

CARDS

An educational material on gender, power and empowerment

By

POWER



1. AUTONOMY
2. BISEXUAL-PANSEXUAL
3. CHILD SEXUAL ABUSE
4. COMING OUT
5. EMPOWERMENT OF WOMEN
6. EMANCIPATION OF WOMEN
7. GASLIGHTING
8. GENDER
9. GENDER DISCRIMINATION
10. GENDER DISPARITIES
11. GENDER POWER RELATIONS
12. GENDER QUOTAS
13. GENDER ROLES
14. HETERONORMATIVITY
15. HOMOPHOBIA
16. LGBTQ+
17. CHAUVINIST MICROAGGRESSIONS
18. SEXISM
19. SEXUAL ABUSE
20. SEXUAL HARASSMENT
21. SEXUAL VIOLENCE
22. SISTERHOOD
23. STEALTHING
24. PATRIARCHY
25. TRANSGENDER

ANA
CEB
RIAN

CARDS, An educational material on gender, power and empowerment

These cards have been made by POWER project (POWER – WHO NEEDS EMPOWERMENT? EXPLORING GENDER AND POWER THROUGH/IN ART, 2020-2-FR02-KA205-017944) through a collaborative action, and it has been coordinated by EARTDI, UCM, Spain.

Each of the partners (CoW, DADAU, EARTDI, Elan Interculturel and MOH) made a 9 hours workshop with young people using the glossary and inviting participants to share personal narratives. After that, some questions were proposed to trigger debate and reflection, trying to link warm and soft knowledge. We would like to thank all the young participants who contributed to the different workshops that took place in Paris, Ljubljana, Bari and Madrid. Without them this material would not exist.

These are the people from the organizations who contributed:

Coordination: Carolina Peral Jiménez (EARTDI, UCM)

Selection and search of terms for the glossary: Carolina Peral Jiménez, Marián López Fdz. Cao and Milena Castellarin (EARTDI, UCM).

Responsible for facilitating local workshops where personal narratives arose, and propose questions to trigger debate:

- CoW: Sara Šabec, Tea Hvala.
- DADAU (main coordinator of Power project): Julia Nyikos, Camille Lesbros
- EARTDI: Ana Cebrián, Miguel Domínguez Rigo, José Luis Galdeano, Marta García Cano, Marta Lage de la Rosa, Marián López Fdz. Cao, Maria José Ollero.
- ELAN: Morgane Boidin, Anna Balsamo, Lola Clarini.
- MOH: Isabella Mileti, Eleonora Schulze-Battmann.

Graphic design: Miguel Domínguez Rigo (EARTDI, UCM)

Illustrations and cover author: Ana Cebrián (EARTDI, UCM)

Translation and revision in different languages of the Project:

- English revision: Esteban López Medina (EARTDI, UCM)
- French revision: Morgane Boidin, Théo Dupont (ELAN), Julia Nyikos (DADAU)
- French translation: Morgane Boidin, Théo Dupont (ELAN), Julia Nyikos (DADAU)
- Italian revision: Isabella Mileti, Eleonora Schulze-Battmann
- Italian translation: Eleonora Schulze-Battmann
- Slovenian revision: Ana Kralj, Tea Hvala, Sara Šabec (COW)
- Slovenian translation: Lenka Gložančev (COW)
- Spanish revision: Marián López Fdz. Cao, Ana Serrano (EARTDI, UCM)
- Spanish translation: Marián Alonso, Marta García Cano, Marta Lage, Ana Serrano (EARTDI, UCM)

© Copyright 2021 All rights reserved.



Co-funded by the
Erasmus+ Programme
of the European Union

The European Commission's support for the production of this publication does not constitute an endorsement of the contents, which reflect the views only of the authors, and the Commission cannot be held responsible for any use which may be made of the information contained therein.



Exploring Gender and
Power through/in Art





Concept

Autonomy: People's capacity to make free and informed decisions about their lives, enabling them to be and act in accordance with their own aspirations and desires. Women's autonomy is often conceptualized as having three dimensions: physical autonomy (the freedom to make decisions regarding sexuality, reproduction and the right to live a life free from violence); economic autonomy (right to work and earn one's own income) and autonomy in decision-making (women's participation in all branches of government).

Source: Gender Equality Observatory for Latin America and the Caribbean (ECLAC). Annual report 2011. Women's autonomy: From the margins to the mainstream.



Personal narrative

"It's me and the closest people I could get. I tell a story. A story of personal identity, of awareness, a story of growing up and becoming aware, a story of opening up to all that was unexplored. I was thrilled to have come to all this until... Welcoming, empathy, listening, interest were not enough for me. I wanted that story not to be told as the greatest of surprises, I wanted it to be perceived as normal and natural and instead only some people felt it as such, for others I fit into a different category. And so I had started with lights and colours and found myself alone in the dark. Today I have made that awareness my own, I don't feel hurt or judged because I think that every person has a context in which they develop the way to bring their own ideas, however open and inclusive they may be, and I think that the world is changing fast and every person will one day be perceived as natural in every little facet of their being. That's why if it happens again I'm not worried about the reactions because I know that it's what I feel about myself that counts and knowing previously unexplored hidden sides of yourself is the greatest of beauties." (Italian woman, aged 18-28).



Questions for debate

- How does knowledge about oneself become a way to reach autonomy in decision making?
- What would you need to feel aware of yourself?
- Do you usually learn from your past?
- What can you do to reach autonomy yourself?
- How do you think culture influences women's autonomy?
- In our culture, what is missing to achieve total autonomy?
- Do you think one type of autonomy (economic, physical, decision making) can be more important than others?



ANA
C.E.B
RIAN



Concept

Bisexual: A sexual orientation that describes a person who is emotionally and physically attracted to women/females and men/males.

Pansexual: A sexual orientation that describes a person who is emotionally and physically attracted to people of all gender identities, or whose attractions are not related to other people's gender.

