

# GUIDE FOR CHANGE AGENTS







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## #QUENODAIGUAL

Sim importa

pa pei Da conteaza

是的,这很重要

Так, це важливо

Ja, es ist wichtig

Sì. È IMPORTANTE

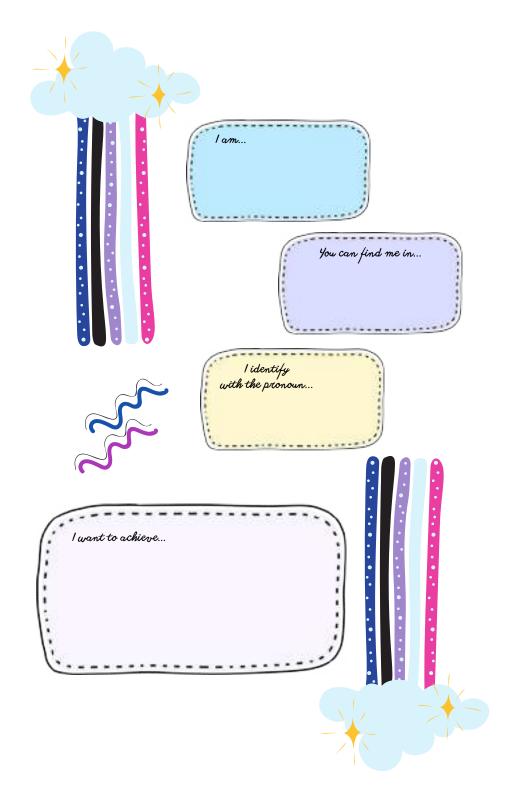
OUI C'EST IMPORTANT

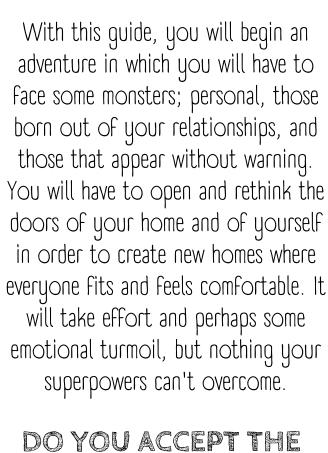














# GENDER QO

bender is the set of attributes, representations, sociocultural and political characteristics that society
differentiates and assigns to people as belonging to men
differentiates and women (feminine). It is a socio-cultural
(masculine) and women (feminine). It is a socio-cultural
construction that varies throughout history and determines
what it means to be a man and a woman in society. These
what it means to be a man and a woman in society. These
norms, relationships and roles are often the source of gender
stereotypes, which are generalised opinions or prejudices
about the specific attributes, characteristics or functions
attributed to a particular person because of their gender or
identity.

# How we understand gender in the project NO DA IGUAL



It is important to recognise all identities and to accommodate those that do not fit into the binary categories of male and female, respecting each person's gender identity, understood as "a person's respecting each person's gender identity, understood as "a person's respecting each person's gender identity, understood as "a person's may or may not correspond to the person's physiology or sex at may or may not correspond to the person's physiology or sex at birth. It includes both the personal sense of the body, which may include the modification of physical appearance or function by include the modification of physical appearance or function by surgical, medical or other means if the person so chooses, and surgical, medical or other means if the person so chooses, and (INE)

Guidelines for the Prevention, Awareness and Punishment of Gender-Based Political Violence against Women by the National Electoral Institute (Instituto Nacional Electoral)













## GOODTREA TME NT

IN MY HOME = I DESIRE AND DESERVE TO LIVE IN PEACE, HARMONY, BALANCE, HEALTH, WELLBEING AND ENJOYMENT. I RECOGNISE THAT THERE ARE HAPPY AND SAD, EASY AND DIFFICULT MOMENTS IN MY LIFE: BUT AS MUCH AS POSSIBLE I TRY TO PUT MY ENERGY AND INTENTION INTO MY WELLBEING. INTO TREATING MYSELF WELL.





ARE OPPOSITE POLES IN

CONTENTS VALUES **BEHAVIOURS** ROLES

TWO MODELS OR

ALTERNATIVES TO CHOOSE





TO DEAL WITH ABUSE IN EVERY POSSIBLE WAY WHEN IT HAPPENS, BUT NOT TO SEE IT AS SOMETHING NORMAL, AND TO **BEGIN TO VALUE GOOD** TREATMENT AT THE SAME TIME.



# REFLECT AND TAKE NOTES. WHAT IS A WELL TREATMENT FOR YOU?

When and how have you felt treated well?

When and how have you treated well someone?

CHALLENGE

FOR 7 DAYS LOOK AT YOURSELF IN THE MIRROR FOR A FEW MINUTES WITHOUT JUDGING ANYTHING, JUST OBSERVING, SMILING, LOOKING INTO YOUR EYES.



### UNCONDITIONALLY

LOVING MYSELF UNCONDITIONALLY DOES NOT MEAN SETTLING DOWN ON A COUCH, WITH MY BELIEFS AND HABITS, AND SAYING: "THIS IS WHO I AM!". IT CAN BE AN ALIBI FOR NOT MAKING CHANGES IN MY LIFE.

IT'S ALSO NOT A EGOISTIC, SELF-CENTRED OR EGOCENTRIC ATTITUDE, WHERE I DON'T CARE ABOUT OTHER PEOPLE OR MY ENVIRONMENT, BUT ABOUT RESPECTING MY OWN LIFE AND WELLBEING WITHOUT DETRIMENT TO THE WELLBEING OF OTHERS.

LOVING MYSELF UNCONDITIONALLY MEANS KNOWING THAT I HAVE A LIFE AND A BODY THAT DESERVE RESPECT. I RESPECT ME. IF I AM IN THIS WORLD, IT IS BECAUSE I HAVE SOMETHING TO DO IN MY LIFE, TO UNDERSTAND, TO TRANSFORM AND TO CHANGE.

I ACCEPT MYSELF AS I AM, HERE AND NOW. I UNDERSTAND THAT I AM THE PRODUCT OF A STORY, TO UNDERSTAND WHY I FEEL AND ACT IN A CERTAIN WAY. AND THAT, AS I HAVE LEARNED, IF I DON'T DO WELL, I CAN UNLEARN AND LEARN OTHER THINGS.

IT MEANS HAVING PERSONAL **CONFIDENCE**, KNOWING THAT I AM NOT PERFECT AND THAT I CAN WORK TO DEVELOP MYSELF, TO FEEL BETTER AND TO HAVE A BETTER RELATIONSHIP WITH MY ENVIRONMENT.

I KNOW THAT SOMETIMES I AM RIGHT AND SOMETIMES I AM WRONG, I CORRECT WHEN I AM WRONG, I ASK FOR FORGIVENESS. I FORGIVE MYSELF, BUT I AM ON MY WAY. I DO WHAT I KNOW AND WHAT I CAN EACH TIME, BUT I AM OPEN, WITH **HUMILITY**, TO A PROCESS OF KNOWLEDGE, CHANGE AND TRANSFORMATION.



#### **MY PERSONAL SPACE**

THERE ARE TWO KINDS OF PLEASURE: FEELING GOOD AT BEING ALONE AND FEELING GOOD AT SHARING. IF ONE OF THESE TWO EXPERIENCES IS NOT POSITIVE, AN IMBALANCE CAN BE CREATED. IF WE DON'T KNOW HOW TO BE ALONE, WE CREATE DEPENDENCY: IF WE DON'T KNOW HOW TO SHARE. WE FIND IT DIFFICULT TO CONNECT IN A HEALTHY WAY.

What do you like to do when you are alone? Do you have any personal projects? Fantasies and dreams? REFLECTION: WHAT IS THE DIFFERENCE BETWEEN LONELINESS AND ISOLATION? now yourself to others? What do you ourself? What kind of relationships do build? How do you



There are frustrating experiences that we do NOT have to accept (abuse, violence), but there are others that we do have to accept (e.g. we want to be someone's partner but that person doesn't want the same).

IT IS IMPORTANT TO KNOW HOW TO ASK FOR WHAT WE-WANT: but, in these cases, the other person also counts, listens to us and may or may not accept our proposal.

ACCEPTING FRUSTRATION is part of personal maturity, of accepting our limitations. What does not depend on us: learning to digest and accept it.

## NO is NO

And there is only one way to say it: NO.

No exclamation marks, no question marks, no periods. There is only one way to say NO. It is short, quick, monochord, sober and succinct: NO is NOT said in one go. A NO that needs a long walk or reflection in the garden is NOT a NO. A NO that needs explanations and justifications is not a NO. A NO has the brevity of a second. It is NO to the other because it was already NO to itself.

NO is NO, here and far from here. NO, it does not leave doors open, nor does it trap with hopes, nor can it cease to be. NO, even when the other and the world are turned upside down. NO, is the last act of dignity, the end of a book without further chapters or second parts. NO, is not said in writing, nor is it said in silence, nor in a low voice, nor shouting, nor with the head bowed, nor looking away, nor with sadness, and even less with satisfaction.

NO is NO, because NO is NO. When NO is NO, you will look into the eyes and NO will fall naturally from the lips; the voice will not be trembling, nor hesitant, nor aggressive, but neither will it leave any doubt. This NO is not a denial of the past. It is a correction of the future.

#### And only those who know how to say NO can say YES!

Hugo Finkelstein, Argentina, 1949

DID YOU KNOW... one of the relationship conflicts, especially between men and Women, is that we have learned from the social sphere (culture, family, etc.) and as gender learning for Women, that we have to say NO. That is to say, to mark the distance, to say no to someone that you liked and Wanted to accept; so, unfortunately, we also learn contradictory messages, and sometimes we think that when they say no to us, they mean

yes

THINK OF 2 SITUATIONS THAT HAPPENED RECENTLY WHERE: YOU SAID YES/NO WHEN YOU MEANT TO SAY THE OPPOSITE. WHAT HAPPENED? THINK ABOUT HOW THE SAME SITUATION WOULD BE NOW IF YOU HAD SAID THE OPPOSITE AND HOW YOU WOULD FEEL AFTERWARDS. WOULD YOUR LIFE HAVE CHANGED?

