



# AGORÀ

**YOUTH WORKERS' ACTIONS  
IN PUBLIC SPACES FOR  
SOCIAL CHANGE**



**TOOLKIT TO  
DETECT  
GENDER-BASED  
DISCRIMINATION**



Erasmus+







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Objectives  
Thematic Focuses  
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# Thematic Focuses

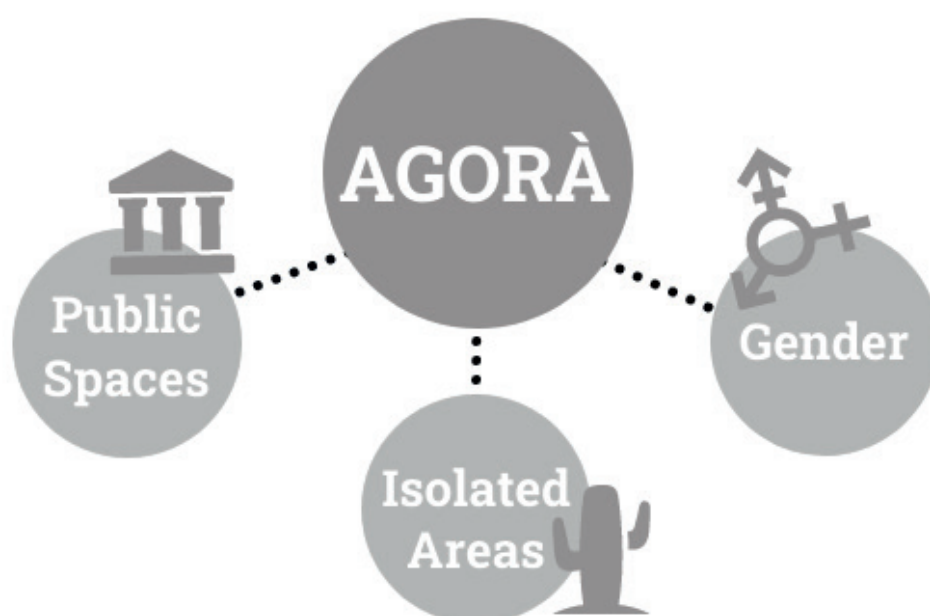
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# Objectives

AGORÀ is a **Strategic Partnership project in the field of innovation** realized with the support of **Erasmus+ Program**, and **aimed to develop tools and pedagogical approaches to fight young people social exclusion**, and specifically gender-based discrimination, in public spaces settled in isolated areas.

The project aims to reach its objectives by implementing **several interconnected actions between 2019 and 2022**: two Transnational Project Meetings, one Field Research, two International Training Courses, one Tools Harmonization phase, one Tools Testing phase, five different Meetings with Multipliers and one Follow Up phase. The results of these different phases will lead to the creation of **two Intellectual Outputs**, one of those being this publication.

# Thematic Focuses



## Public Spaces

In this project, we consider public spaces as **potentially opened areas** and accessible to everybody where young people can encounter, gather and socialize.

The associations part of the project included a **big variety of settings** inside this more general definition, both in the city centre or in more remote areas of the city, as schools, universities, parks, town halls, youth centres, civic centres, squats and social centres, big malls and shopping centres, open markets.

They can be somehow considered **areas of transit**, where people are simply passing by and do not feel to belong to, but

they can be also areas crossed by people who shows a strong affection and feeling of belonging to.

Very interesting also the idea of **"re-appropriation"** of public spaces, which somehow seems to be a paradox, since they are supposed to be opened and accessible to everyone.

Public spaces can be both settings where democracy becomes possible, but also where discrimination takes place in different forms. In fact, often in the most isolated areas, these spaces are still the **landmark of exclusion**, ghettoisation and the stage for racism, sexism, bullying, with different discrimination displayed.



## Isolated Areas

In this project, we consider the term isolated areas with a quite extensive meaning, that can be applied to a **big variety of spaces**, normally marked by a quite strong heterogeneity. They can be the suburbs of big cities, "left-out" neighbourhoods in small towns as long as more remote or rural areas. Still they have several elements in common as the potential tendency of being artificial "**ghetto dimensions**" for the young people settled there, from where it's challenging to escape and/or to create interaction with the other realities. They might often become the **stage for discriminatory events**, hate speech, harmful rhetoric and populist approaches. They often are the setting where the extreme right parties and movements are setting their roots, permeating the mindset of the youth

and leading to **extremism and radicalization**. Here the young people are the most exposed target group to segregation events, not being fully equipped to understand the reasons behind exclusion and to act against.

The associations part of the project underlined as **extra characteristics** of these areas: the lack of human connections, the geographical isolation which can be increased by the scarcity of public transports, the multicultural aspect with no real interconnections among cultures. Therefore and as direct consequence, people living here can face economic challenges, social stigma and societal labels, they can feel a lack of safety and security, deprivation and a more general lack of opportunities.

## Gender

Public spaces and isolated areas can be often the setting of **gender-based stereotypes, sexism, un-respectful behaviours** toward the different gender identities and discrimination.

Young people can be **the main victims and the perpetrators** (aware or not) of these behaviours. **Families and youth workers**, part of their closest relational circles are not always fully equipped to detect the gender-based discrimination symptoms within groups of young people and to take action to promote gender justice and equality in public spaces.

In this perspective, the project aims to **strengthen the supporting action to youth workers and activists involved in the grass-rooted work in these isolated public spaces**, to

equip them with tools and methods to raise youth awareness on gender-sensitive issues.

The whole project will lead to the **creation of a pedagogical package** including different tools and methods within a newly designed pedagogical approach, to detect the display (behaviours, causes, reactions) of gender-based discrimination within groups of young people and to raise awareness on gender sensitive issues afterwards.

We expect this package will contribute to reduce the gender-based stereotypes, to promote fair gender role models and, at large, fight exclusion by enhancing gender equity.



# Intellectual Output 1

The **Intellectual Output 1** is a **Toolkit to equip youth workers with innovative and interactive tools to detect the warning signals before the display of the young people gender-based discriminatory behaviours**, understanding the causes behind and take action.

The Toolkit includes the main outcomes of the **Country Field Research** run in Greece, France, Italy, Romania and Spain between January and April 2020, which led to the diagnostic of the involved, isolated areas, understanding the reasons behind gender-based discrimination suffered and generated by young people (Chapters II and III of this publication).

The research relied on a **variety of different tools** to collect the information, as a questionnaire, focus groups, direct interviews. These tools were designed and fine-tuned during the Kick Off Meeting that took place in December 2019 in Athens.



The **target groups** involved in the research were youth and social workers, young people, representatives of the local organizations and youth centres, teachers and other actors in the field of education.

The research settled the ground for the upcoming work implemented between May and October 2020, that led to the design of the **non formal education and participative tools** to understand the warning signals and the causes behind the discriminative and sexist behaviours inside groups of young people (Chapter IV of this publication).

The research design was the result of a **collaborative process** developed during the kick-off meeting in Athens in December 2019. All the representatives of the partner organisations present during the mobility decided the aim of the research, the target group and the way in which it should be conducted. Therefore, we decided in favour of a **two-way research**: a **theoretical one**, that would result in a country situation report and a **field research**, for which questionnaires, interviews and focus groups would be used as main tools. This was due to the fact that all partner organisations have quite different areas of expertise and intervention, so the research had to focus on **qualitative methods** of analysis. In this respect, we chose the questionnaire to be able to have generic way to collect data, easy to centralise and present, and interviews and focus groups to provide detailed information about particular issues encountered on the field in each country.

The **questionnaires** were dedicated exclusively to youth workers and social workers in the realities we wanted to portray, and we initially planned to fill them face-to-face, strategy cancelled by the global pandemics. Therefore, most of them were filled in online through Google Forms, after being translated in each national language. To centralise the data, we used a general Google Form where the research teams uploaded the English version of the questionnaires. They were further analysed and prepared for presentation with Microsoft Excel and IBM SPSS Statistics. The questionnaire was comprised from three parts: one dedicated to demographics (6 questions), one aimed at the target group of the respondents (5 questions) and the most consistent one dedicated to gender issues (12 questions). The total number of questionnaires collected is 178, distributed by country as seen below:

Tab 1.1 Distribution of questionnaires, focus groups and interviews by country

Country	Partner	Questionnaires	Focus groups/ participants	Interviews
France	Le Bruit de la Conversation	41	12/119	8
Greece	Break the Borders	40	4/15	5
Italy	Lunaria	30	6/108	13
Romania	Universitatur	37	7/15	18
Spain	Nexes	30	5/23	4
<b>TOTAL</b>		<b>178</b>	<b>34/280</b>	<b>48</b>

Both **the interviews and the focus groups** were structured according to the needs and competences of the partner organization. A template for reporting was provided in advance, covering the main elements such as: date, place, context description, aim and objectives, methods used, questions prepared and main results. The interviews were semi-structured and were supposed to have as starting point the questionnaire. They were adapted to the profile of the interviewee in order to best determine the gender issues encountered by the person. The focus groups were designed for each particular group and adjusted along the way, mainly due to the fact that it was impossible to conduct them offline as decided during the kick-off meetings. Only a couple of interviews and focus groups were organised face to face, before the quarantine and after the relaxation of the emergency

state. Even if the initial plan was severely affected, all partners managed to find suitable platforms and tools to use in order to make the research process more attractive and interactive. There were several Skype meetings sessions in which good practices and effective tools were shared. Each partner decided how and where to apply/organize the interviews and the focus groups – there were NGOs that focused more on their area of intervention (such as Break the Borders, Le Bruit de la Conversation and Nexes) and others that focused on covering representatives from many fields to have a wider image of the phenomenon (Lunaria, Universitatur). Therefore, the number of people involved in the research is different from country to country, but the results are comprehensive for each reality.



## CHAPTER II

# Country Reports

France  
Greece  
Italy  
Spain  
Romania

# France



## DEMOGRAPHICS

N. of inhabitants (2020)	67.063.703
N. of male	32.397.179
N. of female	34.666.524
N. of other*	N/A

## ECONOMY\*

Labour force participation rate	M 75.8% - F 67.5%
Gender pay gap	9.9%
Advancement of women to leadership roles (rate 1-7)	4.14

## EDUCATION

Literacy	M 99% - F 99%
Primary education	M 98.5% - F 99.1%
Secondary education	M 94% - F 95.3%
Higher education	M 58.7% - F 72.8%

## HEALTH

Sex ratio at birth (F/M)	0.95
Health life expectancy (years)	M 71.8 - F 74.9

## POLITICS

Parliament	M 60.3% - F 39.7%
Ministerial position	M 50% - F 50%

\* Official data referring to "Others" category aren't available for any country involved in this research, since there are only "Male" and "Female" legal categories.

\* The sections "ECONOMY", "EDUCATION", "HEALTH" and "POLITICS" of all the reports' overall analysis refer to the data collected in the WEF "Global Gender Gap Report 2020".





## Institutions

France has a variety of institutions in charge of women's rights such as the **Ministry or Secretariat for Women's Rights** (attached to the Prime Minister), the **Service for Women's Rights and Equality**, the **Office or Mission for gender equality or parity** in the various ministries, **Regional Delegations for women's rights and equality**, etc. (attached to the Ministry of Labour).

The **Ministry of Women's Rights** was created in 1981. Since the 1980s, specific measures have been favoured for women, as illustrated more particularly by the mechanisms for promoting professional equality like **Roudy's Law** in 1983 which invites companies to take specific measures for women, or the **Guarantee Fund** at the initiative of women to encourage business creation, etc. These specific measures are part of a logic of "catching up" with inequalities of situation between the sexes (Calvès 2004) and have, as such, a mainly corrective aim. However, this approach does not replace specific measures since there is talk of a double approach, both integrated and specific at the basis of the commitments listed in the **Charter for Equality** presented in March 2004 by the Minister of Parity and Professional Equality, to the Prime Minister and a real roadmap for the State in gender equality, even today. Since 2000, equality or parity missions have been created in order to ensure that gender equality is applied. In 1995 was created the **Observatory of parity between women and men**. Between 1997 and 2002, in accordance with the will of the Prime Minister, there was, within each ministerial cabinet, a person specifically responsible for gender issues and for facilitating inter-ministerial work. Since then, most often either no one is appointed to the question of equality, or there is a combination of the function with other missions. We could say that these appointments and the existence, when it is the case, of specific departments, facilitate the integration of concerns related to gender equality. This is why, a few years ago, the **SDFE (Service of Women Right and Equality)** had tried to ensure the existence of a network of equality referents in the various ministries and institutions. However without success since there is still no network allowing to share experiences.

On the 30th of November 2012, the **Interministerial Committee for Women's Rights** was held. It has been 12 years since an inter-ministerial committee on the issue of women's rights met. It led to the definition of an action plan for the years 2013-2017 putting the rights of women at the heart of all public policies.

In 2013, President François Hollande created the **High Council for Equality between Women and Men**. It's a consultative body

which participates in the definition and implementation of the policy carried out in terms of professional equality between women and men. The High Council for Equality publishes a report every year on the state of sexism in France. Its function is to be a place for reflection, evaluation and proposals on the policy of women's rights and inequalities between women and men in the political, economic, cultural and social fields. Also, the **Inter-ministerial mission for the protection of women victims of violence and the fight against human trafficking** is in charge of the definition of a national training plan for professionals on violence against women and the creation of training tools tailored to the specifics of different professions and different forms of violence. It has a role of national observatory on violence against women through the mission of "collecting, analysing and disseminating information and data relating to violence against women".

On November 2017, with **Marlène Schiappa as Secretary of State for Gender Equality and the Fight against Discrimination**, President Emmanuel Macron declared **gender equality as the great cause** of his presidency with education, support for victims, and the strengthening of the repressive arsenal as the 3 pillars supporting the actions carried out. They are part of a **five-year plan to combat sexual and gender-based violence**, in which all ministries will be involved. So far, 45% of his commitments were met, like a communication campaign to raise awareness, the mobilization of trade unions and employers' organizations on the subject of the fight against sexual and gender-based violence at work and finally strengthening offender's convictions and improving the protection of victims of gender-based and sexual violence with **a law in 2018 which includes four points**: the extent of the limitation period for sexual crimes committed against minors to 30 years from the age of majority of the victim, the strengthening of the provisions of the penal code to punish sexual offences against minors, the creation of an offence of sexist contempt to suppress so-called "street harassment" and the broadening of the definition of online harassment.



