdoba... and a guided walk



Presentando el trabajo previo de las Historias de Vida de las Mujeres
 Introducing the previous research work on Women Life' Stories



La creatividad y cooperación en el grupo
Creativity and cooperation in the group



La

complicidad y afecto en el grupo
Complicity and affection in the group



Pic-nic en los jardines de la Universidad
Pic-nic in the University Gardens





Las mujeres jóvenes usando de manera educativa las nuevas tecnologías en su presentación
Young women using in an educative way new technologies for their presentations



Compartiendo la satisfacción grupal después de las presentaciones de Digital Story Telling
Sharing satisfaction after the presentation of the Digital Story Telling productions



Y a cenar al pescaito frito
Fried fish Dinner



¡Y a bailar!
Let's dance!



Evaluación final en el Hernando Colón
Final Evaluation in the Hernando Colón



Nuestro diario Be brave y el poster
Our Be brave Diary & poster



Ceremonia Youthpass
Youthpass Ceremony



EMPOWER YOURSELF!!!!!!!



¡¡¡Cena y Fiesta final en casa de Mercedes, Presidenta de Benilde!!!
Farewel party at Mercedes' home!!!



¡Muchas gracias a todas!
THANK YOU VERY MUCH TO EVERYBODY!



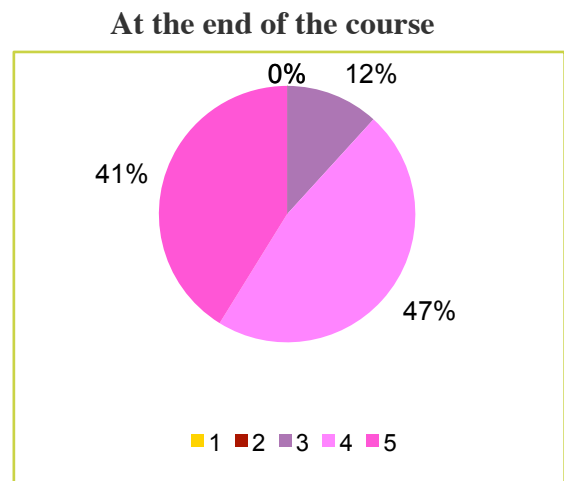
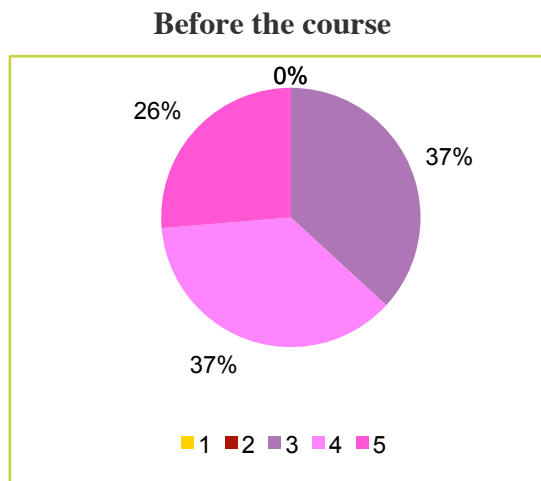
Final Evaluation Survey
Euromediterranean Training Course
"Be brave: empower yourself"
 Sevilla (Spain), 23-28 May 2016

NOTE: This Evaluation Quest has been done under the model recommended by SALTO-Youth.
 You can check the proposal here:
<https://www.salto-youth.net/tools/evaluation/thesaltoway/>

**1. How much do you appreciate the previous information received before your arrival?
 (1=not appropriate, 5=very appropriate)**

Before the course > 1 - 2 - 3 - 4 - 5

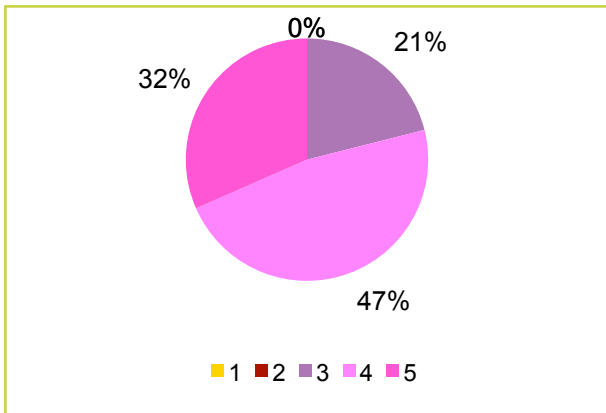
After the course > 1 - 2 - 3 - 4 - 5



Tal y como se observa en el gráfico las participantes al final del curso, y en comparación con lo que pensaban inicialmente, han considerado muy apropiada la información previa recibida antes de su llegada en un 88%.

2. How do you valorate the accommodation and meals? (1=not appropriate, 5=very appropriate)

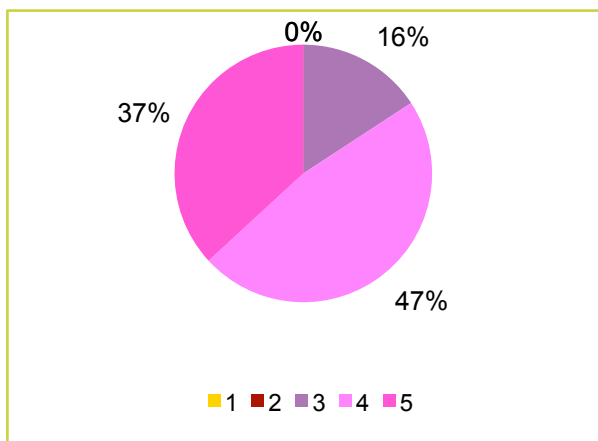
After the course > 1 - 2 - 3 - 4 - 5



Tal y como se observa el gráfico un 79% de las participantes valoran muy positivamente el alojamiento y las comidas.