# Did you know that your body is your best tool?

It lasts a lifetime, allows you to transport yourself, to understand, to communicate, to feel, to think, to experience emotions (including pleasure). It even has the capacity to produce other human beings. It is nature's greatest wonder. And it is all yours. Nothing you can buy with money is as valuable as your body, nor is it good for as many things.

Yet we often feel bad about the body we have. Sometimes we value it as if it was "not enough", as if it was wrong.

How can these two things be possible at the same time? If my own body is my best tool in life, how can I see so many flaws in it?

To understand this contradiction, we need to understand two situations:

- 1. During puberty and adolescence we make a transition from our child body to our adult body. There are several years in which our body physically changes without stopping. This means that during puberty and adolescence we all experience an enormous amount of uncertainty, because not only we are saying goodbye to the beautiful and adorable body of childhood, which is so perfect, but we don't really know what the outcome of this transformation will be and what specific characteristics our adult body will have. This is why we have so many doubts about our own bodies during growing up and adolescence... these are natural doubts that we have to navigate and discover.
- 2. The second situation has less to do with a natural change and more to do with the society in which this change takes place. This is where the concept of the "canon of beauty" comes in. The canon of beauty has to do with what is considered beautiful at a given time and in a given society. This "ideal of beauty" changes according to the historical epoch.



## Individual reflection exercise

Self-portrait; In front of a mirror and with the painting materials You like the most (watercolour and brushes, pencils, wax... and paper) You will observe myself while You draw or paint what You see in the mirror. Without judgement. Looking at the details of light, figure, shadow, colour, depth. It can be a self-portrait of just the upper part of the body or of the whole body, as you prefer. The exercise is as much about observation as it is about painting yourself.



Find the 7 differences in the subgroups between them:

- · Boticcelli's Venus from the 15th century.
- · Rubens' 17th century Graces.
- · A top model of our time.
- · Venus Williams, who is also a tennis player.

The aim is to make us aware of how standards of beauty change over time and in different societies, and also to make visible the standards of beauty in our own society that often make us feel that our bodies are "inadequate".

Nothing to see, right? The canon of beauty changes, it is fleeting and it is constructed among all the people who share our society. It is something that can be taken away, it is neither binding nor obligatory.

That is why we propose that all bodies are perfect with their abilities and disabilities! All bodies are beautiful, yes!



## Gender expectations

Gender expectations refer to the beliefs, expectations and stereotypes about how people should be, act and behave according to their gender (male or female) in a given society or culture. These expectations can vary Widely depending on the place and time in Which they are developed, but they can have a significant impact on how people are perceived and valued, and on the opportunities and inequalities they face in different areas of life, such as work, education or social life. The notion of gender expectations can also be related to people's self-esteem, identity and self-image, and how they construct their gender identity.

Recognising that gender is a social construct is an important step that allows us to know that it is possible to change it. In fact, over time, changes have taken place in our society that allow women and men to engage in activities that were previously denied to them.

In relation to gender binarism, this refers to the fact that there are only two genders (male and female) and that these genders correspond to the two biological sexes (male and female). Some of the issues that have been identified in relation to gender binarism include the exclusion of non-binary gender identities (e.g. people who identify as agender or genderqueer), the promotion of harmful and limiting gender stereotypes, violence against trans and gender non-conforming people, and the imposition of gender roles through socialisation and cultural norms.

Inclusion and gender diversity are needed, as well as questioning and challenging traditional ways of understanding and expressing gender identity.



## Take a few minutes in silence to reflect on the following points:

· What gender roles have I assumed in my life?

· How have these roles affected me and others?

· Do you think gender roles are helpful or harmful?

• How can I contribute to challenging and questioning gender roles in my environment?

· What concrete actions can I take to promote gender equality in my community?

#### **GROUP DYNAMICS TO WORK ON GENDER LABELS**

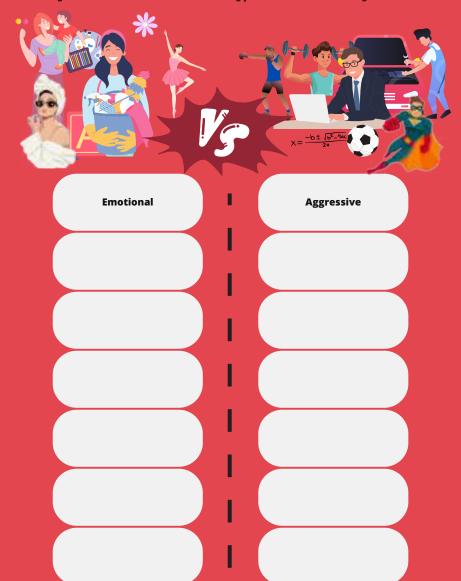
- 1. Distribute gender labels to the group before starting to explain gender expectations and stereotypes.
- 2. Ask participants to put the labels on their chest and present themselves to others using only the label they are wearing. Create a character who acts in the way the label represents.
- 3. Ask questions about each label to explore the gender expectations behind it (e.g. Why do you think 'emotional' is labelled as feminine? Do you think only men can be leaders?)
- 4. Write down the answers and comments on a whiteboard and conclude by reflecting on the importance of diversity of behaviour, the stereotypes that exist in society and the capabilities of all people, regardless of gender.

This dynamic can open the space for collective reflection on how gender expectations can limit or condition people's identities, leaving little room for authenticity and individuality.





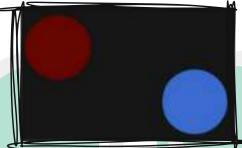
Here you can write down stereotypes to use in the dynamics.



### THE POWER I HAVE

ACTIVITY FOR GROUPS

1. Project this image to the group and explain that although the two circles look the same, it is an optical illusion and one is larger than the other.



- 2. Ask people to raise their hands if they think the biggest is blue... and then those who think the biggest is red.
- 3. Now start a reflection on the activity. Ask the group what was the first thing they thought of when they saw the circles?

  [They usually answer that they are the same].
- 4. Explain to them that they ARE the same. Ask them why it was so easy to change their minds?
- 5. Talk to them about the authority figure. They have relied on you more than on their own vision...
- 6. If I had an interest in you choosing the red circle (because I am paid to do so, or because I hate the blue circle), would it have been easy to convince you?
- 7. Now imagine that from the time you were born someone kept telling you that the blue circle was bigger than the red circle. Eventually you would come to think that it was unquestionable.
  - 8. FINALLY, IN YOUR EVERYDAY LIFE, WHEN CAN SUCH POWER RELATIONSHIPS OCCUR, WHERE ONE PERSON(S) EXERCISES POWER OVER ANOTHER(S)?

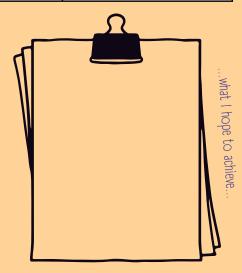


#### Share your ideas and comments here



WORKSHOP	DAY Hour	PARTICIPANTS	OBJECTIVES

0	Ideas	for	activities	
0				
0				
0				
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# **CHECKLIST**

MY TO-DO LIST BEFORE CLASS

















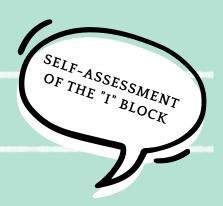
MY MAIN MESSAGE THAT I WOULD LIKE TO TRANSMIT TO THE GROUP IS: ....

# Advice for me

# -WHAT SHOULD I DO IF...?



What I feel, know and can do now

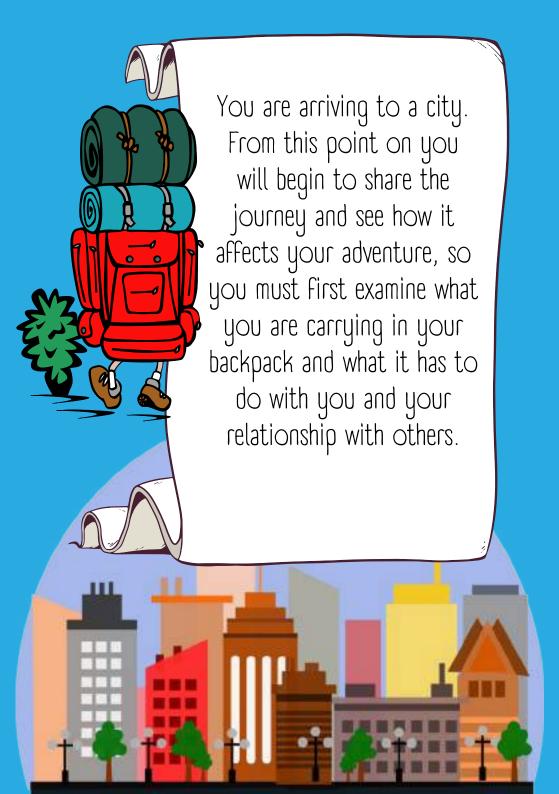


Questions I have unanswered

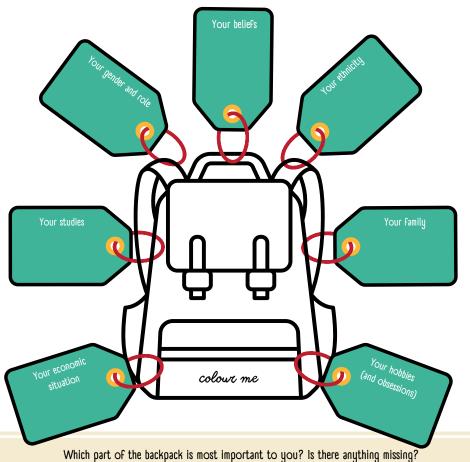
Challenges I have faced along the way

What have I liked most and what I have done really well





Identity changes over time and is not static. Sometimes you identify more with one thing than another, depending on the space you occupy and the places you go to. We are intertwined with more than one thing and it is difficult to choose. In different places, the social categories that have defined us will be part of our reality.