## Education

Although the importance of establishing an education around sexuality appeared at the beginning of the 20th century, with sometimes contradictory objectives, it was not until the 1970s and the **legalization of contraception** in 1967 that **sexual education truly enters school**. Nowadays it is included in the national education programs, not through a specific discipline, but through all lessons, including life and earth sciences, moral education and civic, history-geography, French, and in the context of school life. Therefore, sex education seeks to prepare students for their adult life and is based on the values of equality, tolerance, respect for self and others. It tries to ensure that everyone's conscience, the right to privacy and privacy are respected. Sex education aims to prevent and reduce risks (unwanted early pregnancies, forced marriages, sexually transmitted infections, HIV/AIDS), to fight against homophobic and sexist behaviour and against sexual violence and to promote equality between women and men, preventing gender-based, sexual and cyber-violence.

In primary school, the time spent on **sex education is the responsibility of the schoolteacher**. These times must be identified as such in the organization of the class and be integrated into the lessons. **At least three annual sex education sessions are held in middle and high schools** as stated by the **law of July 2001 on the voluntary termination of pregnancy and contraception** that makes information and sex education compulsory in schools, colleges and high schools for at least three annual sessions. The approach of this education leaves no ambiguity, it aims to answer questions of public health (unwanted early pregnancies, sexually transmitted infections including HIV/AIDS), but also problems concerning relationships between boys and girls, sexual violence, pornography or the fight against sexist or homophobic prejudices. These sessions connect and complement the various lessons taught in class. The length

of the sessions and the size of the groups are adapted to each level of education. These sessions are organized by a team of trained and voluntary staff (teachers, principal education advisers, nurses, etc.), or by external partners with national or academic accreditation. However, according to a study by the High Council for Gender Equality, **25% of primary schools, 4% of middle schools and 11% of high schools have never applied this law**. And more recent figures show that these poor results particularly impact LGBT\*IQ+ students.

Beyond sex education, the issue of **gender equality in education** was brought up in 2013 through the **ABCD of equality, a French teaching program offered by Najat Vallaud-Belkacem, then Minister of Women's Rights**, whose objective is to combat sexism and gender stereotypes. This program is taught experimentally from the start of the 2013 school year in some six hundred nursery and elementary classes. This educational device triggers a vast public controversy, associated with criticism of gender studies and their application in education. Opponents mainly denounced the teaching of "gender theory". Scalded after a year 2013 marked by the **emergence of the Manif pour tous** (opposing gay marriage), the left backtracked and finally **gave up the ABCDs of equality**, despite the support of the unions. The system is replaced by training modules intended for teachers at the start of the school year. In 2014, Najat Vallaud-Belkacem, who had then become Minister of National Education, Higher Education and Research, presented her action **plan to replace the ABCDs**, the most important measure of which is the creation of a site offering "many online resources to support teachers, parents and students in the educational community". The **Sexual Education portal** is thus created by the Ministry of National Education and Youth and offers many resources to address sexuality and its challenges, its actors, dedicated educational paths, etc. Since then not much has been done regarding sex and gender education.



## Media

In France, **women are less represented in the media**. There are fewer women in senior media bodies: in 2013, women represented 46% of journalists, compared to 37.5% in 1996: the **increase in the share of women in the profession** is therefore real. However, **inequalities persist within the highest ranks**, for example, the office of editor-in-chief has only 26.2% women and the editor-in-chief has 34%.

Women are also under-represented in television, radio programs and main weekly programs. They represent only 18% of experts and their speaking time on the radio amounts to an average of 1 minute 35 (against 25 minutes on average for male expert). According to the HCE, they represent only 42% of people seen on the small screen in 2019, and only 29% during prime time.

TV show hosts are predominantly male, whatever the subject, and there are often fewer female guests or experts invited.

In 2008, the **Commission for Reflection on the Image of Women in the Media** noted that, when they are present, women "are shown as more anonymous, less expert, more victims than men". Women are thus represented 3 times more often than men in the context of their family relationships.

Another target of the HCE report, **reality TV, seems to be a "great provider of sexism"**. The HCE reproached the pell-mell of character traits and assignment to stereotypical tasks and roles, the hyper present sexualization guided by the search for "male gaze" and not by the affirmation of the power of the body of women, and the processes of denigration. Women are "often presented as stupid, weak and rival between them".

The **law of the 4th of August 2014 for real equality between women and men** strengthens the powers of the **High Audiovisual Council** in order to ensure respect for women's rights in the media. The High Audiovisual Council is since then in charge of monitoring the spread of gender stereotypes and

degrading images of women. The reporting of illegal content by website publishers is extended to sexist, homophobic and ableist comments.

The **CLEMI (Center for Media and Information Education)** has also produced a series of video modules illustrating concrete cases of media and information education in primary and secondary education. How to unravel the true from the false, identify a website, unmask hidden advertising, spot gender stereotypes? The centre thus offers Declic workshops in the classroom so that students maintain a certain critical distance from media productions.

**Many feminist media are developing**, in particular with the internet, which makes it possible to create alternative media: podcasts, radio programs, magazines, website, blog, newsletter, Youtube channels, social networks, etc. These new media have helped to **improve the visibility of women and feminism** by promoting women's achievements, feminist initiatives and egalitarian ideas. Content that struggled to resonate in mainstream media until recently.



## Civil Society

Following the French Revolution, **Olympe de Gouges** published in 1791 "**the Declaration of the Rights of Women and the Citizen**". The claims then concern civil rights, education, access to work, etc. Faced with the inaction of the French government, organizations started to rise on the model of English suffragettes, led by women like **Hubertine Auclert**, who funded the newspaper "**La Citoyenne**". This newspaper defends the emancipation of women and its main demands are the right to vote and the right to be elected.

In 1944 the **right to vote for women** was obtained, which gave rise to a more global reflection on the place of women in the French society. The essay "**The Second Sex**" by **Simone de Beauvoir**, published in 1949, embodies this new movement. On the 8th of March 1956 "**The Happy Maternity**" is created. It will later on become the **French Movement for Family Planning (MFPF)**, which in 1960 started to aim at sex education, the fight for the right to access contraception and abortion.

Then, the **demonstrations of May 1968**, involve the creation, in 1970, of the **Women's Liberation Movement (MLF)** which fights for the free disposal of the body of the women, abortion, the questioning of the patriarchal society and against gender-based violence. On the 5th of April 1971 "**The Manifesto of the 343s**" was published in *Le Nouvel Observateur*, including famous signatories who publicly declare having had an abortion. At the same time, certain trials were politicized like the one of **Bobigny in 1972**, during which a young girl who had

an illegal abortion following a rape was found innocent. This famous trial was used as a starting point for the **Veil law of 1975 authorizing abortion**.

Today, women's fight for equality still has a long way to go and it's taking different shapes and forms, like feminist movements driven by the development of the internet and social networks which allow freedom of speech to women, especially those of victims of sexual violence (**#BalanceTonPorc** and **#MeToo**), or street collages ran by independent groups to support victims of sexual violence, spread information on gender-based discriminations, etc.

In France, homosexual relations were decriminalized during the Revolution of 1791. However, in 1942, the Vichy regime institutes a law on sexual majority which discriminates against homosexuals. The first major action of homosexual militancy took place at the beginning of 1971. The **Homosexual Front of Revolutionary Action (FHAR)** led actions that were mainly organized by lesbians and feminist activists like Françoise d'Eaubonne and Monique Wittig. Those were against the "bourgeois and hetero-patriarchal" state, and aimed to overthrow values deemed macho and homophobic in left and far left circles.

Shortly after the end of FHAR in 1974, many subgroups emerged in the main French cities. Coming from the **Homosexual Liberation Group (GLH)** each group is autonomous and develops its own ideological axis. This gives rise to many

dissensions between the different GLHs. The **Homosexual Anti-Repression Emergency Committee (CUARH)** was created in 1979 in order to overcome the ideological divisions between the groups and have a common action against discrimination. The CUARH is mobilizing mainly for the reform of the Penal Code.

CUARH organized the **first "national march for the rights and freedoms of homosexuals and lesbians"** in Paris from Place Maubert to Beaubourg on the 4th of April 1981 on the eve of the presidential elections. With 10.000 participants, this walk is considered the first true French gay pride.

## Discrimination

The main types of discrimination based on gender concern first of all **discriminations in the workplace** with 1 in 2 women who have already received sexist remarks at work, 1 in 5 women who have experienced sexual harassment in their working lives (and only 5% of those cases were brought to justice). 80% of employed women consider that they are regularly confronted with sexist attitudes or decisions, with repercussions on self-confidence, performance and well-being at work; 93% believe that these attitudes can reduce their feeling of personal effectiveness. Also **wage inequality** with an average salary gap of 18.5% but also less access opportunities for women in managerial positions and the more recurrent use of women in precarious contracts, part-time and less well paid. Women report more discrimination than men in **access to employment** (31% in the public, 29% in the private sector) or on **return from long-term leave**: maternity, adoption, illness (19% in the public sector, 20% in the private sector).

Then, it is also evident **gender discriminations in the street, public spaces and transport**: in 2015, 25% of women aged 20 to 69 said they had suffered at least one form of violence in the public space in the last 12 months (i.e. around 5 million women victims each year). The "Living environment and security" survey questioned women aged 15 and over on **insults by a stranger they suffered in public space**. It appears that more than 3/4 of the perpetrators of insults against women in public space are men and in 62.5% of the situations, the terms used refer to sexist stereotypes. These insults are aimed either at reducing women to the object state, either to insinuate their inferiority, or to sanction a behaviour deemed inappropriate to their gender. This gender dimension is not systematically identified by the victims since only 43% of them declare that the insult was related to the fact that they're women.

Textual analysis allows to construct a typology of sexist

Since then, a **law to protect against discrimination on the grounds of sexual orientation** was introduced in 1985 and **homophobic insults have been penalized** since 2004. Same-sex couples are recognized for cohabitation and the adoption of the **Civil Solidarity Pact** in 1999. Since 2010, trans identity is no longer considered a mental illness.

**Same-sex couples' marriage and adoption** by these couples were finally adopted by parliament on the 23rd of April 2013 and promulgated in the Official Journal of the French Republic on the 17th of May 2013.

insults:

- in 37% of cases, when a woman is insulted in a public space, at least one of the terms used falls under the sexism of a sexual nature ("whore", "slut" as well as insults containing the verbs "to kiss", "to fuck", "to sleep with", "to suck");
- insults relating to ordinary sexism which aim to disparage the intelligence of women ("bitch", "chick", "grumpy") are found in 29% of situations;
- in 4% of situations, a term belonging to another form of sexism is used: insults on appearance (0.6%), role of mother and wife (0.4%), other sexist insults (1%).

Thirdly we find **discriminations in the home**: 1 woman dies every 2.7 days because her husband beats her. In 2016, 223.000 women were victims of physical and / or sexual violence by their spouses or ex-spouses.

Unsurprisingly, women are overrepresented among **victims of sexual violence**. Outside the household, 76% of the victims are women, indicates the HCE. Among them, 59.000 state that they have been victims of rape or attempted rape. Women also represent 67% of victims of sexual violence in the household. In addition to this, the HCE notes the importance of the unmeasurable **gap between the violence suffered and officially declared violence**. While the latest statistical survey on the subject lists 3% of women victims of rape, more than one in 10 women claims to have been raped in a poll done by the French Institute for Public Opinion (IFOP) dated 23rd of February 2018. According to the HCE, more women speak out about the sexual abuse they have been subjected to since the #MeToo movement, but many still do not realize that what they have suffered is qualified as sexual violence in law.

In 2017, SOS Homophobie collected 1.650 testimonies of **LGBTphobic acts**, 4.8% more than in 2016 (1.575 testimonies). Specifically homophobic cases increase by 30%, specifically



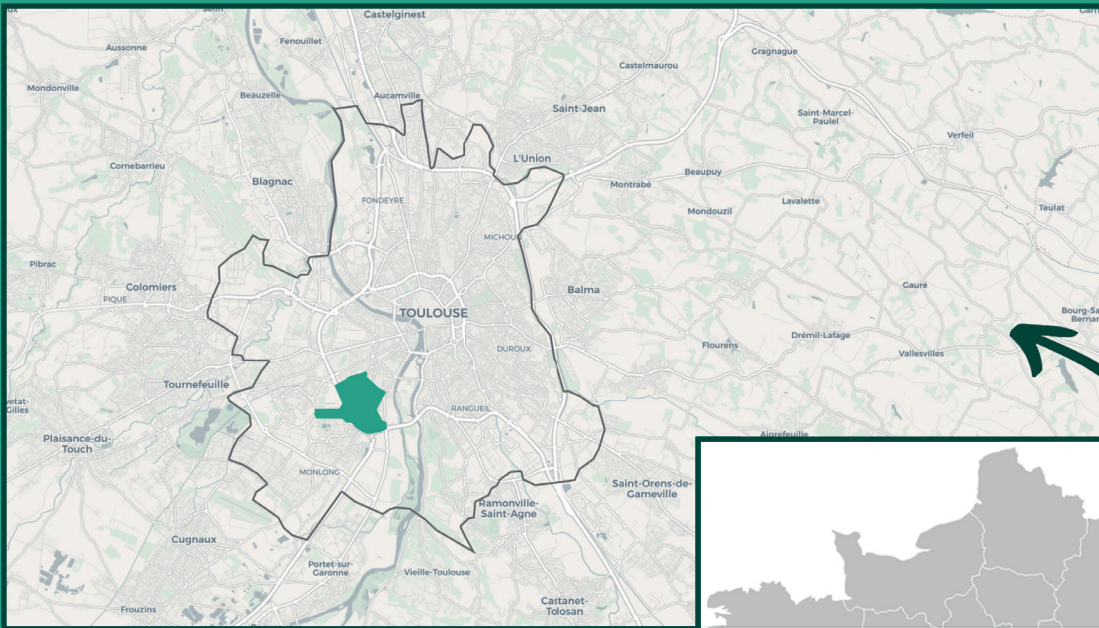
biphobic cases explode, with an increase of 154%. Specifically lesbophobic cases have decreased by 14% compared to 2016 with 59% of lesbians who have experienced lesbophobia in the last 2 years.

For the **SOS homophobia association**, this decrease "**illustrates the persistence of invisibility**" of lesbian women, their words "remaining less liberated and less heard". Lesbophobia results from dual homophobic and sexist discrimination. The profile of the victims in 2017 is comparable to 2016: mainly men (58%), women representing only 21% of the victims. And trans people represent 5% of testimonials. In 2017, 22% of the testimonies recorded by SOS Homophobie relate to cases that took place

on the **internet**. Two other contexts experienced a sharp increase in the number of cases in 2017: the **neighbourhood** (+84%) and the **school environment** (+38%). Physical assaults are also increasing of +15% (139 cases compared to 121 in 2016). Lesbian women are victims of physical assault in 14% of situations reported to the association, or even sexual assault in 2% of cases.