3. The Previous Research Work You have done it before your arrival has been useful (1=very little, 5=very much)

After the course > 1 - 2 - 3 - 4 - 5

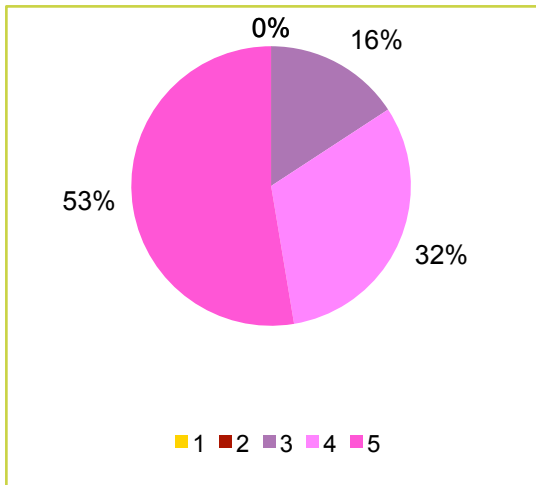


Un 84% de las participantes han valorado muy positivamente la utilidad del trabajo previo de investigación realizado para el desarrollo del curso.



4. The methodology is based on experiential learning or "learning by doing" (1=very little, 5=very much)

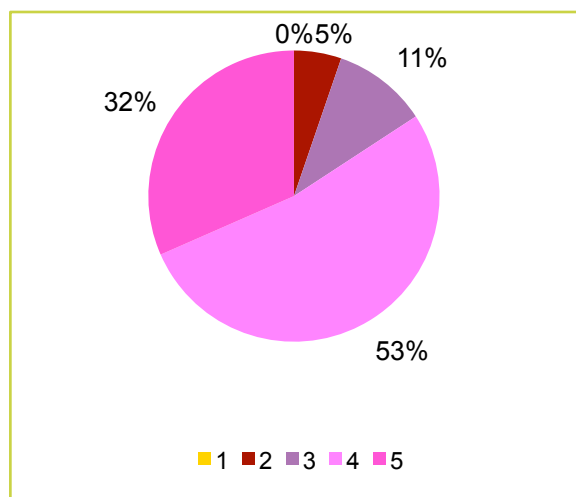
After the course > 1 - 2 - 3 - 4 - 5



Tal y como se observa el gráfico un 85% considera que la metodología desarrollada en el curso se ha basado en el aprendizaje experiencial o "Learning by doing".

5. The methodology is adapted to the group process & experience (1=very little, 5=very much)

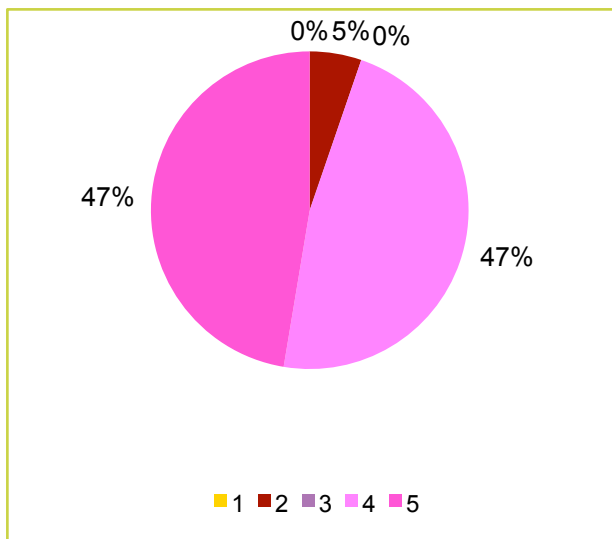
After the course > 1 - 2 - 3 - 4 - 5



Tal y como se observa el gráfico un 85% considera que la metodología ha estado muy bien adaptada al proceso del grupo y a su experiencia.