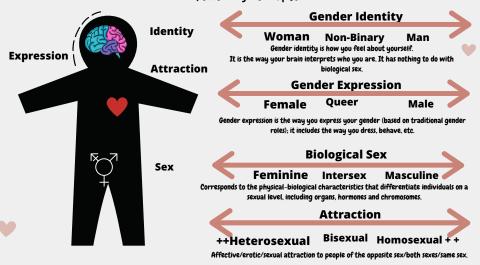


Do you think that everything you carry in your backpack facilitates personal relationships or is it more of a barrier?

How do you deal with the backpacks of the other people you interact with?

## Sexuality

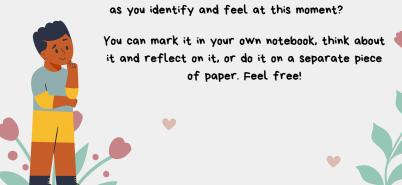
Talking about sexuality means talking about diversity; your sexuality is unique and influenced by many factors. It is important to be clear about the following concepts:



Human sexuality is a normal and natural part of life and can include a wide variety of behaviours, desires, orientations and practices.

#### It is time for reflection:

Following the figure and the arrow thermometer in the different concepts, would you be able to place yourself in each of the lines as you identify and feel at this moment?



It is important to learn about sexual anatomy, both female and male, in order to understand how the body works in relation to sexuality.

LITY

GROUP DYNAMICS FOR WORKING ON SEXUALITY

1º Draw a vulva and a penis



Vulvas are rarely drawn, and this helps to understand and recognise some basic parts, such as Where the labia minora begin and end, how the labia majora surround the labia, or how high the clitoris is between the labia and how hidden it may be. Every vulva is different, but this will help you think about the visibility of the vulva and What you know about it.

2° Write the name of your sexuality counsellor and explain why you chose this person.



A 'sexuality counsellor' can be a person who provides advice and information about sexual health and relationships. This can be a professional such as a sex educator, advisor or doctor. It can also refer to someone who is knowledgeable about the topic and acts as a resource for others seeking information about sexual health and wellbeing.

# Red FLAGS



# Green FLAGS



Sexual red flags may include signs of violent or derogatory behaviour towards people of a particular gender, such as misogyny or transphobia. There may also be signs of possessiveness or control over a partner, or a refusal to respect someone's personal boundaries. It is ensure the safety and well-being of everyone involved.



### POWER RELATIONS

Do we treat everyone equally and do all people have the same opportunities?

Article 1 of the Universal Declaration of Human Rights, signed in 1948, says: "All human beings are born free and equal in dignity and rights and, endowed as they are with reason and conscience, should act towards one another in a spirit of brotherhood".

How have we come to live in an unequal society?

Can you see differences in opportunity or power between the people around you?

#### DID YOU KNOW?

The inequality that affects the greatest number of people on the planet is gender inequality. This inequality occurs when a woman has fewer opportunities, rights or agency simply because she is a woman.

Even today, there is a whole social structure (a set of norms, customs, laws, behaviours...) that is invisible, but which strongly influences the daily lives of women and men. This system, called the patriarchal system, defines what women and men can and cannot do in each place. Sometimes the patriarchal system manifests itself very strongly or more subtly, but in any case patriarchy is a structure that, although invisible, conditions many aspects of our lives. The fundamental characteristic of patriarchy is that it deprives women of rights and opportunities in order to provide men not only with the enjoyment of their rights, but also with a whole range of privileges that would not be consistent with Article 1 of the Declaration of Human Rights.







It is clear that women are the most disadvantaged by the patriarchal system that limits their power, agency, opportunities and rights; it is also clear that society's task must be to redress the balance in order to restore women's full agency and power. Not at the expense of the rights of others, but by recovering their own space of power and individual and social protagonism.

For this to happen and for all women to be able to fully enjoy their rights, the other half of the world, the men, have to let go of their privileges (not their rights!). This is not an easy task, because privilege means living a better, more comfortable, easier life, having certain things solved, having better access to certain opportunities...

It seems that the patriarchal system offers men a "titanium card" (ProCC methodology) with which they can buy and benefit from everything that the system expropriates from women. For example, within the patriarchal logic, men can think:

- Because women do not have (or traditionally have not had) much room in the business world, I have less competition for the management job in my company;
- Because women (including mine) do not have much leisure time, they spend more time looking after the home (including mine) and so I can have leisure time and rest;
- Because women spend more time learning how to raise and care for their children, I
  don't have to worry much about my children because they are well cared for.

However, this "Titanium Card" is NOT free. This is how banks work, first you enjoy your privilege and then later, when you hardly remember it, they pass on the payments to your account. The bank with which we have the "Titanium Card" contract, i.e. the Patriarchal Bank, will charge you a fee for each privilege exercised, in the form of expropriation of your own life.



Because the payments come later, they are almost invisible, unnoticed. These payments, expropriations of the patriarchal system, are understood as "normal", cool or desirable things, when in fact they are things that it takes away from you, that it expropriates from you if you are a man and exercise your privileges.

Some of the expropriations that the patriarchal bank takes from men are:

- The privilege of having better access to positions of responsibility and better pay is paid for by an expropriation of rest, overwork and neglect of life outside work.
- The privilege of being looked after at home is paid for by the inability to care for and understand daily life or health (including one's own and that of one's loved ones).
- The privilege of being considered the strongest or most capable is paid for by extreme competitiveness that endangers your (and others') physical integrity.
- The privilege of not having to worry about emotional or relational problems is paid for by disconnection from your feelings and their expression.
- The privilege of having someone take care of my children is paid for with no connection to sons and daughters, nor to the joy of parenthood.

Understanding the system is the first way we can change it and then, what we propose is not that you keep the Titanium Card, it is that we break the contract with the bank and start thinking about different ways of relating where truly all people, whether women or men, have access to their full rights, without cuts or privileges.

(Theory based on the "Supuestos Falsos de Género" developed by Dr Mirtha Cucco).

### INDIVIDUAL OR GROUP REFLECTION EXERCISE: COMMENT, WRITE, EXPRESS, SHARE.

In writing, individually or in sub-groups: comment, write, express or share how the above description of dispossession, compensation and privilege made you feel.

Discuss doubts, propose new ideas and share ways you can think of to start taking the first stage in a society where all the titagium code have been smarked and the contracts.

first steps in a society where all the titanium cards have been smashed and the contracts with the patriarchal bank have been cancelled.

Imagine what a society that starts to take these steps today would look like in the long run. With you and your actions here and now.





## WHAT ARE WE TALKING ABOUT?

### GENDER-BASED VIOLENCE

GENDER-BASED VIOLENCE HAS BEEN AND CONTINUES TO BE ONE OF THE CLEAREST MANIFESTATIONS OF INEQUALITY. SUBORDINATION AND POWER RELATIONS OF MEN OVER WOMEN. THIS TYPE OF VIOLENCE IS BASED ON AND PERPETRATED BECAUSE OF THE SUBJECTIVE DIFFERENCE BETWEEN THE SEXES. IN SHORT, WOMEN SUFFER VIOLENCE SIMPLY BECAUSE THEY ARE WOMEN, AND THE VICTIMS ARE WOMEN FROM ALL SOCIAL. EDUCATIONAL, CULTURAL AND ECONOMIC BACKGROUNDS. GENDER-BASED VIOLENCE IS STRUCTURAL VIOLENCE, IT IS THE BASIS OF A SOCIAL SYSTEM THAT DIVIDES PEOPLE INTO DICHOTOMISED AND HIFRARCHICAL GENDERS AND MAINTAINS THE STRUCTURE THROUGH VIOLENCE.

IT IS EXERCISED AND MAINTAINED IN ALL ITS FORMS: PSYCHOLOGICAL, PHYSICAL, SYMBOLIC, ECONOMIC, ETC. GENDER-BASED VIOLENCE IS NOT A PROBLEM OF "CRAZY". "VIOLENT", "MACHO", "HOMOPHOBIC" MEN. IF WE DIVERT ATTENTION TO A FEW, WE FORGET THE REAL CAUSE OF THE PROBLEM: THE VIOLENCE OF THE SOCIAL SYSTEM. WHICH AFFECTS US ALL.

not know how to deal with it, because it creates discomfort. We tend to release it in the form of VIOLENCE on another person, especially if we believe that they have caused us this discomfort. VIOLENCE is a manifestation of physical or psychological harm.

In fact, we could all do it. All emotions are part of every human being. Anger is one of them, and if we do

When someone says or does something that makes us angry, we suffer. We tend to say or do something in response to make them suffer in the hope that we will suffer less.



WHAT QUESTIONS DO YOU HAVE NOW?

We have to learn to manage anger so that it does not turn into violence.

But Women are also perpetrators of violence...









# THERE ARE DIFFERENT TYPES OF GENDER-BASED VIOLENCE



THE IMAGE CREATED BY "OUR WATCH", AUSTRALIA

THE LINE OF TOLERANCE (FROM BELOW)
HAS NO LEGAL CONSEQUENCES, SO IT IS
TOLERATED BY SOCIETY.

DID YOU KNOW

Currently, 14.2% of Women aged 16 and over in Spain have experienced sexual violence.

We define sexual violence by an intimate partner as being forced to have sex against her Will, having sex out of fear We need to talk about sexual violence, an unwanted act that many women experience every day. We also see rape in aggression, abuse, exhibitionism, physical submission, sextortion. We find it in:

sextortion. We find it in:

Sextortion. We find it in:

Grooming (when the adult person makes

Grooming (when the adult person makes

photos and videos of minors).

photos and videos or minutes.

- sexpreading (spreading, sharing sexual photos with other people without the permission of the person who took the photos).

# TELL THE STORY IS THIS GENDER-BASED GROUP DYNAMICS

This activity can be done after the group has explored the definition of gender-based violence and its manifestations. In this exercise, the group explores different signs of gender-based violence and discusses possible solutions and courses of action.

