



# CAPACITY-BUILDING TRAINING GUIDE



social coin



ACRA

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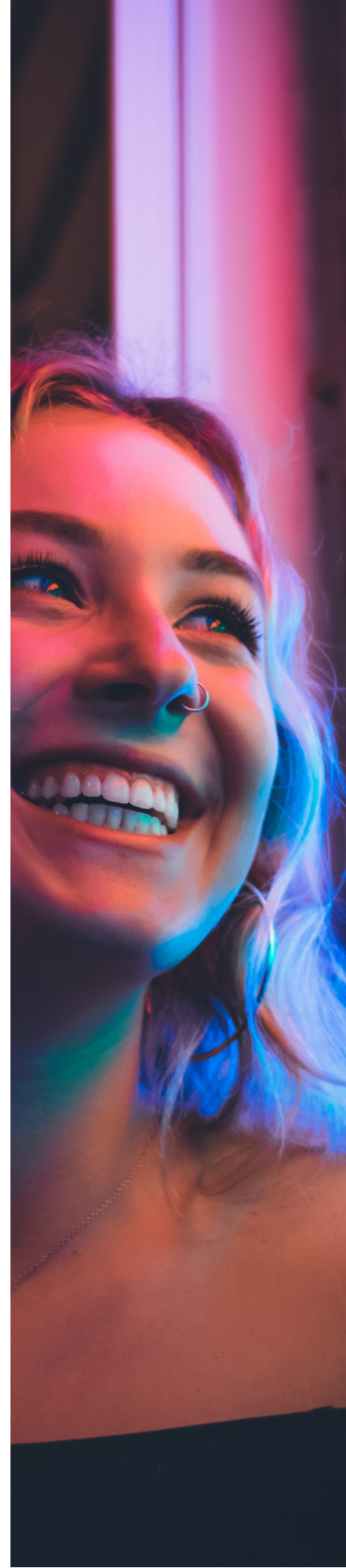
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## Introduction

Addressing gender-based violence in adolescents demands a polyhedral approach that is not limited to the prevention amongst adolescents themselves but requires the involvement of the whole community in the awareness and detection processes.

This Capacity Building Manual, developed under the European project Cut all Ties, in Italy and Spain, aims at training both teachers and students from secondary schools in issues regarding the origins, prevalence and consequences of gender-based violence (GBV) in adolescence, providing also specific tools for its prevention and awareness and suggesting concrete ways to address at the Educational centres.

The school community, and teachers in particular, have privileged access to students, given the time they spend together and the closeness of contact. This allows them to both develop preventive measures as well as detect possible GBV situations, the reason why sensitizing teachers is paramount. To do so, it is important to provide teachers with a deep understanding of the characteristics of GBV, breaking down the stereotypical idea that this sort of violence is more prevalent in adults, which often contributes to its invisibility and lack of detection.

On the other hand, secondary education students (understood from 12 to 17 years old), constitute a risk population for the first manifestations of GBV in their intimate relationships through undetected forms of micro-aggression, control, coercion to engage in sexual relationships or practices, among others. The early age and short life experience combined with sociocultural influences and peer-pressure often contribute to normalizing

practices and relationship dynamics which develop into serious violence, especially those happening against girls, dissident people or people that don't fit in normative gender mandates, given society's gender order and normalized patriarchal domination.

This is why it is fundamental to start by understanding the development of social stereotypes related to masculinity, femininity and sexual-affective relations, the power differences that arise from these stereotypes and the ways in which they socially perpetuate, constitutes the first step to applying a useful framework in the daily activities with students.

This theoretical framework opens the way to identifying the different types of violence suffered by adolescents and the ways in which it manifests itself, its prevalence and the specific idiosyncrasies of GBV in adolescence.

With this in mind we focus on the skills and competences needed to be able to detect the particular forms of expression of this sort of violence and ways of addressing it on the secondary school grounds, with specific ideas for teachers and the school community to develop and implement. This material, thus, also provides a set of recommendations to construct internal protocols in schools in order to address violence situations, either in emergencies or in situations where GBV is becoming evident. Although developed for a concrete project, we hope this material can be reproduced, improved and applied to future projects and contribute to tackling GBV in first sexual-affective relations among teenagers.



# HOW TO USE THIS MANUAL

The project Cut All Ties involves many levels of actions: the first level aims to train teachers, to improve their knowledge around gender issues, making sure that practices and results of this first experience will be able to be replied in other groups of students and educational context.

The second level of action is the participative work with students: teachers and adolescents will work together to generate tools and to improve their ability to detect gender discriminations, and to build healthier affective relationships that are free from violence. The materials suggested for the activities are very easy to find and can be adapted and updated according to the context and the time to involve everyone in a critical analysis of their reality.

The third level of action is the peer-to-peer work: starting from a students group composed of the first feminist influencers, teens spread their raised awareness among the other students in a peer-to-peer activity that will be able to reach an even wider number of youngsters.

The fourth level of action affects the social context: all the actions put in practice by feminist influencers and shared by the Social coin app and platform – such as communication campaigns, advertisements, flash mobs and so on – receive their input by the social networks but become visible in the «real» world, involving any other person around them.

Finally, there is a fifth level of action that addresses gender-based violence emergency situations at school providing an emergency protocol that can be used by the school over the following years.

This manual, to be used both by teachers and by students, is structured in 3 sections:

## 1 First section

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In the first section you will find the theoretical background which provides an explanatory frame for the existence and perpetuation of gender-based violence. In this section, the main concepts around sex and gender are explored, as well as the processes of socialization within a gendered society that expects different roles and behaviours from men and women. You will also find practical tools to tackle gender-based violence, specifically with adolescents, addressing the characteristics of these forms of violence and the ways to detect them and establish intervention protocols in Education centres.

This part of the manual is to be used both for the activities addressed to students and to teachers. All the different subjects to be addressed in the activities are numbered and will appear referenced in the activities planned in parts 2 and 3 of this manual.

## 2 Second section

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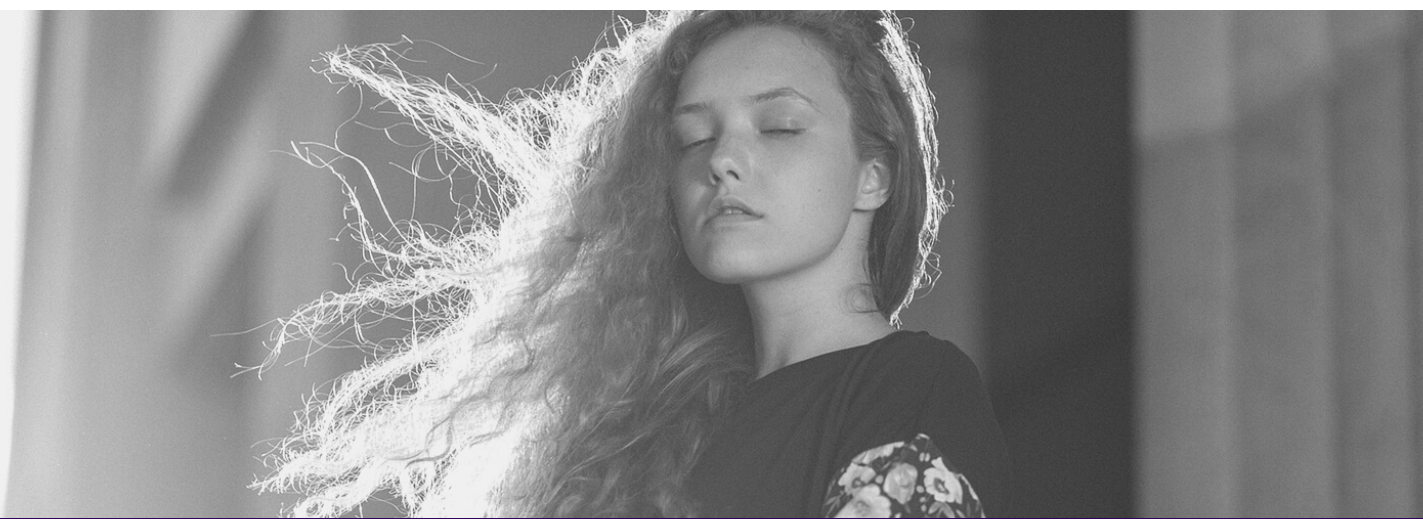
The second section opens the description of the training program proposed to transmit the contents above mentioned and it starts with the teachers training. You will find a structured training schedule divided into several day-sessions and gathered in three modules exploring in depth each topic. Each session includes the program of the day, the references to the theoretical chapters, materials needed, a furthered description of the activities and a «Point to keep in mind» part, to emphasize some important points that teachers are supposed to take into consideration while they are working with students around sensitive topics. The second part includes some training sessions about the digital platform used in support of the Cut all ties project: Citibeats and The Social Coin.

## 3 Third section

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In the third section you will find the training program for students, with a structured plan divided into several day sessions and gathered in modules exploring in depth each topic. All the activities for students are participatory to ensure their full involvement in the process. Each session includes references to the theoretical part, material needed and the program of the day, and – first of all – aims to empower students to promote social innovation with concrete tools that can have an impact on the society they live, and lead other students to change attitudes and habits.

The multidisciplinary approach of Cut all ties, applied from an early age, allows tackling gender-based violence from the roots, creating a critical mind against discriminatory cultural heritage, and raising the awareness in adolescents of the importance to conquer and preserve any human rights. With the hope, on our part, to make the desire to be involved in the process of change grow.o





# 1. THEORETICAL FRAME FOR THE TRAINING OF TEACHERS AND STUDENTS



## 1.1 Introduction and structure

Gender-based violence in any age group is considered to be rooted in the stereotypes which hierarchize men and women in society and dictate expected roles, behaviours and attitudes. Along with this chapter, we will explore the main concepts and theories which inform the development of the activities focusing on both teachers and students. Each of the following blocks has a reference number which will be referred to in each of the activities suggested.

## 1.2 The sex-gender system

Gender assignment is a process that takes place in our society from the moment a child is born, and it is based on the newborn sexual characteristics. For example, if the newborn has a vulva, it is labeled "girl" and if it has a penis, it is labeled "boy." These two labels are not neutral but have clear social and cultural connotations, assigning to each of them roles, attributes and expectations that define and associate the categories Male-Men and Female-Women (Coll-Planas, 2016). This interaction, which identifies biological sexuality with social and cultural meanings, is what is known as the **sex-gender system**.

Another element in the sex-gender system is the presupposition of heterosexuality as sexual orientation. As an example, in our society, there is the social assumption that a man has a penis, two testicles and certain hormones, among other characteristics. Socially, this man is expected to be masculine and heterosexual. On the other hand, the logic of the gender system defines that a woman has a vulva, uterus, ovaries, breasts, certain hormones, etc., that she will express in a feminine way, and that she will be heterosexual.

This **binary system**, strongly rooted in patriarchy, generates a whole system of exclusions that affects people who do not comply with these patterns (Coll-Planas, 2016). This is the case, for example, of intersex people (who are born with sexual characteristics that do not fit into the binary male/female categories that medical science has established), and transgender people, who do not conform to the gender assigned when they were born). This system also excludes people who express their gender in a way that does not follow the hegemonic patterns of masculinity and femininity, such as boys with a "feminine" gender expression or "masculine" girls. Finally, all those who do not have a heterosexual desire are also part of these exclusions: lesbians, gays, pansexuals, bisexuals and asexuals, among others.

It should be noted that this system tells us that **sex** is immutable, natural and objective, and that it is related to chromosomes, genitals and all secondary sexual characteristics. However, sex is a flexible spectrum of possibilities that can change. The category of sex is closely related to biological processes that lead to sexual differentiation. This macroprocess is marked by other processes of genetic, hormonal, anatomical and functional nature. All these spheres of a person's development serve medical science to define the sex with which the individual was born, determined by chromosomes, genitals, hormones, reproductive system and gonads. This means that with a person's sex we can only define their biological characteristics. Therefore, we cannot know what the person feels, how they self-define around these characteristics, nor can we expect any kind of associated behavior or assume which people they will be attracted to.

Similarly, the classification of these sexual characteristics into two static, exclusive and medically predefined categories (**male/female**) must also be questioned, given that the diversity of corporealities and the multiplicity of expressions that sexual characteristics adopt can do not always fall into either of these two categories. The doctor in biology Anne Fausto Sterling (2006), for example, exposed in a provocative article that, given the biological diversity and the multiple combinations of sexual characteristics that occur in human bodies, biological sciences could define up to 5 sexes, beyond the 2 that are accepted as medically valid. With this proposal, she wanted to highlight the fact that anatomical sex is present in nature as a continuous distribution of different combinations, and that the construction and definition of the category sex is also closely linked to social and cultural signifiers.

In this sense, **intersexuality** refers to a body with variations in sexual characteristics considered atypical, taking as a reference the sexed bodies considered male or female. An intersex body is defined when sexual characteristics do not fit into the typical configuration of what is defined as a male body or a female body. It does not mean having female and male sexual characteristics at the same time, but rather that the body exhibits a set of sexual characteristics that do not fit into the typical definition of binary sexes.

Both sex and gender are ways of describing people and are based on social constructions. While it is true that this system makes it easier to understand or define a part of the population, it is important to note that it is also used to discriminate and limit another part.





## Gender

Gender would then be the psychological, behavioural and cultural characteristics that are socially developed and context related, associated with masculinity or femininity. It refers to the way that society defines how people should be and behave according to their biological sex. The ideas around gender are rooted in the culture, history, tradition and the development of a social order based on stereotypes, with clear functions differentiated by sexes and rooted on the construction of the sexual division of labour.

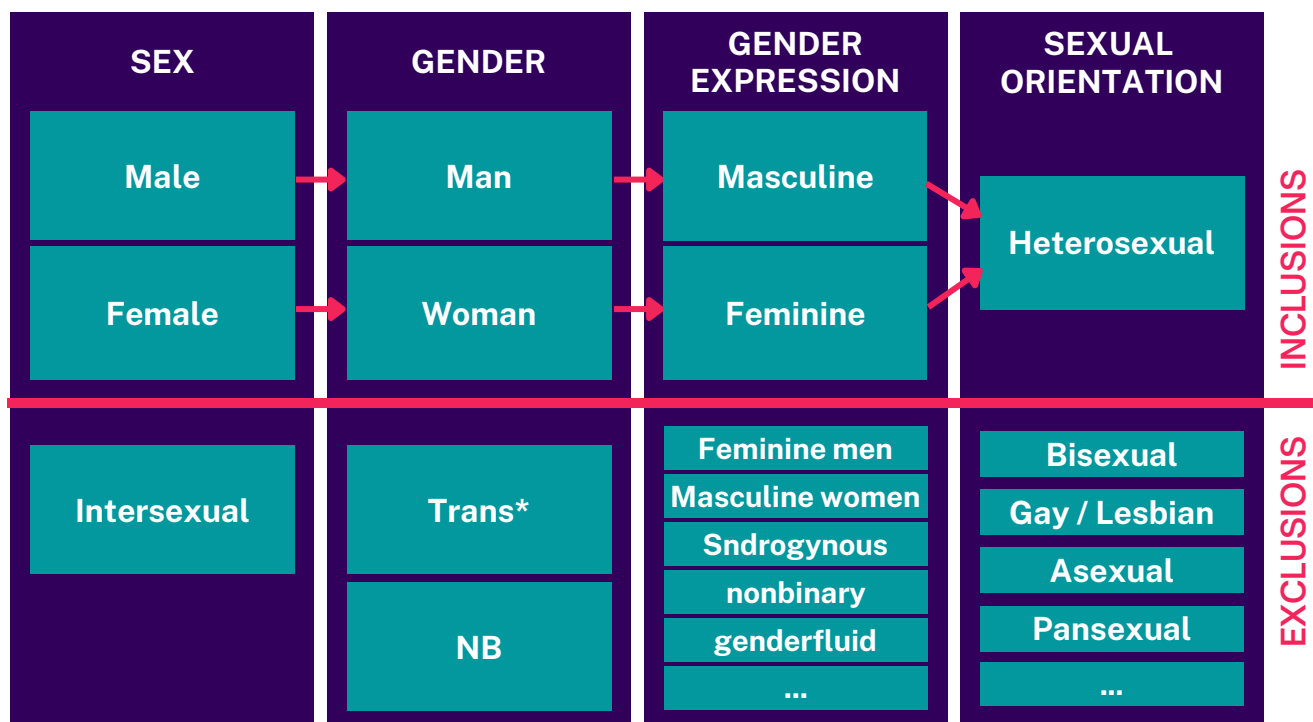
At this point, it is important to mention that when we talk about gender (gender perspective, gender studies, etc.) we are not talking about women but rather about the construction that is socially developed over people's bodies, and the relationships that are established within the framework of the sex-gender system.

«Gender is a process through which the social life of the individual, family and society is organized».  
(Connell, 1993)

Some characteristics of the **concept of gender** are:

- 1. Relational:** Gender is not understood to be an innate characteristic of a person as it is understood to be a relationship between individuals which locates men in a position of power and women and other identities in a position of subordination;
- 2. Asymmetric/Hierarchical:** The differences it establishes between women and men are not neutral, they attach greater importance and value to the characteristics and activities associated with the masculine while dismissing the characteristics and activities expected from women, and produce unequal power relations.
- 3. Changing:** Roles and relationships change over time and space, according also to the social context, to the expectations about men and women's roles along the life cycle, although keeping its hierarchical characteristics.
- 4. Contextual:** There are variations in gender relations according to ethnicity, class, culture, etc. In this sense, there are cultures that live gender differently, as evidenced by the existence of the third gender in Thailand, the muxes in Mexico or the Kuchus of Uganda. Likewise, societies construct different specific expectations around identities, roles, and gender stereotypes. What is considered to be feminine, or masculine may change contextually in terms of physical expression, clothes, behaviours, attitudes and behaviours but the expression of signs socially associated with femininity and masculinity serves to hierarchize women and men.
- 5. Institutionally structured:** It refers not only to the relationships between women and men on a personal and private level, but to a social system that is based on institutional values, legislation, religion, and so on.

The **sex/gender system** affects and conditions our sexualities and identities, as not following its rules excludes and discriminates. Having a deep knowledge of this system, on the other hand, allows us to generate alternatives and to question what is established. It is a fundamental analysis tool provided by feminisms to make visible and to be conscious of the whole system of inequalities and violence that it generates, as well as the privileges it grants, and it will be very useful in the implementation of the Cut All Ties program.



These structures and constructs in relation to gender, sex and sexual orientation or preference, are so rigid and strong that generate violence in various areas of social life when people don't adhere to them, affecting their health and emotional, psychological and physical well-being, and operating in all spheres of their lives. If someone decides to change a part of their body it does not mean that their body is wrong. Changing this idea is essential to create a relationship of love and well-being with one's body. In fact, all people modify their physical appearance at some point to feel better, to adapt to an ideal established by the sex-gender system, or to fit into various contexts: shaving, makeup, hair dyeing, cosmetic surgery, etc. are some examples.

It is important to keep in mind that these structures "work to maintain the sex-gender system, and [to assure] that men do what men are supposed to do, women do what women are supposed to do, and we don't get out of patrons "(Pichardo, 2012, p.15). Therefore, the sex-gender system is the mechanism that maintains the order established by the heteropatriarchal system, where male/men occupy positions of power and privilege in relation to female/women, where heterosexuality is presupposed as the norm, and where there are clear mandates of what is associated with each gender, only conceiving it from a binary approach (Coll-Planas, 2016).

In addition, the sex-gender system privileges certain genders, bodies, and sexualities, which are more socially valued than others. At the same time, it is a structure that generates confusion because it assumes, for instance, that sex (as sexual characteristics) conditions gender expression, and that it, in turn, also defines sexual orientation.



Feminism introduces a critical perspective on this model, stating that sex would be defined by biological characteristics at birth, and that gender is constructed by culture. Over time, however, this position has also been questioned within the feminist movement. As we have seen, some academic referents such as Fausto Sterling (2006), mentioned above, have argued that the cultural conception of masculinity and femininity guides the sexual classification of bodies as proper to men or women. In the same line, Judith Butler (1990) has made relevant contributions in this area, stating that it is social and cultural interpretations about the sexes that establish the way in which the sexual bodies of subjects are conceived.



### Power relations based on gender

Given the above, it is clear that the social construction of gender is the basis for power relations based on gender: power is determined by interpersonal relationships. However, the social power of women is diminished by unequal gender relations, intrinsically present in the culture and social values that give men greater power, status, credibility and access to social life, which causes inequality, inequity and discrimination of women. The social division of labour, the invisibility of women's domestic labour, inequalities in the use of time, the gender pay gap and the high levels of violence against women are just some examples of the expression of inequalities between men and women based on the greater social power historically granted to men which is in the base of sexism.

## 1.3 Gender socialization

The social construction of gender, or what is called gender socialization, starts from early age and is reproduced in all scopes of life and by all social actors. All cultures and societies developed, to some degree, specific roles and expectations based on sex, which also determines the power structures in which gender is inscribed. Gender conditioning arises before birth, with the expectation of the sex of the unborn child.

Socialization is the process by which people internalize the values, norms, codes, the culture of the community of which they are part to adapt. This process is especially intense in early childhood, when the individual is more open to learning and the brain is more plastic. The main agents of socialization are the family, the school, the peer group and the media.

The exposure to gender norms throughout the process of socialization, which starts in the early days of child development, is one of the reasons why gender stereotypes are perpetuated, supported by the normalization of a social hierarchy based on sex and the creation of gender. These stereotypes imply differentiated expectations, roles, abilities, aptitudes and emotional expression, which are considered part of one's individuality instead of a mix between genetic predispositions and socialization.