Finally, **disability is an aggravating factor** for exposure to violence against women. Thus higher prevalence rates are recorded for women with disabilities (3.9% of women with disabilities - 1.87% of women on average).

## Local Area Background



The neighbourhood studied, nicknamed **BaFaPaTaBor** is, as most urban and social actors in the city of Toulouse describe it, a **"working class" neighbourhood**. It is composed of 5 neighbourhoods: **Bagatelle, Faourette, Papus, Tabar and Bordelongue**. Its landscape of HLMs, social housing, single-family homes, road infrastructure, sports and reception facilities is the fruit of an almost contemporary recent history. It was not until the mid-twentieth century that the smallholdings and farms, notably of La Faourette as well as the small castles, like that of Bagatelle, disappeared without a trace for the benefit of the tall towers that we encounter today. Prior to this fundamental transformation of the district, during the 1950s, from the end of the 19th century, some urban dwellers saw market gardening potential in the rural area of South West Toulouse. Today some mansions bear witness to this productive era in the area. Indeed, the history of the stones but also of the people who lived there and who continue to give life to the district is strongly correlated with the industrial history of the Toulouse metropolis. The installation of **ONIA (National Industrial Office of Nitrogen)** in 1924, in the south-west of the city, forced the construction of housing buildings for its workers. This modernist era praised the hygienism that all workers could find in these new homes, in this location close to the workplace, close to nature and away from the inconveniences of the city. The first city to emerge was then that of Papus in 1948, followed closely by Bagatelle in 1960. The latter entered into a policy of construction of the city, in order to alleviate the **crisis of effective Toulouse**



**housing** since the 1950s. The dilapidation of the existing park, the demographic growth, the massive arrival of Italian and Spanish refugees and immigrants added to a policy of urban development, initiated for ten years, carried by the **Ministry of Reconstruction and Urban planning** were the decisive factors in the advent of these cities with a real purpose: the **massive housing of European and Maghreb immigrants**. It was then necessary to build "in a hurry" to house this new foreign workforce, sometimes refugees from the wars of Spain and Algeria.

At the same time, the Bagatelle district was the **site of both social and constructive experimentation**. Like the **Beavers Girondins**, an association of SNCASE workers: **"Our Logis"** decided to co-build around fifty buildings for around a hundred dwellings on the territory. The inauguration of these pavilions of the **"City of Beavers of the SNCASE"** in 1955 can today be considered as the advent of a federative, collective and associative

practice of the district. It was illustrated in particular by the importance to donate to the inhabitants the "**Maison de Quartier**" managed voluntarily since 1973, then demolished during the 1990s together with apartment buildings which have become unsanitary and mostly dilapidated. The observation made at the end of the 20th century on these housing estates, a real modern, innovative construction, which had to overcome all the ills of society was that of a failure. In fact, these working-class neighbourhoods, where the factory workers accessing the property were very numerous, are characterized in large estates by a **ghettoisation** which appeared from the 1970s, with a progressive **concentration of precarious populations** and in particular **families low-income non-European immigrants**. The **impoverishment of the rental stock** has affected both HLM buildings and private condominiums, in a process of progressive devaluation of the entire sector. Added to this is the Toulouse trauma of the **explosion of the AZF factory**. The damage from the explosion was felt all the more strongly as the international context was extremely tense, exactly ten days after the attacks in the United States and the collapse of the towers of the World

Trade Center, adding to the trauma of a population which in the first minutes thought of the attack. In addition to the social trauma, collapse and failure of cohabitation between heavy industry and working-class neighbourhood, La Faourette is one of the districts most seriously damaged by the explosion of the factory. "The hours after the explosion underscored the fragility of our contemporary urban environments." In 2005, the **Grands Projets de Ville** were born and the transformation of the district began. The demolitions started since 1995 are then replaced by a considerable **renewal of the housing stock and public spaces**, marked by the construction of housing of much better quality. These actions aimed at opening up these sectors and bringing diversity to them then form a response to the pressing issues today: insecurity, ethnic and gender discrimination. With its **41.000 inhabitants** and 40% of social housing in the agglomeration, the BaFaPaTaBor district, integrated into the great Mirail, participates in this ghetto where the **unemployment rate reaches 40%** and where contemporary history is no longer marked by urban changes but rather by violence and social disarray.

## Research Analysis

The **Faourette district** is part of the BaFaPaTaBor group which includes around **24.000 inhabitants** in 2016. This group is made up of the Bagatelle (9.357 inhabitants), Faourette (3.930 inhabitants), or 27% of the population BaFaPaTaBor), Papus, Tabar and Bordelongue (10.713 inhabitants in total).

All the generations are represented, in the Faourette district and in the whole BaFaPaTaBor ensemble, there's around 20% of each category : 0-14, 15-29, 30-44, 45-59 and +60 years old. The **largest population is represented by 15-29 year olds** on Faourette but remains less important than the Toulouse average, probably due to the very large number of students in the city including few housed on BaFaPaTaBor.

**Women** at la Faourette and on BaFaPaTaBor are more numerous in the 15-29 year old categories and in the categories beyond 45 years old. On the contrary **men** are overrepresented in the categories of 0-14 and 30-44 years old.

As we have seen, the history of the district explains a **majority presence of inhabitants from Maghreb countries, Sub Saharan Africa**, and more and more today, according to migratory flows, populations rather from **Eastern Europe**. These populations with varied cultures are generally made up of people with low incomes, often single-parent families, people who are unemployed or in precarious jobs, etc. The neighbourhood is therefore not only marked by **strong socio-economic inequalities**, but also by the presence of **strong cultural identities**, a neighbourhood identity and a community life. These elements are in favour of greater solidarity and a strong social bond between individuals, but they also bring difficulties, notably linked to social pressure, to the fact that everything is known and everything is said in the neighbourhood. This **strong social control** is one of the main elements which influences the **differentiated use of public space between women and men**. The BaFaPaTaBor ensemble

also includes numerous social and leisure structures for all audiences. Thus, during our diagnostics we encountered **various associative realities**, structures supported by inhabitants, informal groups, all in connection with each other. Indeed, the population is very mobile between the different districts of the ensemble, and inhabitants coming from all over the ensemble occupy social spaces as well as green spaces.

In the Faourette district, the analysis of the elements of the diagnostics shows us that at first sight, the vast majority of inhabitants and social workers seem to think that men and women (young and adults) have rather cordial relationships in the public space, than women and men have equal access and there are no major incidents.

After further inspection, we notice that the **inequality between women and men is more in the way they use and feel the public space**. Everyone we have met seems to agree with this idea.

Indeed, the **presence of women in public space** is generally linked to their **role as mother or wife in charge of the house and the children**. Thus, women are mainly in the parks with their children, in commercial spaces for shopping, etc. They are most often on the move, and only stop if they are in group, if they supervise the children at the park (even for young girls who supervise their little brothers and sisters when the mother takes care of the house), or if they are older women. Women and girls are **rarely alone**, sometimes with men (father, brother, son) but only men of the family. Thus, young girls and boys do not mix either, except for a few ad hoc interactions (jokes, bickering, insults, etc.).

This **non-mixity** can also be found among the **different communities**. But these communities also suffer a lot from systemic and institutional racism, which is greatly linked with their socio-economic situation.

**Men are present in all spaces but stay away from women**. Young men between 20 and 30 years old often stay all day in public spaces, especially the squares (less in the park) and do not hesitate to disturb quiet or pedestrian areas with their motorcycles.

These behaviours of men and women in the public space are influenced by many elements, but we found it was often linked to **culture and religion**, which impose dress codes, stereotypes, gender roles and behaviours, to be followed at the risk of being judged

negatively by others and "bring dishonour" on oneself and one's family. Culture and religion also greatly influence the discourse and behaviour of young people and adults on the subject of homosexuality. **Homophobia is very present and very rarely addressed** because it is a sensitive subject.

As many social workers and residents have expressed, beyond a **feeling of insecurity and illegitimacy of women in the public space**, fuelled by some cases of gender-based violence in the street as well as by the collective imaginary built around the danger for women of being in public space, **social control** is another element that influences the presence of women and men in public spaces. This social control between individuals is very strong and greatly influences the personal behaviour. Indeed, some young girls are for example more often afraid of being in public space because they risk being judged rather than because they risk being physically or verbally assaulted. Thus, there is a **high occupation of public space by men**, which is obvious but often not seen as problematic. Women can be outside but must not invade men's space because they owe them respect. They are often spectators of what is happening and stay discreet.

**The social, cultural, economic and political context helps maintain and reinforce gender inequalities and gender roles and stereotypes in the public space.**

The organizations on the ground and the inhabitants, but mainly the women, are launching **initiatives** and working more and more for **more inclusion** in public spaces. For this, there is a strong demand and search for lasting actions on the theme of gender discrimination in public space. Social workers are also in demand for methods and tools to act directly when something happens, to support initiatives by residents and young people, but also to raise awareness and deconstruct gender roles beforehand.



# Greece



## DEMOGRAPHICS

N. of inhabitants (est. 2019)	10.724.599
N. of male	5.208.293
N. of female	5.516.306
N. of other	N/A

## ECONOMY

Labour force participation rate	M 76.2% - F 60.5%
Gender pay gap	4.5%
Advancement of women to leadership roles (rate 1-7)	3.98

## EDUCATION

Literacy	M 98.3% - F 96.5%
Primary education	M 98% - F 98.5%
Secondary education	M 94.1% - F 92.6%
Higher education	M 136.2 % - F 137%

## HEALTH

Sex ratio at birth (F/M)	0.94
Health life expectancy (years)	M 70.5 - F 73.6

## POLITICS

Parliament	M 79.7% - F 20.3%
Ministerial position	M 90.2% - F 9.8%



## Institutions

**Articles 4, 22, and 116 of the Greek Constitution** enshrine the **principle of gender equality**, including positive measures in favour of women, where necessary. Article 4 states that "Greek men and women have equal rights and obligations", while Article 22 notes that "All employees, regardless of gender or other discrimination, are entitled to equal pay for work of equal value" and Article 116 proclaims that "There is no discrimination on grounds of gender if positive measures are taken to promote equality between men and women".

The general institutions taking care of gender equality in Greece is the **General Secretariat for Family Policy and Gender Equality** organized by the **Ministry of Labour and Social Affairs**, a governmental agency competent to plan, implement, and monitor the implementation of policies on equality between women and men in all sectors. Moreover, the other bodies in charge for gender equality are the **Research Center for Gender Equality**, under the supervision of Ministry of Labour and Social Affairs, which aims to eliminate gender-based discrimination and inequality, promoting and conducting research on gender equality topics defined by the General Secretariat, and the **Greek Ombudsman** (Συνήγορος του Πολίτη), which is responsible for equal treatment of women and men. Also, the **European Institute for Gender Equality** is active on monitoring and providing insight on gender issues in Greece.

After the **legislation of vote rights of women in 1952**, the **biggest reform happened during the years 1981-1986** when many legislation passed including the abolishing of dowry, legalizing abortions, rejuvenating the divorce law, political marriage, decriminalization of adultery, naming children,

recognizing rape in marriage, work rights of motherhood. The next breakthrough was the passing of **law 3500/2006** that brought legislations around **domestic violence**. Domestic violence of physical, psychological and sexual nature was criminalized and made prosecution of such crimes ex-officio and made priority of the protection of victims, by means of rapidly providing restriction order. The previous law was also **updated in 2014 to be in accordance with the Istanbul Convention**, extending the law to stalking, mutilation of female genitalia, forced marriage and also making a broader definition of family. These expanded crimes of such nature to include cases outside of legal marriage.

At 2015, the **law of civil union** was extended, enabling same-sex couples to have the similar legal protection as heterosexual ones. However, only heterosexual couples adopt or share custody of children. **Gender identity was legally recognized in 2017**. By this legislation it was made easier to legally change one's official gender and abolished the need of medical treatment prior to the change. Yet this does not apply for minors under 15, and it requires a rigorous medical examination for people between 15-17. Also changing the gender identity is not compatible with marriage.

Spanning 2014 to 2017 there were **changes in Greece's legislation on racist crimes**. It was expanded to consider crimes against sexual orientation, gender identity and gender characteristics, focusing mainly on public speech. It is of notice though, that these changes did not extend into the Constitution. Another recent legislation is the **law 4538/2018** that enabled non-heterosexual couples under civil union to provide foster care for children.



## Education

**Sexual education** has a **long history of promises and non-action** in Greece, starting from 1964 when, the then secretary of Ministry of Education, E. Papanoutsos announced that sexual education would be included in schools' curriculum. The first notable actions occurred almost forty years later, at 2002, when a course with accompanying material was developed and almost rolled out for students of secondary education. Nevertheless, the scheduled courses were not established and were eventually withdrawn due to reaction from the Church, parental councils and some educators. The learning material never reached the children's hands.

After another lengthy period of discussions and reactions, both **sexual education and gender education were incorporated into schools' curriculum** as weekly inter-sectional projects in 2017. This was the first time that gender education appeared in schools. They were included under the "**Health Education**" umbrella, but included specific sections on sexual education, emotional and affective education, as long as a focus on stereotypes and prejudices. The subjects were received with **limited enthusiasm by educators** and with once again **reactions from Church and groups of parents**. For the last three years, they were some of the least selected subjects for

inter-sectional weeks. It is evident that both sexual and gender education do not get the treatment they deserve in Greece's education system. They mostly **focus on biological education**, but it is apparent that very few are ready to do the big leap. A recent example is the book "**Learning my body with Frixos**" by **Margarita Gerouki**. It was a book that implemented some of the officially proposed subjects on sexual and gender education for pre-school children. The book was highly successful,

taking awards worldwide. Still due to public negative reactions it was never possible to bring it to kindergartens.

So far, the only relevant department for sexual and gender education is the **Institute of Educational Policies**, of Ministry of Education. Some other organizations have put on recommendations on the issue, such as the **Greek Company of Sexual Health**, though they were never given charge on educational policies.

## Media

Unfortunately, the **vast majority of the Greek media reproduces gender stereotypes, linguistic sexism** extremely offensive and insulting reason, projecting it as something harmless and "normal". The majority of the media presents people in ways that establish gender inequalities, rating people on socially feminine or masculine qualities and the accordance to gender norms. About **105.415 complaints** have been filed in recent years regarding the misleading presentation of the image of women through advertising. According to INKA, the Greek Consumers' Institute, there are **three main problems in advertising that express gender inequality**: the representation of the woman as a sexual object, her permanent portrayal as the sole responsible person for the household and the upbringing of the children and her supposedly lower intellectual level than the man.

It is worthy to notice that **sexism against the LGBT+IQ+ community** is not as prominent as they are almost completely absent in advertisements.