6. The methodology is focused on practice & participative processes (1=very little, 5=very much)

After the course > 1 - 2 - 3 - 4 - 5

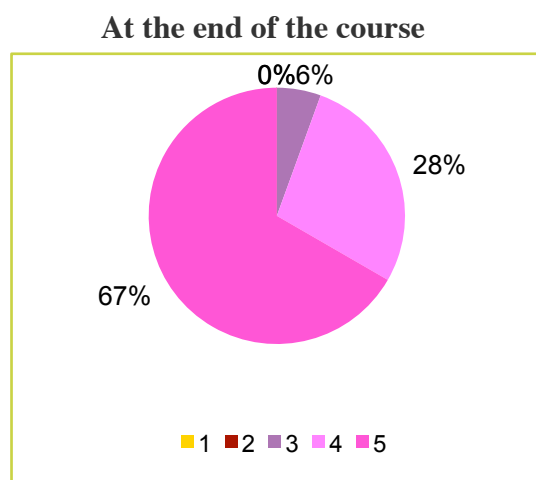
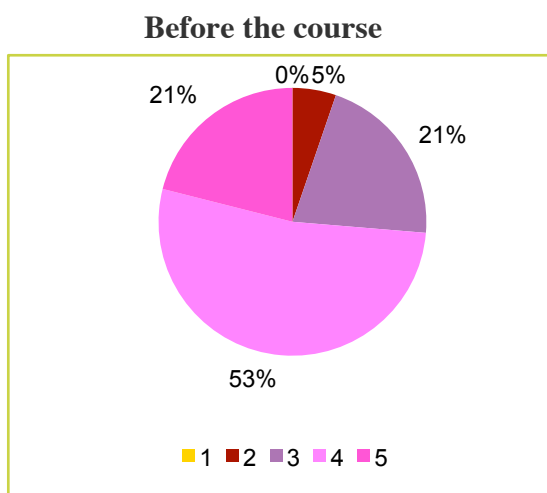


Tal y como se observa el gráfico un 94% considera que la metodología ha estado muy bien focalizada en la práctica y en el proceso participativo de grupo.

7. In which way do you think you have acquired the following competence: Communication in foreign languages (1=very little, 5=very much)

Before the course > 1 - 2 - 3 - 4 - 5

After the course > 1 - 2 - 3 - 4 - 5

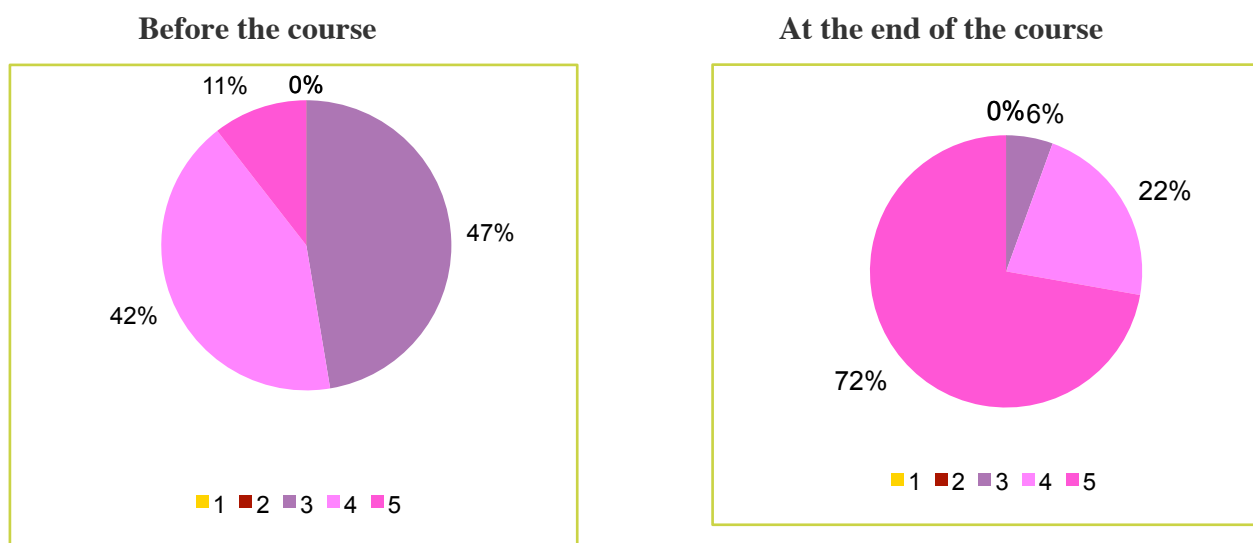


Tal y como se observa en los gráficos la competencia relativa a la Comunicación en lengua extranjera ha aumentado de manera sobresaliente al final del curso pasando la máxima puntuación (5) del 21% al 67%. Siendo un 95% las personas que la han valorado como muy buena evolución final respecto a la adquisición de esta competencia Youthpass.

8. In which way do you think you have acquired the following competence: Cultural awareness and expression (1=very little, 5=very much)

Before the course > 1 - 2 - 3 - 4 - 5

After the course > 1 - 2 - 3 - 4 - 5



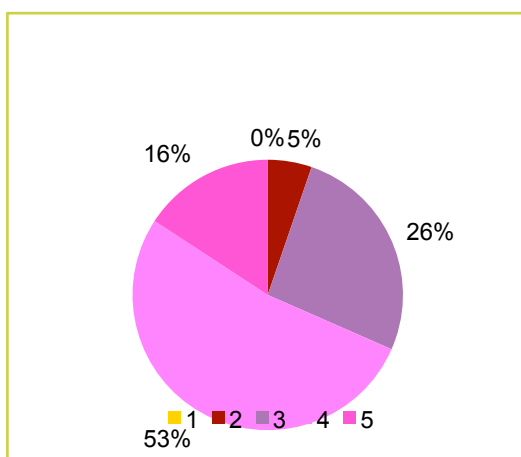
Tal y como se observa en los gráficos la competencia relativa a la Conciencia y expresión cultural ha aumentado de manera sobresaliente al final del curso pasando la máxima puntuación (5) del 11% al 72%. Siendo un 94% las personas que la han valorado como muy buena evolución final respecto a la adquisición de esta competencia Youthpass.