STEP 1: DIVIDE THE LARGE GROUP INTO GROUPS OF 3-4 PEOPLE.

STEP 2: EACH GROUP IS GIVEN THE BEGINNING OF THE STORY. THEIR TASK IS TO READ THE STORY AND WRITE THE CONTINUATION WHAT DOES EACH OF THE CHARACTERS DO? WHAT ARE THE CONSEQUENCES OF THEIR ACTIONS? IS SOMEONE ELSE INVOLVED? HOM?

A and B have been in a relationship for a few months, they are classmates. A always accompanies B home and to school, is always with B and tries to take up all of B's time. B has always felt comfortable in this situation, until at some point B decides to spend time with other people and not always with A...

A and B are in a disco with their friends and B's expartner suddenly appears. B enthusiastically goes to hug the person. A's reaction is ....

WRITE YOUR 3RD STORY HERE

Give the groups 10 minutes to complete the stories and read them to the rest of the group. After reading each story, discuss it together: Are there signs of violence in this relationship (write them on the flipchart)? What are the consequences of this behaviour for the people involved?

Can you think of other situations of gender-based violence in a relationship?

When you have finished analysing all the stories and adding ideas, invite the groups to go back to the stories and write down tips on what the protagonists in the story can do to get out of the violent situation.

Share the ideas from all the groups and complete the list with more information on how to get out of a violent relationship and where to get help.

**RED FLAGS** 

in an intimate relationship\*



Isolates you from your friends



He insults you

**Controls your mobile phone** 

Physically assaults you

### SIGNS OF A TOXIC RELATIONSHIP

| Emotional dependence

2 Need for approval

3 Relationship instability

Insults and humiliation

#### INVESTIGATE:

What resources are available in your area to help you if you find yourself in a situation of gender-based violence? WRITE DOWN THEIR CONTACT DETAILS.



#### **PUNISHMENT OF SILENCE**

THE PUNISHMENT OF SILENCE, ALSO KNOWN AS THE LAW OF ICE, IS A WAY OF RESPONDING TO A SITUATION OF CONFLICT WITH ANOTHER PERSON IN WHICH THE AIM IS TO HURT AND MANIPULATE THE OTHER PERSON.

INSTEAD OF ENGAGING IN DIALOGUE TO FIND POSSIBLE SOLUTIONS, THE PERSON PRACTISING THE PUNISHMENT CHOOSES TO REMAIN SILENT AND ADOPT AN ATTITUDE OF TOTAL DETACHMENT AND COLDNESS.

IT IS A FORM OF VIOLENCE OR MISTREATMENT THAT IS USUALLY USED DUE TO IMMATURITY, LACK OF EMOTIONAL MANAGEMENT AND CONFLICT. MANY PEOPLE USE IT AS A FORM OF MANIPULATION TO ACHIEVE THEIR GOALS AND INTERESTS BY EXPLOITING THE INSECURITIES OF THE OTHER PERSON.

#### **SOME EXAMPLES**

#### IGNORES FOR HOURS AND DAYS

PRETENDS NOT TO LISTEN

IF THE PERSON DOES NOT LIKE SOMETHING, THEIR PUNISHMENT IS SILENCE.

AVOIDS PHYSICAL, EMOTIONAL OR VISUAL CONTACT



IGNORES
NEEDS OR
REQUESTS
EXPRESSED TO
HIM

SHOWS
DISINTEREST OR
MOCKERY
TOWARDS THE
OTHER PERSON
WHEN TALKING
OR WALKING BY

DOES NOT GO TO SOCIAL EVENTS OR A PRE-ARRANGED VENUE

LACKS EMPATHY FOR OTHER PEOPLE'S FEELINGS IS DELIBERATELY SHORT WITH MESSAGES AND DELIBERATELY IGNORES MESSAGES

# RED AND GREEN FLAGS





SOMETIMES SILENCE IS A WAY OF AVOIDING HARM. FIRST OBSERVE, RESPECT THE NEED NOT TO SPEAK 'IN THE HEAT OF THE MOMENT'.

EXPRESS WHAT YOU FEEL WITHOUT EXPECTING AN IMMEDIATE RESPONSE, LET IT REST.

IF YOU DON'T KNOW WHAT TO SAY, MAKE THAT FEELING CLEAR, ASK FOR SOME TIME AND GIVE YOURSELF A DEADLINE FOR TALKING.

REMEMBER THAT THE OTHER PERSON NEEDS TO KNOW WHERE YOU STAND. IT IS IMPORTANT TO CONSIDER THE NEEDS OF BOTH PARTIES.

IN THE FACE OF SILENCE, ASK, AND IF YOU DON'T GET AN ANSWER, WALK AWAY, DON'T INSIST REPEATEDLY, IT WEARS YOU DOWN, LEAVES YOU VULNERABLE AND INCREASES THEIR POWER.

IN THE FACE OF SILENCE, DON'T FILL THE LACK OF ANSWERS WITH YOUR THOUGHTS OR ASSUMPTIONS; THIS IS USUALLY A PROJECTION OF YOUR OWN INSECURITIES AND WILL HURT YOU MORE. ACCEPT THAT THERE ARE THINGS YOU DON'T KNOW, AND IF IT HURTS, WALK AWAY.

NEVER FEEL GUILTY OR LIKE YOU DESERVE IT, IF YOU HAVE DONE SOMETHING WRONG YOU NEED TO TALK ABOUT IT TO SOLVE IT, NOT PUNISH IT.





# FIGHTING LANGUAGES IN COUPLE CONFLICTS WHICH IS YOURS?

### **ATTACK**

THE FIRST FIGHTING LANGUAGE WE HAVE IS ATTACK. THE PERSON WHO USES THIS
METHOD IN AN ARGUMENT MUST ALWAYS BE RIGHT. SO THE OTHER PERSON IS ALWAYS
WARNING

IF YOU OR YOUR PARTNER HAVE THIS FIGHTING LANGUAGE. EVERY TIME YOU ARGUE. OLD PROBLEMS WILL COME UP. THE PHRASES USED IN THIS CASE ARE SOMETHING LIKE "IT'S YOUR FAULT. NOT MINE". "YOU DID THIS...", "YOU ALWAYS DO THAT...", "IT ALWAYS HAS TO BE YOUR WAY"

THE PERSON EXPRESSING ANGER IN THIS WAY NEEDS TO LEARN TO CONTROL AND MANAGE IT.

#### DISTRACTION

THIS IS ALSO KNOWN AS DEFENSIVE LANGUAGE. PEOPLE WHO USE THIS KIND OF LANGUAGE TEND TO USE PHRASES LIKE "YOU'RE ALWAYS BLAMING ME". "WHY DON'T YOU TRUST ME". "YOU'RE ALWAYS POINTING OUT WHAT'S WRONG" OR SOMETHING LIKE "IS THAT REALLY HOW YOU EFFE ABOUT ME?"

THIS KIND OF COMBATIVE LANGUAGE IS OFTEN USED AS A METHOD OF MANIPUKINON KNOWN AS GASLIGHTING. THE PERSON IS TRYING TO DISTORT YOUR BEALITY AND CONVINCE YOU OF THINGS THAT ARE CIFARLY NOT TRIFF

#### REFLECT

IS OFTEN USED BY PEOPLE WHO DO NOT LIKE TO GET INTO FIGHTS. THESE
PEOPLE WILL TAKE TIME TO PROCESS WHAT IS HAPPENING BEFORE THEY
REACT. MOST OF THE TIME THEY WILL KEEP OUIET UNTIL THE ARGUMENT IS
OVER. WHEN THE SITUATION HAS CALMED DOWN. THEY WILL LET YOU KNOW
WHAT THEY THINK. THESE PEOPLE ARE UNLIKELY TO REACT WITH ANGER. THE
MAIN REASON IS THAT THEY MIGHT SAY SOMETHING THEY WILL REGRET

LATED

### SUPPRESSION

THESE PEOPLE KEEP THEIR EMOTIONS TO THEMSELVES UNTIL THEY CAN NO LONGER COPE. THEY ARE OFTEN DISMISSED IN DISCUSSIONS AND GET TIRED OF NOT BEING LISTENED TO OR VALIDATED. IN THE END THERE IS A MAJOR CRISIS WHERE EVERYTHING COMES OUT AT ONCE. BY THE TIME THEY DECIDE TO TALK, THEY HAVE REACHED THEIR BREAKING POINT.

THE TOXIC NATURE OF THESE PEOPLE IS THAT THEY WILL SAY
EVERYTHING THAT IS BOTHERING THEM, AND AS SOON AS THEY DO. THEY
WILL PRETEND THAT EVERYTHING IS EINE

### **MEDIATION**

THE LAST FIGHTING LANGUAGE WE NEED TO TALK ABOUT IS ACTUALLY THE HEALTHIEST. IT IS ALSO KNOWN AS FREE COMMUNICATION. PEOPLE WHOSE DISCUSSION STYLE IS MEDIATION WILL KEEP THEIR COOL DURING A HEATED ARGUMENT.

THEY WILL STAY CALM AND LISTEN TO BOTH SIDES OF THE STORY. IF THIS IS YOUR FIGHTING LANGUAGE, YOU WILL FIND IT EASY TO EXPRESS YOUR FEELINGS AND COMPROMISE WILL NOT FEEL ALIEN TO YOU. YOUR PARTNER WILL FEEL SAFE AND COMFORTABLE ENOUGH TO TELL YOU HOW THEY ARE FEFTING IN THE MOMENT.

THIS IS THE ULTIMATE FIGHTING LANGUAGE. THE ONE WE SHOULD ALL STRIVE FOR. THESE PEOPLE KNOW THEMSELVES AND ARE CONSTANTLY IN TOUCH WITH THEIR EMOTIONS. THEY INITIATE PAUSES AS SOON AS THEY REALISE THAT THE SITUATION MIGHT ESCALATE AND GO IN THE WRONG DIRECTION.