Source: National LGBT Glossary. Health Education Center

<https://www.lgbtqiahealtheducation.org/publication/lgbtqia-glossary-of-terms-for-health-care-teams/>



Personal narrative

“So it was yesterday or the day before, I was at the dinner table, outside, with my parents and my sister (already aware of my bisexuality). We were talking about a family friend who had just come out as a lesbian, and who was talking about how she was having a hard time meeting women, being in the countryside and because of the lockdown. We talked about all this, about how you realise you're not straight, how you talk about it. At the end of the discussion, with my heart beating a thousand times an hour, I said, “Well, I think this is a good time, I'm not bisexual, I love everyone. My father had no idea, but was not shocked. My mum looked at me and smiled and said “I think I knew that”. I asked her why, she said “I had my doubts, but the other day we went to the market, you saw a girl you thought was beautiful, and the way you talked about her confirmed my doubts”. At no time was I afraid of being rejected, I was just afraid that they would not believe me, because I have been in a straight relationship for 7 years.” (France)



Questions for debate

- What is the difference between pan and bi sexuality?
- Why is bisexuality often criticized and reduced to uncertainty, mere curiosity or just a temporary stage?



ANA
C.E.B
RIAN



Concept

Child sexual abuse is a form of child abuse that includes sexual activity with a minor. Child sexual abuse does not need to include physical contact between a perpetrator and a child. Some forms of child sexual abuse include: Exhibitionism, or exposing oneself to a minor; Fondling; Intercourse; Any other sexual conduct that is harmful to a child's mental, emotional, or physical welfare.

Source: RAINN: Rape, Abuse & Incest National Network. <https://www.rainn.org/>



Personal narrative

"I was 7 years old, we were walking in a public space and I slightly walked away from my mother. I passed a man in a marcel, a little yucky, who touched my butt. Suddenly I stopped, I looked at him, he smiled at me like nothing had happened, I left and I didn't say anything to my mother. [...]" (A young non-binary person, France).



Questions for debate

- How does knowledge about oneself become a way to reach autonomy in decision making?
- What would you need to feel aware of yourself?
- Do you usually learn from your past?
- What can you do to reach autonomy yourself?
- How do you think culture influences women's autonomy?
- In our culture, what is missing to achieve total autonomy?
- Do you think one type of autonomy (economic, physical, decision making) can be more important than others?



ANA
CEB
RIAN





Concept

The process by which one accepts and/or comes to identify one's own sexuality or gender identity (to "come out" to oneself).

Verb : the process by which one shares one's sexuality or gender identity with others.

Source: Comprehensive List of LGBTQ+ Vocabulary Definitions. Available at: <https://www.itspronouncedmetrosexual.com/2013/01/a-comprehensive-list-of-lgbtq-term-definitions/>



Personal narrative

"This week I came out of the closet and talked to my mother first. Then, I didn't need to talk to my father. I felt rejected by both of them because of my sexuality. Now neither of them speaksto me. They told me that I have totally let them down." (18-19 years old, Spain).



Questions for debate

- What does it mean for us to express our desires within a patriarchal family environment?
- Faced with misunderstanding, are we forced to make unwanted decisions?
- How can I take care of myself if my family environment despises me for my sexual desire?



ANA
LEB
RIAN



Concept

Process by which women gain power and control over their own lives and acquire the ability to make strategic choices. Women's empowerment has five components: women's sense of self-worth; their right to have and to determine choices; their right to have access to opportunities and resources; their right to have power to control their own lives, both within and outside the home; and their ability to influence the direction of social change to create a fairer social and economic order, nationally and internationally.

In this context, education, training, awareness raising, building self-confidence, expansion of choices, increased access to and control over resources, and actions to transform the structures and institutions that reinforce and perpetuate gender discrimination and inequality are important tools for empowering women and girls to claim their rights.

Source: European Institute for Gender Equality.
<https://eige.europa.eu/thesaurus/terms/1102>



Personal narrative

“Growing up without female role models, overcoming difficulties, that makes the road very difficult for us, but also, overcoming those difficulties makes us feel powerful at the same time. Every time I faced a family meal I had to deal with phrases like “hey, I’m going to tell a joke but don’t be offended, eh...”. At first the situation was very violent and I was not able to respond at all, I even laughed. As time passed, I learned to give myself a voice and to take care of myself not from silence but from shouting.” (20-22, Spain).



Questions for debate

- What would you need to feel more empowered?
- How can education contribute to women's empowerment?
- Do you think it is important to take care of ourselves in unsafe environments, friends, family or work, for example?



ANACEBRIAN



Concept

Emancipation: Process, strategy and myriad efforts by which women have been striving to free themselves from the authority and control of men and traditional power structures, as well as to secure equal rights for women, remove gender discrimination from laws, institutions and behavioural patterns, and set legal standards that shall promote their full equality with men.

Source: European Institute for Gender Equality
<https://eige.europa.eu/thesaurus/terms/1098>



Personal narrative

“We had barely said hello to each other when one of the women in the group noticed, with a horrified look, that I do not wax my legs, which “is disgusting”. And then with a laugh, she added “When are you going to stop your bullshit?” As if it was a teenage passage and I needed to overcome it. I didn’t like the mothering tone she took, not at all. Then she called out to the other guests so that they would look at my hair. I was shocked at the ease with which she allowed herself to judge my body, to show it and dissect it to others. A man from the group of friends said, “Oh yeah, it’s the jungle here.” He was in shorts with hairy legs. Anger rises. I asked him if he had shaved his bikini the previous day. He was surprised and responded with a general laugh - as if it is a ridiculous and absurd idea.” (A young cis woman)



Questions for debate

- Can you think of other strategies to be emancipated and free from hegemonic femininity?
- According to your experiences, what other standards must we subject our bodies to in order to conform to what is expected of women?
- To what extent is emancipation possible in a patriarchal society?
- Do you think men are also exposed to standards of hegemonic masculinity?



ANA
E.E.B
RIAN



Concept

Gaslighting occurs when someone denies, on the basis of another social identity, their testimony about a harm or wrong done to them. It is also a form of emotional abuse by wrongful manipulation. As a social phenomenon it is the systematic denial of women's testimony about harms done to them by men, which is aimed at undermining those and other women.