## Recommendation

Watch the following video which depicts a social experiment aimed at demonstrating how social interactions shape 1-year-old babies into behaving as it is expected from boys and girls.

### [WATCH THE VIDEO](#)



Throughout the development of the individual, within this process of differential socialization, gender sanctions take place, that is, social punishment in the form of exclusion to remind and reposition the individual what is due to him or her according to the gender assigned to his sex and, at the same time, to reinforce and maintain the order of the sex-gender system. These systems of reinforcement and punishment are expressed through comments and punitive messages such as: "Sit well, like a lady!" "Men don't cry", "Behave like a man", "Behave like a girl and smile", etc.

## Gender stereotypes

Gender stereotypes are general opinions and prejudices about attributes or characteristics that men and women possess or should possess and the social functions that both perform or should perform. The messages that construct and reinforce stereotypes are constantly received by socializing agents and social order builders: media, cultural production, education, family, religion, language, labour market, health. They are rooted in the very first childhood and these reference models are gradually being incorporated into the way we see and understand what surrounds us. However, the internalization of stereotypes requires customs and rules that reward and censor expected behaviours in all areas of human life and that act in the symbolic and experiential field. Gender stereotypes are, thus, cultural conditionings, which limit both women and men and assign predetermined roles of behaviour, reinforcing the public sphere as masculine

## Gender roles

Gender roles are considered to be those roles that are socially expected from men and women, according to the socially developed stereotypes explained before. If women are stereotyped as fragile and emotional they are expected to adopt social roles which don't imply leadership skills, for example. On the side of men and masculinity, if the stereotype is that men are fast decision-makers they are expected to adopt social roles connected to leadership.

These roles are also responsible for positioning women in places of subordination in the public sphere as well as in private relations, being adopted with little questioning and internalized as natural.

Stereotypes about masculinity	Stereotypes about femininity
<ul style="list-style-type: none"> <li>• Men are strong and don't cry</li> <li>• Better at sports</li> <li>• Braver</li> <li>• Clear thinkers</li> <li>• Rational</li> <li>• Dominant</li> <li>• Strategic</li> </ul>	<ul style="list-style-type: none"> <li>• Vulnerable</li> <li>• Delicate and sweet</li> <li>• Fragile</li> <li>• Fearful</li> <li>• Emotional</li> <li>• Submissive</li> <li>• Maternal</li> </ul>
Expected male roles	Expected female roles
<ul style="list-style-type: none"> <li>• Economic provider</li> <li>• Good leader</li> <li>• Responsibility roles</li> <li>• Public sphere roles</li> <li>• Productive activities</li> <li>• Political roles</li> <li>• Decision-makers</li> </ul>	<ul style="list-style-type: none"> <li>• Caregiving roles</li> <li>• Subordinated roles</li> <li>• Little responsibility roles</li> <li>• Reproductive activities</li> <li>• Relational roles</li> <li>• Accommodating roles</li> </ul>

## Femininity and masculinity

Femininity and masculinity are social constructions developed through the process of socialization and are characterized by establishing a false and oppositional set of characteristics for men and women which both are supposed to comply with, under the possibility of symbolic and material social reprimand in case they don't. It is particularly relevant to deepen on the expected characteristics of masculinity since these frame certain behaviours which can easily lead to violence, such as the stereotypical expectations of men being unemotional, unpathetic, more rational than women, more competent, emotionally and mentally stronger, etc. Deconstructing these myths and framing these characteristics under social mandates will allow opening a conversation about vulnerability and empathy with adolescent males.

## Considerations on masculinity

Catalan legislation speaks of the importance of "**making visible the aggressive models linked to traditional masculinity and passive or subordinate behaviours traditionally linked to feminine values**". If femininity and masculinity have already been approached as socially constructed opposites that place women in a position of subordination, it is important to address in greater detail the social construction of masculinity, which affects not only women (as it subordinates them) but also men themselves by the set of social expectations built upon them which limits their human potential. As Badinter (1993) states, "in order to assert his masculine identity, [a man] he must convince himself and convince others of three things: that he is not a baby, that he is not a woman, and that he is not homosexual." Social expectations of masculinity, therefore, clearly limit the chances of living healthy, free lives.

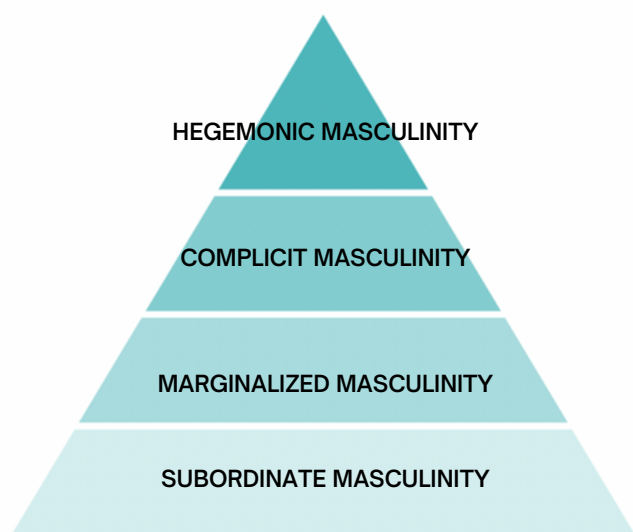


Male domination and controlling behaviour are sustained through a whole patriarchal structure that tolerates the use and abuse of power and that is learned through the socialization process. The social construction of masculinity attributes to the group of men characteristics that place them in positions of power, such as strength, courage, independence, leadership, assertiveness, rationality, a natural propensity to power and maybe one of the most important characteristics, opposed to femininity.

The author R. Connell developed a theory on masculinity (inscribed in the gender order theory) in which it is assumed masculinity is a "**behaviour that is constructed and exercised under different degrees of social pressure and not as something intrinsic to the male body**". The author develops different categories to differentiate between hegemonic masculinity and other types of masculinity, being the hegemonic model the one against which all other attitudes and behaviours are subordinated, especially those of women or other men who don't comply with this model, like non-heterosexual men.

Taking the concept of otherness developed by Simone de Beauvoir in the field of the study of the social differences between the sexes, hegemonic masculinity would constitute the ultimate reference point for masculinity, whereas other forms of thinking, being and acting would constitute this subordinated otherness.

Therefore, masculinity concerns the position of men in the universal gender order and their constant engagement in this position and negotiation of opposition to other masculinities in what Connell defines as a **Hierarchy of masculinities**, understanding that there are several competing models of masculinities. This hierarchy includes



**1. Hegemonic masculinity:** Dominant form of masculinity that is socially expected. Although it may not be the most common type of masculinity, it is the one that is most culturally valued. Its characteristics include heterosexuality, whiteness, physical strength, and suppression of emotions such as sadness.

**2. Complicit masculinity:** Men who do not fit all the characteristics of hegemonic masculinity but do not challenge it either. By not challenging socially present gender systems, they equally receive the benefits of being male.

**3. Marginalized masculinity:** Men who do not have access to hegemonic masculinity due to certain characteristics of their own such as their race, ability, etc. However, these men subscribe to norms that emphasize hegemonic masculinity, including aggression, the suppression of emotions such as sadness, and physical strength (e.g., Incels).

**4. Subordinate masculinity:** Men who exhibit qualities opposite to those valued in hegemonic masculinity, such as physical weakness and the display of emotions such as sadness. Effeminate, bisexual, non-binary and homosexual men are examples of men who exhibit a subordinate masculine identity.

**TO KNOW MORE:** Audiovisual resource of the UPF Equality Unit on how to incorporate the gender perspective in teaching. [WATCH THE VIDEO](#)

## 1.4 Feminisms and gender perspective

Feminism or feminisms are a set of social, cultural, and political movements that aim to achieve equal rights for all people, and to eliminate discrimination and violence resulting from heteropatriarchy.

One of the most important contributions of feminisms has been to situate the analysis of gender relations as a fundamental dimension of socioeconomic organization systems in each historical period, so that inequalities between men and women can be located in the framework of what is known as **the sexual division of labour**. The institutionalization of biological differences and the categorization of individuals by gender, which has been seen in the previous section, has been closely linked to the configuration of the actual economic and social organization model, giving men roles and social functions related to the generation of incomes in the sphere of production and paid work, and assigning women the responsibility of all the aspects linked with the reproduction in the domestic sphere.

Within the framework of the previously explained sex-gender system, the **imposition and compulsory nature of heterosexuality** as the natural relational model between genders (with strong symbolic and physical sanctions against those who do not fit into it) is an indispensable element in the equation. The heterosexual nuclear family has thus been the social model on which the capitalist system has been based, contributing to the maintenance of not only clearly differentiated, but also socially hierarchical distributed, functions among its members. Numerous feminist theorists have studied and analyzed the close relationship between this family structure and the economic system, noting how the sexual division of labor and gender inequality has been and remains a key element in sustaining the current capitalist model. Silvia Federici is one of the great references, as well as other authors who are experts in feminist economics.

The maintenance for decades of this family model and gender roles have generated inequalities and discrimination against women in many areas, such as social and political participation, access to the labor market, the wage gap, access to one's own sexuality, access to quality health care ... While it is true that feminisms have achieved victories facing some of these inequalities, such as women's access to education or the labor market, even today real equality can be considered far from being achieved. In many dimensions of social life, discrimination on the grounds of gender continues to occur: in the workplace, the phenomenon of the wage gap between men and women is present; there is still clear gender segregation in specific professions that have acquired the value of male or female in society; and the feminization of poverty has been evident for decades, to name a few.

After this general analysis, it should be mentioned that the term feminism does not refer to one single feminism as a homogeneous movement, but it is more appropriate to speak of **feminisms**, as this reflects the diversity of struggles and groups that exist under this umbrella. These have their peculiarities and demands according to their own identities, needs and goals, and have different historical trajectories: European feminisms, black feminisms, lesbian feminism, pro-sexual rights, ecofeminism, autonomous feminism... just to name a few.



Within western society, various stages or waves of feminism can be identified, which have been often influenced or closely linked with social and political movements in European countries and North America. The first of these waves, (known as feminism of equality), was led by the women suffrage movement, which focused its struggle on achieving the right to vote for women but also on claiming other civil and social rights, such as access to education, access to certain professions, or the right to dispose of one's own income. The second wave, (also known as difference feminism), took place between the 1960s and 1980s, and its political agenda was focused on denouncing the patriarchal scheme of constructed gender roles based on biological differences. During this stage of feminism, women grouped by affinities and interests, to demand the implementation of public policies, accessible contraceptives, divorce, legal and free abortion, or a gender violence law, among other demands.

The third wave, which is considered to have started in the last decades of the twentieth century, questions the political subject of feminism as unique and universal, and highlights the existence of multiple feminisms and demands from minority groups that were made invisible throughout history. It is in this stage where notions of race, social class, sexuality or religion are introduced into the feminist analysis, and where movements such as lesbofeminism, transfeminism, or decolonial feminisms, among other currents, arise and take on political and social relevance. Currently, a transition to a fourth wave is taking place. This wave would be characterized by greater importance and social visibility of feminism as a social and political movement, with a strong weight of information and communication technologies, social networks and the internet as tools for activism, dissemination and vindication of feminist demands.

## Gender perspective

The gender perspective is a concept that arises from the IV International Conference on Women, held in Beijing in 1995. As a result of this conference, the participating countries adopted as a proposal and political roadmap the document known as Beijing Declaration and Platform for Action, which specifies in point 38 that countries commit themselves to: "(...) ensure that all policies and programs reflect a gender perspective." In order to ensure this, point 57 of this statement states that: "(...) the success of policies and measures aimed at supporting or strengthening the promotion of gender equality and the improvement of the status of women must be based on the integration of a gender perspective in general policies related to all spheres of society, as well as on the application of positive measures with adequate institutional and financial support at all levels".

As an analytical tool, the gender perspective offers an approach that allows us to analyze how gender relations are and how they are situated in a community and a specific historical moment. It is a category of analysis and a way of looking at the world that seeks to approach reality by recognizing the relationships of power and inequality. Applying the gender perspective means taking into account the sociocultural differences between women and men in a given area or activity for the analysis, planning, design and implementation of policies, considering how the various actions, situations and needs affect women, in order to find lines of action aimed at a profound transformation of personal and social relationships.



In the field of education, applying the gender perspective involves implementing a set of measures aimed at ensuring an education with equal rights and opportunities for all people, taking into account how heteropatriarchy and the sex/gender system condition these opportunities. This approach, which is part of the Cut All Ties project, is known as coeducation. Coeducation presupposes and demands situations of real equality, in the academic and professional spheres and, in general in, social opportunities, so that nobody - for reasons of gender, social class, origin, sexual identity, etc. - starts from a situation of disadvantage or has to overcome special difficulties to reach the same goals.

However, coeducation is not limited to a leveling of starting conditions, but in words of sociology professor and education expert Marina Subirats (1998) "coeducation aims to eliminate discriminatory mechanisms, not only in the formal structure of the school, but also in the ideology and in educational practice. The term coeducation can no longer simply designate a type of education in which girls are included in the male model, as initially proposed. Coeducation is not possible without the fusion of cultural patterns that were previously considered specific to each of the genders." And, unfortunately, in the educational field, dynamics that perpetuate gender roles and stereotypes continue to be reproduced, as these institutions are a reflection of hegemonic social values.

In addition to this, we have scientific evidence from the Spanish National Statistics Institute, which shows that the educational sphere is not free of violence, with allegations of bullying and other types of psychological, physical, sexual and sexist aggressions, and also aggressions for LGBTIphobic reasons, among others. Also, as an example of it, the data from the annual register of the Catalan Observatory Against Homophobia (OCH shows that) there is an increase in aggressions year after year in the field of education.

These inequalities and violence have existed for decades, but nowadays legal tools exist to prevent, address, and eliminate these aggressions. Not responding to this need and this serious situation is not guaranteeing what the legal framework makes explicit.



The gender perspective must be applied transversally to all educational spaces and projects. All subjects, curricula, materials, workshops, spaces, and forms of organization must be analysed from a gender perspective, because it is a basic tool for the prevention and eradication of violence, that guarantees the fundamental human rights of all people in general, and the fundamental rights of the people we educationally accompany in particular. Schools must become examples of equality and recognition of diversity, so that all people can have good personal and social development and grow on equal terms.

The Cut All Ties project integrates the gender perspective in a transversal way, from a feminist ground that takes into account the diversity of gender identities, sexual choices, and gender expressions, and from a ground that highlights the existence of gender-based violence. The project also considers it essential to assume an intercultural perspective that recognizes and considers the diversity and social richness that surrounds us, while working from an anti-racist perspective.



## 1.5 Accompanying adolescence

Adult centrism is the system of oppression in which adults discriminate and dominate young people in different areas. The adult-centered view, which permeates society, has ignored children and adolescents as valid interlocutors, and therefore has not allowed their needs and concerns to be heard on many occasions. The Cut All Ties project aims to change this approach, placing the adolescent at the center as a subject of rights and as an active subject in their own process of vital development. This is a key approach to implement truly effective interventions in the groups we accompany.

The first step to this is to question attitudes and beliefs that are linked to the concept of adolescence. When we accompany during the adolescence stage, it is essential to bring a diversity of models and references, and to avoid the reproduction of stereotypes, as well as the stigmatization of the behaviors and needs of young people and adolescents. It is essential to acknowledge their desires and concerns, eschewing the preconceived notion of the irresponsibility and lack of interest of the adolescent population. Instead, we need to be self-critical as an adult society and review how we answer their questions and needs related to issues such as sexuality, relationships, or affectivity.

In front of this scenario, the questions that arise are: What can a teenage girl do when her name appears in a ranking to vote for the best breasts? Do we know how to act when a boy disseminates intimate images of his ex-partner? How do we deal with the sexual experience of a teenager with functional diversity? How will a young boy with a feminine expression survive in a context that privileges masculine values? Will a trans teacher be respected by the entire educational community?



To accompany adolescents in the construction of their sexualities, and in the prevention and detection of violence, it is essential that the referent adults have specific knowledge, openness and resources.

It is difficult to mark an exact age range of the adolescence and youth stages, as the criteria are totally subjective. The World Health Organization has defined adolescence as “the period between 10 and 19 years of age, while youth comprehends the ages between 15 and 24. It considers two phases in adolescence: early adolescence (10-14 years) and late adolescence (15-19 years). Adolescence as a maturation period is not a uniform stage. It is the period between childhood and adulthood, where a number of major changes in the biological, neurological, psychological and social spheres occur.

In this stage of searching and creating identity, adolescents try to answer the question “Who am I?”. This is not an easy question, because humans are complex and multidimensional, and this question therefore includes many other questions such as: What is my gender identity? What is my sexual orientation? How is my way of being? How am I with other people? What motivations do I have? ...

On an emotional level, it is easier to experience rapid changes in mood in adolescence. Sometimes this can lead to conflicts and discomfort with oneself and with the environment. Therefore, being able to work and provide emotional and conflict management tools can make it easier to experience this stage. Conflict is not negative, and it can be a good opportunity for mutual learning and bonding.

In addition to this, when we talk about the stage of adolescence we must think of adolescence in the plural, that is, in the multiple shapes of adolescents: a whole diversity of adolescents with different circumstances, attitudes, postures and behaviors. Like any other social group, the diversity of adolescents is at the same time crossed by sociocultural circumstances and a specific historical context.

It is necessary to delve in a holistic and complex way about the values of adolescence, the ideal of beauty and the pressure to achieve certain stereotypes, the hegemonic ideological representations about adolescence, the normalized codes of behavior, their languages, their use of ICTs and their new ways of communicating, their identity, their worldview, how they build affective-sexual relationships, or the intra and intergender relationships, among other aspects.

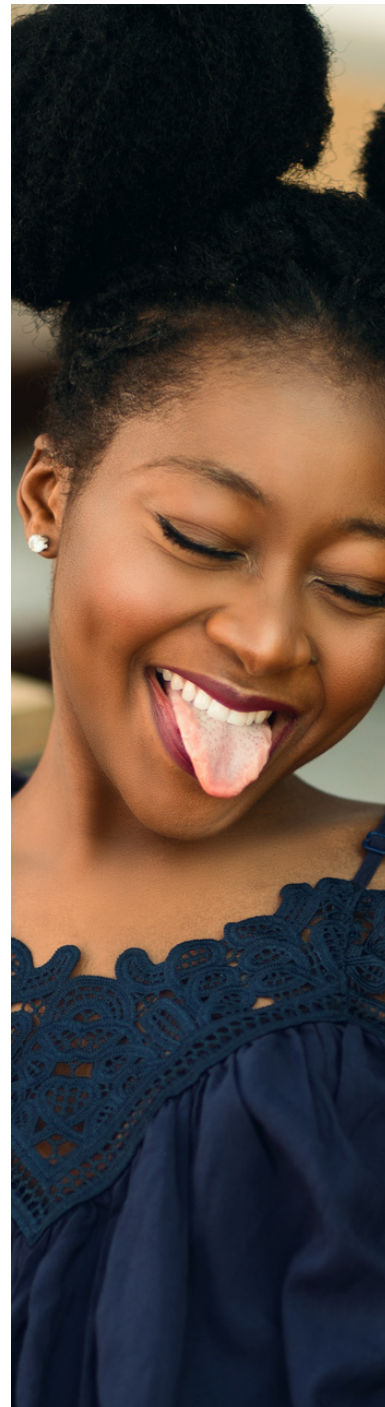
Studies on adolescence have been marked by a clear androcentric approach that has kept many realities invisible, including LGTBI + adolescence, offering a negative and stereotyped view of this stage. It is necessary to adopt a gender perspective that allows for a holistic understanding and that is respectful of the diversity of identity processes present in adolescence.

When intersecting adolescence and gender studies, it's easy to fall into a pessimistic and disempowering approach. Addressing violence is essential, but so is promoting empowerment and good practices in order to make them visible. An example of this is the large amount of literature and research that is centered on the existence of violence and, conversely, the scarcity of research that focuses on reflecting LGTBI + adolescence, or that gives visibility to the strategies displayed by adolescent girls to prevent or address peer violence.

When planning gender-sensitive interventions, it is important not to address them only from the perspective of violence prevention. It is very important to work on knowing and identifying the violence, but if this is the only way that inequalities are addressed, this can end up having negative connotations. It is possible to address violence by showing violence-free relationships, as well as addressing other issues such as the prevention of teenage pregnancy by promoting positive educational actions on pleasure, self-knowledge, and well-being.

We need to get rid of all the dominant ideas that come up around adolescence. The most common of these ideas are "teenagers are rebellious", "teenagers are impulsive" ... as if all teenagers were all the same. This leads to falling into stereotypes, which are beliefs formed about people or groups that affect the judgments we make, based on the human need to categorize. Stereotypes sometimes lead to prejudice, which is a negative feeling towards a person or group (adolescence, in this case), and that can have a negative impact on the intervention approach.

Prejudices and stereotypes make it difficult to look at the person and their specific reality, framing them in a global and general imaginary where they do not belong. The way we approach reality determines the educational intervention that will be carried out, and that is why it is important that this look is comprehensive and that it highlights the potential of this stage of the life cycle.



## 1.6 The experience of sexualities

### Introduction from a gender perspective

Sexuality is a very broad area of the human experience where different issues interrelate: the body and its changes, functions and sensibilities, pleasure, body awareness, limits of desire, emotions and decisions. The sexual acts of healthy sexuality are consensual and negotiated acts that are carried out with oneself or with other people to seek pleasure, connection and well-being.

Sexuality is, thus, understood as the social construction of the biological sexual impulse, which is multidimensional and dynamic. According to Marcela Lagarde (2005) “sexuality is a complex of bio-sociocultural phenomena that includes individuals, groups and social relations, institutions, and conceptions of the world -systems of representations, symbolism, subjectivity, various ethics, languages-, and, of course, [includes] power”. This means that a person's experience of sexuality is mediated by biology, gender roles, culture and power relations, as well as factors such as age and social and economic status.