It is easy to love someone when everything is going well.
but when conflict arises: do we know what we tend to do?
These languages can help us to understand how I or you
react to conflict and make it easier to navigate when
conflict arises: because we know it is inevitable in any
relationship. right?

1. INDIVIDUAL REFLECTION 2. DISCUSSION IN GROUPS OF 2-3 PEOPLE (OPTIONAL AND ONLY IF PEOPLE WISH TO DISCUSS)

**ACTIVITY** 

THIS ACTIVITY HELPS US ABOUT MY NEEDS IN AN TO REFLECT

AND STRATEGIES FOR COPING
WITH FRUSTRATING
EMOTIONS/SITUATIONS

What will I do What do I need when I am when/if...? in an intimate relationship? I'M JEALOUS What will I do when/if...? I WANT TO CONTROL ANOTHER PERSON How do I tell the other person the things that are most important to me? What are my limits - what will I do if they are not respected? CUT OUT THIS PAGE AND KEEP It in a safe place.

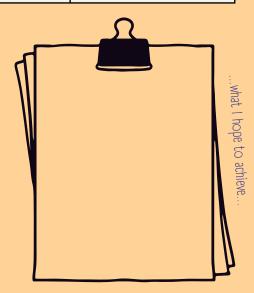


### Share your ideas and comments here



WORKSHOP	DAY Hour	PARTICIPANTS	OBJECTIVES

$O_{\cdot}$	Ideas	for	activities	
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# CHECKLIST

MY TO-DO LIST BEFORE CLASS

















MY MAIN MESSAGE THAT I WOULD LIKE TO SEND TO THE GROUP IS: ....

# Advices for me

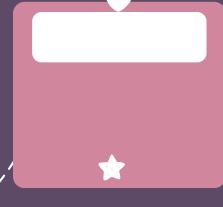
# WHAT SHOULD I DO IF...?

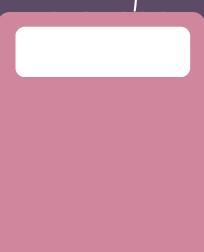
IF THIS HAPPENS

WHAT I SAY/DO











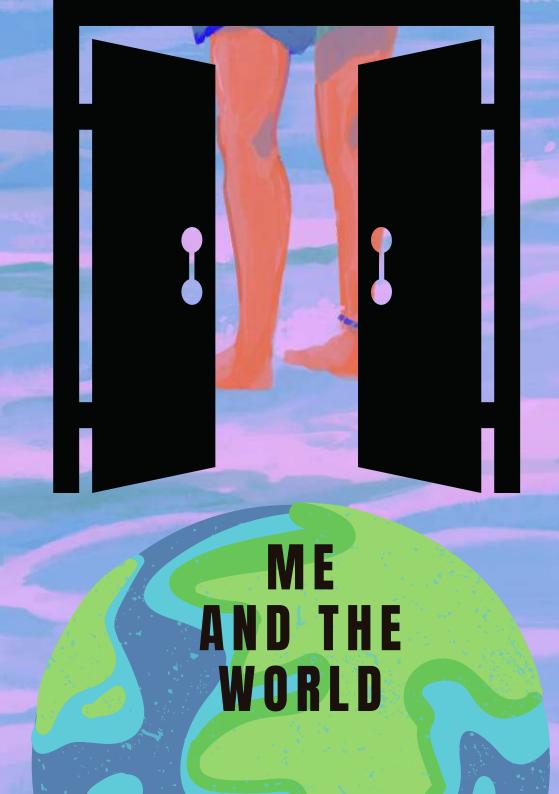
What I feel, know and can do now

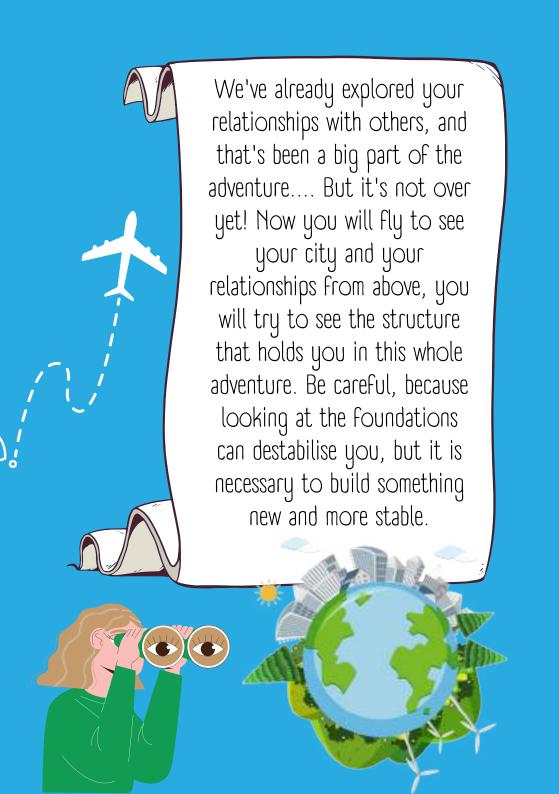


Questions I have unanswered

Challenges I have faced along the way

What have I liked the most (about myself) and what I have doone super well





# STRUCTURAL PROBLEMS AND DISCRIMINATION WE CAN FIND IN SOCIETY.



Did you know that 52% of the world's population are women, but only:

\*26.5% of seats in national parliaments are held by women.

\*Only 6 countries have 50% or more women in parliament.

In the case of representation, we are talking about a violence that erases us from spaces, limits us or shapes us as a model, a stereotype, an image, a role, a normativity. We call this, which is a social construction, gender.

And because of this social construction, for thousands of years, women and especially young women (without taking into account other intersections such as race or economic class) have been a minority in spaces of debate, decision-making and power, because these have traditionally been spaces occupied by men and continue to be seen and occupied as masculinised spaces.



To achieve a truly egalitarian society, it is essential to give Women voice and power to build a more equitable society free from male violence.

It is essential that women are represented at all levels of decisionmaking and that men are made aware that they are needed for caring and cleaning tasks.





# GENDER ISLAMOPHOBIA



WHAT IS IT?

HOW TO FIGHT IT?



Gender Islamophobia is the double discrimination that Women face for being both Women and Muslims. This is compounded by a sense of fear or rejection of Islam, Muslims and Islamic clothing.

According to Goikolea (2013), gender Islamophobia is violence and rejection, xenophobic attitudes mixed with a misogynistic and sexist discourse that is exercised on Muslim Women's bodies, especially those racialised or culturally racialised Women Who Wear a veil.



Muslim Women are portrayed as weak, oppressed, downtrodden and helpless victims. But Muslim Women do not need saving.

When we talk about Muslim Women, there are misconceptions about religion, the veil and even Islam due to Widespread ignorance and stereotypes that make it very difficult for Muslim Women to come to terms with this reality.

## **DECOLONIAL FEMINISM:**







The 1970s saw the emergence of new currents Within feminism: Decolonial, Postcolonial, Peripheral, Antiracist....

These new currents criticised European feminism and asserted the value of intersectionality. They prioritised the voices of people who had been systematically marginalised, invisible and erased. Specifically, indigenous Women, Muslim Women, Gypsy Women, racialised Women, trans bodies, non-binary bodies, etc.

Thus, a feminist perspective must also be careful not to judge religion itself as oppressive to women Without considering and listening to the diverse voices of real women around the World Who are struggling between their identities as Women and their place in religious communities (Vuola, 2001).



15 MARCH INTERNATIONAL DAY AGAINST ISLAMOPHOBIA



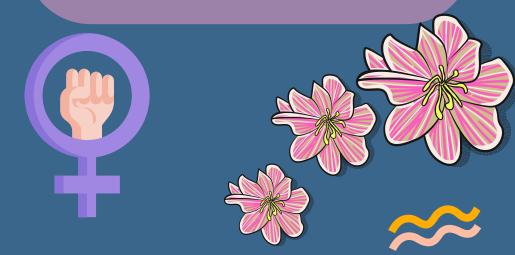


According to the INE
there are
1.8 billion
Muslims
in the World



Yes, in the Arab World it is called the Women's movement. Feminism in singular is not feminism. That is why we talk about feminisms in plural, where we all belong.

We women are diverse, and therefore we should not divide ourselves, but take our partialities and include them in feminisms.





# GENDER ISLAMOPHOBIA ICEBERG





What do you not consider gender-based violence?

WHAT YOU SEE

Hate speech and veiled attacks on Women Nationalist paternalism Speech about Muslim Women "needing to be saved from Muslim patriarchy".

WHAT YOU CANNOT SEE

State control of the veil

Infantilism

Discrimination in employment

Persecution in education

Attacks to remove the veil

Use of veiled Women's bodies as

a battleground for feminist

nationalism

Feminicide through Islamophobia

@aisetouk

UFF...





# THE MEASURING VOLCANO



#### GROUP DYNAMICS FOR WORKING ON GENDER ISLAMOPHOBIA

Through this group exercise, we will offer different tools to identify the different ways in which Islamophobic violence can manifest itself, raise awareness of the seriousness of violence regardless of its visibility, encourage empathy and facilitate the exploration of responses to Islamophobic violence.

1. On the following pages you will find the materials you need to (carry out the activity.



- 2. Ask participants or groups to look at the volcano, read the content cards and ask any questions they may have.
- 3. Ask them to place the content cards and the different types of Islamophobic violence against a Muslim Woman on the volcano WITHOUT specifying the criteria to be followed. Each group Will then decide Whether to do it on the basis of visibility, severity, a mixture of both, etc. The interesting thing is that each group can do it in their own Way.



- 4. Go through the types of violence one by one to reflect on ....
- a) Possible Ways in Which it can manifest itself and the settings in Which it occurs (physical or virtual).
- b) The visibility of this violence.
- c) The seriousness of this violence.









# THE MEASURING VOLCANO







## **CONTENT CARDS**



Here are the materials you will need for this activity.