To this day in Greece, it is still common to hear, at an increasing rate, in TV series, morning shows, and even in news programs, jokes about **gender-based violence**. And when the situation reaches extremes with blatant abuse and not "funny" anymore, the Greek media continue to positively portray killers of women and abusive partners, naming the abuse "love" and the attempted murder "romance", forcing the responsibility upon the victim. The current discourse of the systemic media is a reason that hurts, that victimizes secondarily, that misinforms, that stigmatizes the victim and washes away the abusers.

Greek serials, movies, entertainment shows and the workplace of the media itself are full of innuendos but also the clear reading of working women as **sex objects**. Every day, it appears a **casual sexism** that springs up everywhere, mocking and discrediting victims. After such heinous crimes as rape and gender-based violence, there is often a campaign of "**victim blaming**", leading the audience to empathize with

the perpetrator and using sentences like: "It could be a crime of passion", "He would never do that". The attitude of most journalists towards the change in the law on consensus was ironic, disparaging and sarcastic in most media, electronic and printed. Whenever a man rapes or violently kills a woman and becomes the headline in the Greek media, the most common characterization will be "mentally ill", "mentally disturbed" or "psychopath". Only that referring of such crimes in the mental state of the perpetrator obscures the inner roots of gender-based violence and ultimately leads to its normalization.

More than 5 femicides have been committed in the country since the beginning of 2020. The media not only avoided naming these heinous crimes as in the cases of Eleni Topaloudi and Agelina Petrou, but also offer tools of normalcy, indirect justification and quasi-washing of the perpetrator, calling them "crimes of passion or jealousy" or "crimes of honour" or "family tragedies" or "Mistakes of the moment and the unruly character of young age".

In general, institutes such as the **Greek National Council for Radio and Television (NCRTV)**, the before mentioned **INKA**, the **ASHEA (Journalist's Union of Athens Daily Newspaper)** and **KETHI** are appointed in monitoring the possible gender issues that are arising in media, but a big part of the work is in fact done by independent associations.



## Civil Society

**Feminist movements** in Greece start to get **visible at the end of the 19th and the beginning of 20th century**. The main demands of the then movements were **basic civil rights** like access to education, women's custody of their own children and administration of their property, without their parents or husbands' consent. These demands broke into the mainstream through the publication of the "**Newspaper of the Ladies**", that was the first all-woman publication in Greece till then, in 1887. Results of this first wave of feminism in Greece was the access of women in higher education. In these early movements, there is an interesting absence of demands on suffrage for women. These came much later, during the inter-war period. Around these demands, in 1920 was created the first feminist organization called the "**Association for Women's Rights**". The movement was partly successful, gaining suffrage for regional elections in 1930.

The feminist movement **grew significantly before and during World War II**, and feminist ideas spread **during the resistance** against the occupation of Greece from Axis forces. Women voted on the elections of the resistance movement in 1944 and after the war **full suffrage was granted on 1952**. The feminist movements kept growing from then till their **subjugation under the military junta of 1967-1974**. After the re-establishment of democracy, the feminist movements fought fiercely against the re-reactionary conservatism and won **huge battles in the 80s**, with the legalization of abortions, divorce laws that were fairer for women, equal pay and many more. These battles were fought by several diverse movements, with many of them expanding to new fields, like sex-workers' and LGBT\*IQ+ rights.

The **90s were a period that can be considered silent** for the Greek feminist movements, as there wasn't any major act of feminist activism during these years. Nevertheless, **many publications circulated**, bringing new ideas that transformed the movement in 2000s. This **resulted in new demands and lots of force** during these past 20 years, often combined with

LGBT\*IQ+ demands and new ideas on patriarchy, sexism, the woman body, sexuality and more. These movements, diverse and different, act on several levels with the circulation of publications and fliers, demonstrations and many other kinds of activism both in real life and the digital world. The most recent wins of these movements are the **new legislations on domestic violence**, the permission of **non-heterosexual civil union** and the **official recognition of gender identity**. It is also these movements that have started the hard work on "**gender main-streaming**".

**LGBT\*IQ+ movements** in Greece are intertwined with the feminist movements. The first major movement was organized in 1977, with the creation of the "**Liberating Movement of Greek Homosexuals**". The movement, together with publications like "**AMFI**" and "**Kraksimo**" was the start of many movements in the 90s that were mainly trying to bring the issues of LGBT\*IQ+ in the open. Many Pride demonstrations are organized during the 80s and 90s.

Coming into the 2000s the LGBT\*IQ+ movements have matured and are spreading. After the creation of many lesbian associations across Greece and the "**Homosexual Lesbian Community of Greece**" in 2004, it was organized the first **Athens Pride** in 2005. **Support groups for transsexual, transvestites and intersex people** are also created in the 00s and the movement starts to spread also in rural areas of Greece. The movement brought forth renewed discussions on sexuality and gender. In 2016 the **AMOCA (Athens Museum of Queer Arts)** was created, and many activists played a role in bringing gender studies in higher education. This resulted in the late introduction of such subjects in Greek universities. The movement made its presence overwhelming following the **murder of Zak Kostopoulos in 2018**. Huge demonstrations demanded justice and legislations for the protection of the community and started discussions on the treatment of LGBT\*IQ+ people by law enforcement and the society in general, in mainstream media.



## Discrimination

To break down the typology of discrimination we will consider the **main spaces** in which people interact, the family, the workplace, the public space, in the form of both real life and digital encounters, and the access to civil rights.

**Family** is one of the pillars of Greek society, having a heavy impact on its members on all life stages. So, it's not a surprise

that many types of discrimination take place in it. A recent research showed that from all **cases of gender-related violence and discrimination** a 10% occur in the family, and given the sensitivity and privacy of the issue, we can deduce that many more cases still remain unreported. Women at most families are expected to lift the **weight of household**



activities and even from an early age they are taught that they are their responsibility. At the same time women are pushed to make life choices on their education and career so that they will be able to balance their "obligations". They are expected to adhere to the patriarchal model and many chores are still considered **"a woman's job"**. Family is also not a safe place for many women and LGBT\*IQ+ people. There are many cases of gender-related violence inside families, and these include harassment, physical violence and rape. Many **LGBT\*IQ+** people are excluded and disinherited, so many choose to not reveal their true identity at their family.

**Discrimination in the workplace** is happening in a variety of ways. For women it's very usual to expect to be fired when they are pregnant, or be the first choice for layoffs, as work is still not considered to be as vital for women as for men. This is apparent by the fact that **more women are unemployed** and there is more mobility in the workplace for them. The **gender pay gap** is still high in Greece; therefore, women are **more susceptible to poverty**. At the same time, **jobs suitable for women** are still considered this that align with the social image of the woman as a wife, mother and housewife. Women in other fields are considered with doubt for their abilities, and in general are often considered inferior to their male counterparts. **Sexual harassment and unwanted advances** are a pretty common occurrence in the workplace as well. **LGBT\*IQ+** people tend to have trouble finding a job, and so many choose to not reveal their sexual orientation and/or gender identity in the workplace. The **unfair treatment** includes less pay and less promotion opportunities. They are also susceptible to many kinds of harassment and are not safe to express themselves. This exclusion from work results in many LGBT\*IQ+ people being more affected by poverty.

**Both women and LGBT\*IQ+ people are often victims of harassment and/or unwanted attention in the public space** and so do not feel safe in many public spots. Cat calling and verbal abuse - often homophobic and trans-phobic - is quite common, and sometimes they are also facing physical violence. Homosexual couples that express themselves freely in the public space are berated and women walking alone are harassed on a frequent basis by passing cars honking on them. Transgender or transvestites are attacked frequently and so they can't freely participate in many aspects of public life. Though advancements have been made for women rights there is still work to be done. LGBT\*IQ+ are in a bleaker position. Since non-heterosexual people can't have custody of children, they face many problems with legal issues of paternity. At the same time transgender people often face problems in getting their identity respected even by government institutions.

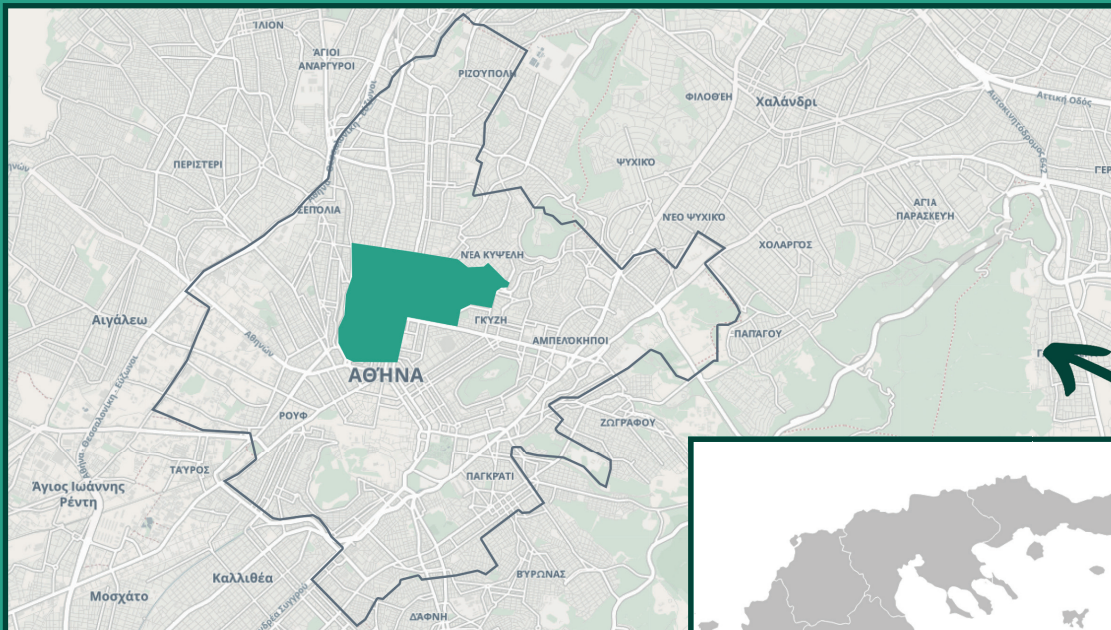
Women's right, even when legislated, are not always enforced and so more protections are needed. They also face discrimination in cases of domestic violence and even rape and this results in many women not feeling safe to report on them.

**Two cases of discrimination and murder** can perfectly explain the general Greek situation before mentioned.

The first is the **case of Nikos Sofianos**, whom, with his partner were victims of homophobic violence from members of Greek police. They were verbally abused during their walk and when they questioned the policemen, they were physically assaulted. The case is still stuck in legal limbo.

Another case is the **one of Angelina Petrou**, who was brutally murdered by her father, while she was desperately trying to escape from him. He killed her because he did not approve her sexual relationship, on racist grounds. The media portrayed the crime as a "family tragedy" and a "crime of honour."

## Local Area Background



The areas, where the research was mainly constructed, lies and expands around the **Victoria Square**, very close to the centre of Athens. Victoria Square is located north of Omonoia Square and around it is the Pedion of Areos, Attica Square and Kypseli neighbourhoods. Due to their location they were the neighbourhoods in which the **first urban environments of Greece** were created, and some of them are rumoured to still have of the highest population densities in the world.

Victoria **used to be a prestigious neighbourhood** of the centre of Athens, with a lot of neoclassic buildings, big squares, theatres, cinemas and night clubs. For many years it was considered a **cultural spot** and people from all over Athens were visiting. Around the square exist some of the finest architectural constructions of the 1950s and 1960s and some of Athens' greatest theatres are located nearby. The first apartment blocks of Athens were constructed in the area. Up until the late 1980s the neighbourhood was considered expensive and upper-middle class, but after that point **many of its inhabitants left the area** for northern suburbs which led to the abandonment of many buildings and the termination of any urban development. Especially after 2000, the low rents of the area were mostly **inviting workers, students, immigrants and people of low income**, creating an **isolated and marginalized area**. Immigrants mainly from **Asian and African countries** created populous communities in the area. However due to the complications of immigration laws and the problems of the job market, especially



intensified **after the economic crisis** after 2009, **most people are unable to sufficiently sustain themselves**. This situation also resulted in the arrival of the **organized criminality** and various kinds of **exploitation** of people residing there. Drugs, illegal cigarettes, sex workers on the street, were parts of the image.

The **great diversity of the habitants** and the different social-economic backgrounds, sometimes brings more isolation, creating **small groups, mostly national based**. Furthermore, many young people follow unlawful behaviours, even joining gangs due to the economic and legal status. The area often faces **incidents of discrimination** and bullying in schools and public spaces, alongside with gender-based violence and racism. The Greek local communities are mostly separated from the other national communities. This creates another level of isolation, where people are mostly separated based on national identity.

One of the darker undertones of the area are the actions that take place coming from the **extreme right parties** and organizations against the refugees and immigrants that found shelter in the area. Starting at around 2005, **racism** was systematically developed in the area. Extremists were gathering in various public spaces and attacked violently the immigrants that tried to use them. This created a very **tense situation** in the area and in fact it was there that a new wave of political racism was created in Greece.

Even more, after the **Syrian Refugee Crisis**, many more people took shelter in the area resulting in an

**even bigger refugee and immigrant population**. Some **abandoned buildings were squatted** from people that would be otherwise homeless but were later evicted by the police. The image of the neighbourhood is bleak, but still there are some bright elements. After years of co-existing the various national groups of the area have started to blend, communicate and support each other. **Various organizations** do great work at trying to support the local communities. Even though Victoria Square cannot be considered welcoming, still the situation is much better than the recent past.

## Research Analysis

According to the narrations of the people that participated in our research, the centre of Athens and, in particular, the area of Victoria and its surroundings, can be seen through many perspectives. It has been **described as vivid, multinational, colourful, artistic, politically active, inclusive and at the same time repressed, deprived, dangerous, marginalized, isolated**. The different experiences and points of view point out the different realities of the everyday living. A common occurrence in many of correspondences we had is that the area around the Victoria square is considered dangerous, especially for children. This affects the lives of the people living there, who shift their schedules so as it doesn't include late hours walking and activities. A major reason for this is the **gangs in the area** that are involved in a wide array of crimes, i.e. smuggling, trafficking, drug dealing. Robberies are also reported to be a pretty common occurrence.

A sex worker reported Pedion tou Areos as a place for, almost exclusively **male sex working**. After the large waves of refugees, a part of them started working together with the previous sex workers. **Incidents of racism** started to appear between them, however attacks from far-right groups based both on national and work grounds were far more frequent. Although the place, along with some other hotspots in downtown Athens, is solidified as a place for sex working, locals have been hostile on many occasions. Still other locals are supportive and inclusive. Many sex workers are not safe from robberies either. Due

to the **growing number of homeless people, many of them drug addicts**, these occurrences have grown in recent years.