It is important to mention that all cultures regulate the erotic and sexual life of their members, defining limits and normalizing behaviours, which is strongly related to the social construction of sexuality as another one of the fields where gender inequalities are expressed. Across history, sexuality has been controlled by the male gaze, i.e., the masculine views around desire and eroticism which serves mainly the masculine construction of desire and pleasure, being female sexuality left behind as secondary and undiscovered. All historical evidence points out to the construction of male masculinity as biologically led and, therefore, inevitable, considered as a right, unlimited and unquestionable. For example, it has always been normalized that men have multiple partners, that men engage in multiple sexual relations while women had (and in many cultures still has) to prove their virginity in order to be respected and can suffer very serious consequences of having multiple partners, including the death sentence for being unfaithful, without any sort of proof of her infidelity.

Sexuality is and has been, therefore, used as a tool to control women's subordination to the masculine established hierarchical order, either by the rules that limit women's sexuality and through the control of women bodies through sexual violence, such as individual or group rapes, rapes in contexts of war as a weapon of domination, sexual harassment in a wide range of settings, caption and diffusion of sexual images without consent, sexualization of women in institutional communication and publicity, normalization of the hyper-sexualization of young girls and adult women and other uses of sexuality for means of humiliation of women and maintenance of the gender hierarchy and order.

To add to the previous, sexuality has been also used as another type of gender-based violence addressed at causing harm, humiliating and imposing men's sexual desire over women. Segato<sup>1</sup> argues that “if the aggression is carried out by sexual means, the purpose of it is not the order of sexuality but the order of power.”



Recommendation: Film *La verdad de Soraya M*



To this clarification, Segato adds that the centrality of sexual violence is found more in the male "proof of belonging to the group" than in the individual desire for sexual satisfaction of man, being therefore his action motivated not by lustful reasons but that of the symbolic order of the masculine mandate that guarantees to the man the membership to the group and the establishment or maintenance of its position of superiority in the hierarchic order of the sort.

The author concludes that "through this type of violence, power is expressed, exhibited and consolidated in a truculent way in front of the public eye, therefore representing a type of expressive and non-instrumental violence."

Other feminists also reflected on the weight of the symbolic in the exercise of male-dominated sexuality: In her extremely relevant book, *Against Our Will: Men, Women, and Rape* (1981), Susan Brownmiller defines rape as "a conscious process of intimidation by which all men keep all women in a state of fear", highlighting the thesis that the historical desire of a man is to maintain full, unique and total access to the body of the woman to be the exclusive physical instrument governing the rights of fertilization, progeny and inheritance.

Given the above, we can summarize the main characteristics of how sexuality has been traditionally understood as:

- 1. Biologist:** Sexuality is conceived as a natural fact that starts from physiology, anatomy and the perpetuation of the human species. Mainly in the case of women, it focuses on the fertile stage and reproduction.
- 2. Sexist:** Male pleasure is overvalued and privileged, naturalizing their desires and, instead, making feminine pleasure invisible and objectifies women, de-humanizing them as persons and their sexual desires.
- 3. Binary:** It does not contemplate non-binary and non-hetero-sexual people and in fact penalizes their desire, understood as not natural.
- 4. Coitocentric:** It gives prominence to the genital organs and penetration (penis-vagina) as being the most natural and pleasant practice, associated with orgasm, which is seen as the ultimate goal of sexual interaction.
- 5. Heteronormative:** It is based on the heteronorm and on the ideal of complementarity between cis men and women, that is, on heterosexual sexual and affective relationships. It focuses on reproduction, excluding sexual practices that are not aimed at this goal.
- 6. Idealized:** It means experiencing sexuality through the ideal of a couple's relationship. Women are under greater pressure to fulfill this mandate and are socially questioned when they do not.
- 7. Adultcentrist:** It departs from an adult look to understand the adolescent behaviors and needs regarding sexualities.
- 8. Ageist:** Childhood and old age are not taken into account and the experiences of sexualities in these stages are marginalized.
- 9. Fat phobic:** It makes invisible, ridicules, excludes and violates fat people, for not fulfilling the established body-beauty mandates.
- 10. Ableist:** People with disabilities or functional diversity are not considered desirable bodies. If they don't adapt to what is normative, they are excluded. Their sexualities are not understood as one more possibility of diversity.
- 11. Racist:** It promotes stigmatizing stereotypes towards racialized people and people from different cultural backgrounds.



This hegemonic model of sexuality does not work for us because it departs from a homogeneous and essentialist subject, invisibilizing the needs and interests of the set of diverse subjects that conform the society. We must keep in mind the different discriminations, oppressions and intersectionalities. In this sense, when we intervene with adolescents and young people, we must take into account the context in which identities are immersed and their specific particularities. We must review our context, group and individual singularities and the space in which they are immersed.

## The pleasure at the centre of sexual education

Sex education is one of the rights recognized in the Declaration of Sexual and Reproductive Rights (IPPF, 2008) which is based on the Declaration of Human Rights adopted by the United Nations. There are international references based on scientific evidence, such as UNESCO and WHO, that have developed recommendations and guidelines for achieving sex education adapted to the different stages of evolution.

At an international level, several instruments and agreements have been developed for many years, proving that sex education is fundamental to social transformation, as established by the International Conference on Population and Development in Cairo (1994) and the Beijing International Women's Conference (1995), as well as: the Declaration of Sexual Rights (2014), promoted by the World Association of Sexology (WAS); the Istanbul Convention (2011) and the Yogyakarta Principles (2006). This is also enshrined in the 2030 Agenda for Sustainable Development Goals (SDGs), the Malta (2013) and Darlington (2017) Declarations and the statements of the International Intersex Forum supported by ILGA (2015).

Nowadays, sexuality in most European countries is approached in educational settings from the perspective of pleasure and good treatment, in the attempt to develop a positive view of sexuality and minimize the effects of sexism and the heteronormative male-gaze over women's and other dissident identities' bodies and practices. It is precisely these countries that present the best indicators regarding self-care and Sexually Transmitted Diseases (STDs), as well as the lowest rates of unplanned pregnancies during adolescence. Therefore, this reveals indispensable information to keep in mind when thinking about educational strategies aimed at the adolescent and young population.

Comprehensive Sex Education (CSE) begins at birth, adapts to different age groups and training cycles, takes into account the cultural characteristics and level of development of people, is based on scientific evidence and rights human beings, welcomes all diversity, pursues gender equality, is committed with the sovereignty and self-determination of bodies and, finally, contributes to the construction of inclusive and transformative societies.

CSE democratizes access to reliable, critical and up-to-date information on sexuality, by promoting equal respect for the rights of all people. Living sexualities from a free and healthy perspective is a question of guaranteeing rights, and it cannot depend on the goodwill or on the capacity of understanding and the beliefs of other people. The CSE must be deployed as a policy against the patriarchal order: it invites us to deconstruct ourselves, to change and redefine views and links in terms of rights and equity. CSE is a path that must guide individuals to freely and pleasantly inhabit sexualities.



CSE is a fundamental pillar for the construction of identities, for the relationships we establish among others but also with ourselves, for the care of one's own bodies, for the management of health and emotions, and for the detection of violence, as well. It is a space that makes it possible to understand sexualities and diversity, and that is focused on pleasure from a rights perspective. CSE It is not only about tolerating differences and respecting diversity, but is also about promoting its celebration, in order to nurture from heterogeneity and enrich ourselves from the different ways of experiencing sexualities. It is about creating spaces that give visibility to gender diversity and show positive references that exemplify that other ways of living gender and sexuality are valid, respectable and, why not, desirable (Missé, 2015).

Putting pleasure at the centre of the discourse means transferring a positive view of sexuality, from where we can speak and accompany the different processes and aspects of it, in a healthy and pleasant way. Pleasure, beyond sexual pleasure, is knowing one's body, one's growth processes, one's cycles, desires, fantasies, and risks. It is also about guaranteeing that sexuality does not generate emotional and relational damage, and it is about promoting healthy, sane, respectful and pleasurable connections between people.

By sexual pleasure, we mean all those feelings of pleasure and satisfaction that we can experience with our bodies and/or with other people. Like sexuality, pleasure is very broad and can be found in all parts of the body. It is important to point out that pleasure and orgasm are different things, and that all people can live a pleasurable sexual experience without experiencing an orgasm, which is something that can happen or not.

The cisheteropatriarchal system has put male pleasure in the centre, through heterosexual intercourse. Therefore, when addressing the issue of pleasure, it is important to put the gender perspective in the analysis and break with gender stereotypes in relation to sexualities. This means, on the one hand, addressing the issue of pleasure with girls in a way that promotes living, discovering and enjoying their own pleasure and body without guilt or taboos, both alone and in relationships with other people. On the other hand, with boys, it involves addressing it by shifting the importance given to other people's pleasure, focusing on the idea of respecting it, not stigmatizing it, and breaking with the phallogentric and coitocentric ideas of sex. Also, it implies breaking with the heteronorm and with the centrality of sex intercourse, and extending joy and pleasure to all the diversity of practices, sexual preferences and other identities.

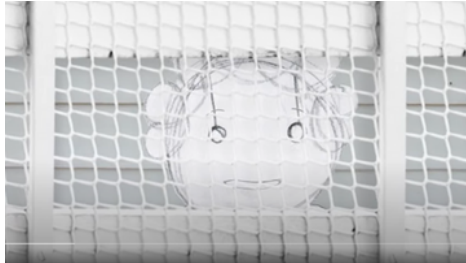
The image of sexuality and of everything that is pleasant shown in social media, movies and TV, is artificial, and full of stereotypes and taboos. The reality is that there is a wide diversity of corporalities and sexualities. Every vulva, every penis, every breast and every part of the body has different sizes and colors, and the potential to feel pleasure with different stimuli. There are many myths, discriminations and labels regarding the size and shape of the vulva, breasts and penis that generate discomfort with people's bodies, and that limit the possibility to experience free and pleasant sexualities. For example, we all have heard of the myth that indicates that by looking at the lips of a vulva we can know if a person is more or less sexually active, or the myth that penises grow with sex or that penis size determines pleasure, among many others. When addressing the matter of pleasure, it is important to take all these issues into account in order to be able to deconstruct them, avoid their reproduction, and to generate a diversity of spaces with inclusive and non-stigmatizing discourses. It is important to convey the idea that knowing one's own body, each person's preferences, and communicating with the other person(s), it is possible to generate tools and skills to learn to enjoy.

## Recommendations

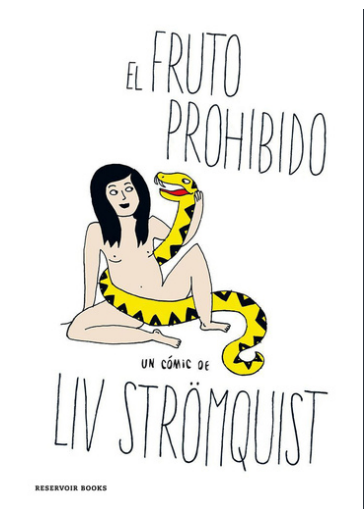
Animation short “1977”.  
Peque Varela (2007)

### WATCH THE VIDEO

<https://www.youtube.com/watch?v=MV4GyYp4Ku4>



Comic  
The Fruit of  
Knowledge.  
Liv Strömquist.



## Consent

To address healthy and pleasurable sexual-affective relationships, it is mandatory to have a clear understanding around consent. From a feminist point of view, consent is the basis for the establishment of respectful interactions between people. In the case of sexual-affective relationships, informed consent establishes the difference between a relationship and an act of abuse or rape. But consent reveals to be a complex concept as men and women do not own the same social capital and are not at the same level on the social scale or hierarchy of gender.

Therefore, it may be dangerous to assume that women have the same tools and power to consent as men, when the social pressure over women to accept certain normalized activities and their lack of social power still symbolically places women in a position of subordination. Consent is an act that must be established in total freedom, without the fear of social stigma, humiliation or exclusion in case of not consenting, the reason why consent cannot be said to exist when there is a social punishment involved or a social expectation.

Therefore, when we consider sexual intercourse of any kind, it is important to bear in mind that it must not only be consented by all the people involved, but it also must be a desired act. Olid (2019) proposes the idea of enthusiastic consent, so that desire is at the centre and a starting point when sharing our sexuality with other people.

In the spaces where we intervene with adolescents and young people, it is essential to be able to speak and work on the emotions, the limits, the communication, the empowerment and the construction of masculinities; addressing these issues without taboos and promoting care is one way to prevent violence.

Thinking about adolescent girls in first sexual affective relationships there are some **factors that hinder the capacity for consent** and that are important to reflect upon:

- **Power relations** based on gender, age differences, race, class, social status and other structures of subordination contribute to great difficulties establishing consent since the adolescent girl belonging to the subordinated group often feels compelled to positively respond to the requests or expectations of the adolescent in a greater position of social power.

- **Psychosocial development** is a process that takes place slowly, and depending on the age, the brain's capacity to understand the emotional consequences of strong connections with other adolescents may contribute to rushed choices motivated by a strong drive for social and emotional connection.
- **Peer pressure** also establishes a form of social expectation from the part of the reference group towards the adolescent, which may hinder her capacity to consent as she feels she must correspond to this particular expectation, in order to belong to the group, mimicking the group's dynamics.
- **Social expectations and cultural context:** the glamourization of sexual relations and the connection between these and ideals of romantic love (myths around virginity and purity of love, for example) contributes to social pressure to engage in sexual activities which are not decided in a completely free manner as they are dictated and suggested by sexist socialization. On the other hand, recent studies in the sociology of gender have been addressing the pornified culture (Gail Dines) that's becoming prevalent through social media and in which pop culture and images are hypersexual and aesthetically deriving from pornified representations of women, depicting the dichotomy between being visible through sexualization or being socially invisible, in an effort to correspond to a model of sexuality that is not chosen by women but imposed to correspond to the male gaze.
- **Lack of information or incomplete information:** It is assumed that one cannot consent to an action about which the information is unknown, scarce or manipulated. Often adolescents do not have information about sexuality and pleasure, don't know their own bodies or are not aware of what a sexual relation entails. It is doubtful that an adolescent with limited knowledge about the sexual activity can perform sexual acts with full consent.

## Informative note

According to the study "Feeling Scared During Sex: Findings from a U.S. probability sample of women and men ages 14 to 60",<sup>2</sup> around 1 in 4 women in the USA have felt fear during sex, reporting unexpected and undiscussed choking, hair pulling, spitting; unideal condom use; being held down, undiscussed anal sex or being asked to get into positions they didn't like.

## Recommendation

Sociologist Gail Dines at Ted Talks: Growing Up in a Pornified Culture

### [WATCH THE VIDEO](#)



2. Debby Herbenick, Elizabeth Bartelt, Tsung-Chieh (Jane) Fu, Bryant Paul, Ronna Gradus, Jill Bauer & Rashida Jones (2019) Feeling Scared During Sex: Findings From a U.S. Probability Sample of Women and Men Ages 14 to 60, *Journal of Sex & Marital Therapy*, 45:5, 424-439, DOI:10.1080/0092623X.2018.1549634



## Enthusiastic consent

Lately, the concept of “enthusiastic consent” has been implemented in the social discourse, referring to the importance to go further in issues of sexual consent and not only express it directly or indirectly but enthusiastic and involved consent. Nevertheless, consent doesn’t only apply to agreeing or disagreeing with engaging in sexual relations, it also involves negotiating:

- the practices performed;
- the timing and place;
- the contraceptives and preventive methods used;
- the limits of the sexual relationship;
- the confidentiality of it, etc.

To facilitate this process of negotiation it is paramount to develop in adolescents the capacities needed to do so and accept the issues around sexual consent, being aware that adolescence is characterized by immaturity and strong emotional responses which vary according to peer pressure, culture, family environment, etc.

Therefore, **ideal characteristics of sexual-affective consent should be:**

- 1. Enthusiastic:** it is based on desire, pleasure and well-being.
- 2. Clear:** it is given unequivocally, and there is no doubt that it is accepted.
- 3. Coherent:** the person is able to secure their consent. If a person is under the influence of alcohol or other drugs, or is unaware, he or she is unable to give consent.
- 4. Revocable:** consent may be withdrawn at any time or in the context of any specific sexual practice.
- 5. Voluntary:** consent is free and voluntary. If there is constant pressure for a person to engage in sexual activity it is not consent, it is coercion.



## 1.7 Basic concepts

The following section details a glossary of concepts related to the theoretical block that has just been seen and that are present throughout the project:

<b>Asexual</b>	Person who experiences little or no interest at all in having "sexual activity" or has little or no "sexual attraction". Asexuality is part of sexual orientation. Within asexuality, there is a lot of diversity in relation to various aspects such as romantic attraction or affectivity.
<b>Gender binarism</b>	A social conception based on the idea of the existence of only two genders, male-men and female-women.
<b>Bisexual</b>	Person who feels sexual, romantic, or emotional attraction to more than one gender or regardless of gender. It is part of sexual orientations.
<b>Cisgender</b>	Person who identifies with the gender assigned at birth.
<b>Gender dysphoria</b>	It is a pathological diagnosis that refers to people with an aversion to their own genitals and body. For a long time and still, in many countries this diagnosis has been (and it is) necessary to legally make a name change in official documents. This requirement pathologizes transsexuality and its abolition is a struggle of the LGTBI+ movement. The World Health Organization (WHO) removed transsexualism from the list of diseases in 2018.
<b>Gender expression</b>	Gender is expressed culturally through the body, clothing, hairstyle, attitudes, roles ... There are social expectations of what is expected of the gender expression of a man and a woman. A person's gender expression does not necessarily have to match their gender, gender identity, or sexual orientation and/or preference.
<b>Gay</b>	Man who feels sexual, romantic or emotional attraction towards other men. It is part of sexual orientations.

<b>Non-binary gender</b>	People who do not identify only as men or women. They are identified beyond traditional genders. They may identify with both identities, with neither of them, with other genders ...
<b>Gender</b>	Sociocultural construction that determines what is meant by man and woman. It has to do with the identity and behavior of people and is learned through a process of socialization.
<b>Heteronormativity</b>	The presumption that everyone is heterosexual or the belief that heterosexual people are naturally superior to gender and sexual minorities.
<b>Heterosexuality</b>	An enduring emotional, romantic, or sexual attraction primarily or exclusively to people of a different gender. People who are heterosexual often identify as “straight.”
<b>Gender identity</b>	Self-perception of the gender. A person can identify as a man, woman, or non-binary, for example.
<b>Intersexuality</b>	Referent to a person born with sexual characteristics (primary and secondary) that do not fit into the medical definitions of male or female. There is a great diversity of intersex states. This variation has nothing to do with identity, gender expression, and sexual orientation/preference.
<b>Lesbian</b>	Woman who feels sexual, romantic or emotional attraction towards other women. It is part of sexual orientations.
<b>LGBTI+</b>	Lesbian, gay, bisexual, intersex, trans. These acronyms are commonly used to refer to socially oppressed and marginalized identities, orientations, and sexualities. There are variations in which letters are added or omitted, or reordered, and the "+" sign represents all other types that are not included in the acronym.
<b>LGBTIphobia</b>	Fear, rejection or aversion, often in the form of stigmatizing attitudes or discriminatory behavior, towards LGTBI + people.
<b>Pansexual</b>	Person who feels physical or emotional attraction towards people regardless of their sex or gender. It is part of sexual orientations.

<b>Polyamorous relationships / Polyamory person</b>	Polyamorous relationships are characterized by engaging in an intimate relationship with more than one person with the clear consent and interest of everyone involved in the relationship.
<b>Sex</b>	Biological and physical characteristics such as chromosomes, hormones, external and internal genitals and reproductive organs. Science has classified them into 3 categories: male, female, and intersex. It can also refer to sexual practices.
<b>Coming out</b>	The personal process of accepting and disclosing to others that one is lesbian, gay, bisexual, or transgender.
<b>Trans*</b>	People with a gender identity other than the gender assigned at birth, or who do not show compliance with the binary and stereotyped patterns of the sex-gender system. The word trans and an asterisk is used as an umbrella category that encompasses all those non-normative gender expressions and identities.
<b>Transsexual</b>	A person who does not identify with the gender assigned at birth. They consider it necessary to carry out a process of transformation of their body based on a hormonal treatment or sexual reassignment surgery.
<b>Transgender</b>	A person who does not identify with the gender assigned at birth but does not feel the need to undergo a transformation process based on hormonal treatments or surgeries.
<b>To transit</b>	It is the process or diversity of processes that lead a person to question their assigned gender at birth and assume the sense or self-perceived gender. Traffic is a very diverse process and there are as many as there are people. There are people who choose medical treatments such as surgery or hormones for this process, others who make changes in their physical appearance or clothing, others who make changes in their name and pronouns, and others who do none of these actions.
<b>Outing</b>	Telling people (e.g., through gossip) that someone else is LGBT or gender or sexual minority without that person's permission, no matter the intention.



## 1.8 Gender-based violence

### Introduction

Gender-based violence is a structural social problem, rooted in machismo, sexism and inequality between the sexes, which is reproduced and perpetuated generation after generation in every society, through multiple channels: culture, fashion, music, literature, advertising, the media, religion, video games, social networks.

Gender-based violence exists in all human societies, in all social spheres and, of course, in all layers of the population, including the youngest.

Gender-based violence is also an instrument of control, domination and subjugation inscribed in power relations and whose objective is to impose the behavioural guidelines that men consider women should have, in order to continue to maintain the status of male power, sexistically regarded as naturally his.

This system not only assumes the superiority of men over women, but it is a cisheteronormative system, that is, it presupposes, validates and places cis and heterosexual people over all those people who do not comply with the hegemonic gender mandates making them in a more vulnerable position when it comes to violence.