Cut out the content cards and stick them to the volcano meter on the previous page.

Constant demand for religious explanations

Physical attacks on Muslims

The belief that Muslim women are not feminist

Questions about Muslim women's dress and practices

Thinking that being a Muslim woman is synonymous with censorship and weakness

Banning women from public and private spaces because they wear the veil Making generalisations about Muslim women

Blaming some Muslims for the harm done by other Muslims.

Indirect and continuous comments

Insistence on knowing a Muslim woman's place of origin

Using the word Moorish to refer to a Muslim woman

Rejecting a Muslim woman because of her religious beliefs





## **GREEN FLAGS**



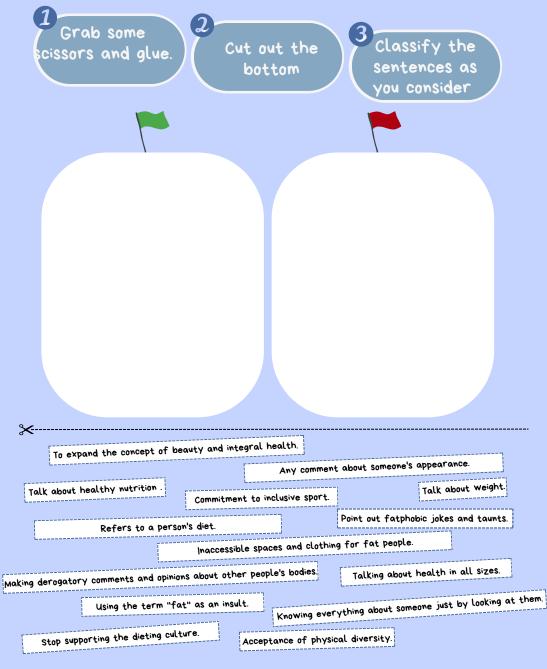


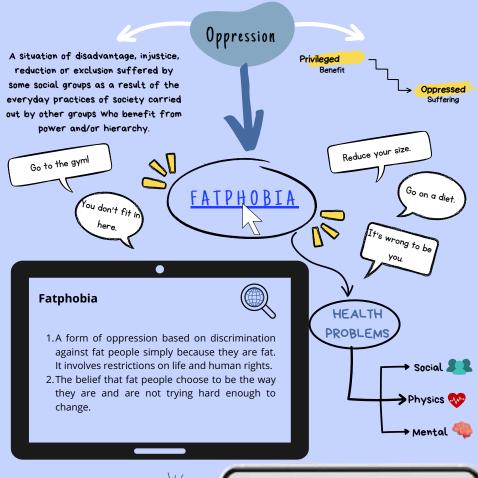
- Criminalise Islamophobia as a hate crime and create spaces for coexistence and participation between the political class and the media With the Muslim community.
  - Denounce Islamophobic content that you find both on the internet and in everyday life.
    - Quote and read Muslim testimonies that talk about Islamophobia.
- Projects and campaigns against Islamophobia should be led by Muslim professionals.
  - Use media created by Muslim people who are fighting Islamophobia themselves.
- Create a free resource to support victims of Islamophobia.





We will analyse the starting point through a thought-provoking exercise.





### **GUESS WHAT?**



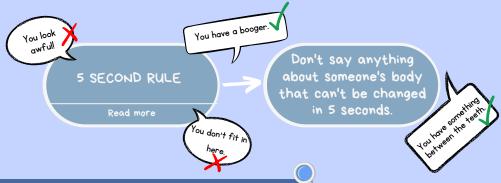
THE CANON OF BEAUTY IS A SLIM, YOUNG, WHITE, HETEROSEXUAL AND ABLE-BODIED BODY. THE BEAUTY CANON IS THEREFORE RACIST, SEXIST, AGEIST, FAT-PHOBIC, ABLEIST AND HETERONORMATIVE.



"THE ONLY THING ANYONE CAN DIAGNOSE FOR SURE WHEN LOOKING AT A FAT PERSON IS THEIR OWN LEVEL OF STEREOTYPING AND PREJUDICE AGAINST FAT PEOPLE." (MARILYN WANN).

"84% OF WOMEN FEEL UNCOMFORTABLE
WITH THEIR BODIES".

"80% WOULD LIKE TO BE THINNER OR LOSE A FEW KILOS".



### HOW TO RECOGNISE FATPHOBIA

- Someone uses the word "fat" as an insult.
- When public spaces and public transport are not adapted to all bodies...
- There are no clothing sizes for overWeight people or a special section for large sizes.
- Considering that fat people do not deserve affection in their interpersonal relationships (affective or sex-affective).
- A constant reminder that overweight people need to exercise to lose Weight.
- Invisibilisation in cultural products (they are never protagonists, they are used for diet culture, showing them as imperfect bodies to be transformed) and humiliation (they are represented With the stereotype of the nice fat friend).
- In doctors' surgeries, 'fatness' is diagnosed as the problem rather than the health problems of fat people.
- In employment, by considering them incapable or making them believe that they give a bad image.
- In school bullying. For example: You are never chosen for sports groups or you are chosen as goalkeeper in football.
- State harassment with 'anti-obesity' or 'health' campaigns, where the fat person is an enemy to be fought.

State harassment of families rather than understanding the social contexts that can lead people to consume food.

We live in an inequality that is constructed by signalling difference as 'abnormal', 'sick', 'illegal', producing exclusion, humiliation, subjugation, exploitation and invisibility.





To expand the concept of beauty and holistic health.

Acceptance of physical diversity.

Talk about healthy eating.

Commitment to inclusive sport.

Talking about health in all sizes.

Point out fatphobic jokes and taunts.

Stop supporting the dieting culture.

Any comment about someone's appearance.

Refers to a person's diet.

Making derogatory comments and opinions about other people's bodies.

Using the term "fat" as an insult.

Now You can check

how many green and red flags you have

internalised.

Inaccessible spaces and clothing for fat people.

Knowing everything about someone just by looking at them. Talk about Weight.

### IT'S TRAINING TIME

Let's Got

Each person writes down 3 things they don't like about their body on a piece of paper. Then they choose one and draw over it to make it visible.

Flooding technique: consists of prolonged exposure to fearful stimuli to prevent avoidance.

Each person writes down on a piece of paper something they do not dare to do in relation to the physical aspect. For example: leave the house Without make-up, wear flip-flops, wear a top, wear tight trousers, show your ears...

Mix up all the papers and take them out to do it together.



You walk around the room with a piece of paper in your hand. Write down on the paper what you like about the person you meet. Then everyone stands in front of a mirror with their own paper and reads what the others have Written. Think about it.



# SORORITY

## Did you know that?



The term sorority was originally coined by Mexican feminist Marcela Lagarde to refer to the possibility of reaching a social agreement that could empower women and challenge the competition and power structures imposed by patriarchy. This fact was important to the author as this competition can still have an impact on women who compete with each other for recognition from men (de Hoyos et al., 2021).

Patriarchy, power hierarchies, racism, misogyny, classism, heteronormativity, ableism and other hate speech may also have had an internal effect on women and others. They may have taught us to compete with other women and other people, to think and see them in terms of superiority, criticism or condescension. Also to see other women and people through the lens of prejudice and stereotypes; not to trust others; and not to recognise the power of other women and people, their resilience and the importance of not questioning their voices (Hoyos et al., 2021), needs and movements.

# HENCE THE IMPORTANCE OF BEING ABLE TO PROMOTE A TRUE AND EMPATHETIC SISTERHOOD FOR ALL WOMEN AND OTHERS...

In this vein, racialised, postcolonial and decolonial feminists have for decades emphasised the need to apply the concept of INTERSECTIONALITY (Crenshaw, 1991). Critically, they see the hegemonic, white, Western feminist movement as proclaiming a reduced form of 'inclusion' of all women's experiences.

To speak of 'international sorority' was (and still is) based on the idea that what connects and defines women's experiences and realities are only the categories and concepts of gender and women. Similarly, it was also based on the oppression that every woman suffers equally within patriarchal structures and inequalities (Bidaseca and Vázquez, 2011).



However, this vision of sorority has only considered the image, experience, context, oppression, needs and demands of white, bourgeois, heterosexual women (Crenshaw in Lugones, 2008) with a single narrative. In this, women have only been seen as fragile, vulnerable and delicate, always in the private sphere and passive to the male mentality (Lugones, 2008).

Thus, within the hegemonic feminist movement, women have been conceived as a single group and articulated in a single women's experience (Oyěwùmí, 2017), forgetting the particularities that exist in each local context, in each history and experience with different needs, demands and voices.

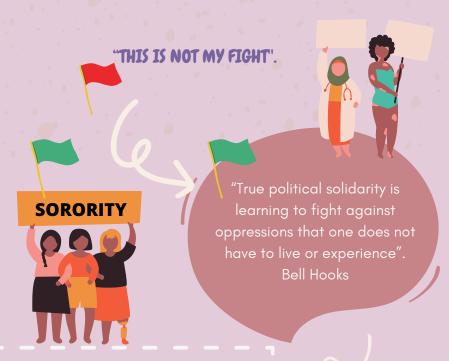
This is why this guide includes a new perspective when talking about sorority, to work towards a more inclusive sisterhood that starts by recognising the existence of feminisms in the plural (anti-racist feminisms, black feminisms, mixed race feminisms, Islamic feminisms, Roma feminisms, migrant feminisms, queer feminisms, etc.), of women and people with all their diversity of voices, experiences and needs to struggle against patriarchal structures.

And, in doing so, the construction of sorority should be based on the acceptance of our differences and needs. If our diversity and experiences are not taken into account, this can be dangerous because the violence, oppression and abuse that many women and people suffer is not only due to their gender status, but also to other dimensions (Crenshaw, 1991). This is because gender is not a stable concept (Butler, 1999); on the contrary, it is a cultural construction in each context, where it can intersect with other dimensions of identity such as race, class, ethnicity, sexuality, migratory movements, etc., creating multiple levels of gender discrimination and social injustice (intersectionality).