In other views, the Victoria Square is one of the places where **multiculturality** is worked on in Athens. A vivid and alive area where people try to end meets and are active on the public space. The decline of the area is attributed to the improper handling of the refugee waves, the regression in Greece that hurt mostly the lower-class people who reside the area and the real estate business. Still the cultural vibe is strong around the square and many people are starting again to visit it as a place of interest.

On **gender issues** locals and activist provide insight on how to bootstrap the change of values in the area. Currently it is described as a "**macho**", **misogynistic and homophobic neighbourhood**, behaviours that are enacted by both the native and incoming population of it. Still some activists have started to open the public discourse in the square, by organizing **talks and fora, inclusive festivals** that try to approach refugees and immigrants and try to engage people in the public space. Still it is noted that lots of effort is still needed to pave the road of inclusivity on national, gender and sexual orientation differences.

In all Victoria Square is considered a neighbourhood with many identities, in which stereotypes are actively constructing reality. A projection of the wider society, where safe and unsafe, inclusive and exclusive, even collective and isolated are adjectives to describe the same place at the same time.

# Italy



## DEMOGRAPHICS

N. of inhabitants (est. 2018)	62.246.674
N. of male	29.997.414
N. of female	32.249.260
N. of other	N/A

## ECONOMY

Labour force participation rate	M 74.9% - F 55.7%
Gender pay gap	5.6%
Advancement of women to leadership roles (rate 1-7)	3.38

## EDUCATION

Literacy	M 99.4% - F 99.0%
Primary education	M 95.9% - F 95.4%
Secondary education	M 94.1% - F 95.3%
Higher education	M 53.0% - F 71.5%

## HEALTH

Sex ratio at birth (F/M)	1.05
Health life expectancy (years)	M 72.0 - F 74.3

## POLITICS

Parliament	M 64.3% - F 35.7%
Ministerial position	M 72.2% - F 27.8%





## Institutions

Italian Institutions are still far from reaching gender equality. In almost 75 years of Republic, **Italy never had a female President or Prime Minister**. In the latest Government, out of 25 between Ministers, Secretaries and President, only 8 are women. **Only the 35% of the Italian Parliament** is composed by women. One remarkable case is the election of **Vladimir Luxuria** in the Parliament. Vladimir is an important Italian showgirl, writer, dramaturgist and activist for trans rights, and she was elected from 2016 to 2018 to represent the Italian Communist Party, becoming the first trans person elected in a European Parliament. Unfortunately, during the convocations and the different intervention, she was always referred with her dead name.

Italian policies for the promotion of equal gender opportunities at work are carried out thanks to the activities of the **National Equality Committee**, the **National Equality Councillor** and the **Network of Equality Councillors**. The Equality Councillors act within the national, regional and provincial administrations, with tasks of control, but also of promoting good practices. The National Councillor is also a member of the National Committee of Equality which -thanks to the participation of employers and trade union associations, cooperatives, women's movements and public officials- intervenes in the **promotion of positive actions aimed at ensuring gender equality** in representation and working conditions. Among the **objectives identified by the Committee** is the removal of all obstacles that prevent the achievement of effective gender equality, ensuring adequate representation of women even in those sectors where women are traditionally under-represented. This, in the knowledge that equal opportunities policies must act on the organisation of work, favouring a balance between family and professional

responsibilities.

In 2018, the **Italian Department for Equal Opportunities**, which protects the rights of people with disability, sexual and ethnic minorities, along with the rights of women and families, change its name to **"Department of Family and Disability"** and its minister **Lorenzo Fontana** was a well-known anti-abortionist, anti-feminist and homophobic, close to different catholic extremist movements. With the change of legislation of 2019, the Department change its name again into **"Ministry for Equal Opportunity and Family"** and the prof. **Elena Bonetti** was appointed minister.

Despite the presence of this very important Ministry, in the institutional economical level, according to Eige, the European agency that monitors gender equality in the Member States and that presented the Gender Equality Index, **Italy is below the European average**, and economic inequality and discrimination in access to the world of work weigh on it. Although Italy is progressing and in 12 years it has gained almost 14 points, the results are still lower than the average scores of the other European countries in all areas except health. Unfortunately, a real sore point, **Italy has the lowest score of all EU Member States in terms of discrimination in access to the world of work** and has even lost a position since 2005. The employment rate (for people aged between 20 and 64) is 53% for women and 73% for men. Around 33% of women work part-time, compared to 9% of men. On average, women work 33 hours a week and men work 40. About 26% of women work in education, health and social work, compared to 7% of men. Only 6% of women work in the scientific, technological, engineering and mathematical (STEM) professions, compared to 31% of men.



## Education

Italy is one of the few countries in the European Union, where **sex education is not compulsory in schools**. This normative vacuum has generated a **situation of anarchy** and, above all, has put parents in a position to oppose sex education courses in schools, which are generally entrusted to external associations, which are not necessarily able to deal with the issue in the right way.

Since the 1970s, bills have been proposed to alternate governments, but none has ever been successful. In 2015, however, with the **"Buona Scuola"** reform, a signal seems

to have arrived. In **paragraph 16 art.1 of Law 107/2015**, "education for gender equality, prevention of gender violence and all other discrimination" is promoted in schools. This is an important result, if only because it could be seen as the only opening to these issues. The guidelines established are a guideline document that can provide schools with food for thought in order to deepen the values and principles for a correct **"education to respect"** inspired by Article 3 of the Italian Constitution.

But there's still a long way to go. For example, in a high

school in Monopoli, in the Province of Apulia, the course of sex education has been entrusted to a religious anti-abortion association, which had shocked the students by showing a documentary of the 1984 Movement for Life entitled *The Silent Scream*, which showed real images of late abortions. In fact, the **role of religion in institutional education** in Italy is still very strong since the Fascist Era. Since 1929, following the concordat of the **Lateran Pact** between the new-born Vatican City State and the Italian Fascist regime, it is included one hour of Catholic religion in all level school curricula.

The **Istanbul Convention** signed in 2011 and ratified by the Italian Parliament with **Law 77/2013** clearly defines the role of gender education in schools. After the ratification of the Convention in 2013, the commitment to bring the theme of gender education in the Italian educational context was reaffirmed with **Law 119/2013**, which, in Article 5, indicates as one of the aims of the subsequent **Extraordinary Action Plan against sexual and gender-based violence**.

The theme was also present in **Law 107/2015 ("Buona Scuola")**, in which it is stated that "the Three-Year Plan of the Training Offering ensures the implementation of the principles of equal opportunities by promoting in the schools of all levels of education in order to inform and raise awareness among students, teachers and parents [...]" (paragraph 16).

During 2017, the **National Plan for Education for Respect** and the **National Strategic Plan against Violence against Women** are drafted and they are identified in the **National Operational**

**Programme (NOP)**: "For schools: competences and environments for development 2014-2020" a tool to support planning in schools for the promotion of gender equality and the fight against discrimination. Among the actions planned, the NOP pays particular attention to the issue of gender equality by ensuring "full respect of the principle of equality between men and women throughout the programming process, from the preparation for implementation, monitoring and evaluation of actions, through appropriate involvement of the partnership components and the construction of surveillance and data collection systems capable to give an account of how the Programme contributes to the principle of peers chance". In this **last programming cycle 2014-2020**, the projects launched underline the need to combat the spread of gender stereotypes in schools, in a preventive way and in order to achieve the construction of an educational model for students centred on teachers training: these interventions are conceived to allow the recognition of gender-based violence in the various forms that it can take.

The situation, however, is quite similar to that of sex education, in fact, with the exception of some universities that have also introduced courses dedicated to gender studies, as far as schools are concerned, there is a need for training that takes into account the path to be taken, the most established methodologies, the signals to be taken into account, because what is lacking, more than awareness, is specific training on the theme of differences.

## @ Media

Italy has several problems regarding the **portrayal of gender issues in media**. Although there had been big steps forward since the 1990s, there are still some general issues regarding equal participation and freedom from discrimination in television, newspaper and internet.

One big issue is regarding the **over sexualized portrayal of women in advertisements**. On this, the **Agcom**, the National Agency for the monitoring of Communications, has delivered **several guidelines and warnings** to different media agencies and companies.

**Television** remains the most important source of information in Italy. Italy main TV companies are **RAI**, the National media company, and **Mediaset**, the Berlusconi's family owned channels. Regarding the latter, it promoted, since the 1980s a **particular image of women**, mostly relegated to the role of assistants or co-hosts, spreading the phenomenon called "**velinism**". The term "velina" was born in 1988 to name the

showgirls who were supporting the hosts of the Mediaset program "**Striscia la Notizia**" by dressing up in very provocative dresses and making dance interludes between each news. The term is now so used in the common speech, that entered in 2011 into the main Italian dictionaries. In 2013, the term was even used by the President of the Chamber of Deputies Laura Boldrini in different press conferences to describe, in a depreciative sense, the diffusion of the degenerative phenomenon of soubrette and showgirls, who are hired not for professional or artistic merits, but just for their appearance.

Also, RAI was under critics for the promotion of the pageant show "**Miss Italia**", which also promotes the objectification of women. Another issue in RAI appeared when, the most recent President **Marcello Foa**, wanted to **introduce two channels**, which were supposed to be **designed one for women and another one for men**. Under Foa's presidency, RAI had seen a lot of critics, especially for the last edition of the **Sanremo**

Italian Song Festival, when the host during press conferences remarked several misogynistic statements. During the Festival, several artists showed their disappointment about it, also thanks to groundbreaking gender queer performances.

**Journalism** is not exempt from this general trend in media. According to a survey done in 2015 by the Order of Journalist, an average of **17% of the articles are signed by women**. Taking into account different topics, the highest percentage of female "signatures" (around 90%) are for articles speaking about girls and kids, while the two lowest (10% each) are for economy and politics articles. A lot of **pressure on women journalist**, and especially the one appearing in TV news, is also about their appearance. In the first months of 2020, the journalist **Giovanna Botteri**, very important foreign correspondent for RAI and CNN, was attacked for her hairdo and absence of make up while reporting the news from Beijing of the COVID-19 pandemics. One of the former main female anchors for RAI and now for La7 TV channel, is also often attacked for her hair colour or her plastic surgeries. This kind of attacks can become often very violent. Women journalists who were threaten between 2015 and 2019 represent the 21% of the 1706 reporters that received attacks and violation on their job. Mostly, they received threats of rape, sexist offences,

vulgar slang to define their appearance, but also insults and accusations of unprofessionalism and lack of competence.

**Homophobia and transphobia** are also often displayed. A lot of cases of "**dead naming**" of trans victims has been done in the main newspapers. One big case of homophobia appeared in the cover of "**Libero**", a far-right newspaper, in January 2019, when the director Vittorio Feltri accused gay people for the economic crisis. Feltri is known for other racist, misogynistic and Islamophobic titles, which led to the exclusion of Libero newspaper from public funding and the erasure of Feltri's name from the album of journalists.

**Internet** is still a big incognita for most institution, and it has been very hard to effectively control the **spreading of hate and violence online**. Between 2017 and 2018, more than 11% of threats to women journalists was online. **Hate speech** toward women politicians and head figures, or homosexual deputies and VIP is spread on a daily base on Twitter and Instagram, also thanks to the promotion of it by far-right politicians. Fortunately, a **Commission on internet** was established in 2014 to control the web, and the **Charter of rights on internet** was signed in 2015, establishing also the guidelines for victims of online hate to react.



## Civil Society

The first women's movement organized in Italy is the **Women's Liberation Movement**, born in 1969. Its primary objectives were the legalization of abortion and the creation of nurseries. It is open to both women and men. The **seventies are the years of the great conquests of women in different fields**. The previous decade had already seen the approval of some important laws in the field of work. **Laws** such as the one **protecting working mothers** or the one providing for the **establishment of crèches**, both of 1971, are concrete changes made by neofeminism for social and civil progress. However, motherhood and childcare remain a female prerogative, as the father is not allowed to be absent and take advantage of leave in case of illness of the child. This right was extended to men only after the approval of the law entitled "**Equal treatment between men and women in matters of work**". This is the law presented by **Minister of Labour Tina Anselmi** (the first woman to be appointed Minister in Italy in 1976), approved by the Senate in December 1977. Another much debated topic is **abortion**: feminist groups claimed freedom of choice. In 1973, **Socialist MP Loris Fortuna** presented a plan to repeal fascist legislation. An initial result was achieved in July 1975

with the **establishment of maternity counselling centres**. The service has more of the function of preventing abortion, spreading the knowledge of contraceptive methods (until 1971 even propaganda was forbidden) and helping to plan maternity. But an **abortion law was not passed until 1978**. Other achievements done by the Italian feminist movement in the past years were the **abrogation of Honour killing** in 1968, **Divorce** in 1970 and **abrogation of Rehabilitating Marriage** (Matrimonio Riparatore, the Italian practice of absolving the male rapist if he was marrying the victim) in 1981.

Today, to start a journey into Italian feminism it is necessary to start from the different places of women: houses, bookshops, groups. The list is very long, as shown by the "**Rete delle Reti**", which has created a first map. Then there are the networks that aggregate different realities and give strength to the feminist struggle, such as **Non Una Di Meno**, active since 2016, and **D.i.Re- Donne in Rete contro la violenza**, which includes eighty Italian anti-violence centres. Today's feminists are on the **side of those who suffer injustice inflicted by a sexist mentality**. They are people who rebel against the belief, rooted in patriarchal societies, that there are pre-established

roles. Convictions that lead to misogyny, sexism, violence, femicide, discrimination.

The **first LGBT\*IQ+ associations** began to emerge after the war, but it took several years to make them become stronger and popular. Remarkable are the examples of **FUORI! (Italian Revolutionary Homosexual Unitary Front)** by Angelo Pezzana and Mario Mieli in 1971, with headquarters in Turin, and the **CIDAMS (Italian Centre for the Documentation of the Activities of Sexual Minorities)** in 1973 by Massimo Consoli, who had the merit of officially opening the so-called "homosexual question" within the **PCI - Italian Communist Party**, one year after the murder of Pierpaolo Pasolini, who was an openly homosexual director and writer very close to the PCI. The birth of **Arcigay**, on the other hand, starts from a crime news event that took place in Giarre, Sicily, in 1980 when a homosexual couple was brutally murdered by the local community. Over the years, the Italian LGBT\*IQ+ movement has distinguished itself for the number of its associations and movements, among which the **A.G.E.D.O. (Association of Parents of Homosexual Kids)**, **MIT (Transsexual Identity Movement)** and "**Famiglie Arcobaleno**" (**Association of Homosexual Parents**) are worth mentioning.