The UN<sup>3</sup> defines gender-based violence as:

**“a manifestation of historically unequal power relations between men and women, which have led to the domination of women and discrimination against them by men and impeded the full advancement of women, and that violence against women is one of the fundamental social mechanisms by which women are forced into a situation of subordination with respect to men”.**

Sexist violence has its origins, therefore, in gender inequality, in the abuse of power and in the existence of harmful social norms. The term is mainly used to underline the fact that gender-based structural differences in power place women and girls at risk in the face of multiple forms of violence. While it is true that women and girls suffer disproportionately from gender-based violence, men and children can also be targets of it. The more general patriarchal violence is sometimes used to describe violence against LGBTI + populations, when referring to violence related to masculinity/femininity norms or gender norms.

In this sense, it is vitally important to integrate both the gender perspective and the perspective of sexual, affective and gender diversity to broaden the conception of violence. Both violence against women and LGBTIphobic violence have the same root. This articulation involves expanding the conceptualization of gender-based violence to include LGBTIphobic violence, without neglecting the specific needs of each of them, embracing the heterogeneity and different realities of people and groups and avoiding making invisible and hierarchizing some forms of discrimination against others. This invisibility has historically occurred, for example, in the case of violence specifically against lesbian women or in the case of trans \* people, by failing in taking into account the specificities of these groups.

There are many types and forms of gender-based violence. Some are more visible than others, but all are important as they have serious repercussions both on the physical, mental and relational well-being of people, and on a social level, reinforcing and sustaining the system that reproduces them. It is important to recognize the different intersections of gender with age, social class, cultural background, sexual preferences and/or orientations, diversity of bodies, and abilities. All these intersections produce different expressions of direct or indirect violence in the various dimensions (physical, social or symbolic).

## Settings where gender-based violence may occur<sup>4</sup>

- **Intimate relationships:** physical, psychological, digital, sexual or economic violence against a woman and perpetrated by the man who is or has been her spouse, partner or by the person who has or has had similar emotional relationships with her.
- **Family setting:** physical, sexual, psychological or economic violence against women and minors within the family and perpetrated by members of the family itself, within the framework of affective relationships and ties in the family environment. Does not include violence exerted in the sphere of the couple.
- **Working setting:** physical, sexual, economic, digital or psychological violence that can occur in the public or private sphere during the workday, or outside the work setting and the established hours if it is related to work. Some of its forms include harassment based on sex, sexual harassment and pregnancy or maternity discrimination.
- **Social and community setting:** Gender-based violence which happens in the social setting and public space and which may comprehend: sexual assaults; sexual harassment; trafficking in women for the purpose of sexual exploitation and for other purposes with a gender dimension; female genital mutilation or risk of suffering it; violence derived from armed conflicts; violence against women's sexual and reproductive rights (such as selective abortions and forced sterilizations); femicides, suicide inductions and suicides as a consequence of the pressure and violence exerted against women; gender-based assaults, humiliation, degrading treatment, threats and coercion in public space; restrictions or deprivation of freedom for women, or access to public space or private spaces, or to work, training, sports, religious or recreational activities, as well as restrictions on freedom of expression regarding their sexual orientation or expression and identity gender, or its aesthetic, political or religious expression; retaliation for individual and collective speeches and expressions of women who demand respect for their rights, as well as public expressions and speeches that encourage, promote or directly or indirectly incite hostility, discrimination or violence towards women.
- **Digital environment:** sexist violence that occurs in digital communication networks, understood as a new agora of interaction, participation and governance through information and communication technologies. Other practices include cyberbullying, surveillance and monitoring, slander, insults or discriminatory or derogatory expressions, threats, unauthorized access to social media equipment and accounts, breach of privacy, manipulation of private data, impersonation, non-consensual disclosure of personal information or intimate content, damage to the equipment or channels of expression of women and women's groups, speeches inciting discrimination against women, sexual blackmail through digital channels and the publication of personal information with the intention of other people assaulting, locating or harassing a woman.
- **Institutional sphere:** actions and omissions of the authorities, public personnel and agents of any public body or institution whose purpose is to delay, obstruct or impede access to public policies and the exercise of the rights recognized by this law for ensuring a life free of gender-based violence, in accordance with the assumptions included in the applicable sectoral legislation.
- **Women's political life and the public sphere:** gender-based violence that occurs in areas of public and political life, such as political institutions and public administrations, political parties, the media and social networks.
- **Educational sphere:** any type of violence that occurs in the educational environment among members of the educational community. It can occur in peers, from adults to minors or vice versa. It includes harassment, sexual abuse, and physical, sexual, mental, or emotional abuse. Some of these abuses are based on gender or sexual identity.

## Types of gender-based violence

When mentioning gender-based violence, there is often a biased look and the first thing that comes to mind is physical violence. This exists, especially when the violent bond is already advanced, but the most common form of gender-based violence is actually psychological violence that often, together with sexual violence, remains invisible.

It is, therefore, relevant to point out some of the most common types of gender-based violence which affect women:<sup>5</sup>

- **Physical violence:** violent acts generating physical harm, for example, pushing, beating, punching, kicking, etc.
- **Psychological and emotional violence:** violent acts generating psychological damage, for example with practices such as humiliating, threatening, despising, controlling, devaluing, ridiculing, ignoring, manipulating, forcing, dominating, insulting, yelling.
- **Sexual violence:** unwanted acts of a sexual nature such as exposing, touching, pressure to engage in sexual practices, forcing unwanted practices, raping, etc.
- **Obstetric violence and violation of sexual and reproductive rights:** consists of preventing or hindering access to truthful information, necessary for making autonomous and informed decisions. It includes forced sterilization, forced pregnancy, the prevention of abortion in the legally established cases, and the difficulty of accessing contraceptive methods, methods for the prevention of sexually transmitted infections and HIV, and assisted reproductive methods, as well as such as gynecological and obstetric practices that do not respect the decisions, the body, the health and the emotional processes of women.
- **Economic violence:** intentional deprivation of economic resources with behaviours such as controlling the expenses of the other party, controlling the management of their economic or shared resources.
- **Cyber violence:** all those that are exercised through social networks and electronic devices. For example, control through WhatsApp, falsify profiles, force to give all passwords and management of personal accounts, sexpreading,<sup>6</sup> revenge sexual images, etc.;
- **Second-order violence:** consists of physical or psychological violence, reprisals, humiliations and persecution exercised against people who support victims of sexist violence. It includes the acts that prevent the prevention, detection, care and recovery of women in situations of sexist violence.
- **Vicarious violence:** consists of any type of violence exercised against sons and daughters in order to cause psychological damage to the mother.



## An intersectional view on gender-based violence

Intersectionality is a theoretical, political, methodological and analytical perspective generated by Black Feminisms and the anti-racist movement in the late 1980s (with referents such as Kimberlé Williams, Angela Davis, Audre Lorde, Bell Hooks, Patricia Hill Collins and Michele Wallace). This perspective puts on the table the need to understand that people and, in this case, women, are affected by various oppressions or privileges, and do not form a homogeneous and uniform social group.

Apart from gender, there are other systems of oppression that generate structural violence such as racism, LGBTIphobia, ableism, social class, etc., and these conditions in a global and interrelated way how people inhabit the world. The intersection between these different types of oppression,

directly related to specific historical and sociocultural contexts, constitutes a matrix of domination that reflects the different ways in which multiple oppressions influence women's lives and shape heterogeneous individual experiences. The intersectional gaze is, therefore, a fundamental gaze when it comes to understanding the experiences of each woman and each individual, as well as articulating practices that aim to overthrow all systems of oppression.

It is important to take into account the different intersections and attend to each situation with its particularities, in this case, those that can be observed in each person and also as a maturation stage. The personal tools needed to detect, deal with and repair a situation of gender-based violence must be adapted to these intersections and vital moments.



## Myths about romantic love

The concept of **romantic love** refers to a whole system of myths and beliefs, which form the socially predominant model of love and relationships, especially sex-affective relationships. It is an idea of idealized love, which has direct consequences on abusive relationships.

Myths around romantic love are one of the basic stereotypes which enforce GBV and lead women to normalize dominant behaviours, being these micro-aggressions or declared expressions of violence. These myths enforce the normalization of control over women's activities and preferences, jealousy, demanding of complete dedication to the relationship, isolation from friends, expectations of eternal and all-powerful love, etc.



- **Everything is valid for love:** any behavior is justifiable and forgivable in the name of love. This is a dangerous idea that leads to justifying violent behaviors.
- **Jealousy and its manifestations as a sign of love:** this belief can have negative consequences such as control, prioritization of the couple as a hierarchical bond over other bonds, deprivation of liberty, etc.
- **The myth of the better half:** this myth conceives that there is a (unique) person in the world who is our half orange and who, therefore, completes and complements us. It means the experience of love from the necessity and need of another person to feel satisfaction. This myth is very dangerous, as it leads to the need to have a partner to become a complete person, thus generating relationships of dependence with the bonds that are established, and leading to feelings of frustration when this does not happen.
- **Idealized love:** involves idealizing the couple to the point of not being able to identify behaviors that are violent.
- **Eternal love:** The idea that love lasts forever makes it difficult to transform or end a bond when it does not fill us or cause us discomfort.
- **Suffering because of love:** The idea that love hurts and generates suffering can justify and legitimize violent behavior within the bond.
- **Total dedication to the partner:** This idea, which understands the couple as a single entity as a result of the fusion of two soul mates, leads to loss of personal intimacy, depersonalization and loss of autonomy. It involves giving up the 'self' and one's own life beyond the couple.
- **Exclusivity, especially sexuality:** this ideology gives as its only acceptable model a monogamous love based on exclusivity and this makes other models of equally valid relationships invisible, such as open relationships, polyamory or relational anarchy.

## 1.9 Gender-based violence in adolescence

Adolescents and young people do not live in an isolated oasis in the world where we live, so they are a reflection and a mirror of the society we have built. If they are being educated and socialized in a society where sexist values predominate, then it is logical that they also show behaviours that legitimate gender-based violence like the rest of society. When it is detected that a part of adolescence has sexist behaviors and thoughts, we must also ask ourselves: What are we doing as a society? What values are we educating them on? What are our practices? What models do we give? What role are we playing in transforming what we don't like? What sexist beliefs do we have as teachers? How do we work on them?

As we know, adolescence is a time of change and transformation where everything is lived with great intensity, where the need for experimentation, construction and consolidation of one's identity predominates. It is a vital stage in which the peer group is of fundamental importance as a point of reference, and where the first relationships on a more intimate level begin. At the same time, it is a fundamental stage, as they learn to establish relationships and to define from where and with what premises they want to build them. It should be noted, however, that within this framework there is a great diversity of processes, experiences and experiences resulting from each person's own autobiography.

When talking about **gender-based violence in adolescence**, it should be borne in mind that girls can mainly experience abusive sex-affective relationships by the couple or sex-affective bonds, as well as diversity of violence perpetrated in other social spheres (such as sexual harassment on the street, touching public transport, aesthetic pressure ...).

In the context of a sex-affective relationship, gender-based violence occurs in the frame of an unequal power relationship, in which one person dominates and abuses the other through physical, psychological, sexual or economic violence. This is not an isolated or one-off event, but a whole series of abuses inscribed in structures that normalize them.

Understanding gender-based violence in a broader and more global way, as seen above, other violence is also common, such as discrimination, aggression or harassment received by adolescents and young people who do not follow the patterns of the "normative", i.e., who do not follow gender mandates: girls who are not female "enough", boys who are not male "enough", people who do not have the tastes or hobbies that they should have according to "their gender", people with other gender identities, non-heterosexual people, etc.

Although gender-based violence can happen throughout the whole life cycle, happening in adolescence has some particular characteristics that are often unseen in the general discourse on this sort of violence, usually more focused on coexisting intimate partner relationships of adults. An important dimension to consider when talking about gender-based violence in adolescence, for example, is the increasingly important and relevant role that ICTs (Information and Communication Technologies) play, as these are a basic tool for communication and relationships between adolescents and young people. Experiencing violence in virtual environments has clear negative effects on holistic health, mainly generating depressive symptoms, anxiety, low self-esteem, difficulties in social relationships, declining academic performance or absenteeism, among others.

The following is a review of some of the main factors to consider when dealing with violence in adolescence.

## **Factors that can influence gender-based violence in adolescence**

As mentioned in the previous section '1.5. Accompanying adolescence', it is necessary to carry out an important exercise of review of the existing prejudices and stereotypes from the adult point of view around young people and adolescents, avoiding making simplistic analyses or generalizations that, in the last instance, may difficult the detection of situations of violence. It is important to take into account, however, all the changes and the different levels in which they occur throughout this vital stage, as this will improve the understanding of the specific dynamics of violence within this group (which has already been shown to be heterogeneous), and carry out a more careful analysis to facilitate its approach.

Firstly, biological and physiological changes shape puberty. They are a small part of the set of profound transformations that occur during the course of adolescence. These changes lead to non-harmonic physical growth (which may cause insecurities, and this influences self-concept and self-image), as well as changes in the endocrine system (increased growth of ovaries and testicles) and hormonal changes (increased androgen and estrogen production).

Secondly, at a cognitive level, abstract and formal operations replace child egocentrism for an adolescent who can already think about other people's thoughts, and who can interpret them. Therefore, there is more capacity to develop a deep empathy. At this stage there are many changes in the ability to reason, new strategies are acquired and a new way of thinking (more abstract, complex, logical and systematic thinking).

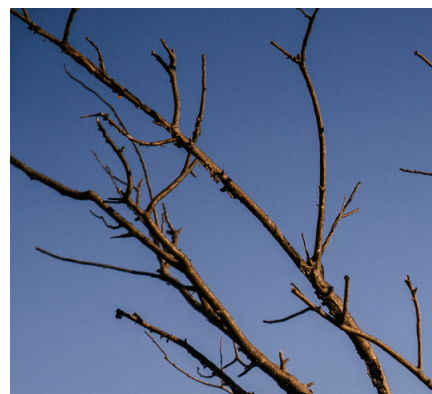
Thirdly, at a social level, very important changes take place, since in adolescence there is a process of gradual detachment of the adolescent from his or her unit of coexistence. Autonomy and independence from the adult referent is gradually achieved, and the peer group acquires great relevance. With the group, teenagers learn to relate differently, out of the control of adults, which helps them define their own identity and gives them a sense of belonging to the group.

Boundaries are represented in the referent adults and clash with their need for freedom. Friends become the reference of their whole world. The adult world, moreover, does not take into account their views, nor does it respond to their concerns. They are in limbo between childhood and adulthood and often there is no legitimate social recognition. The liberation of authority from their immediate family context, which provides them with their inclusion in the peer group, contrasts, however, with the influence exerted by friends. Therefore, at this age it is important to recognise the importance of the peer group for the adolescent.

Finally, there are a number of elements that adolescents will experience as an abandonment of their child status, and that depends on what their first sexual experiences and emotional relationships are like, and that may make them feel that they are achieving another status. Receiving the influence of the group on one's own tastes, physical appearance, transgressions of norms, etc., makes it essential to work with the group and work on the individual position within it, reinforcing values such as respect for affective and gender diversity, feminism, multiculturalism, critical reflection, boosting self-esteem, care...

Without wanting to be exhaustive, the violent relations in this stage are characterized by the following aspects:

- They do not usually have such visible consequences as in adult couples;
- They are proportionally more frequent: 3 out of 10 adolescents report that they suffer violence during their premarital courtship (WHO);
- Physical violence is rarely used, unlike what can happen in adult couples. It manifests itself in attitudes of contempt, threats, humiliation, exaggerated jealousy and behaviours of control or harassment in the person or through ICT;
- The fact of seeking independence from the family means that the victim does not ask adults for help for fear of losing the independence achieved.



These experiences of emotional abuse and coercive control tend to be considered normalized practices (due to the effects of the romantic love model) in couple relationships between young people, which makes them go unnoticed. Besides, adolescent relationships are often considered by adults as fleeting and unimportant, which makes the phenomenon trivial and invisible, and it influences the fact that adults do not detect it and normalize it.



Some of the forms of **Gender-based Violence** that most affect adolescents are:

- Those happening in cyberspace, such as cyberbullying, sexspreading, cyber harassment, hate speech based on gender discrimination, etc.
- Psycho-emotional violence in the form of jealousy, threats, control over girls actions and activities, etc.
- Sexual violence: in the form of lack of consensual sexual relationships, forced sexual relationships or forced sexual practices, among others.

## Consequences of Gender-based violence in adolescence

Before considering the consequences of a situation of abuse, it is relevant to mention that many of these cases are not reported, due to:

- **Isolation:** Victims fear that no one will believe them and that they will be left alone.
- **Guilt:** Victim's belief that it was she who caused it.
- **Fear of losing the partner.**
- **Shame** to admit that he was not the right partner, to have put up with it, to let it be known ...
- **Fear for the future:** Belief that she will never find a partner again.



Some of the consequences of GBV in adolescence include: long-lasting trauma; psychosocial consequences such as anxiety, social anxiety or depression; lack of self-esteem; mistrust and difficulties developing emotional relationships as well as other possible physical consequences such as physical injuries. It can also set young women on a trajectory for subsequent abuse connected with the normalization of GBV at an early age, creating relationship patterns that remain if not broken down and addressed.

In addition to the physical consequences produced by physical abuse and sexual violence, among the most common psychological and social consequences that can be found in girls who are victims of gender violence, we can highlight:

- Socialization problems: isolation, insecurity or aggressiveness.
- Integration problems at school: lack of concentration, decreased performance, etc.
- Post-traumatic stress symptoms: insomnia, nightmares, phobias, anxiety.
- Depressive symptoms: crying, sadness, isolation.
- Affective development disorders
- Difficulty managing emotions
- Internalization of gender roles as inevitable

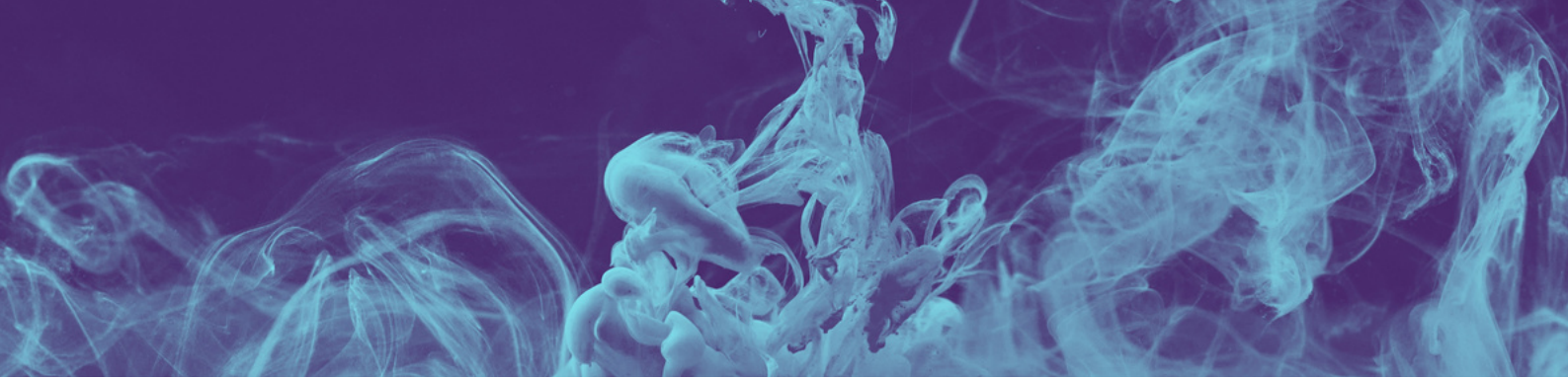
## Difficulties identifying gender-based violence in adolescence

Identifying young girls who are suffering gender-based violence is often a challenge for family members, friends and teachers. Except in cases where violence is very evident, most **forms of violence** take place in intimate spaces and often through subtle actions that are not perceivable by others.

The Andalucía Institute of Women<sup>7</sup> developed a list of difficulties in detecting gender-based violence in adolescents that is worth taking into account:

- “The initial behaviours with which the girl's partner is dominating her are not usually aggressive behaviours but behaviours that favor inequality, dominance and abuse. These are more difficult to detect: isolation and control strategies, ideas, devaluations and emotional blackmail.
- Domination strategies appear covert and disguised or mixed with displays of affection and loving feelings.
- Lack of knowledge, by non-specialized professionals in the field, that behaviours of inequality, dominance, that seek assignment or submission are the gateway to a relationship marked by gender violence and are also harmful forms of violence.
- Beliefs about the existence of a victim profile, which tends to overlook minors from normalized families, from egalitarian families, girls who react or defend themselves from violence (understanding the situation as “mutual” or “crossed violence”), minors who are offenders or who engage in risky behaviours, or girls from very vulnerable contexts where gender violence is made invisible by everything else.





- The isolation strategy to which the aggressor is subjecting the girl makes communication with her more difficult and limited, making difficult to perceive the indicators of gender violence.
- The lack of a gender perspective in the analysis of the relationship of violence can lead to certain behaviors being argued based on specific and complex personal and family situations. This can lead to the lack of protection of the girl and the treatment of this situation as a conflict case, instead of considering it a situation of gender-based violence that must be addressed taking into account its specific characteristics in the context of a relationship of violence.
- The image that the minor's partner transmits can be normal and even positive. This is due to the fact that men who commit gender violence can present a very different image and behaviours when they are in public and when they are alone with her, being in private when they use threatening behaviours and use psychological and physical violence.
- Some of the observable changes in the minors can be understood by her family members or the professionals who work with her as habitual characteristics or conflicts of adolescence.”