Source: Stark, C. A. (2019). Gaslighting, misogyny, and psychological oppression. *The Monist*, 102(2), 221–235. <https://doi.org/10.1093/monist/onz007>



Personal narrative

“Break-up story: a friend (boy) tells me how one of his mates, let's call him G, broke up with his long-time girlfriend, F. At a nightclub, when their relationship was in trouble, they had a fight and F started shouting at him in the street in front of everyone. G ignores her and all his friends are ashamed. My friend looks at me in the eye and says “You can see she was completely hysterical, she was crazy anyway, he is better off without her!” I point out that it's a bit easy to blame F and reduce her to her supposed hysteria. Besides, what do we know about a relationship we are totally outside of? I can't help but think that to get to the point of shouting to be heard, there was a communication problem. All too often women are reduced to a simple “she's crazy”, “she's hysterical”. This is a convenient way of blocking out the ears and denying the feelings and the right to speak of women who are trying to express themselves.” (Woman, between 25-30, France)



Questions for debate

- Can you think of other typical situations in which women's testimony or harm can be systematically denied?
- What do you think, what supportive attitudes can friends have when a couple is arguing in front of them?
- What typical manifestations of anger can you list and what strategies do you think are optimal for reacting to them with kindness?
- What associations do you make when you see a man / a woman screaming? Are there any differences in your appreciation?
- How do you react when someone yells at you? What do you do when someone ignores you when you try to communicate with them?
- When you drive, and generally when there is a situation where traditionally men had the power, how do you feel if you face a man? What are the little things, gestures, expressions men make?

ANA
CE.B
RIAN





Concept

Social attributes and opportunities associated with being female and male and to the relationships between women and men and girls and boys, as well as to the relations between women and those between men. These attributes, opportunities and relationships are socially constructed and are learned through socialisation processes. They are context- and time-specific, and changeable. Gender determines what is expected, allowed and valued in a woman or a man in a given context. In most societies, there are differences and inequalities between women and men in responsibilities assigned, activities undertaken, access to and control over resources, as well as decision-making opportunities. Gender is part of the broader sociocultural context. Other important criteria for sociocultural analysis include class, race, poverty level, ethnic group and age.

Gender-based assumptions and expectations generally place women at a disadvantage with respect to the substantive enjoyment of rights, such as freedom to act and to be recognised as autonomous, fully capable adults, to participate fully in economic, social and political development, and to make decisions concerning their circumstances and conditions.

Source: European Institute for Gender Equality. <https://eige.europa.eu/thesaurus/terms/1141>



Personal narrative

“I’ve been thinking a lot lately. I’m also doing a gender studies course at university, where I’m opening my eyes to the roles that are assigned to women’s bodies. As if there is an ‘aesthetic of oppression’, that’s what I call it, not only of women. I noticed that there are many images of women, but I want to talk about this. It makes me shudder when I see advertisements, exhibitions of the female body, made to objectify it as much as possible and continue to give those wrong ideas about women: sexual availability without being vulgar. You have to be available, but you mustn’t want to have sex, ‘you don’t have to come and ask me, I have to be the man to ask you and you have to be available to do it’. I always see this meaning everywhere, although it is now being talked about a little more. And this artistic exercise of Klein’s conveys that idea: a woman’s body used to do what I want with it, and usually it’s a thin body, considered beautiful because it’s thin, fair, with fair skin. I put the other work on the right, because these gender roles are killing us. In fact, I’m starting to think that the revolution starts first of all with the abolition of the concept of gender. Because if there wasn’t a concept of gender, and therefore an idea, a stereotype, of what a man should be and what a woman should be, many of our problems would probably not exist. And I see gender as a performance, because every day we construct it as we want. When I think about it, I feel like a woman because I was born biologically as a woman. I don’t feel bad in my body and so I accept my biological sex, but then I dress in clothes that are considered masculine, they fit me well, I like them. I don’t feel like a man or a woman. Or more of a man or a woman because I use male clothes or because I don’t wear make-up or shave. And for many people this is ideally fine, but then when you stand in front of them with hairy legs and you are a woman, they are allowed to comment. I’ve been thinking a lot lately about what gender means and maybe I’m starting to think that if there wasn’t any gender at all, it would be a total revolution in everything that interests us in life.” (Italian women, aged 18-28).



Questions for debate

- Would you agree with the abolition of gender roles? How would you feel about it?
- What do you feel when you see an advertisement with a woman that communicates sexual availability?
- Would you like gender to disappear from your identity card or passport? Why? Why not? Why is gender expressed on the identity card but not the ethnicity/race?
- How can we help women who suffer sexual exploitation if gender were to disappear?
- Do you think we can talk about gender, ethnicity and class in the same way? Why?



Concept

Any distinction, exclusion or restriction made on the basis of sex and or gender which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on the basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.

Source: United Nations (1979). Convention on the Elimination of all forms of Discrimination Against Women, Article 1



Personal narrative

“In my line of work, discrimination is present daily. Given that I am a man working in a construction company, most of my colleagues are male. However, sometimes women also find themselves doing these jobs. They are expected to go fetch lunches, make coffee, wash dishes and buy birthday gifts. If I had acted in line with my own values and treated women as equals, I would have lost my status as a man. This puts me in an unpleasant position.” (27, Slovenian).



Questions for debate

- What would you have done in such circumstances?
- What strategies could men use to overcome sexist patterns instead of replicating them?
- Do such things also happen in mostly female collectives, in relation to men?
- Do you think most men are aware of this daily gender discrimination?

+ 500



- 5



+ 10



+ 100



ANA
CEB
RIAN





Concept

Differences in women's and men's access to resources, status and well-being, which usually favour men and are often institutionalised through law, justice and social norms.

Source: European Institute for Gender Equality
<https://eige.europa.eu/thesaurus/terms/1162>



Personal narrative

“A gas station only took on women to clean car windows. For the job, they also took me on. The only money we got were tips. This was precisely why they took us on. They had no costs to pay for us and men were happier to stop at the gas station, they did it more often. They were very pleased to look at the female body while she was cleaning windows.”