The same could be said of the diversity of experiences of resilience and agency in the struggle for gender equality. Finally, this should contribute to the need for sorority in understanding the diversity of forms of emancipation, demands and rights claimed by a plurality of subjects and feminisms, by different women and people based on their particular contexts, experiences and histories (Suárez-Navaz and Hernández Castillo, 2008), which need to be heard and recognised.



# "WHILE FEMINISTS FIGHT TO SHATTER THE GLASS CEILING, THE SHARDS ARE CLEANED UP BY MIGRANT WOMEN, MOSTLY RACIALIZED AND UNDOCUMENTED".



- 1. LISTEN TO EACH OTHER.
- 2. LEARN FROM EACH OTHER'S LIVED EXPERIENCES.
- 3. WORK TOGETHER FOR A FAIRER AND MORE EQUAL WORLD FOR ALL WOMEN AND PEOPLE.



# REFLECT: LETTER FOR MYSELF

Let's start by taking some space to reflect on some important concepts:

GENDER - INTERSECTIONALITY - POSITIONING - POWER - OPPRESSION -VOICE - EXPERTENCES

You are now going to start a writing exercise where you will be able to write down all these reflections and express all the experiences and characteristics of your identity that have shaped the person you are today, with all your experiences of gender, oppression and resilience. Start by writing a letter to yourself with the following sentence

## WHERE I COME FROM...



When you have finished, you can keep this letter for when you need it. For when you need to remember all these reflections, how you position yourself in the world and how this can help you to understand intersectionality and other people's experiences by developing an empathetic sorority.



# group writing exercise

Let's start by taking a collective space where we can reflect on different important concepts and become aware of how we reproduce racism, misogyny, classism, prejudice and power structures that we have internalised in our relationships with other women and people, with a lack of sorority:

INTERSECTIONALITY - PRIVILEGE - POWER - OPPRESSION - STEREOTYPES - PREJUDICE - DIFFERENCE - DIVERSITY

Ideally, this activity should be carried out with a small group of no more than 10 people. Each participant will have the opportunity to think and write individually. The letter should start with the following sentence



PEOPLE LIKE ME... AND PEOPLE I HAD PREJUDICES
ABOUT...



When all participants have written their letters, a space can be opened for reading and commenting on the written texts. In this way, you can reflect together on the concepts mentioned at the beginning and share the need for a sorority that recognises all women and people with their experiences, beyond prejudices, stereotypes and learned power dynamics.

# **MASCULINITIES**

Much of the work and policy on gender-based violence and discrimination to date has focused on the victims. Women and young people have tended to be taught how to avoid violent situations or how to empower themselves to obtain justice in terms of social, political, economic and cultural rights, while the causes of violence and those who perpetrate it have rarely been the focus

In this sense, it is worth asking a broader and more critical question: How involved are men in the struggle for gender equality?



As Javier Saez (2016) has pointed out, "we men have not questioned our place of expression, nor our values and privileges. Masculinity as a value prevails."

#### HEGEMONIC MASCULINITY

- It has become the norm that men must always be strong, brave and powerful.
  - 3. They should not cry or express feelings, emotions or fear, but react with frustration or violence.
- 5. They have to maintain and demonstrate their power to others in all areas (work, economic, sexual and love relationships, etc.), thereby supporting comments, attitudes, patriarchal violence and domination over other people (discrimination and racist, classist, homophobic, empowering discourses, etc.: Connell, 2015).

- They must be "real" men (Connell, 2015), always alert, in competition with others and dedicated to work and success.
- 4. Men are socialised with the need to be masculine and to adopt principles such as order, authority (Salazar, 2012) and as providers of security (physical, economic, etc.). In the face of this, there is a refusal to show gestures of femininity, tenderness or weakness, and a fear of other possible sexualities and identities (Saez, 2016).
  - 6. Hegemonic masculinity has been structured on the basis of the privileged place and power (economic, political, social, familial) that men (especially white men) have had and have in our societies.

# Are other masculinities possible in the face of hegemonic masculinity?

In this guide we talk about Masculinities, Non-Hegemonic Masculinities, Egalitarian Masculinities, diverse, positive or non-toxic Masculinities in a process of questioning identity, modes of relationship, power and emotions (Pescador, 2020: 14),



There is no single masculinity. Not all men conform to the normative standards of hegemonic masculinity (Connell, 2015) to be 'macho' (Pescador, 2020), understanding also that gender is an identity variable that intersects with other factors such as class, race, origin, social status and sexuality.

This intersectionality leads to the reality of the existence of multiple masculinities (Brito Rodríguez et al., 2022). From this pluralistic understanding, freer forms of identity could be developed, which need to be recognised.



Critical reflection on masculinities is also about raising issues of social justice (Connell, 2015) by challenging the privileges and power inherited by men in the patriarchal model. Remember that you can find more information on this topic in the Power Relations section of this guide.

TOWARDS SOCIETIES BASED ON MORE JUST AND NON-VIOLENT RELATIONSHIPS.



## Hegemonic masculinity

"Don't cry like a girl"

"With the way he expresses himself, he's probably a faggot" "At home, the man is in charge

"A woman is not suitable for this kind of work, she lacks strength"

"A real man seeks money and power"

Masculinities, Non-Hegemonic Masculinities, Egalitarian Masculinities, Diverse Masculinities, Positive or Non-Toxic Masculinities



 Recognition of a diversity of identities and masculinities: to claim a human, peaceful, emotional man who does not need to fight to prove his power, but who fights for other people and for social justice.



 Challenging power relations: in friendships, personal relationships, sexual relationships, in domestic tasks, at work and in social structures.





- Learning about care and co-responsibility.
- Mechanisms and equal presence of women, men and other genders in decision-making and conflict resolution.
- Challenging privileges inherited from patriarchy.



## Just a moment: breathe

In Erick Pescador's professional experience of working with masculinity workshops, one observation he has made is the need for men to relearn physical and sensory skills. The importance of "maintaining the masculine type", the posture of the strong, virile "macho", leads to a visible physical pressure in the way many men breathe, walk, gesticulate or posture.

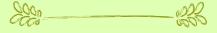
However, it is also an activity that can be done by anyone, regardless of gender, who wishes to reconnect with their body.

#### WE NOW SUGGEST A BREATHING AND BODY RELAXATION DYNAMIC.





You can stand or sit as comfortably as possible.



Start by closing your eyes and begin guided breathing. With one hand on your chest and the other on your stomach, inhale deeply through your nose to the count of four. Then exhale through your nose to the count of four.

Next (and still breathing), at the level of body relaxation, move your body. Touch it in a conscious way. Embrace it. Take a few minutes to do this and be grateful for the feelings you can have for yourself.





# Peace circle

Peace circles are conversations in which participants create a safe and courageous space for dialogue. In this space, everyone has the opportunity to share and be listened to in an empathetic way, starting from their own experiences and stories.

#### **GROUNDBREAKING CEREMONY**

- A short mindfulness exercise (this could be short breathing or relaxation).
- Introduce the participants to the peace circle.
- Introduce the circle's guidelines and values.



# GROUP CONVERSATION

- With questions that focus on masculinities.
- For each question, participants answer one at a time.
- A word totem is used: an object that is easy to move and use.
- Sharing of individual and collective experiences.

Can you be a man without being macho?

How do you think patriarchy and gender roles affect you?

How do you think you could change your behaviour in your daily life to develop more egalitarian relationships?

#### **CLOSING CEREMONY**

- Share the participants' experiences with this circle.
- You can end by reading a poem or a manifesto.

How did this experience make you feel?

What did you learn from it?

# GOOD TREATMENT

OTHER MODEL POSSIBLE

As we have been able to observe in the pages of this DIARY, the values we have been taught since childhood are values that favour discrimination, struggle, violence (remember the section on power relations, patriarchy), hierarchical relations between members of society? BUT another social model is possible, one that favours good treatment, relationships based on solidarity, negotiation, respect and peace.



WE ARE ALL DIFFERENT. WE BELONG TO DIFFERENT CULTURES,
RACES, ETHNICITIES.... SOME PEOPLE ARE RELIGIOUS, OTHERS
ARE NOT; THERE ARE SEXUAL DIFFERENCES, FUNCTIONAL
DIFFERENCES... BUT WE ALL DESERVE RESPECT AND HAVE EQUAL
OPPORTUNITIES TO DEVELOP OUR CAPACITIES. HOW?

- 1 WE ARE INTERDEPENDENT!
- EVERY CULTURE, EVERY PERSON HAS WISDOM TO TEACH US. THROUGH COOPERATION MUTUAL HELP, SOLIDARITY AND TEAMWORK, WE BUILD HUMANITY TOGETHER.
- 2 EQUALITY, JUSTICE AND HUMAN RIGHTS

TO INCLUDE RATHER THAN EXCLUDE. TO KNOW RATHER THAN CRITICISE: TO RECOGNISE THAT ALL PEOPLE ARE UNIOUE AND THAT EVERYONE SHOULD HAVE THEIR OWN SPACE TO DEVELOP WITHOUT NEGATIVELY AFFECTING OTHERS.

**3** PEACE EDUCATION

GENERATE NEW VALUES, E.G. COOPERATION: THIS FORCES US TO RESPECT EACH OTHER. TO NEGOTIATE. TO ESTABLISH RULES, AGREEMENTS. PRIORITIES: TO DECIDE TOGETHER HOW. WHERI AND WHEN TO DO THINGS.

4 COMPASSIONATE LISTENING

IT IS ABOUT LISTENING WITH THE HEART, FEELING THE SUFFERING OF THE OTHER AND WANTING TO HELP THEM. BREAKING DOWN THE BARRIERS OF EGOCENTRISM AND NARCISSISM - GETTING CLOSE TO THE OTHER PERSON. SUPPORTING THEM IN WHATEVER WAY YOU CAN. COMPASSIONATE LISTENING CREATES SOLIDARITY. BUT NOT AS A POWER RELATIONSHIP. BUT AS EQUALITY.