### 1.10 Addressing gender-based violence in sexual affective relationships in adolescence: Methodological tools

Communicating about gender-based violence with adolescents often constitutes a challenge due to the generational gap and communication styles between teachers and trainers and the students. Also, usually teenagers don't feel comfortable talking about personal experiences or the experiences of others and although addressing these issues doesn't necessarily mean that these will be personalized, teenagers feel nervous and anxious about addressing sensitive topics that concern them or their friends and colleagues. They also feel insecure about sharing their experiences and opinions in front of other students, fearing being judged by the peer group.

To add to this, teenagers often feel that they are not understood by adults and find training very adultcentric and distant from their reality. Although in a young age and with little life experience, often teenagers feel that they already know the reality around them and that is enough for them to interpret the world and solidify their worldviews, being oblivious to the complexities of social phenomena and structural social issues beyond the scope of their immediate knowledge. Finally, adolescence is a phase of constant and rapid change, which entails that the opinions, perspectives and worldviews of teenagers may quickly vary and are swiftly influenced by cultural references and also isolated lived experience episodes.

It is, therefore, recommendable, that all communication around gender-based violence with adolescents is carefully defined, regarding methods, means and message, for which we establish some **recommendations**:





- Gender-based violence should be presented not as an individual problem but as a **systemic and complex reality**, perpetuated by gender stereotypes and roles in everyday actions. Therefore, addressing this matter demands that the **focus is broad and comprehensive**, allowing adolescents to explore the ways through which gender-based violence is developed and performed in society, through assertive discussions and updated data.
- All social phenomena addressed should be framed from a **global perspective**, i.e., not focusing only on the reality known by teenagers that concerns their neighbourhood or town but focusing on the variety of life experiences and situations of privilege and oppression in a broad scope.
- It is important to provide **updated and relevant data** in order to ensure that teenagers root their knowledge in empiric evidence and not on abstract information and internet rumours as it is more and more common in all age groups.
- The training should constitute **safe spaces for students**, where they can speak freely. Nevertheless, if confidentiality cannot be guaranteed, the lines about sharing personal experiences must be very clear and students should not be forced to share personal stories at any cost unless they want to.
- The **language used should be accessible** to teenagers, although not necessarily using teenage language mannerisms and expressions.
- The **language used should be inclusive**, respectful and sensitive.
- The theory should be complemented with **examples of daily life**, recent images and cultural references.
- When choosing materials to exemplify issues around gender inequality and gender-based violence, use newspaper clips and recent news, from different places of the country, of Europe and of the world, to assure a **global and systemic perspective**.

Finally, it is also recommended to address topics such as:

- Recognizing signs of emotional manipulation and abuse
- Strengthening adolescents' communication and conflict resolution skills
- Promoting respectful and equitable relationships
- Challenge stereotypical constructions of gender roles
- Framing good treatment and equal relations under a human rights approach



### 1.11 Prevention, awareness and detection of GBV in education centres

Tackling GBV involves multiple strategies organized in different stages. The focus on prevention and detection constitutes the first step to address this issue, for which specific training is needed.

**Prevention and awareness** are actions that can be developed through communication campaigns, repeated messages and actions across the school, visibility on this matter and integration of this topic in the school program. This involves the commitment not only of the school direction but also of teachers and students, especially those who are active leaders amongst students.

**Detection** is the second step to tackle GBV among adolescents as it can allow to intervene soon, minimizing the effects that this sort of violence can have in the victim and other students directly or indirectly affected. Detection also gives a message to all students that the school is involved and committed to tackling GBV and will not tolerate it.

**Prevention of GBV** is understood as any activity that has as its main objective to eliminate the systemic conditions that lead to violence against women and girls. This is because GBV is not revealed through isolated events but is rather a form of structural and normalized violence that must be fought through institutional and systematic approaches. Schools addressing GBV among adolescents should clearly have a focus on prevention of violence both through direct action aimed at the students but also at a macro-level, focusing on the systemic manners through which violence is reinforced and perpetuated, which can entail also some organizational change in matters such as school communication and language used, priorities given to campaigns, activities enforced by the school and by teachers and changes in the focus of readings and subjects addressed, beyond the mandatory.

**Detection of situations of GBV** among adolescents can happen both by direct observation, conversations with students and even through the reading of students' exams and exercises where they often share their worries and problems.

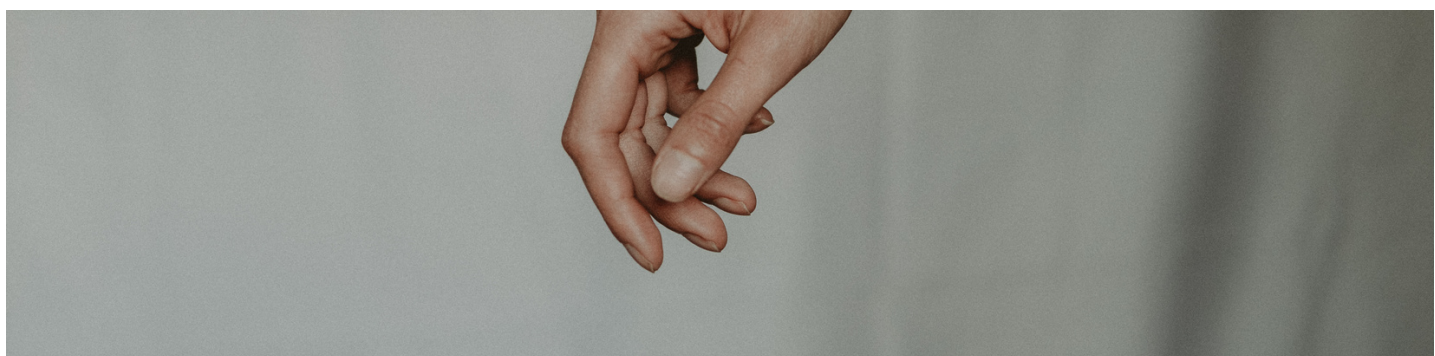
The Barcelona Social Services Consortium (2015) gives us 3 premises that can help us to identify when we are facing a situation of serious violence:



- 1 It is a repetitive or chronic situation that indicates a pattern of domination and abuse by one person, or group of people, over another and not a mild, incidental violent episode with no antecedents. In these cases, it will be necessary for professionals to be “alert” to see if it is an isolated episode or if it is repetitive behaviour.
- 2 The damages produced in the adolescent victim are important in her personal experience and seriously affect her well-being, regardless of the seriousness of the violent act itself.
- 3 There are a series of circumstances that make the adolescent victim of violence especially vulnerable, such as a disability, a situation of risk of exclusion, the emotional moment in which she is (emotional fragility), etc.

#### 1.12 Making a protocol with teachers to address high risk or emergency situations of gender-based violence

“In the face of a traumatic event, not all people react in a similar way. The way of living the traumatic experience and its evolution will depend on objective factors linked to the type of event (severity, unexpected nature, responsible for it, life risk, physical damage, pain), as well as individual and subjective factors linked to their psychological resources, and the social support they have.”  
(Lozano and Oyola).



Teachers can act as observant and actors in the detection of gender-based violence among adolescents, given their long-term close proximity with them throughout the school year. In the case of detection of a possible or confirmed situation of gender-based violence in the school premises, it is paramount that teachers know how to act and address the situation through an internally developed concerted strategy which should guide the sequence of actions that should take place and the actors involved.

Gender-based violence is a complex and multicausal event and, therefore, difficult to predict as violent acts are in a way uncertain, sometimes fastly triggered and other times slowly increasing intensity.

A **high risk of gender-based violence** among adolescents can be defined as a situation in which the victim is at imminent danger of physical aggression, psychological or emotional burnout and expresses it explicitly or implicitly. It is ideal to have access to instruments that can make a risk assessment.

The possible GBV emergency situations can occur in school premises or just before students went to school, between two students or at least one student from the school and one external student- These can be categorized as physical, psychological, sexual, and cyberviolence and other forms of gender-based harassment and bullying. We can categorize these situations as:

a.

There is a detected possible situation of GBV that increases intensity



b.

There is an isolated episode of GBV that the victim, perpetrator or other students or teachers observe and alert



c.

There is an event that increases the risk of gender-based violence





An **emergency situation of gender-based violence** at the school environment can occur in school premises or just before students went to school, between two students or at least one student from the school and one external student. It is characterized by an unexpected episode of direct or indirect violence which has an immediate effect on the victim and on others close to the victim. It can entail any sort of violence, which will also demand different responses that can go from simply needing come emotional support to having to call the authorities or take the victim to a hospital.

To address both these situations, it is recommended that teachers and staff, with the support of the entire school community, can develop **protocols** to define the expected behaviour of teachers, staff and other adults in the case of these events to happen.

In order to be able to build a protocol to address emergency situations it is necessary to have into account all the elements involved in this protocol, such as:

1. Country legislation addressing gender-based violence in order to be able to situate it as a crime with legal consequences.
2. Teachers and staff are responsible for addressing the emergency.
3. Location on the school which can constitute a safe space to handle the emergency.
4. Confidentiality and communication with parents.
5. Possible responses according to the type of violence suffered.
6. Nearby hospital access, if needed.
7. Communication guidelines, attitudes and values.
8. Psychological relief and contention strategies and guidelines.
9. Situations that require police intervention and respective procedures.
10. Situations that require further legal action and respective procedures.
11. Sanctions.
12. Communication about the incidence to other students.
13. Follow-up of the victim and perpetrator.



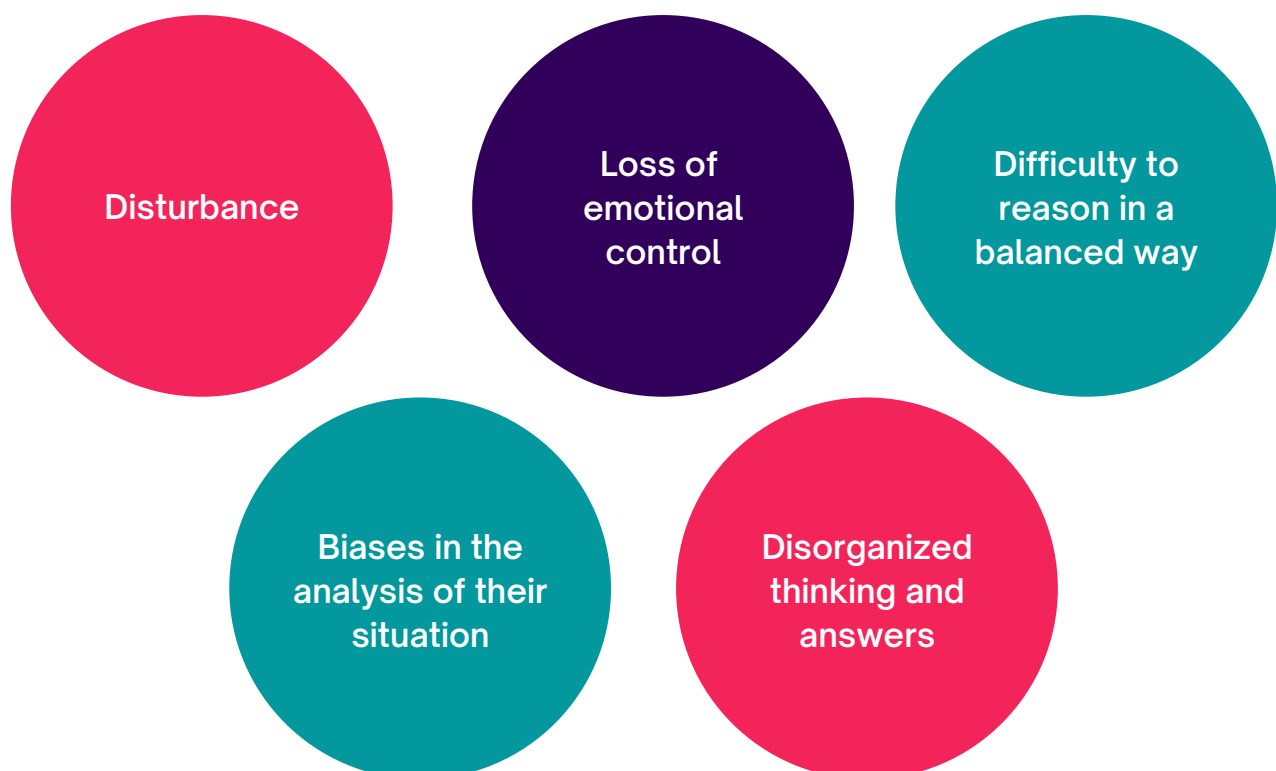


In order to develop a protocol, we suggest the following documents:

- Protocol de Joventut per a l'abordatge de la violència masclista (Generalitat de Catalunya)
- Guía para profesionales ante chicas adolescentes que sufren violencia de género: saber mirar, saber acoger, saber acompañar (Junta de Andalucía)
- Guía de actuación para la detección y abordaje de la violencia de género desde el ámbito educativo (Gobierno de Cantabria)

## Reactions of adolescents in situations of emergency or high risk of violence

In the situations described above, it is common that adolescents will experience a strong emotional reaction linked to the experience of feeling vulnerable and fearful. This can lead to an **emotional crisis**, i.e., a temporary state of disorganization, emotional confusion and lack of control caused by an adverse event and which causes different manifestations of malaise and tension (stress) that affect their daily performance and make it difficult to handle the situation. An **emotional crisis** generates:



## Attitudes of teachers in high risk and emergency situations

Acknowledging, asking for support and actually breaking out from a situation of violence is a process of change that is only possible with the commitment and support of the support network with which the day to day is shared. Therefore, it is essential that teachers, staff and other adults have the skills to accompany the teenager in this process, respecting their timing, rhythms and capacity to react to the situation.


It is, thus, recommendable that teachers develop their emotional support skills and assertive non-judgemental communication, in order to generate a climate of trust and confidentiality and to accompany the teenager in this process of identifying violence and encouraging change.

By **emotional containment**, we understand the set of basic procedures that aim to reassure and stimulate the confidence of a person who is affected by a strong emotional crisis. It is important to keep in mind that emotional restraint is not judging, scolding or invalidating the emotions of others, saying, for example: "Don't be sad", "Don't cry", "It's not that bad", and so on. At that time the priority is to listen and guide.

If there is a good bond and the victim is willing to speak, it is important to ask open questions that help them to question whether they are in a healthy bond, helping to identify the various situations of violence they experience (for example: what are you explaining to me? Does it generate well-being? Do you think that this behaviour is a show of love? How does all this make you feel? What things would you like to see happen in your relationship?).

The **attitudes** that teachers should put into practice are:


- Never to question the violence received or question the victim's feelings, this can generate a revictimization of the person who has received it
- Develop a conversation free from stereotypes and assumptions focusing and reacting to what the teenager explains and avoiding to generalize or dismiss their experience
- Show active listening, defined as the ability to pay attention to the message issued by another person. Take time, pay full attention, give signals that the conversation is being followed, etc.
- Maintain an empathic attitude, which is reflected in the ability to put yourself in the other person's shoes, momentarily, empathizing with their vision and experience
- Show understanding and proximity: without judging, or giving personal advice, or assuming paternalistic or maternalistic roles.
- Leave space for her to express herself with her words (do not finish the sentences or cut her story)
- Do not make alarmist facial expressions (they can generate anguish or the feeling that they should not have been explained).
- Do not ask for details about aspects of her intimacy in the relationship (especially about sexuality) since it can generate a lot of discomfort or intimidation.
- Support and positively reinforce the fact of having trusted the teacher to explain the situation of violence



## Actions that help

- Lead the person to a quiet space in which confidentiality can be ensured;
- Do not involve more people in the conversation;
- Make eye contact
- Treat the person by name
- Make sure she is comfortable
- Calm and confident attitude
- Inform them about their rights and that there are mechanisms to protect and guarantee them

- Take sides
- Criticize or judge
- Being invasive and wanting to know too
- Promises or projections to the future
- Information over which you have no control or are not known
- Talk about your own experience or that of other people
- Belittling the suffering of women
- Interrupt / not be aware of the woman
- Give advice from your own perspective



## Attitudes and actions that do not help

Teachers should keep in mind that their intervention in a situation of crisis has its limits and should not last longer than the enough time to deal with the current episode. After this first emotional support, teachers should direct the student to specialized professionals to continue working with the adolescent according to their needs.

## 2. CAPACITY BUILDING FOR TEACHERS



### Welcome to Cut All Ties!

This will be a process of discovery, cultural awareness, self-awareness and change for both students and teachers. All people involved will receive something from this training program and they will walk on their own personal path that might lead them quite far from where they started. As you will see, each module follows the same structure, and some elements are common to all of them.

The capacity-building toolkit for teachers is organized in three modules composed of eight sessions, each of them consisting of two hours, for a total of sixteen hours of training.

Module 1 is dealing with the introduction, conceptualization, and basics of gender-based violence

Module 2 is dealing with gender-based violence in sexual affective relationships in adolescence

Finally, Module 3 is dealing with the prevention and detection of gender-based violence among adolescents at schools.

We suggest offering teachers the entire path to provide them with a comprehensive framework of the topic and enable them to easily hold their future sessions with students, but each module can also be used alone.

### 2.1. Introduction, conceptualization and basics on gender-based violence

#### SESSION 1. Introduction and conceptualization

##### Introduction

Gender-based violence in any age group is rooted in the stereotypes which hierarchize men and women in society and dictate expected roles, behaviours and attitudes. In the 1st session, teachers are supposed to develop knowledge on the basic topics regarding sex and gender, understanding how gender translates into power imbalances between sexes and how these turn into discrimination and exclusion and limit basic Human rights. A comprehensive list of concepts around gender issues is also addressed.

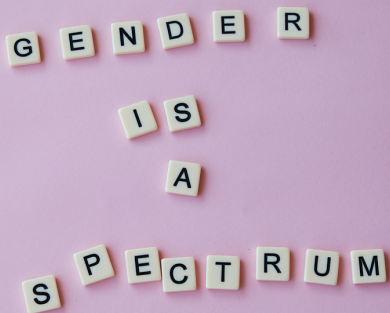


- For theoretical content, please go to Chapter 1.2.
- Material needed: pc and projector, newspaper articles, white sheets, printed sheets, adhesive tape or pieces of papers with re-adherable strip, pens, markers of different colours

Session development	Activities	Timing
1. Welcoming and introduction	<ul style="list-style-type: none"> <li>• Presentation of the project</li> <li>• Presentation of the participants</li> <li>• Setting of basic rules for the session</li> </ul>	20'
2. Introduction to Sex/Gender system	<ul style="list-style-type: none"> <li>• Theoretical presentation</li> </ul>	20'
3. Basic concepts on gender matters and difference with sexuality concepts	<ul style="list-style-type: none"> <li>• Co-creation of a glossary on gender-related terms</li> </ul>	25'
4. Power relations: difference, inequality and discrimination based on sex or gender (Sexism, LGBTIphobia and other discriminations)	<ul style="list-style-type: none"> <li>• Theoretical presentation and discussion with examples of the different power men and women have in society</li> <li>• Reading and discussion in groups of newspaper articles addressing gender discrimination</li> </ul>	35'
5. Closure	<ul style="list-style-type: none"> <li>• Dynamic “What have I learned today?” and wrap up</li> </ul>	20'

## 1. Welcoming and introduction (20 minutes)

The facilitators welcome the teachers, inviting them to sit in a circle, if possible, and make a little introduction about the training program, structure of the modules and objectives. Teachers are invited to briefly introduce themselves and ask participants to also introduce themselves by saying their name and three words that represent their expectations about the program. It is important to make sure people feel free to pronounce every word they want in order to create a first map of emotions and expectations. Words can be nouns, verbs or adverbs and can indicate emotions, objects, and places. Teachers can also write them down in post-its and hang them up on the wall, to compare the expectations map of the beginning of the course with the results on the ending of the course.



## 2. Introduction to Sex/Gender system (20 minutes)

After the introduction, facilitators start with a theoretical introduction to Sex/Gender system. And after that propose to participants to co-create a Glossary on Gender related terms.

### 3. Basic concepts on gender matters and difference with sexuality concepts (25 minutes)



Teachers will create a basic Glossary of gender terminology with the help of facilitators, which will ask first about the terms teachers already know and use in their daily lives, and terms they don't know yet and want to explore. Before the session, the facilitator can print in advance a selection of the terms and their definitions in separate sheets. They can choose words and definitions listed in the following website:

- [www.portalenazionalelgbt.it](http://www.portalenazionalelgbt.it)
- [www.unifg.it/glossario](http://www.unifg.it/glossario)
- <https://ajuntament.barcelona.cat/dones/ca/recursos-i-actualitat/glossari>

After a brief brainstorming, facilitators ask teachers to match words and definitions and explain in greater depth those terms that seem unclear for teachers. We suggest hanging the papers on the wall for the prosecution of the session.

## **4. Power relations. Difference, inequality, and discrimination based on sex or gender. (35 minutes)**

Facilitators prepare in advance newspapers articles about violence, discrimination or, quite the opposite, benevolent sexist stories telling about single women's success (as if it was big news and a rare event), and put them aside for the following discussion.

Then, they draw a vertical line on the floor with a (visible) adhesive tape that represents a power scale. It is established that the starting point score is 1 (nothing) and the ending point score is 10 (very high). Afterward, facilitators name some popular issues relating to the gender gap (such as gender pay gap, glass ceiling, sexual harassment, domestic labour, caregiving, leadership ...) and ask teachers (male and female) to position themselves along the line on the power scale according to their minds about how much power they believe to have.

Facilitators can also use a flip chart: drawing a vertical line on the paper and asking teachers to write their names in a certain position in relation to the issue. In this case, facilitators should choose just one colour for each issue and teachers should write down all their names with the different markers in the same sheet (e.g. all the names in red for gender pay gap issue, all the names in green for leadership issue and so on...).