9. In which way do you think you have acquired the following competence: Learning to learn (1=very little, 5=very much)

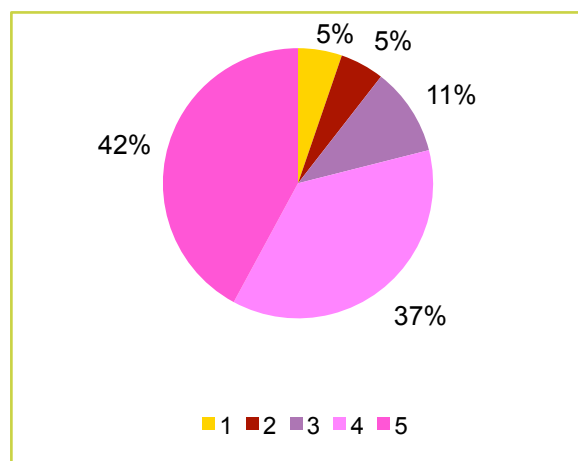
Before the course > 1 - 2 - 3 - 4 - 5

After the course > 1 - 2 - 3 - 4 - 5

Before the course



At the end of the course



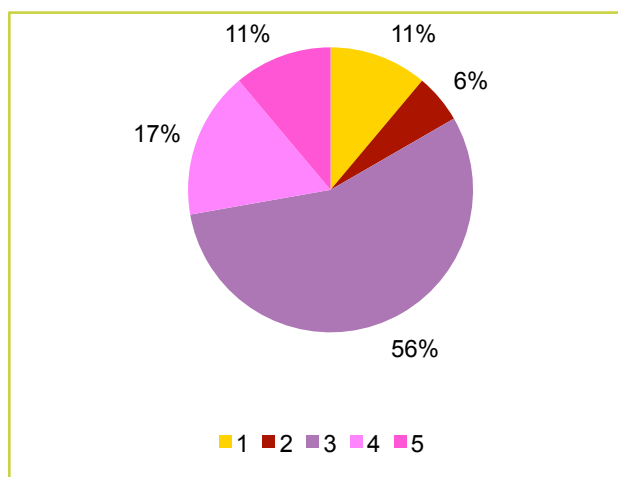
Tal y como se observa en los gráficos la competencia relativa a Aprender a aprender ha aumentado de manera notable al final del curso pasando la máxima puntuación (5) del 16% al 42%. Siendo un 79% las personas que la han valorado como muy buena evolución final respecto a la adquisición de esta competencia Youthpass.

10. In which way do you think you have acquired the following competence: Digital competence (1=very little, 5=very much)

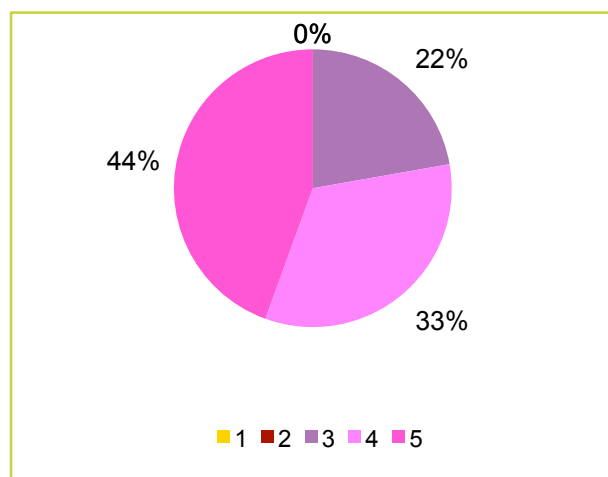
Before the course > 1 - 2 - 3 - 4 - 5

After the course > 1 - 2 - 3 - 4 - 5

Before the course



At the end of the course

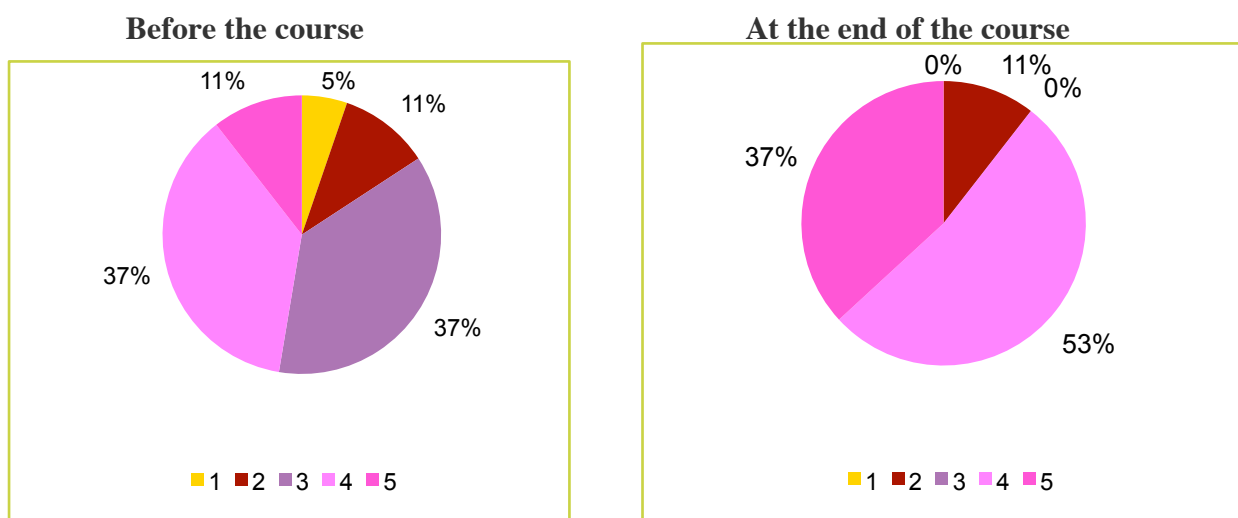


Tal y como se observa en los gráficos la competencia relativa a la Competencia digital ha aumentado de manera sobresaliente al final del curso pasando la máxima puntuación (5) del 11% al 44%. Siendo un 77% las personas que la han valorado como muy buena evolución final respecto a la adquisición de esta competencia Youthpass.