In 2019 Italy had in total **42 Pride event**, with a participation of more than 300.000 people only in the Rome Pride. The **first**

**Pride** took place in Rome in 1994, with the participation of more than 10 thousand people, while in 2000 the city hosted the **first World Pride**, coinciding with the Catholic Jubilee after the excommunication from pope John Paul II, with more than 500 thousand people, and finally in 2011, once again in Rome, the **Europride** with the participation of about one million people.

Both male and female homosexual relationships have been legal in the peninsula since 1890, when the Kingdom of Italy's penal code was promulgated. Thanks to the grass-rooted fights, in 2016 was finally approved a **law on civil unions (Law no. 76 of the 20th of May 2016, so-called Cirinnà Law)** which guarantees most of the rights guaranteed by marriage. The right to be able to adoption and stepchild adoption, however, was at last removed from the law and, therefore, the issue has shifted to the judicial level. The same law provides both homosexual and heterosexual couples in a cohabiting situation with certain minimum rights.

Recently, the LGBT\*IQ+ community and the feminist movements, and especially Non Una Di Meno network, are combining the struggle, thus creating a **nation-wide transfeminist movement** reuniting in the demonstrations in November, March and June, respectively for the Day Against Gender-based Violence, the 8th of March and the Pride month.

## Discrimination

Although the **Italian Constitution forbids sex-based discrimination** in the art.3 and art.37, still the peninsula is way backward in the field of equality and **different kind of discrimination based on gender are taking place daily**, mostly in the working places and in the Institutions. Thanks to the most recent adjustment to the penal law code, the so called "**Red Code Law**" (19th of July 2019, n.69), which came into force the 9th of August 2019, the definition of gender-based violence has been narrowed to other elements which previously were taken out of the list: is now considered a crime also the illicit spread of sexually explicit images or videos (the so called "revenge porn"), deforming the facial features of the victim, punishable with the life sentence if the victim dies due to complications, and forced marriage. Also, in October 2019, the Italian Senate voted in favour of the **establishment of an Extraordinary Commission to combat all forms of racism, anti-Semitism, incitement to hatred, and violence**. The Commission was proposed by Senator **Liliana Segre**, a Holocaust survivor. Thus, the committee was also given the name of "**Segre Commission**". According to a survey of

November 2019, 59% of Italian interviewees were in favour of this committee.

Most of the attention is recently going on the online aspect of violence and discrimination. Interesting is the **case of Tiziana Cantone**, a young woman who committed suicide in 2016 due to a sexually explicit video of herself that went viral on the web and published without her consent. In 2019, the video was still being shared online in different sites and private groups, which led to a massive operation to make it removed officially from the web. This case opened the gate for another operation that led to the discovery of **23 groups of "revenge porn"** on Telegram. According to PermessoNegato.it, an NGO that deals with technological support for victims of online violence, it is estimated that more than 2 million of users are attending these groups.

Officially, in Italy a **law against LGBTphobia doesn't exist yet**, therefore most of the cases of homophobia or transphobia are not considered as such and fall under the general category of racist discrimination. Different **movements against LGBT\*IQ+ people are also supported by high rank politicians** who were

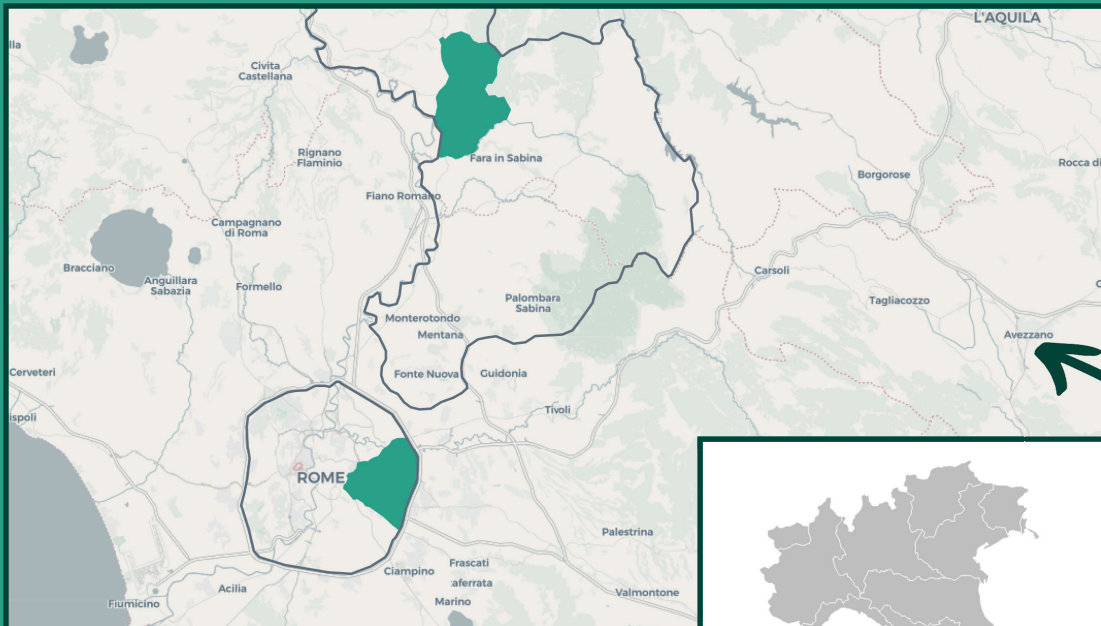


in the Government last year. Remarkable is the case of the **annual anti-LGBT world congress of families**, in March 2019 held in Verona, **sponsored and supported by the Government**. Numerous **hate crimes** were documented in 2019, of which two murders in the months of May and June. Arcigay collected the testimony of more than 185 cases of LGBTphobic events throughout 2019, which is a sharp increase compared to the 120 of the previous year.

ILGA-Europe has released the "**Rainbow Map**" of 2019, which highlights the level of respect and protection of the rights of LGBT\*IQ+ people in Europe and **out of 49 countries examined, Italy is 34th**. In one year, Italy has lost two positions, going from 27% to 22% ranking. The report recalls **Matteo Salvini** (former Vice Prime Minister) participation in the Congress of

Families in Verona, the homophobic posters signed Pro-Life appeared in Rome, the phrase "rainbow families do not exist" pronounced by Minister **Lorenzo Fontana**, the war declared to gay parenting and the difficulties for LGBT\*IQ+ asylum seekers to obtain international protection following the entry into force of the security decree, as well as the many cases of insults and homophobic attacks reported. Moreover, it must be remembered that in Italy **restorative therapies** (methods not recognized by the scientific community with the intention of changing a person's sexual orientation or gender identity, obviously in order to make them heterosexual and cisgender) are still tolerated and promoted by many right-winged and religious groups.

## Local Area Background



Lunaria decided to focus on two main local areas, located in the **region of Latium**, where the association has the most of its activities on the field. Specifically, the areas are the **Sabine Hills** and **Rome East Suburbia**.

The **east side of Rome** is by far the **most populated area of the entire metropolitan city**, which in total counts a territory of 1285.31 km<sup>2</sup> divided in 20 municipalities. Geographically speaking, it is considered East everything that is located between Nomentana and Appia Roads. Specifically, during the research had been taken in consideration the **Municipalities number V, VI and VII**, respectively named Prenestino/Centocelle, Municipio delle Torri and Appio-Latino/Tuscolana/Cinecittà. These three municipalities count alone almost **810.000 inhabitants**, almost one third of the entire Rome population, being Municipality number VII the most populated of the capital and the Municipality number V the most populous. Along with these three municipalities, other three areas of the city, close to the latter, had been taken in consideration, and particularly the **University area between San Lorenzo and Bologna Square** (Municipality number II), **Rione Esquilino** (Mun.I) and **Tufello** (Mun.III). These areas, although they don't belong to the mainstream definition of "Rome East" (Esquilino and University City being considered more central, Tufello being more northern outskirt) they share a **similar social or urbanist structure** with the East side of the city.

Urbanistically speaking, the east suburbia of the city has been the most touched by the **"innovation" wave of the 1970s**. Originally, until the period between the two World Wars, the neighbourhoods were constituted by

sparse country houses (often called Towers/Torri) and shacks. Later on, from the Fascist period on, those neighbourhoods started to be re-qualified and a series of blocks were built to allow social housing. From the 1960s and 1970s, thanks also to the **economic boom**, a huge number of **abusive constructions** were located in these neighbourhoods, until it was emanated a series of amnesties for those infringement of building regulations, thus creating new recognized urban areas. In the same period, **huge social housing complexes** were built in the outskirts of the city, along the three main consular roads (Prenestina, Casilina and Tuscolana) and the GRA, the outer ring road of the Capital city. This was influenced by the idea of **polycentric cities**, imagining creating new urban communities within the city territory. In fact, **the isolation and the architectural barriers** led in the decades to come to a rising in **micro-criminality and social despair** within the population of these areas and the more central part of the city.

Within the area, two distinct kind of agglomeration are present: **rural settlement** and the **urban/metropolitan settlements**. Between each settlement, **there are no relations, beside the geographical one**: social composition, lifestyles and relation system are completely heterogeneous. Physical barriers like a park, a field or a railway or highway, are often dividing these realities, thus forbidding the material interaction between the two.

Socially speaking **internal migration** highly influenced the social structure of these areas, which saw a huge increase of **workers coming from the South of Italy** during the economic boom of the 1960s and 1970s. In recent years, these areas saw also a huge **migration of people from neighbouring European countries**, being Romanian the second most diffused nationality, along with several communities from **Southern and Central Asia, North and South-Saharan Africa and South America**. It is estimated that people from more than 60 different nationalities are living in the neighbourhood of Tor Pignattara, the most populous neighbourhood with a density of 21.000 ab/km<sup>2</sup>, located in the V Municipality. Also, different **Roma and Sinti settlements** are located in the outskirts of the area, especially in the area close to Cinecittà and Anagnina. An important role is assigned to the **municipal youth centres - CAG (Youth Aggregation Centres)**, which are about 40 in all the territory of Rome, 15 of those are located in the area taken into analysis. Both **cultural occupations and CAG** have an important role as **social places** in gathering and providing activities for young people, and they tend to have a key role along with the official scholastic institution in the education path of youngsters.

## Research Analysis

**East Rome** is a vast area to take into examination. For this reason, the research was focused specifically on **6 neighbourhoods**, characterized by a **popular background** and located in the **municipalities number I, II, III, V, VI and VII**.

In most of the cases it has been noticed how **GBV and GBD are linked with poverty and lower educated environments** as well as, often, with **cultural background and isolation** of specific groups of people. For example, in some central neighbourhoods like

**Sabina** is an historical geographical area located between the regions of Latium, Umbria and Abruzzo and involves about 97 municipalities, 60% of which are located in the province of Rieti. The area is divided in two by the Sabine Hills into **Upper and Lower Sabina**. The territory is historically dedicated to **agriculture**, and specifically to the production of olive oil, which is the main industry of the area. Taking into consideration the whole territory, **57% of the population lives in the country site**, and only 43% lives in urban areas, the most populous being Rieti. The occupation rate is at 60.1%, unemployment is at an average of 10.5%, while 25.5% taking into account only youngsters. Specifically, the territory taken into consideration is the one of the **Tiber Valley**, in the municipalities located between the Tiber valleys and the Sabine Hills, part of the **Mountain Community of Sabina (IV Zone)**. The territory hosts about **13.000 inhabitants**, about 10.000 of which living in the municipalities of Poggio Mirteto and Montopoli. **Poggio Mirteto** is the main town, where most of the shops, offices and schools are located. Most of the inhabitant of this area daily commute to Rome for education and work, Poggio Mirteto being directly connected to Rome via train. In the last 20 years, **most of the young population moved away** from the villages, leaving the historical centres uninhabited, the example being Montasola and Roccantica, that together they actually count about 850 inhabitants. This led to a **flow of newcomers, especially coming from Romania, United Kingdom and Germany**, to take over this gap, creating internal communities within the villages. Now, 10% of the population is in fact citizen of a foreign country.

Torpignattara and Esquilino, characterized by a high density of people coming from foreign Countries, this link appears pretty strongly, especially for **second generation people**, who suffer of the conflict between families' gender roles and western society standards. In some communities, such the Bangladeshi and Indian ones, women participation in social life is very limited and they tend to be less integrated. Also, in some suburbs like Cinecittà and Finocchio, similar phenomenon has been encountered, involving often

the Roma community, where there is a harder access to education and community life. Moreover, in some schools of Centocelle, some cases have been reported of **young girls prostituting themselves in exchange of goods**, such as phone recharges and clothes.

In general, **machist culture** is a widespread phenomenon in Rome: **women are still objectified**, also by some nightlife places, where, in order to attract more customers, they let women enter for free, or in the Olympic Stadium, where there are discounts for women to promote their participation to football matches, so to avoid clashes between hooligans.

Speaking of gender-based violence it has been widely recognized an issue with **toxic relationships and violent approaches** in the communities. Several **associations and anti-violence centres and shelters** exist, which provide legal support and first aid to women victim of violence. Specifically, in the V Municipality is active a network of associations and institutions that works together to raise awareness on the issue and provide support to the victims. Also, hospitals and Police have nowadays a specific protocol, named **Protocollo Eva**, to adopt in answering to GBV cases. In general, there's a big ignorance around the phenomenon: many women don't denounce because afraid that social workers will take their children away and young girls are ashamed because of the widespread idea that victims are weak.

**Youngsters are in general more open-minded and aware** about GBV and GBD, also thanks to the campaigns on social media and to the new wave of inclusive feminism. Despite this, there's still a deep need to work on it: **revenge porn** became recently an issue, along with **abusive relationships, online bullying** and **slut shaming**. Youngsters are often left alone in discovering their emotions and sexuality: for example, cases have been reported of insecure older boys approaching in invasive ways younger girls, whom are feeling uncomfortable, but they don't know how act and react. In the area there are a lot of **Youth Aggregation Centres - CAG**, that offer gathering places to young people but also specific workshops and discussions about gender issues. Using **NFE and artistic techniques**, they have been helping to fight traditional gender roles, supporting kids to express themselves freely. In fact, they are the only providers of such an information, barely treated in the Institutional education spaces.