Questions for debate

- How is it possible for an employer not to pay their workers, regardless of gender?
- How can it be legal for a worker to only work for tips?
- What would have happened if this were a man?
- Why is a woman's body perceived as an object of desire?
- Think of situations in your life when a woman is chosen to do something only because she is woman
- Analyse the models and references that are presented to us in our immediate environment, in the media, social networks, etc.
- Are there behaviours that are exclusively attributable to women and others to men?



ANA
E.E.B
RIAN





Concept

Ways in which gender shapes the distribution of power at all levels of society. One of the most persistent patterns in the distribution of power is that of inequalities between women and men. The set of roles, behaviours and attitudes that societies define as appropriate for women and men (“gender”) can be the cause, consequence and mechanism of power relations, from the intimate sphere of the household to the highest levels of political decision-making. Wider structures and institutions can also shape the distribution of power by reinforcing and relying on gender roles.

Source: European Institute for Gender Equality. Glossary and Thesaurus.
<https://eige.europa.eu/thesaurus/terms/1200>



Personal narrative

“Sunday lunches at my grandmother’s place are always the same. Every time, I am the one who has to wash the dishes after lunch. Only because I am a woman. In such a case when a man offered to do the job, my grandmother prohibited it and sat him down at the kitchen table. It is expected that a woman does this. I always feel bad about it, but due to the given situation, I do not pick a fight and instead, I let a woman clean the table.” (Slovenia).



Questions for debate

- How do the other women in the family feel in this situation, do they realise that the gender roles are being distributed in line with social traditions?
- What is the connection between gender roles and discrimination?
- Can you think of other mechanisms of power relations outside the household?
- What does this tell us about today’s society? How strong is patriarchy?
- How can a man who has been raised in a patriarchal family become aware of the discrimination of the female gender?



ANA
C.E.B
RIAN

6 i

1

a



Concept

Positive measurement instrument aimed at accelerating the achievement of gender-balanced participation and representation by establishing a defined proportion (percentage) or number of places or seats to be filled by, or allocated to, women and/or men, generally under certain rules or criteria. Quotas can be applied in order to correct a previous gender imbalance in different areas and at different levels, including political assemblies, decision-making positions in public, political life and economic life (corporate boards), as well as to ensure the inclusion of women and their participation in international bodies, or as a tool to promote equal access to training opportunities or jobs.

Quotas aimed at increasing gender-balanced representation may be mandated by the constitution or by electoral, labour or gender equality law (legal gender quotas, which may entail sanctions for non-compliance), or applied on a voluntary basis (voluntary political party quotas). Types of quotas also differ depending on the aspect of the selection and nomination process that the quota targets.

Source: European Institute for Gender Equality.
<https://eige.europa.eu/thesaurus/terms/1203>



Personal narrative

“I went to a job interview at the Faculty of Social Sciences. At the interview, there were nine women and me. They chose me for the working position. When I started work, they told me that I had been chosen only because I was a man. Given that work in education was a feminized profession, they allegedly needed a man. And this happened at the university level.” (30, Slovenia)



Questions for debate

- Do you think it is important to create 50% man/women representation in all professional domains?
- Do you agree that a quota system is an effective tool to combat past inequalities?
- What do you think can be the impact of a quota system?
- How effective is it to fight these battles individually?



ANA
LEE,
BRIAN



Concept

Gender Roles: Social and behavioural norms which, within a specific culture, are widely considered to be socially appropriate for individuals of a specific sex. Collectively, gender roles often determine the traditional responsibilities and tasks assigned to women, men, girls and boys. Gender-specific roles are often conditioned by household structure, access to resources, specific impacts of the global economy, occurrence of conflict or disaster, and other locally relevant factors such as ecological conditions. Like gender itself, gender roles can evolve over time, in particular through the empowerment of women and transformation of masculinities.

Source: European Institute for Gender Equality
<https://eige.europa.eu/thesaurus/terms/1209>



Personal narrative

“When I was 5 years old I learned to ride a bike without small wheels by myself (pride). My kindergarten yard had bicycles, some of them “for grown-ups”, without small wheels. I got on them and pedalled around the playground. A little boy of my age stopped me and took it away from me. I complained to the teacher (yes, a woman), who told me to shut up and let him play with it because “Bikes are for boys anyway!”

Years later I found some old school photos, on one of them you can see this little boy on the bike, and me behind him crying against a wall... I got over it, but then, at 5, I experienced my first big injustice because I was a girl. It’s probably one of my first memories too. I hope it’s not the kind of incident that still happens in schoolyards nowadays, but I’m not so sure... !” (Female, between 25-30, France)



Questions for debate

- According to your memories, what situations imposing gender roles did you experience as a child in kindergarten?
- Have you ever witnessed gender discrimination in early childhood?
- How would manage to get the teacher in this story change her attitude or understand the little girl’s point of view?
- What activities can you imagine for children to make them aware of the fight against discrimination and sexism?
- How can we distinguish our desires from social, family and work mandates, etc.?



ANA
E.B.
RIAN





Concept

Heteronormativity: Attitudes and behaviors that incorrectly assume gender is binary, ignoring genders besides women and men, and that people should and will align with conventional expectations of society for gender roles, gender expression, and sexual and romantic attraction. For example, someone assigned female at birth is expected to 1) have a body that is considered “female” by the dominant culture, 2) identify as a girl or woman, 3) act feminine and fulfill the roles associated with girls and/or women, and 4) be romantically and sexually attracted to men.

(Source: <https://lgbtqia.ucdavis.edu/educated/glossary>)



Personal narrative

“I am telling how I entered the LGBTQ+ world in an indirect way. I come from a small town and all these issues are a big taboo here. So before moving to Bologna I hadn’t had much chance to meet people directly involved in these issues and there hadn’t even been an opportunity to discuss them elsewhere. When I moved to Bologna I had to look for a house. It was not easy, but fortunately I found an apartment quite quickly. When I moved in, I didn’t live the first few weeks easily, I felt like a fish out of water. My roommates, who are still my best friends, are both lesbians and used to go to Cassero, an LGBTQ+ club in Bologna. My house was the place where everyone went to get ready and put make up before going to the nights at Cassero. So at the beginning I was like ‘OK, let’s try to understand how this world works’. And actually it was fundamental. I learned so much. At the beginning I felt distant and even a bit ignorant. I didn’t know a lot of things and I had a hard time understanding (not accepting) them. I felt very distant. Things have changed and I think I have grown from that point of view. I started to get interested and also to delve into the topics, so much so that it became the subject of my university studies. A fundamental stage in my life.” (Italian woman, aged 18-28)



Questions for debate

- Do you think the place where you live plays an important role to get to know other aspects of life and to broaden your horizon?
- Do you have any fenced example of heteronormativity and how it could be transformed?