11. In which way do you think you have acquired the following competence: Sense of initiative and entrepreneurship (1=very little, 5=very much)

Before the course > 1 - 2 - 3 - 4 - 5

After the course > 1 - 2 - 3 - 4 - 5

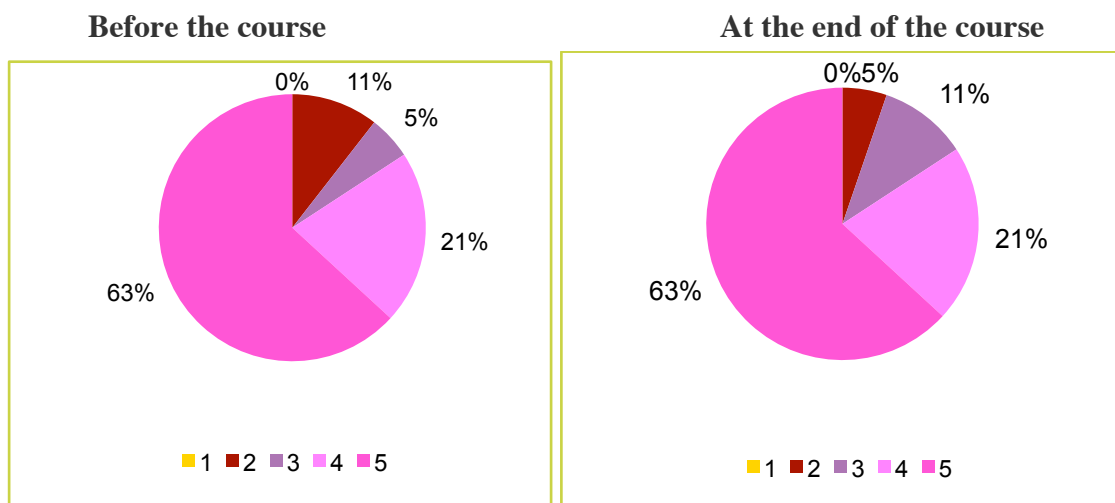


Tal y como se observa en los gráficos la competencia relativa al Sentido de iniciativa y emprendimiento hemos de decir que ha aumentado de manera sobresaliente al final del curso pasando la máxima puntuación (5) del 11% al 37%. Siendo un 90% las personas que la han valorado como muy buena evolución final respecto a la adquisición de esta competencia Youthpass.

12. In which way do you think you have acquired the following competence: Communication in the mother tongue (1=very little, 5=very much)

Before the course > 1 - 2 - 3 - 4 - 5

After the course > 1 - 2 - 3 - 4 - 5

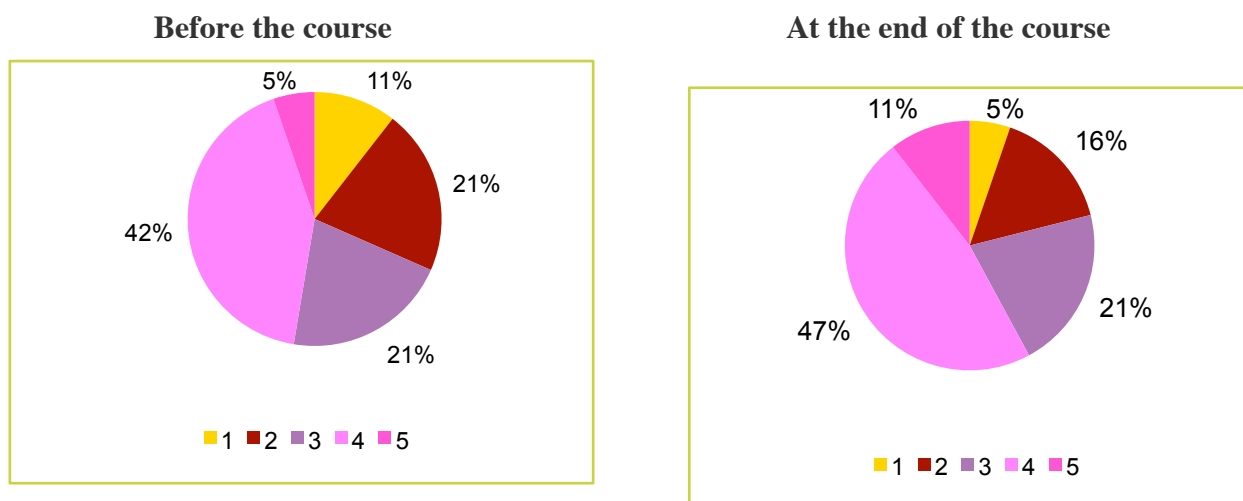


Tal y como se observa en los gráficos la competencia relativa a la Comunicación en la lengua madre se ha mantenido siendo un 63% la máxima puntuación (5) y un 21% la siguiente.