Speaking of primary and secondary education, in Rome there is a **total lack of sexual and emotional education in schools**, apart from the biological study of the human body anatomy and few workshops about risk prevention and STD's, done in the last years of high schools. Recently, schools are **starting projects to prevent GBV**, organizing conferences with experts and, in this regard, the Police of Torpignattara affirmed that the work done in schools helped preventing a lot of domestic violence cases in the area. It has been noticed a **lack of tools and methods** from professors and experts in order to give answers in a proper way to young people. Even **University environment is not exempt from GBD and GBV**. Male professors tend to have a paternalistic approach with women students, often calling them out for their outfits. Many are the harassment cases reported within the walls of the University city, and some involving professor themselves. There's a disciplinary commission within each Department but it's composed by the professors themselves, often resulting useless for students who need to denounce. Moreover, **Gender Studies is not a main subject** in the curricula but it's more seen as a side topic and only related to women. In order to answer this situation, several collectives started to make sensitization on gender issues.

A focus was also put on the situation of the **LGBT\*IQ+ community**. Although the situation for people in community is getting year by year better, still there aren't places to be considered fully inclusive in the area taken in analysis. **Social centres** became a new hub for the queer community and a lot of event are taking place also in these specific structures. Traditionally, female homosexuality is more accepted than male one, although things are changing. Beside the positive attitude that slowly has been showed toward the community, a lot of discrimination is laying inside it, especially toward femininity and trans people. In Rome it exists **only one shelter house for LGBT\*IQ+ kids** and, in general, the **shelters and first aid centres accept trans people only according to the gender assigned at birth**.

Interesting is the experience of a drag queen and care worker, who started a project in the VII Municipality about reading fairy tales to kids in drag and had a lot of online backlashes from several far-right politicians, accusing her of wanting to brainwash kids. In fact, it's still very hard to speak of gender identity and sexual



differences in institutions.

**Safety in public spaces** became one of the most discussed topics in Rome in the last years, often answered by the municipality with **more control by the police**. Specifically, in the areas concerned, considered "bad" due their history of drug dealing, prostitution and micro-criminality, the municipality has banned the consumption of alcohol in the streets and several "**re-qualification**" projects are taking place. An example is San Lorenzo that, due to a case of rape and murder in 2018, became very controlled by police, especially during the nightlife. On the contrary, it has been noticed a different perception and answer from people to the topic: again in San Lorenzo, for example, there are many social centres providing mutual support to each other and creating hubs of safe space for people attending the events in the area. It was remarked that most of the neighbourhoods can be **both safe and unsafe**, depending on the personal perception and knowledge of the area, the hour of the day or who's gathering in the place at the time. **Public transport** is generally considered unsafe for women and LGBT\*IQ+ people, especially in the night.

Regarding **Sabina**, the situation doesn't actually differ from the city. The strong bond with **traditions and countryside lifestyle** led to the **perpetration of stereotypes and prejudices related to the traditional**

**Catholic family roles**, since communities are mostly gathering around the local church, often the only gathering centre in the village. **GBV** is still one of the main issues in the area, even if data are not certain, since there are not offices or organization monitoring it. The closer anti-violence centre is in fact in the city of Rieti or in the North of Rome and, even if some front offices were born recently, the experience wasn't successful, because women are even more ashamed to denounce in the countryside. Still organizations are creating event to raise awareness on the issue, by making presentations and festivals. Youngsters are starting to reject these roles, but still is very common **bullying and discrimination toward LGBT\*IQ+ people** or for people who are not exactly fitting with the norm. In general, education is happening only through **institutional education**, although Catholic scouts' camps are using a lot of informal and non-formal education activities. Remarkable is the work done, in the frame of NFE, by the association **ALA**, together with other partner organizations from Italy and Europe. The work done in the past led to the creation of the medium-term project **AIM - Art in (E) Motion**, which helped the creation of several non-formal artistic street actions in the municipalities of the Tiber Valley.

# Spain



## DEMOGRAPHICS

N. of inhabitants (est. 2019)	47.100.396
N. of male	23.089.389
N. of female	24.011.006
N. of other	N/A

## ECONOMY

Labour force participation rate	M 55.40% - F 44.42%
Gender pay gap	11.5%
Advancement of women to leadership roles (rate 1-7)	4.11

## EDUCATION

Literacy	M 99.1% - F 98.6%
Primary education	M 84.3% - F 83.9%
Secondary education	M 82.5% - F 83.1%
Higher education	M 42.8% - F 54.2%

## HEALTH

Sex ratio at birth (F/M)	0.94
Health life expectancy (years)	M 72.2 - F 75.4

## POLITICS

Parliament	M 56.9% - F 43.1%
Ministerial position	M 52.2% - F 47.8%



## Institutions

Since 1983 (first years of the transition stage from Franco's dictatorship to the restoration of Spanish Monarchy) Spain created some institutions dedicated to the fulfilment of the constitutional values and principles. The first institution established was the **Woman's Institute**, to promote and to foster the conditions to get social equality for both sexes and the active participation of women in political, cultural, economic and social areas.

Women's Institute was connected to some Ministry departments: Culture, Social Affairs, or Health. Since 2004 it is related to the **General Secretary of Equal Politics**, and in 2008 it was part of the **Ministry of Equality**; but in 2010 the new government suppressed the Ministry and the General Secretary and the Women Institute became connected to the **Health Ministry**: the current government restored it. From these lines, we can figure how this institute is used in a political way.

From the **autonomic, regional and university level** there are also departments and unities focused on the gender issue. In the last decade, these bodies rise exponentially. For instance, the police has a specific phone line for gender violence, the enterprises with more than 200 employees must have an equality plan, the University of Madrid have an Equality Gender Unit.

Since Woman's Institute was created, some **laws and Plans**

**for the Equal Opportunities of Women** were created to ensure the constitutional articles. In 2007 the **Organic Law 3/2007** was approved to the effectiveness of the equality among women and men, which is an important moment because it allows to modify national, regional and local normative and jurisprudence.

Many law were created in the last 15 years, granting more **protection and legislative coverage on different topics**, such as: protection from gender-based violence, same-sex civil marriages, effective gender equality between men and women, sexual and reproductive health, voluntary termination of pregnancy and LGBT\*IQ+ people equality.

Among the most important laws are: **Organic Law 1/2004** (28th of December) **Measures for full protection against gender-based violence** (Medidas de Protección Integral contra la Violencia de Género), **Circular** (29th of July 2005) **of Directorate General for Registers and Notaries** (Dirección General de los Registros y del Notariado), about civil marriage among person form the same sex, **Organic Law 3/2007** (22th of March) to the Equality gender (Igualdad Efectiva de Mujeres y Hombres), **Organic Law 2/2010** (3rd of March) on Sexual and Reproductive Health and Voluntary Termination of Pregnancy, **Law 23/2018** (29th of November) on LGTBI Equality. All these laws are implemented in a specific way in each Spanish region to adopt specific measures for local circumstances.



## Education

In Spain, there is no specific subject in the academic curriculum in which **sexual education** is addressed holistically from different perspectives. The same happens with **affective education**, which in Spain are usually brought up together in the so called **"sex-affective" education**.

The biological side of sexuality and the reproduction process is addressed in Natural Sciences, though it is most of the time addressed from a physical perspective, covering the sexual organs and pregnancy phases. In the classes in which this topic arises, the emotional side and relational aspects, essential in sexuality, are usually left out.

In most of the high schools there are some **external workshops for teenagers** aged 13-15 years old in which a person from outside the formal education system spends 1-2 hours bringing up the topic of sex-affective education. These workshops are varied and not regulated by the curriculum,

therefore it depends on the expertise and facilitation skills of the person proposing them. In many occasions, the teacher stays out of the room, which creates a safe space for the teenagers to ask and express freely, and at the same time this fact closes the door to address the same topic later on. These 1-2 hours workshops are the only space in the whole academic year in which sexuality is addressed centrally.

In this context, **it's up to each school** and high school how much in depth they want to address sex-affective education as well as gender education, which is also not included in the academic curriculum. On the practical level, it depends on **how much the teachers are trained and feel comfortable** to address it in the subject they teach, as well as if the board team puts emphasis on it or not. For instance, in History there could be some classes addressed to learn the women role from the historical perspective, or the history of homosexuality, but in

very few cases this happens.

While in some schools the gender and sex-affective education is not a priority at all and therefore it fully depends on the teachers to address it in certain classes, in some other schools and high schools there is a gender commission formed by teachers, family members and students. The **gender commission** is in charge of supervising the school mechanisms and suggest changes to bring the gender and sexual perspective. For instance, the gender commission may propose to replace certain books that reproduce gender stereotypes for others that have this perspective, prepare a special event for the International Women's Day in the 8th of March and organize workshops and talks about this topic. They're also in charge of hiring the external organization for the sex-affective workshops.

The **role of public institutions** in this situation is relegated

to gather resources and materials to be used by teachers for sex-affective and gender education. Looking at local realities, in the **Autonomous Community of Catalonia**, the regional government created an online space in which these resources are uploaded. At the same time, in the academic year 2019-2020 there's a pilot test in a few schools and high schools to start addressing sex-affective education in a program entitled "**Co-educa't**", which focuses on the relational side of sexuality and gender. This program was designed by the **Education regional department** in collaboration with some organizations that are experts in this field. The intention is that over 3 years, this program is spread in all the schools in Catalonia.

In this situation, many organizations that promote a feminist perspective in society push to create projects and raise funds to bring more sex-affective and gender education in schools.

## @ Media

From the institutional perspective, in 1983 the Spanish government created "**Instituto de la Mujer**" (Women Institute), an independent organization closely related to the Ministry of Culture. After going through different phases and changes, in 2014 became the currently known as "**Instituto de la Mujer y para la Igualdad de Oportunidades**" (Women Institute and for equality of opportunities). In the media field, this Institute contains the "**Observatorio de la Imagen de las Mujeres**", created in 1994 with the aim to **promote a balanced and not-stereotyped image of women**. Its purpose is to analyse the representation of women in advertisement and in the media, see which the most significant roles are attributed to them and, in the case that they are sexist, perform actions that contribute to suppressing stereotypical images. They collect complaints from civil society, taking actions to respond to the demands and compile the results in yearly reports.

The most in-depth recent study on the role and relevance of women in media was carried out in 2015 in the **Global Media Monitoring Project**. The conclusions in Spain are that "the visibility of women in the media is still much less than men". According to this study, in Spain women are only 28% of the main subjects and sources of news in the written press, TV and radio, and 33% in digital newspapers and Twitter. As main characters of the news, women are always a minority in all the information fields "except in those related to crime and violence, where they represent 51% of the total." As for sources, only 9% of the experts consulted by journalists are women.

Even though in Spain there's a **law against gender violence**

(2004), which establishes that the media have to promote the protection and to safeguard equality between men and women, avoiding any discrimination between them, **inequalities and discriminations are still happening nowadays**. According to the research carried out in 2017 "**Mujeres periodistas en España: análisis de las características sociodemográficas y de la brecha de género**" published by the magazine "El Profesional de la Información", men occupy 3/4 of the positions of maximum management responsibility in the media and 2/3 of the positions of decision-making on content.

In these circumstances, several **independent media channels** cover the gender perspective gap missing in mass media. These are focused on **disseminating news from a gender-sensitive perspective** and promoting critical thinking from a feminist approach. To mention a few, Mujeres in Red, El Salto, El Diaro, la Directa and Pikara are the more mainstream. Pikara magazine coordinator mentioned that they aim to go beyond gender and include an "**intersectional perspective**", which means to speak about all women and not only of "white European upper-middle-class women", addressing the reality of other women such as gypsies, migrants, etc. They believe that media must focus on a plural citizenship and not only talk about those who hold power, whether they are white men or women.

Additionally, there are some **independent reports** that collect the feminicides (<https://feminicidio.net/>) and homophobic violence cases (Observatori contra l'Homofòbia, <https://och.cat/>).





## Civil Society

There are **different perspectives in feminism**, both from the theoretical perspective and in the social movements. For instance, at the **theoretical level** we can distinguish feminism of equality, which argues that men and women are equal and should have the same rights, and feminism of difference, which puts the focus on the differences between men and women, while defending the same rights for both. At the level of feminist **social movements**, there are many differences in their modes of action, though they all have a common goal: to change the existing gender relationship between men and women and to empower and promote autonomy of women.

Currently, **the feminist perspective is present in civil society through organizations as well as public institutions**. For instance, Barcelona city hall has a specific department on gender perspective, feminism and LGBT\*IQ+. From the organized civil society, many organizations are promoters of initiatives that raise awareness on the feminist perspective in society and work on prevention/fight against gender discrimination, to name a few: Candela, Cooperacció, Enruta't, La ciutat invisible, Punt 6, Matriu, Surt, Obliqües and Plataforma Unitària contra les Violències de Gènere.

The **current main demands of the Spanish feminist movements** are the acknowledgment of the importance of care taking and reproductive tasks, historically associated to women, as an essential and undervalued part of the system (part of this claim is to reverse the precariousness of domestic workers). As extra important elements there are the promotion of equality of opportunities among all genders, the fight against the gender pay gap and gender glass ceiling and the

recognition of the historical role of women in different fields of the society. Moreover, the movements are still struggling in eradicating the gender violence and discrimination, including micro-machism actions, the usage of a language that is not male-centred and discriminatory, fighting for the right to abortion by law and the inclusion of sexual-affective education in the curriculum of formal elementary and high schools.

Regarding specifically the **LGBT\*IQ+ community**, the first organized movement occurred in the 1970s in the **fight against the Ley de Peligrosidad Social** (Social Danger Law). In that frame, the **Movimiento Español de Liberación Homosexual** (Spanish Movement for Homosexual Liberation) was the first visible leader of the struggle. In Catalonia, **Casal Lambda** is the first organization as such (split from the MELH) and was born in 1976. Since the 1990s, most of the associations are part of the **FELGTB (Federació Espanyola de LGTB, Spanish Federation of LGBT)**. Casal Lambda promotes different actions in the streets and public spaces, starting from their participation in the organization of the **Pride Day**, as well as other actions and events such as **"Amors on fire"** documentaries for Valentine's Day, the **Gay and Lesbian Cinema fair**, a festival called **Festigaiellesbià** and other activities promoted by the different active groups within the Casal (for instance, cultural excursions and workshops). The current main demands of the LGBT\*IQ+ movement are the protection of the communities' rights by law, the inclusion of the LGBT\*IQ+ perspective in formal education and the visibility in media and public spaces of non-heteronormative figures.



## Discrimination

Understanding **gender as a transversal axis of discrimination**, lead our research, to not define specifically the main typologies of gender-based discrimination, but to consider them mostly as interrelated factors. However, the **Observatory to the Equal Opportunities among Women and Men** (related to the Woman's Institute) defines the **main categories** are: employment, salaries, revenues and social cohesion, education, health, work and family conciliation, science and technology, violence and crime, power and decision making.

Some testimonials we gathered mentioned the difficulty to talk about one main gender violence, because all these categories are interconnected. Based on the **intersectionality frame**, the

gender perspective is only one more axis of discrimination. The aggregate of micro-discriminations and structural discriminations result in a complex constellation of main discriminations.