ANA
CEB
RIAN



Concept

Homophobia: Discrimination towards, and fear, marginalization, and hatred of lesbian and gay people, or those who are perceived as lesbian or gay. Individuals, communities, policies, and institutions can be homophobic. It is socially learned and acquired, and it may affect straight people perceived as supporters (or allies) of the LGBTQ community.

Source: LGBTQIA+ Glossary of Terms for Health Care Teams. <https://www.lgbtqihealtheducation.org/publication/lgbtqi-glossary-of-terms-for-health-care-teams/>



Personal narrative

“Looking back, I go back to Year 6 and I remember a teacher who I truly appreciated. The course had just started and I, an eleven-year-old, took a pen decorated with bears and hearts which I proudly used because it was grandma’s present. I remember nasty comments from the other boys about my pen, worsened by the fact that I had never played football or even enjoyed Physical Education like them. My teacher asked me why I was using a girly pen. I answered, quite maturely I think now, that I was not aware that bears and hearts were just for girls. It seems a silly anecdote, but I have always remembered it, making me feel different because of my likes and decisions.” (Spain, man, between 18 and 28).



Questions for debate

- Think of a schoolyard. Where is football located? Where are the rest of the games? How can this be solved?
- Why do male children that don’t like football feel isolated or labelled?
- Can you think of political or institutional homophobic measures in your country in the present or in the past?
- What do you think society needs to overcome these homophobic situations?



ANA
C.E.B
RIAN

HER



Concept

Shorthand or umbrella term for all folks who have a non-normative (or queer) gender or sexuality, there are many different initialisms people prefer. LGBTQ is Lesbian Gay Bisexual Transgender and Queer and/or Questioning (sometimes people add a + at the end in an effort to be more inclusive).

Source: Comprehensive List of LGBTQ+ Vocabulary Definitions. Available at: <https://www.itspronouncedmetrosexual.com/2013/01/a-comprehensive-list-of-lgbtq-term-definitions/>



Personal narrative

“In most of my social relations I try to bring up to the conversation about my bisexual option. It is the way to get rid of people who have prejudices. It seems as if I were an alien who has to explain why it lives on this planet. My body is a normative body so that everybody takes for granted I am normative. I think this happens to all LGTBIQ people. The fact that we, sooner or later, have to explain our lifestyle makes us feel exposed and vulnerable, that’s why sometimes it would be nice to have a body that explains itself.”



Questions for debate

- In what ways do you think the continuous repetition of the question about your sexual identity could be avoided?
- Can you imagine effective strategies for dealing with intolerant attitudes?
- What would a self-explanatory body look like?



ANACEBRIAN



Concept

Term used to refer to the set of daily behaviors, practices and strategies with which the power of male dominance is exercised, and that threaten to varying degrees the autonomy of women.

Source: STEM Women Congress (2021). Available at:
<https://stemwomen.eu/que-son-los-micromachismos-se-dan-tambien-en-los-ambitos-stem>



Personal narrative

“I was working as a cashier. One day, a man came to my checkout. His wife joined him a few seconds later. She puts down her can of Coke with the man’s items. The man removes the can, puts it behind the divider, glowers at her and says, “You don’t think I’m going to pay for your can, considering your behaviour.”

The woman bursts into tears. It’s their turn to pass and the man says: “Stop crying, you’re embarrassing me.” Everyone is stunned by this behaviour. I couldn’t help but reply: “Sir, I’m rather ashamed to serve a man who talks to his wife like that”.

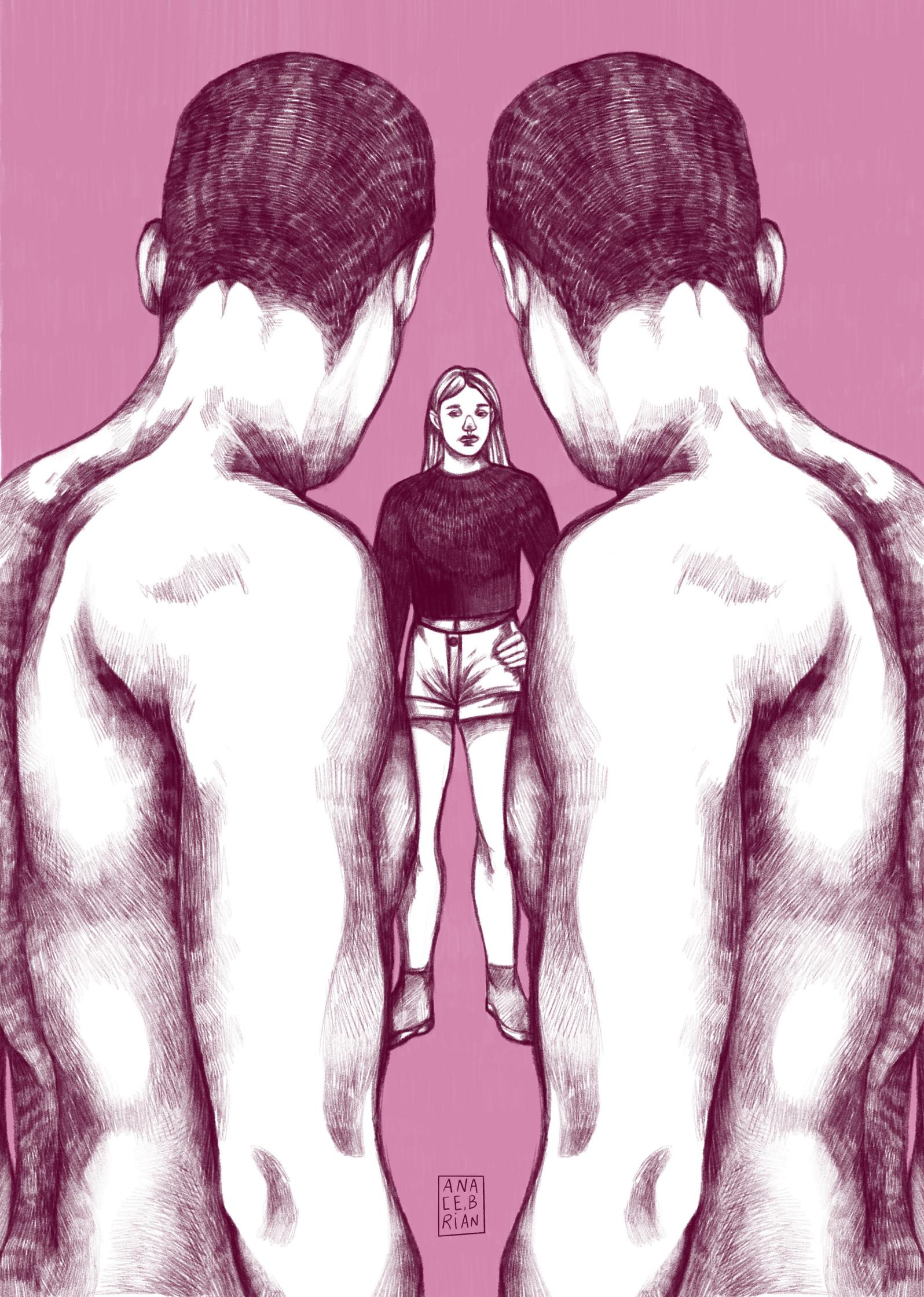
The consequences: a complaint to my superiors from the gentleman towards me.