The positioning of the body or the names on the sheet will clearly display the self-perception of the power of the presents. There will be someone well aware of the differences of power among people in our society and someone that will not be.

At this point, facilitators can share the newspaper articles early collected and stimulate the discussion starting from factual data. Social division of labour, the invisibility of women's domestic labour, inequalities in the use of time, the gender pay gap and the high levels of violence against women are just some examples of the expression of inequalities between men and women based on the greater social power historically granted to men which is in the base of sexism.

## **5. Closure (20 minutes)**

The first session can end with a dynamic closure asking the presents «What have I learned today?» and a brief recap by the facilitators.



## SESSION 2. Gender socialization and stereotypes

### Introduction

The social construction of gender, or what is called gender socialization, starts from early age and is reproduced in all scopes of life and by all social actors. All cultures and societies developed, to some degree, specific roles and expectations based on biological sex, which also determines the power structures in which gender is inscribed. Teachers should be aware of how stereotypical images of women and men are socially constructed, both with the intention of breaking down these same stereotypes as well as in order to use this knowledge to address GBV as this form of violence is clearly rooted in the symbolic values attributed to masculinity and femininity.

It is also relevant to briefly address the construction of masculinity in society, developed under premises of supposedly natural domination which establishes some of the expected relations between men and women, contributing to the naturalization of violence as a form of domination.

- **For theoretical content, please go to Chapter 1.3**
- **Material needed: pc and projector, publicity materials, selection of music videos or clips, white sheets, pens.**

Session development	Activities	Timing
1. To start	<ul style="list-style-type: none"><li>• Group discussion</li></ul>	15'
2. Gender stereotypes and Gender roles	<ul style="list-style-type: none"><li>• Group activity. Analysis of gender stereotypes in publicity pictures; movie clips and music.</li><li>• Group sharing of conclusions</li></ul>	40'
3. Binary and rigid construction of masculinity and femininity: gender socialization	<ul style="list-style-type: none"><li>• Group activity to analyse the construction of femininity and masculinity through visual examples</li></ul>	40'
4. Brief introduction to masculinity	<ul style="list-style-type: none"><li>• Theoretical presentation with examples</li></ul>	15'
5. Closure	<ul style="list-style-type: none"><li>• Dynamic “What have I learned today?” and wrap up</li></ul>	10'

## **1. To start (15 minutes)**

The second session starts with a brief voluntary recap of previous sessions where teachers can express doubts and comments and the introduction of the session topic.

## **2. Gender stereotypes and Gender roles. Group discussion (40 minutes)**

Teachers are divided into 3 groups and are given publicity material to make an analysis of gender stereotypes in publicity pictures, movie clips and music.

Facilitators provide presents with some movie clips and music with stereotyped portrayals of women, girls, men and boys.

Facilitators can prepare in advance some examples of sexist advertising images representing both women and girls (unfortunately it is still possible to find plenty of hypersexualized girls and kids in advertising images) and sexist or sarcastic images about men caring for children or houses. They also can share printed screenshots of messages in social media posts or printed lyrics.

In analysing the images, the groups can use a little questionnaire:

- How are women represented? (Do they have the same or different features? Are features coherent or opposite among them?).
- How are men represented? (Do they have the same or different features? Are features coherent or opposite among them?).
- If you can glimpse some relationships among people, can you presume what kind of relationship is represented? (Care r., love r., labour r. sexual r., heterosexual/homosexual family, labour r.)

In the end, each group shares its conclusions.

### 3. Binary and rigid construction of masculinity and femininity: gender socialization (40 minutes)



Facilitators explain that the process of socialization, by which people internalize the values, norms, codes, the culture of the community of which we are part, also includes input by media cultural production and communication.

Starting from visual examples, they ask teachers to list some key elements of *femininity* or *masculinity* and launch a discussion to bring to light unconscious prejudices and stereotypes about the construction of gender.

### 4. Brief introduction to masculinity (15 minutes)

In the context of gender stereotype issues, facilitators can introduce a few concepts about masculinity construction, with a theoretical presentation and some examples about how messages build the image of a man. What kinds of features a person must have to be considered as a «real man».

### 5. Closure (10 minutes)

Second session can end with a dynamic closure asking the presents «What have I learned today?» and a brief recap by the facilitators.

## SESSION 3. Gender-based violence: an introduction

### Introduction

Gender-based violence affects women and people who are sexually and gender-dissident, and is a manifestation of discrimination and the unequal situation of the patriarchal system. Patriarchy is the social system that values men, roles of power and masculinity as opposed to women, roles of care and femininity. These inequalities lead to discrimination and violence, and can manifest in different ways such as gender violence or lgbtphobia.

Although all women are exposed to suffering GBV for being women, social dynamics of exclusion and discrimination position certain women in more subordinated situations, such as in the cases of racialized women, foreign women, women with disabilities, elderly women, etc. These intersecting oppressions must be understood in order to address the factors which are the reasons why women react differently to GBV.

- For theoretical content, please go to the [Module 1.5](#)
- Material needed: pc and projector.

Session development	Activities	Timing
1. To start	<ul style="list-style-type: none"><li>• Group discussion</li></ul>	20'
2. Myths around romantic love	<ul style="list-style-type: none"><li>• Analysis and interpretation of movie clips depicting romantic love scenes.</li></ul>	25'
3. Violence and «Love»	<ul style="list-style-type: none"><li>• Theoretical presentation of feminist theory fundamentals which explain the meanings around gender-based violence as a mechanism of control.</li></ul>	55'
4. Closure	<ul style="list-style-type: none"><li>• Dynamic “What have I learned today?” and wrap up</li></ul>	20'



## **1. To start (20 minutes)**

The third session starts with a brief voluntary recap of previous sessions where teachers can express doubts and comments and the introduction of the session topic.

## **2. Myths around romantic love (25 minutes)**

Facilitators show some movie clips depicting romantic love scenes by movies, tv series or cartoons for children and stimulate a conversation among presents about the representation of affective and/or romantic relationships.

Are there differences between men or women in love in the movies? How do they behave, how do they react to a betrayal? How do they experience desire construction? Which family models are shown? Which of the relationships can be considered egalitarian?

Facilitators and teachers start a group discussion.



### 3. Violence and «love» (55 minutes)

Starting from visual examples and from the concept of «myths around love», teachers will be informed about the fundamentals related to gender-based violence by a theoretical presentation with some basic notions:

- The symbolic meanings of violence against women, that, according to the feminist theory fundamentals, see gender-based violence as a mechanism of control.
- Types and scopes of gender-based violence and microaggressions. Presentation of the main types and scopes of gender-based violence, connecting it with feminist theory fundamentals.
- Intersectional approach to gender-based violence.

### 4. Closure (10 minutes)

The third session can end with a dynamic closure asking the presents «What have I learned today?» and a brief recap by the facilitators.



## 2.2 Module 2. Gender-based violence in sexual affective relationships in adolescence

### SESSION 4. Addressing gender-based violence in sexual affective relationships in adolescence: introduction

#### Introduction

Gender-based violence among adolescents has some particular characteristics that are often unseen in the general discourse on this sort of violence, usually more focused on coexisting intimate partner relationships of adults. On one hand, adolescents are legally minors and have certain rights that should be guaranteed. Adolescence constitutes a phase of self/development and experimentation, defiance and self-exploration that often takes place among groups where socialization takes place. These groups also enforce peer pressure to fit in with the group rules which often leads to imitation behaviours in attempts to fit in in their social network.

The current session focuses on understanding the particularities of GBV among adolescents, taking into account the current reality in terms of prevalence and types of violence that occur within this population. The focus will also be on the concrete types of social relations, means of connection and types of messages that are used by adolescents and how these can be used to open dialogues with adolescents.

- For theoretical content, please go to Chapter 1.9
- Material needed: pc and projector.

Session development	Activities	Timing
1. To start	<ul style="list-style-type: none"><li>• Group discussion</li></ul>	15'
2. Citibeats report	<ul style="list-style-type: none"><li>• Presentation of Citibeats and its report</li></ul>	20'
3. Forms of GB violence in sexual affective relationships in adolescence and its consequences	<ul style="list-style-type: none"><li>• Group discussion and theoretical presentation</li></ul>	30'
4. Receptivity to social messages and peer pressure	<ul style="list-style-type: none"><li>• Group discussion, video or text analysis</li></ul>	40'
5. Closure	<ul style="list-style-type: none"><li>• Dynamic “What have I learned today?” and wrap up</li></ul>	15'

## 1. To start (15 minutes)

The fourth session starts with a brief voluntary recap of previous sessions where teachers can express doubts and comments.

## 2. Citibeats report (20 minutes)

For the Citibeat report, please go to the link in the Extra Bibliography

Facilitators expose the functioning of the Citibeat platform and share its international report.

Citibeats is an AI text analytics platform that has gathered at least 200.000 data inputs in Italy, Spain and EU to understand aggregated and anonymized opinions and perceptions around gender-based violence and violence in intimate partner relationships.

The inputs came from two sources: analysis of online opinions in the adult population from Twitter, forums and blogs and an anonymous survey addressed to students aged 15-17 about the same issues. Citibeats processed people's opinions at scale into aggregated and anonymized insights, and these into challenges which students can participate in.





### **3. Forms of GB violence in sexual affective relationships in adolescence and its consequences (30 minutes)**

Starting from the data, facilitators open a discussion with participants asking if they feel those facts quite close or totally far from their reality, in the classroom and outside.

In this session, teachers will be informed about data, type of violence among adolescents and possible repercussions, in order to make them aware of the existence of teen dating violence. Here below is the issue of this session:

- Most recent data on GBV among adolescents in Italy, Spain and globally.
- Forms of GB violence in sexual affective relationships in adolescence and its consequences
- Receptivity to social messages, peer pressure and other risk factors of GBV in adolescence



## **4. Receptivity to social messages and peer pressure (40 minutes)**

Facilitators provide teachers with videos and texts related to peer pressure, online gender-based violence, cyber abuse, or cyber harassment on the Internet and on social media platforms, to start a discussion group.

Often adults don't detect some elements as a signal of violence, so it's important to be aware of that. Facilitators can pose them some questions to hold the conversation:

- Have you heard of these platforms?
- Did you imagine these kinds of violence could exist?
- Did you notice something similar in your classroom?

## **5. Closure (15 minutes)**

The fourth session can end with a dynamic closure asking the presents «What have I learned today?» and a brief recap by the facilitators.



## SESSION 5. Addressing gender-based violence in sexual affective relationships in adolescence: methodological tools

### Introduction

Communicating about GBV with adolescents often constitutes a challenge due to the generational gap and communication styles. It is, therefore, recommendable, that all communication around GBV with adolescents is carefully defined, regarding methods, means and message.

This session aims at developing guided practical strategies with the teachers that generate some guidelines and recommendations to build a common discourse and address this sort of violence with adolescents.

- For theoretical content, please go to Chapter 1.10
- Material needed: pc and projector, white sheets, markers, pens.

Session development	Activities	Timing
1. To start	<ul style="list-style-type: none"><li>• Group discussion</li></ul>	15'
2. Communication with adolescents about issues related to GBV	<ul style="list-style-type: none"><li>• Brainstorming and discussion</li></ul>	35'
3. Development of guidelines	<ul style="list-style-type: none"><li>• Group work</li></ul>	35'
4. Presentation of conclusions and guidelines	<ul style="list-style-type: none"><li>• Group work</li></ul>	10'
5. Closure	<ul style="list-style-type: none"><li>• Dynamic “What have I learned today?” and wrap up</li></ul>	15'

## **1. To start (15 minutes)**

The fifth session starts with a brief voluntary recap of previous sessions where teachers can express doubts and comments.

## **2. Communication with adolescents on GBV issues (35 minutes)**

It is possible that teachers have already had the chance to talk about gender-based violence, abuse, harassment with their students or the opportunity to hear students chatting amongst them about the issues, in the classroom or outside the classroom.

The facilitator can stimulate the discussion by posing some questions:

- What feelings do teachers have had hearing these conversations? How do they handle their emotions when hearing certain stories?
- Do students seem aware of the existence of situations of violence among teens?
- Do they seem able to name violence or abuse?
- If you ask them opinions about violence or abuse, what are their reactions like?
- Are they willing to face the issue, or do they tend to close the conversation?
- What are the main difficulties when talking to students about this topic? And how do you get around these difficulties?

They might face plenty of reactions: some kids can feel relieved to know that educators could understand them, someone can feel bothered by sensitive themes, someone can even deny the problem (even girls, who don't accept to be portrayed as passive victims).

Discuss in the group.



### 3. Development of guidelines (35 minutes)

After collecting the feelings of the participants, teachers are divided into three groups and involved in creating a list of common guidelines to talk about violence with adolescents. They can discuss both strategies and materials to suggest them: books, tv series, films, or other cultural products. They can also brainstorm about supplementary material to add to their own subjects.

We suggest including in the discussion a list of «points to keep in mind» that teachers have to take into account during the conversation with their students around sensitive and personal topics or in the very own moment of «reveal» from some student.

As they identify guidelines, they write them down in shared Slides that all participants can access.



## **4.**

### **Presentation of conclusions and guidelines**

**(10 minutes)**

The groups share their guidelines through the slides presentation and keep this document as a reference for future interactions.

## **5.**

### **Closure**

**(15 minutes)**

Fifth session can end with a dynamic closure asking the presents «What have I learned today?» and a brief recap by the facilitators.



## SESSION 6. The Social Coin

### Introduction

This session is aimed to explain in depth The Social Coin system to empower teachers to use this digital tool during their sessions. The Social Coin is a digital tool based in a gamified system aimed at engaging, inspiring and empowering students, promoting social innovation, increasing interaction; breaking communication barriers; improving participants' attitudes to internalize new behaviours which eventually will become new habits.

Through the Social coin app, plenty of people will be involved to spread more and more awareness among students and the educational community.

- **Material needed: pc and projector**

Session development	Activities	Timing
1. To start	<ul style="list-style-type: none"><li>• Group discussion</li></ul>	10'
2. Presentation of Social Coin platform and app	<ul style="list-style-type: none"><li>• Theoretical presentation of Social coin platform and app with practical examples of challenge</li><li>• Explore it with teachers</li></ul>	30'
3. Closure	<ul style="list-style-type: none"><li>• Dynamic "What have I learned today?" and wrap up</li></ul>	10'

## **1. To start (10 minutes)**

The sixth session starts with a brief voluntary recap of previous sessions where teachers can express doubts and comments.

## **2. Theoretical presentation of The Social Coin platform and app (30 minutes)**

Guided by a challenge referent tutor, facilitator presents The Social Coin platform and app to the teachers.

All the knowledge students acquired in the previous sessions will be channeled in weekly Challenges powered up by groups composed of twenty "feminist influencers". Each Challenge has a unique ID (activated through a website and mobile app) which will track the level of activity and continuity which follows the initial action.

The challenges behave like social networks: in each of them, the participants can see and encourage other people's actions to fulfill the goals of that specific challenge. Each group starts carrying out a feminist activity aiming to raise awareness about gender violence among pairs and shares it by the Social Coin app. By sharing, they invite other students to "support" or to "make the same" by the platform and the app. Anyone invited will be able to accept the challenge and do the same in turn sharing their activity: users can upload photos from their mobile devices as well as text telling the rest of the community; other students can tell their actions have inspired them or that they simply like it.

The main goal of using The Social Coin in the project is accelerating the escalating impact of the youngster's awareness actions. This inspirational aspect and the feedback loop help to understand the level of impact each student is having in the community. This impact level is not only calculated on the basis of the effect of their actions on other adolescents but also on the number of actions they have inspired, constituting a de-facto social impact chain formula.



Therefore, this impact level is attributed to each student and is used as a way to rank them and gamify the whole Cut all ties experience. This impact classification will not be a competition, but collaborative and cooperative work will be promoted to obtain more attractive and more impactful proposals.

The selection will be made through a system of awards and mentions for creativity, gender equality, group work, etc... all participants will be compensated, so that all of them have a recognition of their involvement and participation in the project.

Challenges are a flexible model that students can use to put into practice their creativity to create social actions. These examples are based on more than 3 years experience of the TSC team running social chain projects and inspiring more than 500,000 actions. Some kinds of chains are:

- **Pay if forward chains.**

Student A does a good deed for student B, and passes them the chain. Student B is obliged to continue the chain with a good deed for student C.

- **We are in this together chains.**

Student A proposes a group activity (i.e. fundraising for vulnerable women by collecting sanitary products at the supermarket), and the activity goes ahead if the chain reaches 10 people. This is a kind of time-investment Kickstarter model.

- **'Tree chains'.**

One person starts an action and shares it to their network (i.e. through WhatsApp or social media), from which several of their friends add to the chain with an action, and share to their network, growing virally.

- **Common point of reference chain.**

Chain codes can be printed as QR codes that correspond to a given chain, and the QR code placed in a physical location (i.e. a library shelf). Fellow students can stumble across the QR code, scan it and are presented with the challenge (i.e. to read and review a feminist book in the chain).

Flexibility is a key enabler to social action: people frequently underestimate the impact of their actions and how that can have ripple effects in their social networks. By seeing the continued impact of their actions, students are more likely to continue adding social actions, and internalize the process of making a social change.

The facilitators and the challenges referent tutor invite teachers to explore the platform and app and test practical examples of challenges.

## 5. Closure (10 minutes)

Sixth session can end with a dynamic closure asking the presents «What have I learned today?» and a brief recap by the facilitators.



## 2.3 Module 3. Basic toolkit for the prevention and detection of GBV among adolescents at schools

### SESSION 7. Prevention, awareness and detection of GBV in educational centres

#### Introduction

Tackling GBV involves multiple strategies organized in different stages. The focus on prevention and detection constitutes the first step to address this issue, for which specific training is needed. Prevention and awareness are actions that can be developed through communication campaigns, repeated messages and actions across the school, visibility on this matter and integration of this topic in the school program. This involves the commitment not only of the school direction but also of teachers and students, especially those who are active leaders amongst students.

Detection is the second step to tackle GBV among adolescents as it can allow intervening soon, minimizing the effects that this sort of violence can have on the victim and other students directly or indirectly affected. Detection also gives a message to all students that the school is involved and committed to tackling GBV and will not tolerate it.

Along with this session, teachers will have a space to address issues regarding prevention, awareness and detection of gender-based violence in the school grounds, being given some examples, indicators and practical cases to analyse and train the ability to detect such situations. They also will start creating their own internal protocol that they will be able to finish in the next session.

- **For theoretical content, please go to Chapter 1.11**
- **Material needed: pc and projector, white sheets, markers, pens.**

Session development	Activities	Timing
1. To start	<ul style="list-style-type: none"><li>• Group discussion</li></ul>	10'
2. Challenges and strategies to prevent and detect GBV	<ul style="list-style-type: none"><li>• Group discussion on prevention and detection</li></ul>	50'
3. To develop an internal protocol	<ul style="list-style-type: none"><li>• Group work to develop the internal protocol for the school</li></ul>	20'
4. Closure	<ul style="list-style-type: none"><li>• Dynamic “What have I learned today?” and wrap up</li></ul>	10'

## **1. To start (10 minutes)**

The seventh session starts with a brief voluntary recap of previous sessions where teachers can express doubts and comments

## **2. Challenges and strategies to prevent and detect GBV (50 minutes)**

After the recap of the previous session, this session will develop around the ideas of prevention and detection of gender-based violence. These are differentiated moments in addressing GBV in adolescence. If prevention entails a long and comprehensive process that aims at increasing the sensitivity for the effects of violence and the prevention of violent behaviour, detection refers to the action of identifying violent behaviour in adolescents and addressing it.

The facilitator will expose the main differences between prevention and detection actions and objectives, explaining why these are fundamental steps in tackling gender-based violence in adolescence. The facilitators should bring also concrete examples of gender-based violence that have happened in similar contexts and some case studies.





### **3. To develop an internal protocol (20 minutes)**

Along with the session, teachers are invited to discuss the different challenges they face and to identify their strategies to overcome these challenges, both in the case of prevention and of detection.

The main strategies should be collected by the facilitator and shared with the teachers afterward as a set of best practices. Starting from these points, teachers are invited to work in groups and write down some key elements they find essential for an internal protocol against gender-based violence. They can also outline a document and share it during the next session.

### **4. Closure (10 minutes)**

The seventh session can end with a dynamic closure asking the presents «What have I learned today?» and a brief recap by the facilitators.



## SESSION 8. Tackling emergencies and high-risk situations of gender-based violence: basic guidelines

### Introduction

Teachers can act as observant and actors in the detection of GBV among adolescents given their long-term close proximity with adolescents in each school year. In the case of detection of a possible or confirmed situation of GBV in the school premises, it is paramount that teachers know how to act and address the situation through an internally developed concerted strategy which should guide the sequence of actions that should take place and the actors involved.

After the brainstorming activity of the last session with teachers, throughout this session, the facilitator will expose some of the key elements which should be included in an internal protocol to act in the cases of an urgent situation of GBV among adolescents and then start developing, through a participatory methodology, this same protocol, that should be finished by the teachers and the direction of the school once the training is over.

- For theoretical content please go to Chapter 1.12
- Material needed: pc and projector, white sheets, markers, pens.