13. In which way do you think you have acquired the following competence: Mathematical competence and basic competences in science and technology (1=very little, 5=very much)

Before the course > 1 - 2 - 3 - 4 - 5

After the course > 1 - 2 - 3 - 4 - 5

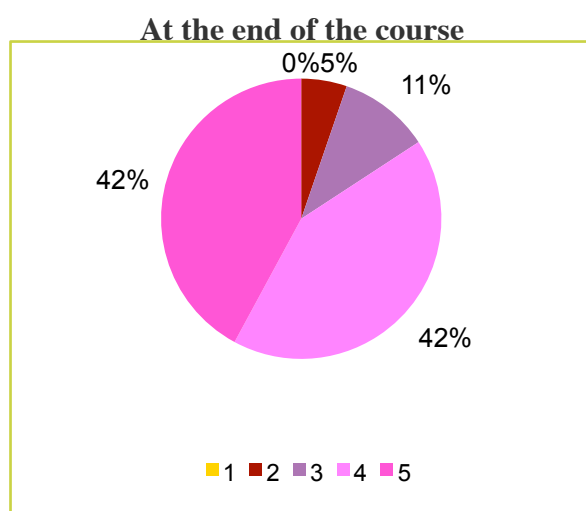
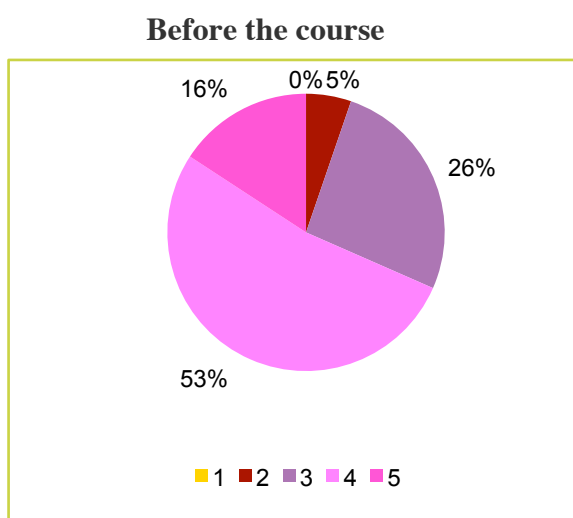


Tal y como se observa en los gráficos la competencia relativa a la Competencia matemática y científica y tecnológica se ha mantenido encontrando una ligera mejora final pasando del 47% (resultado de la suma de puntuación de 4 y 5) a 58%.

14. In which way do you think you have acquired the following competence: Social and civic competences (1=very little, 5=very much)

Before the course > 1 - 2 - 3 - 4 - 5

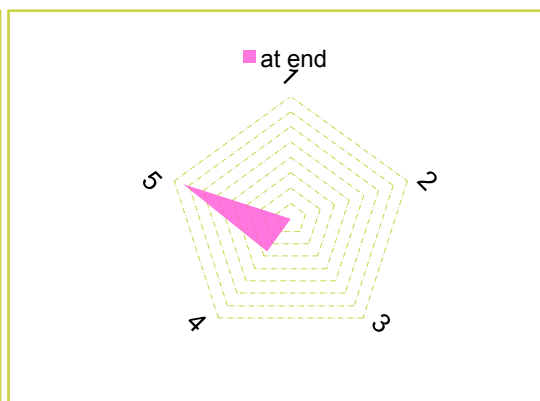
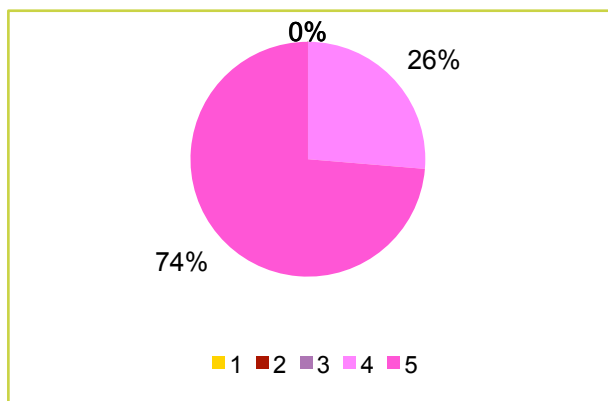
After the course > 1 - 2 - 3 - 4 - 5



Tal y como se observa en los gráficos la competencia relativa a las Competencias sociales y cívicas hemos de decir que ha aumentado de manera sobresaliente al final del curso pasando la máxima puntuación (5) del 16% al 42%. Siendo un 84% las personas que la han valorado como muy buena evolución final respecto a la adquisición de esta competencia Youthpas