Of course, I was not punished for my behaviour, but my boss discovered at the same time as I did that there was no procedure in place for cashiers to react correctly to this kind of very common scene. My boss contacted the lady in question the next day and she was attended by the police in the hypermarket, and then filed a complaint. Since then, any woman in danger can come to the shop’s reception and be helped.” (Female, between 25-30, France).



Questions for debate

- How would you have behaved if it was you at the cash desk? Or a witness to the scene?
- What attitudes do you think are appropriate in the face of this kind of aggressions? What factors should be taken into consideration before intervening in such a situation?
- What would you do if a victim of physical / psychological violence whom you do not know asks you for help / assistance?
- At your workplace / place of study / etc., is there a protocol for knowing how to react to a scene of violence? If not, do you think it would be necessary to have one?



ANA
LE.B
RIAN



Concept

Sexism is linked to beliefs around the fundamental nature of women and men and the roles they should play in society. Sexist assumptions about women and men, which manifest themselves as gender stereotypes, can rank one gender as superior to another. Such hierarchical thinking can be conscious and hostile, or it can be unconscious, manifesting itself as unconscious bias. Sexism can touch everyone, but women are particularly affected.

Source: European Institute for Gender Equality. Available at:
<https://eige.europa.eu/publications/sexism-at-work-handbook/part-1-understand/what>



Personal narrative

“A few years ago, I was working as a hostess in a club. During that period, I had to endure more than a few indecent comments, and men asking for my phone number. When I turned a guy down once, telling him this was unacceptable, he called me a whore. I am angry at the fact that whenever a woman is wearing something more provocative, men automatically think they can get away with anything and get what they want.” (29, Slovenia).



Questions for debate

- Why is it that when a woman wears provocative clothes, this is immediately perceived as an offer to men, and not the other way around?
- Why are hostesses and waitresses always victims of harassment by men?
- Would the situation have turned out differently if the host had been a man? How would people have perceived the harassment of a male waiter or host?
- How many generations will it take before a man realises the consequences of his actions? What can we do about men and their awareness of their position of power and the discrimination of women?

ANA
CE.B
RIAN

NO





Concept

Any sexual act performed on the victim without consent.

Source: European Institute for Gender Equality (2017). Glossary of definitions of rape, femicide and intimate partner violence