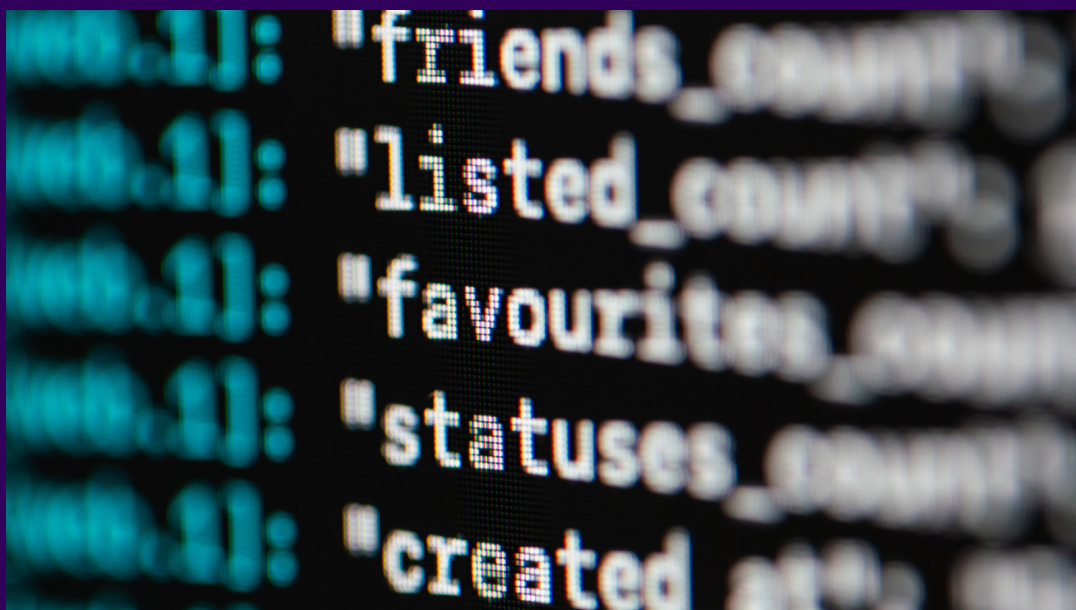
Session development	Activities	Timing
1. To start	<ul style="list-style-type: none"><li>• Group discussion</li></ul>	10'
2. Emergency situations of GBV among adolescents and key elements of each protocol	<ul style="list-style-type: none"><li>• Theoretical presentation</li></ul>	25'
3. Co-creation of an internal Protocol to address GBV among adolescents in schools	<ul style="list-style-type: none"><li>• Group activity in which each group works on a part of the internal protocol</li></ul>	45'
4. Closure	<ul style="list-style-type: none"><li>• Dynamic “How will what I’ve learned to be useful for the students?”</li></ul>	10'

## **1. To start (10 minutes)**

The eighth session starts with a brief voluntary recap of previous sessions where teachers can express doubts and comments

## **2. Emergency situations of GBV among adolescents and key elements of each protocol (25 minutes)**

Gender-based violence emergency situations among adolescents that teachers can face can be categorized as physical, psychological, sexual and cyber violence, gender-based harassment and bullying. Trainers expose the different kinds of emergency situations and give some examples of key elements which should be included in an internal protocol to act in cases or urgent situations of GBV among adolescents.



### **3. Co-creation of an internal Protocol to address GBV among adolescents in schools (45 minutes)**

Starting from the work done by teachers in the last session and after the explanation of the key elements of the internal protocol, trainers split people in a few groups and facilitate a co-creation of the protocol by doing a brainstorming activity.

They can pose some questions:

- who should be responsible for addressing the emergency?
- which is the better location for a safe conversation?
- which can be the best communication guidelines toward the family, or the educational community involved?
- Think about a list of some pre-set situations that immediately need the intervention of the police
- Which may be the educational sanctions for perpetrators?

Teachers try to find some answers to similar questions and other questions that can emerge from the list of basic elements suggested in chapter 1.9 and co-create the internal emergency protocol of the school.

### **4. Closure (10 minutes)**

The eighth session can end with a dynamic closure asking the presents «What have I learned today?» and a brief recap by the facilitators.



# 3. CAPACITY BUILDING FOR STUDENTS



The capacity-building toolkit for students is organized in four modules composed of eleven sessions, each of them consisting of fifteen minutes.

Module 1 is dealing with the introduction, conceptualization, and basics on gender stereotypes and the construction of gender.

Module 2 is dealing with gender-based violence in first affective-sexual relationships in adolescence.

Module 3 is dealing with tools to raise awareness among adolescents with innovative tools and platforms.

Finally, Module 4 is dedicated to a final meeting where students involved share the experience with the other youngsters of the school: experiences, criticalities, the skills they get, the actions they put in practice and the results they achieved with social chains.

We suggest offering students the entire path to provide them with a comprehensive framework of the topic, but each module can also be used alone.

## POINTS TO KEEP IN MIND

- Create a safe place during the training where students are able to ask questions, confront misconceptions and reach a new understanding of the phenomenon. We will try to dismantle patriarchy patterns that have been rooted in our society for centuries and each student will disclose their own individual perceptions about that, so we need to be able to **suspend our judgment** of their perspective in order to fully participate in a **respectful mutual dialogue**.
- Let the students express themselves! Remember that guys don't have to give you the right answers, but **they have to feel free to express clearly and spontaneously** their own minds, even if different from the context, and even if they are distant from your expectations.
- Take into consideration the amount of time available for each activity. Make sure to properly distribute your time during each session in order to complete the circuit training:
  - a. activities to dismantle beliefs and prejudice
  - b. co-construction of new meanings
  - c. closure with a theoretical recap.

### 3.1 MODULE 1. Introduction and conceptualization – Gender stereotypes

#### SESSION 1. Relevance of the topic

##### Introduction

It is estimated that 1 in 3 women worldwide has experienced physical and/or sexual violence at some point in their lifetime, mostly by an intimate partner. In Southern European countries, GBV is still significantly underreported due to a low level of awareness, shame and still existing sexist social rules that also involve teenagers' life, mostly with control, humiliation, and peer pressure.

Gender-based violence in any age group is rooted in gender stereotypes that hierarchize men and women and dictate expected roles, behaviours, and attitudes. From the earliest years of our life, we are assailed from gender expectations relating to our position in society as a man or as a woman and relating to the mutual relationship among us. These assumptions can be negative or seemingly benevolent but a set of biased thoughts regarding gender socialisation is limiting, in any case. In this module, students will work on the concept of gender stereotypes.

- For theoretical content, please go to Chapter 1.3
- Material needed: pc and projector, white sheets, markers, pens.

Session development	Activities	Timing
1. To start	<ul style="list-style-type: none"><li>• Short presentation of the project and say hello!</li></ul>	10'
2. Two truth and a lie	<ul style="list-style-type: none"><li>• Activity to get to know each other's and seeing on practice gender stereotypes in action</li></ul>	15'
3. Prejudice, bias, gender stereotypes and relevance of the topic	<ul style="list-style-type: none"><li>• Group discussion and theoretical presentation</li></ul>	20'
	<ul style="list-style-type: none"><li>• Dynamic “What have I learned today?” and wrap up</li></ul>	5'

## **1. To start (10 minutes)**

The facilitators welcome the students (they can also invite them to take a seat in a circle, if they are allowed according to Covid safety procedures), make a little introduction about the program training, structure of the modules and objectives and then introduce themselves.

Before starting to talk about the topic, facilitators break the ice by asking students to introduce themselves by the game-name explained here below. It will allow them to get to know each other and in the meanwhile starting to talk about biases and prejudices.

## **2. Two truth and a Lie (15 minutes)**

Trainers ask students to introduce themselves by stating three statements about their person: two true information and a lie, in any order. Statements don't have to be related to intimate stuffs but just hobbies, interests, past nice experiences, tastes about various things (pets, tv series, reviews...)

Each student claims their statements (trying to avoid giving any other information by body language or tone of the voice) and the group, in a circle, has to guess which is the false one. Basically, by knowing the person (or by the first impression in case of mixed classes) the group will determine which characteristic seems unbelievable (false) or believable (true).

There might be elements that the group can detect immediately as true or false but also surprises about their colleagues concerning things, they would never have thought possible. With the help of facilitators, the game can lead to reflection about gender bias, prejudices, and the fallacy of the first impression.

### **3. Prejudice, bias, gender stereotypes and relevance of the topic. Group discussion (20 minutes)**

Facilitators can stimulate a conversation based on the elements emphasized by students during the game's back and forth:

- Were there any characteristics/activities/tastes attributed to a boy or girl easily identified as true or false? Why?
- Were there any features that needed a further explanation to be accepted? Why?

Gender stereotypes prevent people from seeing the facts of real life, and limit the opportunity to get to know someone because we are allowed to see only the stereotyped portrait ascribed according to the heteropatriarchal system's gender rules. Recognizing is the first big step: it means working on our deepest beliefs and starting a cultural revolution!

### **4. Closure (5 minutes)**

First session can end with a dynamic closure asking presents «What have I learned today?» and a brief recap by the facilitators.



## SESSION 2. Gender socialisation and gender stereotypes

### Introduction

Gender socialization is the process by which individuals are socially shaped in accordance with their assigned gender. Gender is assigned at birth, according to their sex, complying with a strict binary system, where children are canalized into two distinct and opposite ways to become a man or a woman.

Gender stereotypes can be a result of this kind of gender socialization because girls and boys are expected to act in ways that are socialized from birth. The following activities allow us to go in and reveal this process.

- For theoretical content, please go to **Module 1.3**
- **Material needed:** pc and projector, white posters, markers, pens, adhesive tape or pieces of papers with re-adherable strip, printed images and texts for the «gender boxes», flip chart.

Session development	Activities	Timing
1. To start	<ul style="list-style-type: none"><li>• Recap of previous meeting</li></ul>	5'
2. The «gender box»	<ul style="list-style-type: none"><li>• Participative activities and discussion around socialization and gender stereotypes in daily life and in communication</li></ul>	25'
3. Basic knowledge about gender socialization	<ul style="list-style-type: none"><li>• Co-construction of a glossary about gender terminology</li></ul>	15'
4. Closure	<ul style="list-style-type: none"><li>• Dynamic “What have I learned today?” and wrap up</li></ul>	5'





## 1. To start (5 minutes)

Second session opens with a brief recap of the last session made on a voluntary basis by some students and a little explication of the topic of the day by facilitators.

## 2. The gender boxes (25 minutes)

The facilitators hang up two posters on the classroom walls: one will have the writing “Girls/Women” and the other will have the written “Boys/Men”, these are our Gender boxes. Then, bring in the classroom several kinds of magazines where students can find various significant images representing gender expectations of the society and let them extract the ones they consider useful for the activity.

Facilitators can add elements printed from the internet (posts screenshot, newspaper articles, advertising, etc.) and sheets with pieces from literature or philosophy that clearly display gender hierarchy construction over the centuries (for instance, some pieces from *Ars Amandi*, by Ovidio; some texts by Aristotele, or pieces from *Emile*, or *Education* by J.J. Rousseau).

Ask students to stick the images and texts on the corresponding Gender box according to the usual gender socialisation, then open the conversation about the gender expression displayed by the posters. Possible questions might be:

- How are women represented? (Do they have the same or different features? Are features coherent or opposite among them?).
- How are men represented? (Do they have the same or different features? Are features coherent or opposite among them?).
- If you can glimpse some relationships among people, can you presume what kind of relationship is represented? (Care r., love r., sexual r., heterosexual/homosexual family)
- In your experience, do gender boxes represent real life?
- Are characteristics of personality lacking from these posters?
- Do you recognize yourself in this representation? What other characteristics can exist?

Facilitators can also write some key concepts coming from the discussion in a flip chart.

### **3.**

## **Co-construction of gender glossary (15 minutes)**

Students will try to build together a little glossary about gender terminology with the help of facilitators. The first terms could cover the following concept: Sex, Gender, Femininity, Masculinity, Gender stereotype, Privilege, Patriarchy, Social expectations, Heteronormativity, Intersectionalism. Before the session, the facilitator can print in advance a selection of the terms and their definitions in separate sheets. After a brief brainstorming, facilitators ask students to match words and definitions and afterward explain in depth those terms that seem unclear for them. We suggest hanging the papers on the wall for the prosecution of the session.

### **4.**

## **Closure (5 minutes)**

Second session can end with a dynamic closure asking presents «What have I learned today?» and a brief recap by the facilitators.



## SESSION 3. Cause-effect relationship between gender stereotypes, and gender-based violence

### Introduction

There are close cause-effect connections between gender stereotypes, inequality distribution of power and gender-based violence. Gendered roles claim that males and females are not equally deserving of respect. And when someone is seen to be undeserving of respect, it can be easier to excuse when violence is committed against them.

A recent branch of studies of Social Psychology involved gender stereotypes in the process of the so-called «dehumanisation», the phenomenon of denying the full humanness in selected categories – women, but also no heterosexual and no binary people in this case – contributing to justify discrimination, violence, and abuse because lead to a kind of «moral disengagement».

- For theoretical content, please go to Chapter 1.2
- Material needed: pc and projector, pens, sheets to share among students with an A room of one's own piece, flip chart.

Session development	Activities	Timing
1. To start	<ul style="list-style-type: none"><li>• Recap of previous meeting</li></ul>	5'
2. The real story of Shakespeare's sister. Group reading.	<ul style="list-style-type: none"><li>• Reading and brainstorming starting from a feminist text</li></ul>	15'
3. Patriarchal dynamics and fundamentals of feminist theory	<ul style="list-style-type: none"><li>• Theoretical presentation about flow process from gender stereotypes to discrimination and violence and fundamentals of feminist theories that explain the meanings around GBV as a mechanism of control.</li></ul>	25'
4. Closure	<ul style="list-style-type: none"><li>• Dynamic "What have I learned today?" and wrap up</li></ul>	5'

## 1. To start (5 minutes)

The third day opens with a brief recap of the last session, made on a voluntary basis by some students, and a little explication of the topic of the day by facilitators.

## 2. The real story of Shakespeare's sister. Group reading. (15 minutes)

The facilitator distributes among students the sheets with a quote by Virginia Woolf taken from *A room of one's own* where is told the «true story of Shakespeare's sister» and proposes a collective reading. In this piece, published in 1929, by an imaginative reconstruction, Virginia Woolf wrote what would have happened to a talented woman if she had been born in Shakespeare's times and if she made the same choices as his «brother». Shakespeare's hypothetical sister Judith emerges as a symbolic figure of a feminine genius, seeking to come to life in a strongly patriarchal society.

Facilitators stimulate the discussion around the text and catch some key elements that emerged from the conversation in a flip chart.



### **3.**

## **Theoretical presentation about patriarchal dynamics and fundamentals of feminist theory**

**(25 minutes)**

Gender stereotypes are a complex phenomenon and originate from local culture and traditions concerning both the relationships among genders and the greater power traditionally conferred to men compared to women in our society. There is no place in our world that is exempt from the inequality distribution of power.

Socially accepted and often unconscious prejudices start to shape our minds in childhood, from the colours ascribed at birth – pink for females and blue for males – and create a clear hierarchy between genders. Children learn what constitutes female and male behaviour by their family and friends, media and institutions, including schools and religion. Young people too, find themselves regularly exposed to messages about how boys and girls should look, behave and play, limiting their imaginations and eventually their choices.

Starting from the reading of Virginia Woolf, and eventually, other feminist texts teachers explain the flow process from gender stereotypes to discrimination and violence and the fundamentals of feminist theories that identify gender-based violence as a mechanism of control.

### **4.**

## **Closure**

**(5 minutes)**

Third session can end with a dynamic closure asking presents «What have I learned today?» and a brief recap by the facilitators.



## 3.2 MODULE 2. Gender violence in first affective-sexual relationships

### SESSION 4. GB violence in adolescence and youth

#### Introduction

Gender violence is a phenomenon that can affect adolescents too during their first relationships, in that case, we call it teen dating violence. It is something that has only received attention in the last two decades because of the scarce interest in any romantic interactions between teenagers by the educational community, social services, and law enforcement agencies. The intersection between gender violence and minors still represents a void to fill, not covered by GBV prevention protocols provided for by law. Furthermore, many teens do not report unhealthy behaviours because they are afraid to tell family and friends.

The truth is that is a widespread and undervalued problem that can take place in person, online or through technology. Teens often think some behaviours, like teasing and name-calling, are a “normal” part of a relationship, but these behaviours can become abusive and develop into serious forms of violence.

- For theoretical content, please go to Chapters 1.8 and 1.9
- Material needed: pc and projector, pens, flip chart, sheets with anonymous questionnaire

Session development	Activities	Timing
1. To start	<ul style="list-style-type: none"><li>• Recap of previous meeting</li></ul>	5'
2. Culture of violence	<ul style="list-style-type: none"><li>• Theoretical presentation about GB violence in adolescence and youth, culture of violence, rape culture, violence in adolescent relationships, lgbtqphobias and their specificities</li></ul>	10'
3. Self-perception of adolescents about dating violence	<ul style="list-style-type: none"><li>• Group discussion about self perceptions about sexist violence</li></ul>	30'
4. Closure	<ul style="list-style-type: none"><li>• Dynamic “What have I learned today?” and wrap up</li></ul>	5'

## 1. To start (5 minutes)

The fourth day opens with a brief recap of the last session, made on a voluntary basis by some students, and a little explication of the topic of the day by facilitators.

## 2. Culture of violence (10 minutes)

The facilitators share with students some basic information about the culture of violence and the existence of gender violence in teen relationships. They should also include information about violence inside the same sex. Facilitators describe the various kinds of violence, and they make sure students understand that controlling behaviour, name-calling, pressured sex, insults, humiliation and threats, cyber violence, and any other kind of non-physical abuse are part of the culture of violence too.



### 3.

## Self-perception of adolescents about dating violence. Group discussion (30 minutes)

Facilitators try to stimulate a discussion about the self-perception of teen dating violence. Depending on the rate of students' willingness to open themselves to the group without embarrassment, they can start telling something about their own experience at the same age and then pose some questions to participants, or they can share a very little anonymous questionnaire and open the discussion waiting for a voluntary public answer. Trainers can use two different ways to pose the same questions: more in general, in the first case, and more personal in the second case:

In the first case, facilitators can pose this kind of questions to the class:

- What does humiliating the partner mean?
- What does diminishing a person mean?
- When do sexual practices can be considered “consensual” and when does a person can be considered “forced” to have them?
- What does “emotional threats” mean?
- What does a “state of alertness” mean?
- Do you know what feeling full responsibility or blame for what happens in a relationship means?

The anonymous questionnaire should contain questions like that:

- Have you ever felt completely blamed or responsible for what happened in your relationship?
- Have you ever felt humiliated in public by your partner?
- Have you ever been insulted in front of your friends by your partner?
- Have you ever felt your passions, hobbies or studies diminished by your partner?
- Have you ever had sexual practices without wanting to do it?
- Have you ever felt subtly obliged to sexual practices?
- Have you ever received threats to break up with you from your partner if you don't do what they want?
- Have you ever been in a state of alertness for fear of something bad can happen to you from your partner?

## POINTS TO KEEP IN MIND

- During the conversation, if students feel in a safe space, a revelation can happen, in various ways. Teachers should be able to handle it, during the telling and after the session, applying the protocols created during their own training.
- In certain cases, it might be sufficient to create or maintain a safe place to talk, in certain cases, they might be obliged to activate social and legal protocols to address a serious situation of violence. In any case, teachers must be able to keep the communication open and don't force the decision of the student involved, to avoid the risk of closure by the victim and the consequent permanency in a dangerous situation.
- This is the moment of talking, after it will be the moment of action.

## 4. Closure (5 minutes)

The fourth session can end with a dynamic closure asking presents «What have I learned today?» and a brief recap by the facilitators.



## SESSION 5. Social construction of masculinity and toxic masculinity

### Introduction

Just as femininity, masculinity is exposed to social construction. The most culturally dominant form of masculinity is hegemonic masculinity, the one that is most culturally valued. We can also call it toxic masculinity, which is the set of criteria that defines how a man must be to be considered a «real man», and deny any other possible man feature.

- For theoretical content, please go to Chapter 1.3
- Material needed: pc and projector, pens, flip chart, slips of paper

Session development	Activities	Timing
1. To start	<ul style="list-style-type: none"><li>• Recap of previous meeting</li></ul>	5'
2. Social construction of masculinity, and man privileges	<ul style="list-style-type: none"><li>• Theoretical presentation and discussion around the concept of healthy/toxic masculinity.</li></ul>	10'
3. «Role play activity», group work	<ul style="list-style-type: none"><li>• Discussion around healthy/toxic masculinity. Involvement of guys in detecting and denouncing violent behaviours.</li></ul>	30'
4. Closure	<ul style="list-style-type: none"><li>• Dynamic “What have I learned today?” and wrap up</li></ul>	5'





## **1. To start (5 minutes)**

The fifth day opens with a brief recap of the last session, made on a voluntary basis by some students, and a little explication of the topic of the day by facilitators.

## **2. Social construction of masculinity, and man privileges (10 minutes)**

Trainers give students basic information about the construction of masculinity and the concept of healthy and toxic masculinity.



### 3. «Role and play», group work (30 minutes)

Facilitators divide students into small groups; each of them will reproduce a specific situation with certain characters and a certain background.

Characters\* and roles\* are previously written in several slips of paper (each slip of paper has to contain just one character or one role; each randomly chosen character might be the main character or just an observer). Inside each group, facilitators ask students to pick up by chance one character and one role (see character and role below) and give the group a situation\* of violence and/or control to handle. Each student will personify someone else, and they will have to manage the situation conferred by putting themselves in someone else's shoes. Boys can be conferred with female characters and vice versa.

With the only purpose to save the conversations and analyse them, facilitators can propose to hold the discussion in a shared document online, where students will be able to read each other's viewpoints in the very moment in which they are writing and actively participate in the discussion. Facilitators must be part of any shared document.

Lacking technological devices, another option can be adding the role of "reporter" inside each group: the person who is given the task to write by hand a report of the dialogue.