5 NEGOTIATION

NEGOTIATION CONFLICTS AND PROBLEMS ARISE IN HUMAN RELATIONSHIPS. LET'S LOOK FOR MEETING POINTS. REACH AGREEMENTS
INSTEAD OF SOLVING THEM WITH VIOLENCE. COULD WE ALL BECOME MEDIATORS AND NEGOTIATORS TO STOP SOCIAL
VIOLENCE TO NEGOTIATE POSSIBLE CONFLICTS IN OUR RELATIONSHIPS OR IN OUR DAILY LIFE?

6 PASSAGE CEREMONY

PEOPLE SEEK RECOGNITION AND GROUP MEMBERSHIP. IN ORDER TO GAIN ACCESS, RITES OF PASSAGE ARE CONSTRUCTED AS A SEARCH FOR A NEW IDENTITY (E.G. RECORDING A PEER BEING BEATEN UP AND UPLOADING IT TO SOCIAL MEDIA AS A FORM OF ENTERTAINMENT: ALCOHOL. DRUGS. ETC.). RITES OF PASSAGE NEED TO BE CREATED THAT ARE BASED ON GOOD TREATMENT. DO NOT REPRODUCE VIOLENCE. AND DO NOT CAUSE HARM TO SELF OR OTHERS.

#### GOOD TREATMENT TO ANIMALS AND NATURE

WE CAN'T TALK ABOUT GOOD TREATMENT IF WE DON'T TREAT NATURE WELL. ITS FOOD NOURISHES OUR BODIES. ANIMALS CAN BE OUR GREATEST ALLIES. THERE IS SO MUCH TO DISCOVER. OBSERVE. LISTEN TO AND LEARN FROM NATURE... HOW HAVE WE BECOME SO DISTANT FROM IT?

DID YOU KNOW:

ALMOST ALL HUMAN BEHAVIOUR IS LEARNED, NOT BIOLOGICALLY INHERITED. AND AS WE LEARN, WE CAN UNLEARN.

# LOVE PROJECTS\*

#### INDIVIDUAL ACTIVITY

- THINGS THAT HAPPENED TO YOU, THAT WERE IMPORTANT TO YOU... THE FEELINGS, THE MOST FREQUENT THOUGHTS.
- 2 NOW THINK ABOUT WHAT YOU HAVE REPEATED IN YOUR LIFE THIS YEAR THAT IS NOT GOING WELL. WRITE IT DOWN ON A PIECE OF PAPER, IN THE FORM OF A SHORT SENTENCE, WITHOUT EXPLAINING OR JUSTIFYING ANYTHING. VERY CONCRETE.
- 3 NOW THINK ABOUT WHAT YOU ARE COMMITTED TO, WHAT YOU WANT TO ACHIEVE FOR YOURSELF, WHAT WOULD HELP YOU TO BE BETTER AND WHAT DEPENDS ONLY ON YOU.
- WRITE IT DOWN IN A VERY CONCRETE WAY. IT CAN BE A SMALL THING, AN ACTION, BUT ONE THAT IS VERY IMPORTANT FOR YOU TO ACHIEVE.
- 5 WHAT YOU ARE WRITING NOW IS A CONTRACT OF ENGAGEMENT AND THAT YOU ARE COMMITTING YOURSELF. YOU CAN WRITE WHATEVER YOU WANT, BUT YOU WILL DO IT WITHIN 6 MONTHS.

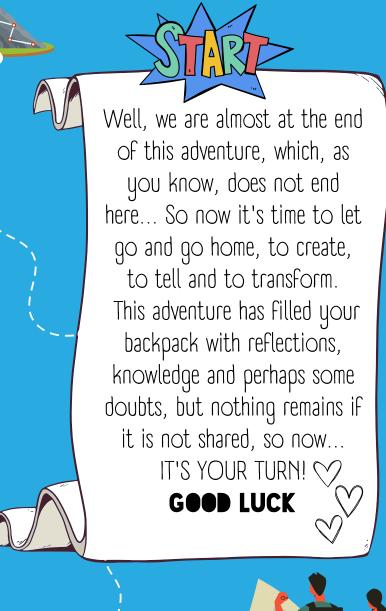
E.g. not to say yes to everything that is asked of me, but only to what I agree with; to be more tolerant of myself and others, etc.

THIS CONTRACT IS A PERSONAL COMMITMENT (NOT BECAUSE I HAVE TO, BUT BECAUSE I WANT AND NEED IT FOR M) WFILL-BEING) THAT REQUIRES ENERGY. MOTIVATION AND ADEQUATE MEANS TO CARRY IT OUT.

#### GROUP ACTIVITY

- PLAY COOL MUSIC THAT GIVES YOU A GOOD VIBE.
- 2 GIVE EACH PERSON A PIECE OF PAPER AND A PENCIL. EACH PERSON WRITES THEIR NAME IN THE MIDDLE OF THE PAPER.
- 3 INVITES PEOPLE TO MOVE AROUND THE ROOM, TO DANCE, AND WHEN THEY MEET ANOTHER PERSON, TO TAKE THEIR PAPER AND WRITE DOWN ALL THE QUALITIES OF THAT PERSON (DO NOT STOP AT THE PHYSICAL FEATURES!!!).
- TAKE THE TIME NEEDED FOR EVERYONE TO GIVE AND RECEIVE GOOD TREATMENT, AND AT THE END ASK IF ANYONE WOULD LIKE TO SHARE WHAT OTHERS HAVE WRITTEN ABOUT THEM.

\*A LOVE PROJECT IS TO SET A CONCRETE AND CONSCIOUS INTENTION FOR WELL-BEING, FOR PERSONAL CARE, FOR OTHERS AND FOR THE COMMUNITY, WHETHER HUMAN, ANIMAL OR ENVIRONMENTAL.



and so the ADVENTURE Begins



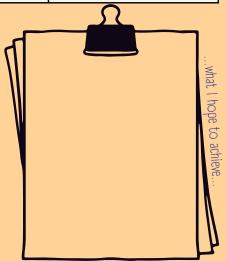


#### Share your ideas and comments here



WORKSHOP	DAY Hour	PARTICIPANTS	OBJECTIVES

0	Ideas	for	activities
0			
0			
0			
0			
0			
O			



# **CHECKLIST**

MY TO-DO LIST BEFORE CLASS

















MY MAIN MESSAGE THAT I WOULD LIKE TO SEND TO THE GROUP IS: ....

# Advice for me

# -WHAT SHOULD I DO IF...? IF THIS HAPPENS WHAT I SAY/DO

What I feel, know and can do now



Questions I still have

Challenges I have faced along the way

What I liked most (about myself) and things I did really well

When you have finished, reflect on how much you have learned and grown in the process.

# FINAL REFLECTION

#### COLOUR IN THE DOTS

#### I KNOW WHAT GENDER MEANS

I HAVE BEEN THINKING ABOUT WHO I AM

AND HOW I RELATE TO OTHERS

I KNOW HOW TO RECOGNISE SIGNS OF GENDER-BASED VIOLENCE

I KNOW HOW TO RECOGNISE ISLAMOPHOBIA AND WHAT TO DO IF I WITNESS IT

I UNDERSTAND THE CONCEPT OF FEMINISM

I AM MOTIVATED TO PRACTICE GOOD TREATMENT

I UNDERSTAND THAT CANONS OF BEAUTY CHANGE, AND I DON'T HAVE TO CONFORM TO THEM

I FEEL PREPARED TO WORK WITH OTHERS ON THESE ISSUES

NOW I HAVE MORE MOTIVATION AND DESIRE TO CONTINUE ACTING AND LEARNING





THE MOST IMPORTANT THINGS I HAVE LEARNT

WHAT I FEEL LIKE DOING/LEARNING NOW...

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# REALISED BY:

#### CAZALLA INTERCULTURAL

WWW.CAZALLA-INTERCULTURAL.ORG

infoecazalla-intercultural.org

@cazalla\_intercultural

#### JOVESÓLIDES

WWW.JOVESOLIDES.ORG

+34 963 63 25 63

infoejovesolides.org

**Ciovesolides** 

#### FUNDACIÓN PLAN B

WWW PLANREDLICACIONSOCIAL COM

+34 923 994 177

contactoeplanbeducacionsocial.com

@planb\_educacionSocial

#### PROYECTO KIEU

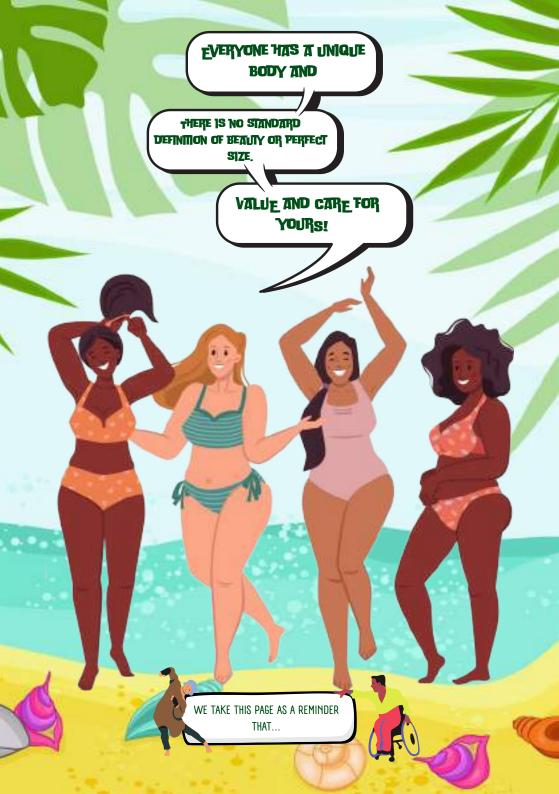
WWW.PROYECTOKIEU.ORG

+34 925 53 79 07

infoeproyectokieu.org

**Oproyectokieu** 









# #QueNoDalgual PLAYLIST