<https://eige.europa.eu/thesaurus/terms/1384>



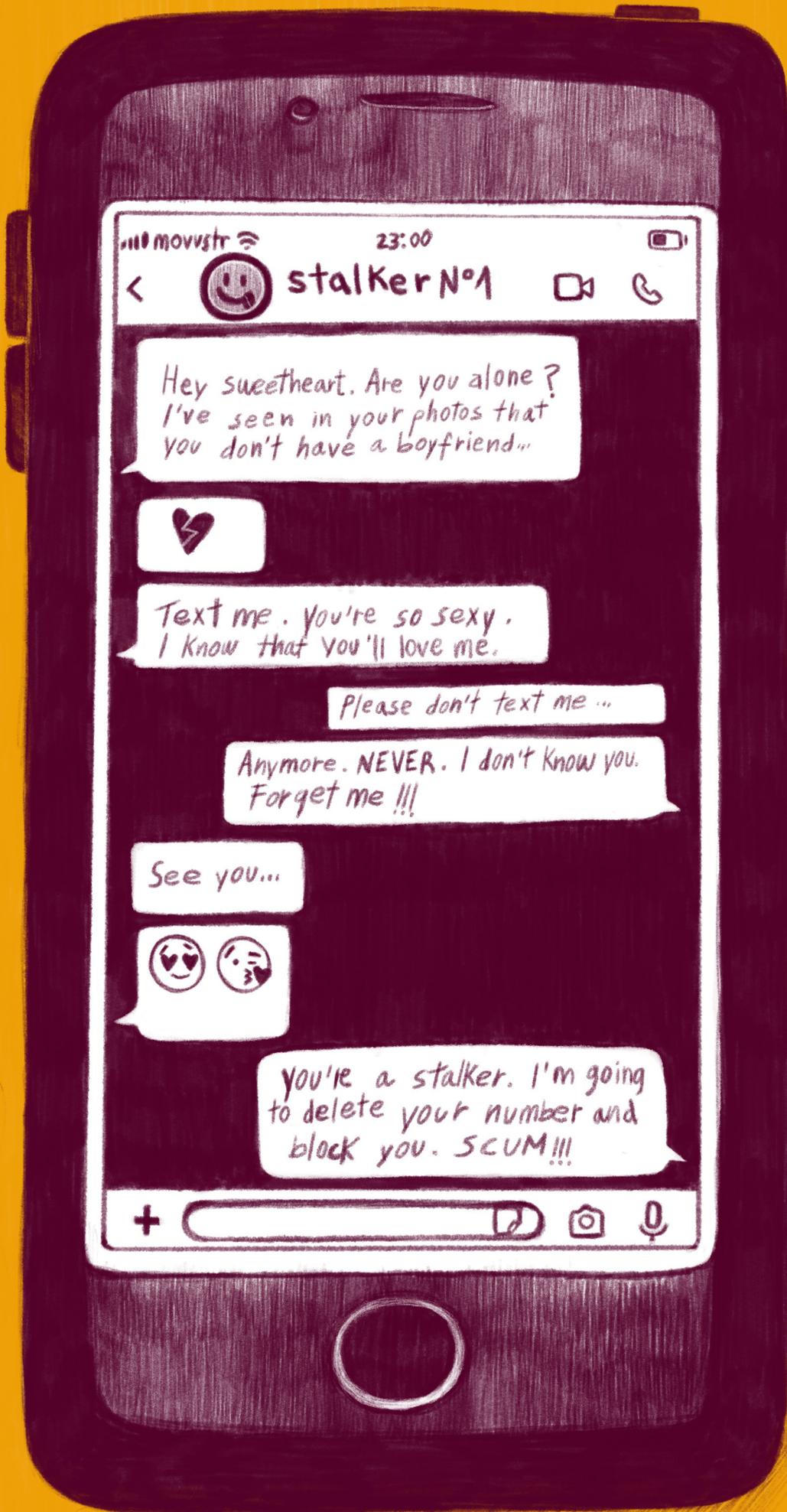
Personal narrative

“For logistical reasons, we had to share the same bed with a close friend I had known for a long time. He tried that night to turn our friendship into something more sexual and I didn’t allow it. There were no words, he didn’t say anything and neither did I, but it was very unpleasant. To this day, we still don’t talk about it.” (Women between 18 and 23 years old. Madrid)



Questions for debate

- Can a look, a gesture or a touch be considered abuse?
- Do we find ourselves paralysed in abusive situations and are we able to sympathise with people who externalise these experiences in this way? Or, on the contrary, do we respond to it?
- In the story, how do you think the boy felt? Do you think he had a power position in this situation?



movustr

23:00

< 😊 stalker N°1 📷 📞

Hey sweetheart. Are you alone?
I've seen in your photos that
you don't have a boyfriend..



Text me. you're so sexy.
I know that you'll love me.

Please don't text me ...

Anymore. NEVER. I don't know you.
Forget me !!!

See you...



you're a stalker. I'm going
to delete your number and
block you. SCUM!!!

+ [input field] 📎 📷 🗣️

ANA
CE.B
RIAN



Concept

Any form of unwanted verbal, non-verbal or physical conduct of a sexual nature occurs, with the purpose or effect of violating the dignity of a person, in particular when creating an intimidating, hostile, degrading, humiliating or offensive environment. Acts of sexual harassment are, typically, carried out in the context of power abuse, promise of reward or threat of reprisal.

Source: glossary and Thesaurus on Gender. European Institute for Gender Equality
<https://eige.europa.eu/thesaurus/terms/1376>



Personal narrative

“There are three recent examples that come to mind.

I’m in Berlin and I’m looking for a house for just three months, and I find an ad from an Italian who rents out a room. I contact him and we make an appointment to see the house. It is a quiet appointment, he shows me the house, informs me about prices and the contract, but at the end he reveals that he has already rented the room, but that I introduced myself so well via chat, that he felt the need to meet me. He starts making comments to me like “If you come to interviews like this, you will really go places! You’re such a nice person, and you look so good in that jumper!” and then moved on to “You’re in Berlin alone? Don’t you have a boyfriend?”

I admit it’s not a compelling narrative, nothing much happened, no violence, no offensive comments. If not a sense of unease. I was struggling and he knew it. I was alone, and he knew it. I was at a disadvantage in a way, and if I had reacted the wrong way, I would have suffered the consequences. But what did he have to lose?

Two similar situations have happened to me at work, which is perhaps even worse. Nothing excessive. But the feeling of helplessness that I experience again when I remember, the feeling of discomfort, as if I should just accept this behaviour, does not let me live comfortably.” (Italian women, aged 18-28).



Questions for debate

- Why do some women feel helplessness when they face some men’s incorrect behaviour?
- Can you explain the link between sexual harassment and power?
- Have you ever experienced similar situations?
- What kind of measures can be adopted to avoid sexual harassment?
- Does the company where you work have a protocol against sexual harassment?



ANA
C.E.B
RIAN



Concept

Acts of sexual violence attack the right to sexual freedom, autonomy, control, integrity and security, as well as the right to experience pleasure and to have a healthy, safe and satisfying sexual life. At the same time, these rights are intimately related to reproductive rights, such as the freedom and autonomy to decide when to have children, how many children to have, and which contraceptive method to use. Examples of sexual violence include, but are not limited to rape, date rape and marital rape.

Source: European Institute for Gender Equality (2017). Glossary of definitions of rape, femicide and intimate partner violence. Available at: <https://eige.europa.eu/thesaurus/terms/1384>



Personal narrative

Three situations with the same person.