\* **Possible situation to handle could be:** girl/boy win a grant for a 6 month Erasmus programme, girl/boy go out with a close friend without her boyfriend/girlfriend, new mother/new father find a job, new mother/new father lost her job, girl/boy receive continuous calls and messages from the partner to be informed about their movements.

\* **Possible characters can be:** girl student, boy student, unemployed mother, unemployed father, working mother, working father, girls abroad during Erasmus/Leonardo program, boys abroad during Erasmus/Leonardo program, girl seasonal worker, boy seasonal worker, a friend of a girl, a friend of a boy...  
(Each group has to be the same numbers of male and female characters)

\* **Roles:** (protagonist (two in each group), reporter (just one for each group), observer (the rest of the group)).

The groups have 20 minutes to talk about the situation by text and handle it, behaving in accordance with their characters and putting themselves in someone else's shoes. Facilitators can propose the same situation for all groups or propose different situations and different characters for each group.

After that, trainers can stimulate the analysis of the conversations by posing some questions:

- Did you feel comfortable in your character? Why?
- How did you feel putting yourself in their shoes? Why?
- Given the same situation, did you notice some differences in observer's reactions based on the gender of the protagonists? Why?

## 4. Closure (5 minutes)

Fifth session can end with a dynamic closure asking presents «What have I learned today?» and a brief recap by the facilitators.



## SESSION 6. Introduction to sexuality

### Introduction

Sexuality is a central aspect of human beings during all stages of our life. During adolescence and youth, this human dimension acquires specific characteristics. Although we usually experience situations that involve sexual and reproductive issues at the same time, it is important to take into consideration the difference between these two aspects because many questions regarding our sexuality are not intended for reproduction.

A widespread adult-centric perspective tends to stigmatize youngsters and their ability to make responsible decisions. Even though in many cases it is necessary to protect adolescents' rights because they find themselves in a situation of vulnerability, it is essential to trust young people and provide them with all the information and resources they need to decide autonomously about their own sexuality.

- For theoretical content, please go to Chapters 1.5 and 1.6
- Material needed: pc and projector, pens, selection of music videos and clips

Session development	Activities	Timing
1. To start	<ul style="list-style-type: none"><li>• Recap of previous meeting</li></ul>	5'
2. Hegemonic model of sexuality and legal framework	<ul style="list-style-type: none"><li>• Theoretical exposition. Introduction to sexuality</li></ul>	10'
3. Body, sexuality and sexual practices	<ul style="list-style-type: none"><li>• Group discussion about sexuality</li></ul>	30'
4. Closure	<ul style="list-style-type: none"><li>• Dynamic "What have I learned today?" and wrap up</li></ul>	5'



## **1. To start (5 minutes)**

The sixth day opens with a brief recap of the last session, made on a voluntary basis by some students, and a little explication of the topic of the day by facilitators.

## **2. Hegemonic model of sexuality and legal framework (10 minutes)**

Trainers offer theoretical presentations of the fundamentals about sexuality, hegemonic model of sexuality nowadays and legal framework about sexual and reproductive rights.





### 3.

## Body, sexuality and sexual practices. Group discussion (30 minutes)

After this first theoretical part, facilitators stimulate a brainstorming among students about sexuality issues. They can pose some questions to hold the conversation, starting from:

- Do all people have sexuality?
- Do all people experience their sexuality in the same way?
- Do gender roles influence the free expression of sexuality?

#### POINTS TO KEEP IN MIND

- Make students feel comfortable.
- Make sure to create a safe place, it will allow students to express their minds and their emotions without feeling judged. Creating a «safe place» – especially talking about sexuality – means also making an effort to avoid sentences or attitudes that may conceal moral judgments and be aware of our non-verbal language: even our teasing can be unintentional, it could clearly display a rigidity from our part.

### 4.

## Closure (5 minutes)

The sixth session can end with a dynamic closure asking presents «What have I learned today? » and a brief recap by the facilitators.



SESSION 7. Sexuality and consent

Introduction

One of the most important rights about sexuality is the autonomy of decisions. It involves deciding how to take care of our body, having all the information needed and deciding what, with whom and when we can share our sexualities with other people. The educational focal point relating to sexualities should be the perspective of pleasure, in order to make it easier to know our own limits, respect the limits and desires of other people, generate self-care strategies, know what we like and what we do not.

- For theoretical content, please go to Chapter 1.6
- Material needed: pc and projector, pens, selection of music videos, music lyrics and clips

Session development	Activities	Timing
1. To start	<ul style="list-style-type: none"><li>• Recap of previous meeting</li></ul>	5'
2. Sexuality and consent. Myths of love and emotional dependence.	<ul style="list-style-type: none"><li>• Brainstorming and discussion about healthy/toxic intimate relationships among adolescents.</li></ul>	40'
3. Closure	<ul style="list-style-type: none"><li>• Dynamic “What have I learned today?” and wrap up</li></ul>	5'



## **1. To start (5 minutes)**

The seventh day opens with a brief recap of the past session, made on a voluntary basis by some students, and a little explication of the topic of the day by facilitators.

## **2. Sexuality and consent. Myths of love and emotional dependence (40 minutes)**

Facilitators stimulate a brainstorming about sexuality and consent culture among young people with the help of some visual input. They can provide students with advertising images, film frames or music videos where the hegemonic sexual model is displayed.

Music videos, for instance, make extensive use of hypersexualized female bodies, where women exhibit a full availability to men's desires. They also can share some music lyrics where the term "mine" relating to the partner and used in a strict possessive meaning, is largely widespread; or tv series and films where the so-called «myths of love» clearly emerge.

## **3. Closure (5 minutes)**

The seventh session can end with a dynamic closure asking presents «What have I learned today?» and a brief recap by the facilitators.

## SESSION 8. Forms of violence in affective relationships in adolescence

### Introduction

Dating violence can take place in person, online, or through electronic devices. It is a type of intimate partner violence that can include many kinds of violence or abuse that unfortunately don't have such visible consequences as in adult couples. It can include humiliation, intimidation and controlling behaviours, but also forced sex or other forms of coercion that can have profound impacts on lifelong health, opportunity, and adolescent well-being.

- For theoretical content, please go to Chapter 1.9
- Material needed: pc and projector, pens, slips of paper and adhesive tape (or re-adhesive small sheets), poster

Session development	Activities	Timing
1. To start	<ul style="list-style-type: none"><li>• Recap of previous meeting</li></ul>	5'
2. «Iceberg of violence». Forms of GB violence in sexual affective relationships in adolescence	<ul style="list-style-type: none"><li>• Theoretical presentation and co-construction of the «iceberg of violence»</li></ul>	20'
3. Citibeats report and group discussion.	<ul style="list-style-type: none"><li>• Exploration of Citibeat data of the report relating to digital GB violence against women and girl and data of GBV in Italy, Spain and globally.</li></ul>	20'
4. Closure	<ul style="list-style-type: none"><li>• Dynamic “What have I learned today?” and wrap up</li></ul>	5'



## **1.**

### **To start (5 minutes)**

The eighth day opens with a brief recap of the last session, made on a voluntary basis by some students, and a little explication of the topic of the day by facilitators.

## **2.**

### **«Iceberg of violence». Forms of GB violence in sexual affective relationships in adolescence (20 minutes)**

In this session students will be informed about data, type of violence among adolescents and possible repercussions in their life.

After the theoretical presentation students and trainers can co-devise the «Iceberg of violence».

Facilitators hang up on the wall a poster with the image of an iceberg: as it happens in reality, the block of ice must have its tip out of the water whereas the larger part must be situated under the water.

Students and facilitators start brainstorming in order to list many kinds of violence and write each of them in a slip of paper (make sure the range of concepts includes different levels of discrimination or violence: from gender stereotypes to femicide). While students gradually mention the kinds of violence they have to paste the slips of paper to the poster, under or above the line of the water.

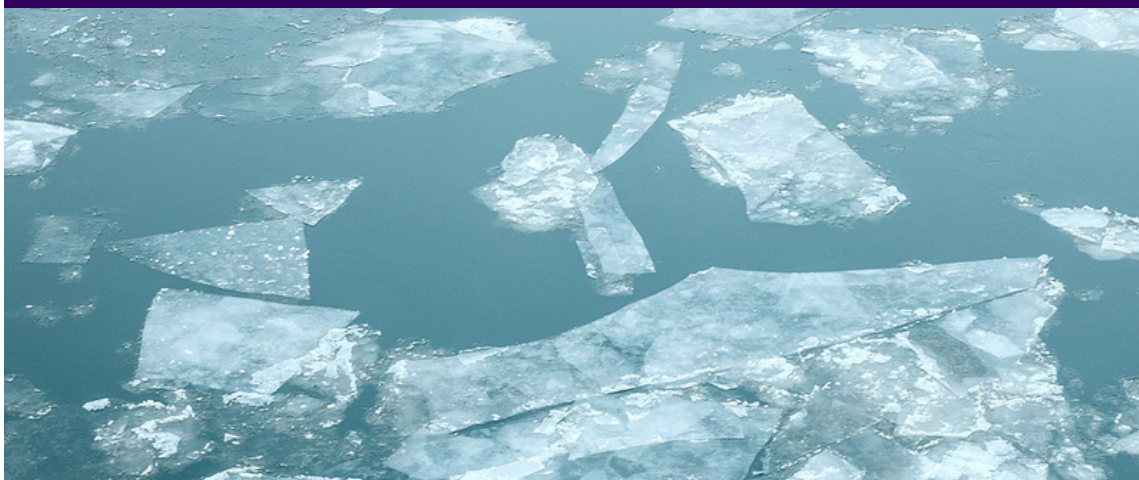
Iceberg represents the dynamics of violence: the underwater part constitutes the widespread sexist culture (subtle discriminations such as gender stereotypes, micromachismo, sexist advertisements, sexist jokes, sexist language...) and the psychological violence (such as emotional threats, undervaluing, humiliation...). These elements, invisible and under the water, sustain the most impressive effects of violence (physical threat, sexual harassment, abuse, physical violence, femicide...) which are collocated above the water line, at the top of the iceberg.



### 3. Citibeats report and group discussion (20 minutes)

For the Citibeats  
report, please go  
to the link in the  
Extra Bibliography

After the co-construction of the Iceberg of Violence trainers provide data about violence in Spain, Italy and Europe, exposing to students the Citibeats report and inviting students to explore Citibeats platform, where anonymized opinions and perceptions around gender-based violence and violence in intimate partner relationships – coming from Twitter, forums and blogs – are gathered and aggregated. Students can explore the platform together with facilitators, and facilitators can afterward collect feedback and questions that emerge from both activities in order to stimulate a group discussion.



### 4. Closure (5 minutes)

The eighth session can end with a dynamic closure asking presents «What have I learned today?» and a brief recap by the facilitators.

## MODULE 3. RAISING AWARENESS

### SESSION 9. The Social Coin

#### Introduction

This session is aimed to explain in depth The social chain.

All the knowledge students acquire will be channelled in great weekly challenges powered up by the group of "feminist influencers". The group will carry out a feminist activity to raise awareness about gender violence and will share it on the Social chain app, inviting other students to "support" or to "make the same" by the platform and the app. Anyone invited will be able to accept the challenge and make the same in turn sharing their activity. Each chain is anonymous but has a unique ID (activated through the website and mobile app) which will track the level of activity and continuity which follows an initial action. With the Social chain app, plenty of people will be involved, in order to spread more and more awareness among students and the educational community.

- For in-depth information about The Social Coin, please go to [Module 2.2, Session 6 of the Capacity building for Teachers](#)
- Material needed: various

Session development	Activities	Timing
1. To start	<ul style="list-style-type: none"><li>• Recap of previous meeting</li></ul>	5'
2. The Social Coin	<ul style="list-style-type: none"><li>• Theoretical presentation. Facilitators give instructions to use The Social Coin web and app</li></ul>	15'
3. Building Social coin challenges	<ul style="list-style-type: none"><li>• Group work, social chain start. Students start creating actions to share in small groups</li></ul>	20'
4. Closure	<ul style="list-style-type: none"><li>• Groups share each other first step of the outcomes</li></ul>	10'

## 1. To start (5 minutes)

The ninth day opens with a brief recap of the last session, made on a voluntary basis by some students, and a little explication of the topic of the day by trainers.

## 2. The Social Coin. Theoretical presentation (15 minutes)

After the explanation about the functioning of the app Social Coin by trainers, students start creating some actions to share in small groups. These are examples of possible actions:

- **Create an advertising campaign against violence.**

Make a research about the several kinds of communication against violence and analyse them. Are they effective? Do they give the right message? Do they involuntarily transmit gender stereotypes about violence or gender relationships? Start your own campaign! Work in a group to choose the message you want to share, and then start the brainstorming to find a good way (with photos, images, texts...) to communicate your message in a few posters you will hang up on the wall of the school.

- **Create a social campaign against violence**

After the research about violence communication, the group can also decide to brainstorm about a social campaign: which is the most effective way to pass a message by social networks and online? Think about the message and start creating images to share on social networks.

- **Create a series of videos to dismantle gender stereotypes**

If someone likes playing and feels comfortable in front of a camera, the group can create several videos with the aim to dismantle gender stereotypes: write the script in the group, decide the characters, the location, the situation and... light, camera, action!

- **Write a new song**

As you already know many song lyrics risk fostering a wrong idea of gender relationships, normalizing violent and controlling practices as they were something close to the idea of romanticism and ideal relationships. Choose in group one this "romantic" song and try to rewrite the lyrics according to your minds about healthy relationships.

- **Art contest about toxic masculinity**

Start brainstorming about toxic masculinity and create something to represent it, you can use any kind of material, the group can work together or each student individually. Please, in producing your masterpiece remember that you will have to take a picture and share it by the app.

- **Become a journalist**

If you like writing, type a real article about one of the issues you learned (data about GBV, teen dating violence, repercussions of gender stereotypes in everyday life). You can work individually, or you can simulate a newsroom or an editorial staff with the group.

- **Create a flash mob in/out of the school**

One of the best ways to emphasize a problem and make sure that people notice it, is having the opportunity to make known the issue in a popular place. Some flash mobs in public spaces, inside or outside the school may allow the group to "talk" about violence to several kinds of people: both who are already interested and people who are not. In this second case, you might pose a little seed in their mind!

Make a brainstorming session with the group and think about an eye-catching action, rehearse it before covertly, choose a shared day, hour, place, and go!

### **3. Building Social coin challenges (20 minutes)**

Students work in groups and start creating actions to share in small groups.

### **4. Closure (10 minutes)**

At the end of the ninth session groups can briefly share with each other their first outcomes or the results of their brainstorming. They can ask for more information about the activity or about the platform.

## SESSION 10 – The Social Coin 2 – Discussion and work group

- For in-depth information about The Social Coin, please go to Module 2.2, Session 6 of the Capacity building for Teachers
- Material needed: various

Session development	Activities	Timing
1. To start	<ul style="list-style-type: none"><li>• Recap of previous meeting</li></ul>	5'
2. Building Social coin challenges	<ul style="list-style-type: none"><li>• Group work, social chain start. Students start creating actions to share in small groups</li></ul>	35'
3. Closure	<ul style="list-style-type: none"><li>• Participatory discussion.</li></ul>	10'

### 1. To start (5 minutes)

The tenth day opens with a brief recap of the past session, made on a voluntary basis by some students.

### 2. Building Social coin challenges (35 minutes)

Students can use this last session to continue the work on their feminist actions, or to share the projects with the other groups, or to share the results of their firsts social chain.

### 3. Closure (10 minutes)

The tenth and last session ends with a discussion group about what students have learned during the training program, their doubts and their expectations about the future.



### 3.4 MODULE 4. Final meeting

#### SESSION 11 – Final meeting

The last module can finish with a final meeting where students share with other youngsters of the school the experience of Cut all ties, the criticalities, the skills they get, the actions they put in practice and the results they achieved with the social chains.

- **Material needed: pc and projector**

Session development	Activities	Timing
1. Collective evaluation of the path I	<ul style="list-style-type: none"><li>• Group discussion. Discussion about Cut all ties with students and youngsters from other classes</li></ul>	30'
2. Collective evaluation of the path II	<ul style="list-style-type: none"><li>• The target</li></ul>	25'
3. Closure	<ul style="list-style-type: none"><li>• Greetings and thanks</li></ul>	5'



## **1. Collective evaluation of the path I (30 minutes)**

Facilitators and teachers can stimulate the discussion with some questions:

- How was the experience?
- Were the topics covered interesting and useful for you?
- Did you feel comfortable along the way?
- What do you think were the most challenging parts?
- What competences and skills have you acquired?
- Do you think the same path can be useful to other classes and peers?

## **2. Collective evaluation of the path II (25 minutes)**

In order to evaluate the collective path, facilitators can also draw a target in the centre of a flip chart, the target is divided into four quadrants: each of them dedicated to a specific aspect of Cut all Ties which has to be evaluated (e.g.: trainers, contents, activities, classroom mood, etc.).

Facilitators ask students to draw a point for each quadrant; the more the point is close to the centre the more the goal for that issue has been achieved.

Discussion group.

## **3. Closure (5 minutes)**

After greetings and thanks, trainers give students an anonymous satisfaction evaluation questionnaire.

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- Maria Drakopoulou, Feminism and consent: a genealogical inquiry:  
<https://core.ac.uk/download/pdf/90467.pdf>
- Colección de buenas prácticas del proyecto Cut All Ties: <https://cutallties.org/results>
- Informe de Citibeats: <https://cutallties.org/results>
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# 5. FINAL CREDITS

## The project

The project Cut All Ties aims to tackling Gender-Based Violence (GBV) through the design, implementation and validation of a Training and Education Program based on gamification and new technologies to raise awareness, prevent and reduce GBV among 14-17 years old youngsters in six high-schools of Barcelona, Madrid and Milan.

The specific objectives of the project are:

- To carry out an educational and awareness-raising intervention focusing on primary prevention, through a methodology based on peer counselling and gamification, pivoted from high-schools.
- To apply insights and practical tools from behavioural sciences in order to first, identify the main drivers of GBV among youth early affective-sexual relationships as well as the main behavioural causes. Then, to design a phase of pre-testing before implementing the pilot in full-scale and a complete impact evaluation.
- To empower and increase youngsters' autonomy, capacitating them and encouraging critical thinking to confront GBV through their own awareness-raising actions and strategies.
- Promote the capacitation of the educational community to tackle and identify GBV among their students

<https://cutallties.org/>  
[@cutallties\\_project](#)

**Authors: Monica Martinelli, SEXUS team**

**With the collaboration of: Catarina Alves**

**Coordination and supervision: ACRA & ABD Associació  
Benestar i Desenvolupament**

**Graphic Design: Marina Gil Salazar**



# Partners



**ABD**, C/ Quevedo, 2, bajos -  
08012 Barcelona  
Tel. +34 93 289 05 30  
<https://abd.org/>

## ABD (SP)

**Coordinator: Asociación Bienestar y Desarrollo**

Coordinator of the project, is a non-profit organization designated a public service by the government that started its journey in the 1980s. ABD provides more than 100 programs that intend to overcome situations of vulnerability or social exclusion: drug addiction and associated diseases, migration, violence within the family, early motherhood, disability, mental health, or lack of basic goods such as housing and employment... The programs are addressed to more than 100.000 people that are attended each year. ABD as the leading partner is in charge of the Steering Committee and the overall coordination of the action at operational, monitoring, administrative and evaluation level. ABD is also in charge of the project implementation in Barcelona and Madrid, the impact evaluation and the lobbying campaign at national and EU level. They also contribute with their experience in preventing violence and discrimination trainings within the educational context, specialized in high-school trainings to combat Gender-Based Violence.

## Acra (IT)

ACRA is an Italian independent NGO engaged in international development cooperation and global citizenship education. In Italy and Europe, ACRA is engaged in educational programs in schools, strengthening the competences of teachers and students aimed at preventing racism and discrimination. It has 20 years of experience in awareness-raising campaigns and training activities. ACRA coordinates the Cut All Ties project at the operational and administrative levels in Italy. ACRA is in charge of identifying and describing the main drivers of GBV among youth early affective-sexual relationships as well as the main behavioral causes; the design of the CapacityBuilding Training and the target groups engagement strategy; they are also in charge of the project implementation in Milan. They lead the lobbying campaign at the national level (Italy) and contribute to the EU level. ACRA brings to the project their expertise in engaging and training youngsters with different social and cultural backgrounds, and with their awareness-raising campaigns and dissemination experience.



**ACRA**, via Lazzaretto 3 -  
20124 Milán, Italia  
T +39 02 27000291  
[www.acra.it](http://www.acra.it)

## Citibeats / The Social Coin (SP)

The Social Coin is a Spanish organization expert in promoting and accelerating social change through innovative tools. The Social Coin is part of Citibeats, whose main goal is to collect and analyze people's opinions from public data. In 2016 TSC won the UN Global Champion Award for Inclusion at the World Summit Awards and was also awarded with a H2020 grant to develop a platform to engage citizens and governments on a citywide level. TSC will be in charge of the TSC methodology adaptation and the Follow-up of the pilot's impact. They will contribute with a methodology based on Artificial Intelligence and a gamification and ICT tool addressed to youngsters in order to accelerate social change.



**CITIBEATS**, C/ Ciutat de  
Granada, 22 - 08005  
Barcelona, España  
T +34 937 825 152  
<https://citibeats.com/>



## THANKS TO The Gender expert panel formed by:

- Gemma Martret Rodríguez - Consorci d'Educació de l'Ajuntament de Barcelona (SPAIN)
- Dra. Maria Prats Ferret - Observatori de Gènere de la Universitat Autònoma de Barcelona (SPAIN)
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- Rosy Nardone - CSGE Centro Studi per il Genere e l'Educazione, Bologna (ITALY)
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## Capacity Building Training

**CUT ALL TIES**