15. How do you valorate the intercultural relationship between the participants? (1=not enriching, 5=very enriching)

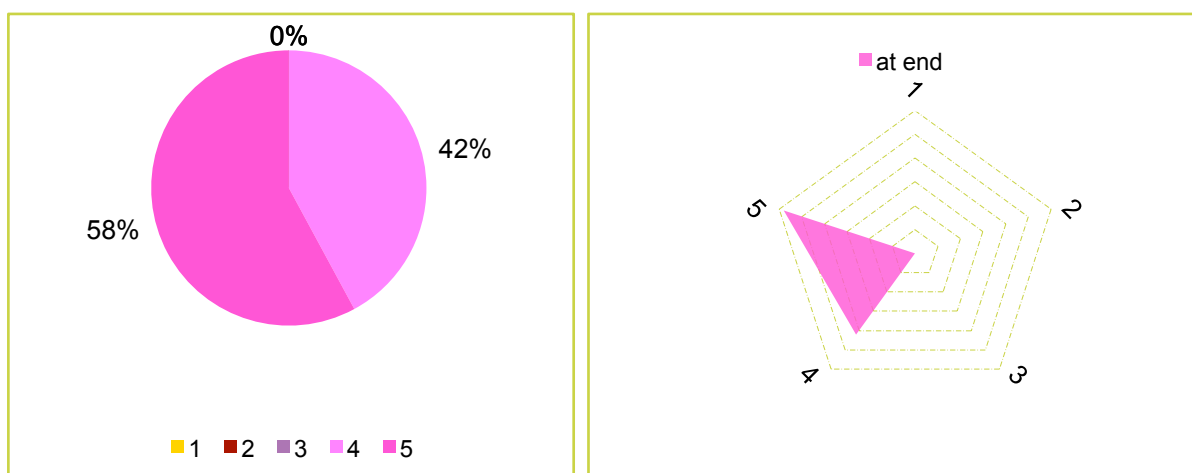
After the course > 1 - 2 - 3 - 4 - 5



Tal y como se observa el gráfico las relaciones interculturales entre las participantes se valoran en un 74% como muy enriquecedoras y en un 100% obtienen las mejores puntuaciones entre 4 y 5. En el segundo gráfico observamos cómo se han situado las participantes en el grupo y nos da la imagen de unidad, cooperación y entendimiento intercultural excelente.

16. How do you value the intercultural relationship between the participants and the Training Team? (1=not enriching, 5=very enriching)

After the course > 1 - 2 - 3 - 4 - 5



Tal y como se observa el gráfico las relaciones interculturales entre las participantes y el equipo de formación se valoran en un 58% como muy enriquecedoras y en un 100% obtienen las mejores puntuaciones entre 4 y 5. En el segundo gráfico observamos cómo se han situado las participantes en relación al equipo de formación y nos da la imagen de cercanía, confianza, cooperación y entendimiento intercultural también excelente.



17. Please, write a tweet for the "Be brave Training Team "

- Be brave means to have the power to transform the relations between different people and you got it. Congratulations.
- Very good job. Thank you for your efforts.
- They are like my friends, they are like other participants.
- You couldn't have been a better team.
- It was an amazing enriching experience
- Anan: I love you!!!. Susana: Just keep your beautiful inspiring smile!
- Thank you for giving us the opportunity to learn and to share. I'm so proud of the team!.
- Sorry I misunderstood the question (she wrote a message for everybody: Don't stay in silence, next victim might be you. Raise your voice up)
- Thank you so much for every activity and support you gave us!. You are the best.
- I do not know how to say thank you to you, you did a wonderful job this week; almost everything was perfect!. You are the best!
- Empower yourself!
- Thank you so much for your dedication and love for work
- I'm very happy to met this lovely team. I got motivation from them, so THANK YOU VERY MUCH
- Thank you, you did a big effort.
- See you soon, keeping in touch!
- Good job!
- I think you did it very well! But many times I felt that there's something missing. In general I have a good sensation.
- Not much harmony in the team! But keep going and try to involve real trainers! We miss that in many sessions.
- Thank you for ahring your knowledge and developing our skills, also thank you for your hard work during and outside the trainings as well. WELL DONE!.

18. Please, write a tweet for Benilde Association

- Benilde was during the whole training supporting us and taking care of us. Thank you!
- Thank you for everything!
- This association they participate for the party and the food.
- Thank you for the food and the warmness.
- You are a great team! Thank you for the cakes and the coffee breaks.
- Mercedes is a sparkling energy for us. Delicious cakes. All Benilde team is perfect! We feel that everything was done with LOVE and heart; and that's the real success
- A special thanks to Benilde Association, especially for Mercedes, for her loving heart, Sergio, Daniel, Maria, etc... you are all amazing persons.
- Keep continue doing more projects, we have still a long way to go about this topic.
- Thank you for your hospitality in Spain!. It was very nice of you to hosting us here!
- I am happy to know now about the work you do. Keep doing it because it is amazing!
- Let's share many ideas and tools.
- Keep up the good work
- I think Benilde Association is working very hard but the most important thing they are working with heart!
- Go on
- Let's do others projects!
- You are amazing
- Great work and good team!
- Big thanks for the organisation.
- Thank you for the great organization, for the great program, and for all the work you made to make an excellent time for us!