“Once, working in a social centre, I noticed that a person I was talking to had unzipped his fly while talking to me. Years later, I am alone in the metro and I am alone in the carriage, I see someone looking at me strangely, it turns out to be the same person. He has a newspaper in front of his crotch, he’s masturbating, he finishes and shows it to me. I’m scared because I don’t know if he’s going to do anything else and this person is in front of me. Everything happens very fast, I try to move, other people enter the carriage and I move close to them. The person gets off. Another time, I met him in Madrid, near Opera. So he moves on line 5. I said so in the Metro but nobody paid attention to me. I find him once again, in a busy park sitting in front of the park where the children are playing. My partner and I are walking past him when I notice him. I panic and am afraid to report him because I think that he is always hanging around me and that he might remember me from the social centre where I used to help other people. I am afraid that he might try to hurt me or something else if I report him, because I feel that he has recognised me and when I see the police passing by I don’t dare say anything. I recognise this person every time because he has a very particular physical feature, and because every time we meet he looks directly at me.” (Woman, Spain).



Questions for debate

- When is sexual violence considered a crime? Is force necessarily involved?
- Do you think women are protected enough against this kind of sexual violence?



ANA
C.E.B
RIAN



Concept

Relationship of solidarity between women, especially in the struggle for women's empowerment.

(Royal Academy of Spanish Language, <https://dle.rae.es/sororidad>)



Personal narrative

"I was in the metro after my day's work experience and a man who had been using illegal substances entered the carriage. A woman was alone in the folding seat, her phone in hand. The man started talking to her, thinking that she had filmed him because she locked her phone when he approached her. I started to listen to what he was saying to her and observed the scene to see if I should intervene because the man was disturbing the woman. It was at this point that he slammed into one of the bars of the metro with force. I got up immediately to go and help this woman in a passive-aggressive way, I crossed the space with a bad look at the man and I sat right next to her between the man and her to interpose myself and show my support without risking to provoke the man who was not in a normal state. The man physically walked away and continued to talk but as soon as he came near I glared at him and he walked away, then he got off the metro. The woman burst into tears and thanked me." (woman, between 25-30, France).



Questions for debate

- How do you decide whether or not to intervene when you witness violence?
- What other attitudes can you imagine and use if you find yourself in a similar situation?
- Have you known other situations where mutual aid or solidarity made it possible to overcome violence?
- Do you think it would be good to share proactive solutions to patriarchal violence/behaviour?

ANA
CE.B
RIAN





Concept

Stealthing: colloquial term for the non-consensual removal of condoms during sex by a sexual partner, when consent has been given for sex with a condom only.

Source: European Institute for Gender Equality
<https://eige.europa.eu/thesaurus/terms/1666>



Personal narrative

“I go on a date with a guy I like. [..]
We turn on each other, he kisses, everything goes very well, we get to penetration, he puts a condom on, everything is ok.
And then everything changes, we take a break, and I can't see the condom anymore, my brain is on alert, did he take it off during penetration? I ask him to put it on, he dodges, not answering, I insist, five times, I give in and I get off, I am active.
Despite my orgasms I feel angry, little by little, disgusted little by little, to have been abused in this way because I know that the problem is him.
The next day, after a stressful night when I had to threaten him not to wake me up for sex, I just want to leave as soon as possible. I have to take a morning-after pill and do STD tests.” (Woman, France).



Questions for debate

- Why aren't men educated to be responsible for the risks of sex?
- What makes it possible to evade someone's consent?
- Why are we still attracted to violent men?
- How do we cope and rebuild after sexual trauma?



ANA
CE.B
RIAN



Concept

Patriarchy: In particular, a form of social organization based on gender differentiation. It gives social, political, religious and economic power to men either in the domestic, public sphere, or in interpersonal relationships. Male domination is one of the main characteristics of a patriarchal society.

Source: UNICEF (2017). Glossary of Terms and Concepts. Regional Office for South Asia



Personal narrative

“My mother rarely tells me about her mother, the grandmother I never knew. Every now and then she compares me to her, she says that I remind her of her in her good and bad points: in her creative spirit, her stubbornness, her obstinacy, her curiosity, her desire to get involved.

My grandmother was the black sheep of the family and had no inheritance. She agreed to marry my grandfather because it was convenient for the family, even though she wanted to do something else, but she never spoke out, because she couldn't. She was a housewife, but she didn't do anything. She was a housewife, but money was tight, so she was forced to be a seamstress, which she hated.

I am sure that if she had had the chance, my grandmother would have become an artist. I wonder how many important personalities humanity has lost because of a silly power game.” (Italian women, aged 18-28)



Questions for debate

- In a patriarchal system women have fewer opportunities to access a self-sufficient life. Do you have other examples from your own family?
- Do you think nowadays women are equally represented in the public sphere?
- Think about professions, housework, care work and look at the gender of the people who come to mind. What happens?
- Did you know that in Spain married women could not withdraw money from their own bank account, even if they worked, without their husband's permission, or leave their country, or decide about their own children until the 1970s? How would they feel? How would men feel?



ANA
CEB
RIAN



Concept

It describes a person whose gender identity and sex assigned at birth do not correspond based on traditional expectations; for example, a person assigned female sex at birth who identifies as a man; or a person assigned male sex at birth who identifies as a woman. Transgender can also include people with gender identities outside the girl/woman and boy/man gender binary structure; for example, people who are gender fluid or non-binary. Sometimes abbreviated as trans.

Source: LGBTQIA+ Glossary of Terms for Health Care Teams. <https://www.lgbtqiahealtheducation.org/wp-content/uploads/2020/10/Glossary-2020.08.30.pdf>



Personal narrative

To reveal his identity as a trans man to his parents, D. creates chocolate eggs with little words for each of them inside.

“For my mother it was about the film Danish Girl that we had seen together, which tells the story of a trans woman. For my father it was a memory when he had dared to say in front of the banker that if I had been a boy he would have offered me a video game console. I told him off!

What did their two words have in common? A statement written on the verge of tears the day before, “I’m a transgender man”. And I added, “Would you like to have a beer with your boy?” My mother cried, my father laughed. We exchanged a hug, tears of relief and joy. The weight on my chest was lifted. I am as free and happy as ever.”

Two days later D’s mother wrote a beautiful testimony to enable him to complete his name change at the town hall. (France)



Questions for debate

- What is the best thing that people can do for the person coming out?
- Why do people around us remain stuck on an identity that was assigned to me, without my consent at birth?
- Why does coming out still exist? Cis or straight people do not have to come out.