19. Please, write a tweet for Susana Lafraya, Coordinator of the Euromed Training Course "Be brave: Empower yourself"

- Susana trusted me and gave me the possibility to get a better perception of the world. Thank you for your love and your work.
- You are very kind and smart!. Thank you for your efforts and for all the work that made it a very interesting training
- Susana is lovely, but she has the necessary strong too for she can create all things. Thank you
- Thank you for all your effort
- Thank you for everything!
- Keep your beautiful inspiring smile!. I have really felt something different after this project... it's the birth of a new energy. I really liked the previous preparation; your informations guided us before arriving; we really felt that it's coordinated with professionalism. Thank you!
- Susana, one of the greatest persons I've ever met in my life. You marked my life in a beautiful way, I'm not willing to forget you. Great job!
- Susana, you are very powerful and strong. Hope to see you and meet in future again. Gracias for this inspiring TC.
- Thank you Susana for the smile you spread around and to make us feel like we're at home!. Really happy for meeting you
- A lots of thanks to you!. You are our "always-smiling little sunshine" and did an unbelievable job. It was so nice to meet you and to be with you. I am going to miss you so much!
- You are so lovely and kind and a great coordinator. Thank you a lot!!!
- Thank you
- You are an amazing women, it was fantastic to see your smiles and your patience. Gracias, gracias!
- Thank you Susana, I know it was a big responsibility, but you do it very well. So thank you and go on
- Susan was not just a coordinator, she is a fantastic woman. Thank you!
- Your energy is great
- I felt that she was very involved with all the process and choose great topic.
- The best coordinator. It was a pleasure to work and coordinate with you and thank you for the hard work. Good luck for the future.
- It was a real pleasure to meet you, it is amazing how you spread joy and positiveness through your smile! Thank you so much for making it a true, I hope you feel your work was worth for it. I feel extremely lucky to meet you, I have a lot of things to learn from you. THANK YOU!

Thank you very much!!!

NOTICIAS EN PRENSA

Curso Euromediterráneo “Be brave: empower yourself” (Spain)

- <http://www.europapress.es/andalucia/sevilla-00357/noticia-universidad-sevilla-colabora-curso-euromediterraneo-juventud-mujer-20160527161558.html>
- http://www.diariocordoba.com/noticias/cordobalocal/cordoba-apoya-politicas-igualdad-protagonizadas-jovenes-paises-mediterraneo_1044626.html
- <http://www.20minutos.es/noticia/2757819/0/us-colabora-con-curso-euromediterraneo-sobre-juventud-mujer-con-participantes-seis-paises/>
- <http://www.30diasen.info/index.php/local/item/116-el-ayuntamiento-de-cordoba-apoya-politicas-de-igualdad-protagonizadas-por-las-jovenes-de-los-paises-del-mediterraneo>
- <http://comunicacion.us.es/centro-de-prensa/comunidad-universitaria/curso-euromediterraneo-sobre-igualdad-participacion-y>
- <http://www.uco.es/servicios/comunicacion/actualidad/item/115718-mesa-redonda-%E2%80%9Cexperiencias-y-retos-de-las-mujeres-en-el-mediterr%C3%A1neo%E2%80%9D-dentro-del-curso-euromediterr%C3%A1neo>
- <http://mujerempresadora.net/jovenes-seis-paises-participan-curso-euromediterraneo-juventud-y-mujer/>
- <http://www.gentedigital.es/sevilla/noticia/1917986/la-us-colabora-con-un-curso-euromediterraneo-sobre-juventud-y-mujer-con-participantes-de-seis-paises/>
- <http://provincias.andalucesdiario.es/andalucia/el-ayuntamiento-apoya-politicas-de-igualdad-protagonizadas-por-las-jovenes-de-los-paises-del-mediterraneo/>
- <http://www.eleconomista.es/espana/noticias/7595327/05/16/La-US-colabora-con-un-curso-euromediterraneo-sobre-juventud-y-mujer-con-participantes-de-seis-paises.html>
- http://igualdad.cordoba.es/doc_pdf_etc/MUJER_IGUALDAD/ACTIVIDADES-CASA/Mesa_Redonda_Experiencias_y_retos_de_las_mujeres_en_el_Mediterraneo_26_mayo_2016_CORDOBA_.pdf

Además para la Convocatoria del Curso:

- <http://www.juntadeandalucia.es/institutodelajuventud/patiojoven/noticias/50125>
- <http://www.juntadeandalucia.es/cultura/fondoseuropeos/curso-euromediterraneo-be-brave-empower-yourself-en-sevilla-y-cordoba/>
- <http://cat.us.es/noticias/curso-euromediterraneo-be-brave-empower-yourself>
- <http://www.audiovisuatic.org/?section=actualidad&action=ficha&contentid=29843>
- http://www.copesa.es/Formacion/Privada/5635/CURSO_EUROMEDITERRANEO_BE_BR_AVE_EMPOWER_Y_OURSELF.aspx
- <http://www.elegirhoy.com/evento/cursos/be-brave-empower-yourself>

Otras Noticias en Facebook y Twitter:

<https://www.facebook.com/benildeorg/>

<https://twitter.com/BenildeONG>

@BenildeONG #BeBraveSevilla #ErasmusPlus

<https://twitter.com/MyriamDRguez/status/735146921023709184>

<https://twitter.com/fundacionava/status/705685496429731840>

https://www.facebook.com/feucult/posts/1241747305840806?comment_id=1241973269151543&comment_tracking=%7B%22tn%22%3A%22R%22%7D

Y por supuesto en las páginas de nuestras partners!!!.





Bevilde



Cofinanciado por la
Unión Europea



Instituto Andaluz de la Juventud
CONSEJERÍA DE IGUALDAD, SALUD Y POLÍTICAS SOCIALES