In this sense, the diversity of gender profiles is related with categories as social, ethnic, religion, citizenship status, economic and cultural axis. Gender violence, differences in the salaries and work-family conciliation could be the relevant and visible side of discrimination, but once again, from the point of view of the researches, it is not possible to assume that all the gender profiles are analysed at the same level of depth.

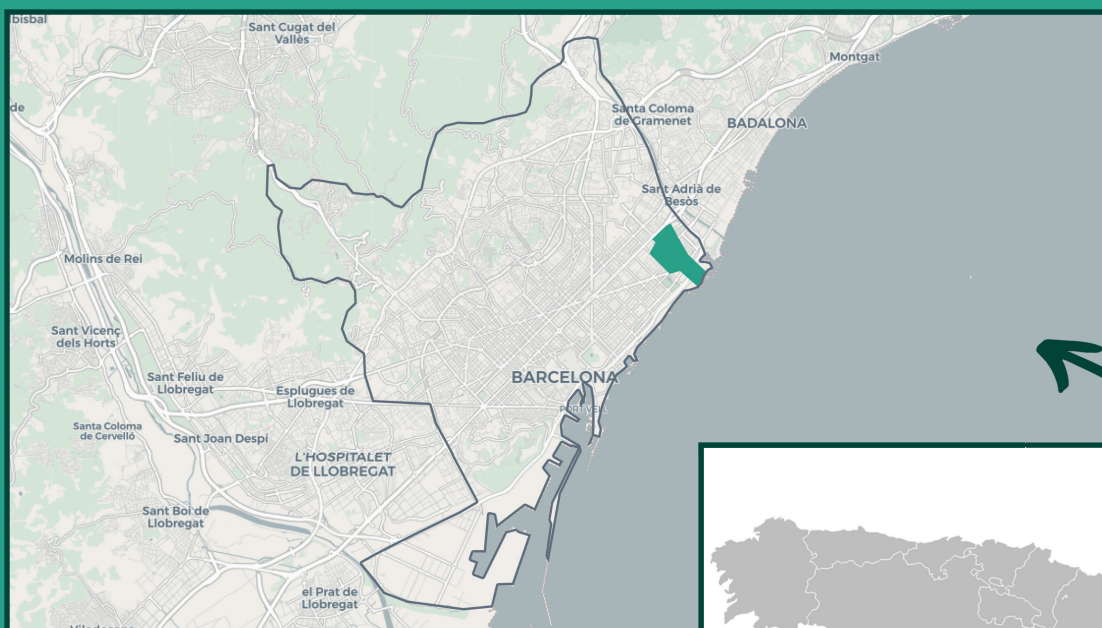
From some **local realities**, the researches notice that among

youth workers the gender and sexual orientation have more relevant forms of discrimination than the socio-economic or disability one.

Keeping a look on local level, the researchers find out that the once towards **sexual orientation** or the **gender self-definition** are the most common discriminations forms, which are connected to **emotional abuse** in its different forms:

cyberbullying, hate speech, sexist behaviour and domination of public space, for example. We can assume that the daily life of the young people can be plenty of **invisible discriminations** which are difficult to fight against by creating laws. Also, it possible to notice that the legal framework is mostly based on physical gender-based violence, rather than the more psychological and subtle forms of the latter.

## Local Area Background



Located at the **outskirts of Barcelona**, close to the next city **Sant Adrià de Besòs**, the neighbourhoods of **El Besòs** and **el Maresme** are the **result of the urgent and massive construction of houses** to respond to the great deficit that existed in the 1950s and 1960s. Previously, the land had been irrigated by the ditches of La Madriguera and La Verneda -the remains of an old arm of the Besòs that ended at the Camp de la Bota- and they were **predominantly agricultural**. In 1959, the **Municipal Housing Board** began building the estate.

The urban planning of this area reflects the last half century of urban, social and political transformation. The first blocks, emerged between 1954 and 1964, began to be built in the middle of the cultivation fields, without any urbanization or provision of services or public facilities, which had to be won by long and hard neighbourhood struggles.

Besòs-Maresme is a neighbourhood **physically far from the city centre**. Traditionally there have been **less skilled jobs** and **housing rents have been lower** than the city average, as reflected in the 2018 city council report. As a result, **migrants with low resources** have historically settled in the neighbourhood, as stated in the history of the El Besòs and El Maresme Neighbourhood Plan.

The **diverse sociocultural profile** of the population and its location on the outskirts of the city are identified as reasons that lead to the **lack of visibility** of the neighbourhood at the city level, which generates **harmful stigma**. The current consequence of this is that there is a tendency among the young women in the neighbourhood to look for leisure



and job offers outside the neighbourhood, with the consequent loss of youth population.

**Gender inequality** has been a problem identified in the neighbourhood for some time: as early as 2013, the neighbourhood **Health Diagnosis** conducted a series of interviews with neighbours in the neighbourhood in which they detect it as a present violation that needs to be addressed. Currently, this inequality is still present and as evidenced by the fact that it remains on the agenda of the **Municipal Action Plan for the Sant Martí District 2020-2023**. The causes that are identified are structural and affect different dimensions and areas. According to the 2018 report mentioned in previous paragraphs, the **young foreign population** in this neighbourhood represents 42% of the total (the average for Barcelona in 2018 was 32%), of which 14% are of Pakistani nationality. The **work for social inclusion** is carried out with very good results in schools and support programs for minors. However, when young

people turn 18 and become adults, they no longer have this support that leads them to continue interacting and creating a bond between young people from different cultures and backgrounds: specific youth programs and policies for the transition to adult life, taking into account the intercultural perspective, are lacking. This is one of the causes of the **lack of interaction** between young people (in this case, adults) from different backgrounds and cultures.

According to the **General File of Citizen Entities and the exploitation report**, Besos-Maresme Neighbourhood has 22.609 km<sup>2</sup> in a 127.40ha, the density of organizations and associations in the neighbourhood of El Besòs and El Maresme is 1.82 entities per 1.000 inhabitants, well below the 3.3 entities of the Barcelona average. This low number of organizations in the neighbourhood and the low diversity of areas in which they work is one of the reasons for the **lack of participation of young people** in organizations.

As direct consequence, the programs and projects promoted in the neighbourhood fail to reach young people from different backgrounds and cultures, and often end up with a non-representative part of young people participating. This non-impact on the overall youth in the neighbourhood is the main cause contributing to the lack of interaction between young people and the display of different gender-based discriminatory behaviours and approaches.

Today, Besòs-Maresme neighbourhood awaits **new transformations**, derived from the revitalization of the entire environment of the **Forum of Cultures 2004** and the neighbourhood of one of the two great sectors of the city. This area will be the scene, in the coming years, of **new residential implantations and facilities**, among which the location of a **Polytechnic University campus**, which is already planned, stands out, and will provide an important daily vitality.

## Research Analysis

In **formal** settings (high schools), **informal and non formal spaces** (streets and other public spaces, civic centres and organizations), a **common issue was found out**: it's more difficult to make certain activities more inclusive and break down gender roles if the activity is already known and practised by participants. Football was the most common case, but this situation is applicable to other activities and tasks. A **solution that was implemented by social workers** consisted in generating spaces for new different activities that have, at least at a first glance, no-predefined gender roles.

Several interviewees identify the **need to cooperate more on gender related topics among the professional profiles** (social workers, community workers, youth workers) in the Besòs-Maresme neighbourhood. At this moment, there are no "gender meetings" or "gender commission" that specifically addresses gender issues in the area. It's important that these meetings are part of a **long-term strategy**, meaning that they're not a temporary solution that will soon be replaced by other priorities but remain long enough to reverse certain collective behaviours.

At the same time, the only gender group that directly

addresses gender issues and gender in public spaces is formed by young women: **La Poderosa**. Young generations are perceived to be more sensitive towards these issues and willing to take a step forward to create a change. La Poderosa claims to receive not only technical support by the youth workers and social agents of the neighbourhood, but also to receive emotional support, in line with the feminist approach that puts emphasis on that side as well.

From several interviewees' perspective, **women and gender issues are kept invisible**, maintained in private spaces and therefore it's very difficult to detect the issues and address them. That's the case in assemblies and neighbourhood organizations meetings, in which men usually speak more times and longer than women, even if the ones that know better the situation are women. Also, in the reported cases of gender violence several interviewees stated that the number of cases is much larger than the official numbers.

In formal (high schools) and non formal settings (Scouts groups) there are **reported cases and examples of gender discrimination and violence** within the interviewees. The conclusions they extracted include



the **importance of creating an atmosphere** in which the victim doesn't feel isolated but supported and trusted, and the **need to get more training** on gender issues and how to deal with them. Additionally, having **openly homosexual / trans / bi models** inside the high school / Scouts group opens the possibility for younger people to open up as well, as they see it more possible and accepted.

Interviewees from **public administration** identified and showed that have a clear idea of the protocols that exist for gender discrimination and violence. However, at the same time other interviewees that are in closer contact with youth are not aware of the

existence of most of those protocols. A key point that arose in several in interviews is that gender issues need to be addressed not isolated but as part of a complex model of privileges and oppressions. This is what the **intersectional perspective** takes into account. Therefore, it has been showed the need to keep in mind that gender discriminations are most of the time suffered by not-privileged or minority groups of people: women, homosexuals, non-binary people, etc. Among the axis to be taken into account with an intersectional perspective: gender, sexual orientation and cis-trans axis.

# Romania



## DEMOGRAPHICS

N. of inhabitants (est. 2019)	19.414.458
N. of male	9.500.450
N. of female	9.914.008
N. of other	N/A

## ECONOMY

Labour force participation rate	M 76.1% - F 58.2%
Gender pay gap	3%
Advancement of women to leadership roles (rate 1-7)	5.23

## EDUCATION

Literacy	M 99.1% - F 98.6%
Primary education	M 84.3% - F 83.9%
Secondary education	M 82.5% - F 83.1%
Higher education	M 42.8% - F 54.2%

## HEALTH

Sex ratio at birth (F/M)	0.95
Health life expectancy (years)	M 63.7 - F 69.7

## POLITICS

Parliament	M 79.3% - F 20.7%
Ministerial position	M 72% - F 28%



## Institutions

The highest responsibility for gender equality (or rather for equality of the sexes) is vested in the **National Agency for Equal Opportunities between Women and Men** (Agenția Națională pentru Egalitatea de Șanse între Femei și Bărbați - ANES). The Agency was preceded by another similar organism established in 1999 (**CODES**), which was dissolved and replaced by ANES in 2005. However, during and due to the economic crisis, the activity of ANES was suspended and its responsibility downgraded to a directorate pertaining to the **Ministry of Labour and Social Protection (MLSP)** between 2010 and 2015.

ANES is a special public central administration body. It is subordinate to the MLSP, but it functions as a separate unit. The Agency is chaired by a State Secretary, nominated by the Prime Minister on behalf of the MLSP. One of its main responsibilities is to **ensure the harmonisation of national legislation with EU regulations** in the area of equal opportunities between women and men, **and fighting domestic and gender-based violence**. **Government Decision 177/2016** states that ANES exerts a function of authority that "ensures the active and visible integration of a gender perspective in all national policies and programmes". However, the provision is not enforced by sanctions.

The **National Commission for Equal Opportunities between Women and Men** (Comisia națională în domeniul egalității de șanse între femei și bărbați - CONES) is an inter-ministerial body also chaired by ANES' State Secretary. It was created in 2005 to **promote the gender dimension of employment strategies**. CONES includes representatives of ministries, central public administration units, trade unions, employers' associations, and NGOs active in the field of gender equality. This public body is reflected regionally by a similar commission in each county (COJES) and one in Bucharest.

The **National Council for Combating Discrimination** (Consiliul Național pentru Combaterea Discriminării - CNCD), established in 2001, is an **independent equality body in charge of promoting equal treatment of all persons**, without discrimination on various grounds, among which a person's sex and sexual orientation. However, Romanian legislation does not offer broader grounds for gender discrimination, such as gender identity and gender expression. CNCD's objectives and areas of intervention for current and future activity are established in the **National Strategy "Equality, inclusion and diversity for the period 2018–2022"**.

The Council has responsibilities in the prevention, mediation, investigation, and sanctioning of discriminatory actions. Its

litigation and decision-making competences include legally binding decisions, legal standing to take cases on its own initiative, providing legal advice and assistance to alleged victims of discrimination, and awarding civil fines. It also proposes and endorses legal acts within its area of competence, collaborates with the authorities to amend national legislation in line with international non-discrimination regulations, and develops and implements national programmes and campaigns to prevent and combat discrimination.

After the **fall of communism** in 1989, **major legislative changes** for the protection of women's rights have only occurred in the late 1990s and early 2000s. In this period, numerous laws were passed, and several institutions were created to enforce equality of women and men under the law.

Starting with 2001, legislation was passed to curtail the rampant human trafficking in Romania, like the **Law on Combating Trafficking in Human Beings and Preventing Corruption**.

The **Law on Equal Opportunities and Treatment for Women and Men** and the **Emergency Ordinance Against Discrimination** were passed in 2001-2002, with new guidelines added in 2019. The law prohibits direct and indirect gender-based discrimination in employment, education, and other fields. It also promotes the principle of equal pay for work of equal value. The Emergency Ordinance is the basis of protection employed by the CNCD against discrimination based on sex and sexual orientation.

In 2004, **several types of sexual harassment were introduced into the Criminal Code**, although there are still external (mainly European Union) pressures to alleviate the burden of proof necessary for proper prosecution. Also in 2004, a **governmental ordinance was enforced to protect maternity** during employment.

Regarding the legislation protecting the **LGBT\*IQ+ community**, after **decriminalising consensual same-sex relations** in 1996, the last law discriminating against gay individuals was repealed in 2001. **Same sex civil partnership and marriage are not yet recognized** in Romania.



## Education

**Sexual education** in curricula is strongly **connected to the communist period**, since Romania was closed to influences from the West under communist rule. Any movie broadcast in Romania was censored and sexual education in schools focused mainly on topics about anatomy and hygiene.

Nowadays, there's **Health Education** as an optional course which has a **Reproduction Health component**. According to the school curricula revised in 2004, it addresses issues related to sexual and reproductive-hygiene, sexually transmitted infections, contraception, sexual abuse. The problem is that the focus is on information concerning the **biological part**, while the other above-mentioned factors are missing.

In April 2020, a law passed that required schools to organize **Life and Health education programs** at least once a semester, including sex education for children. However, less than one month later, the law was modified in order to **remove any reference to sex education**, to simply call it Health Education, and to require the parents' consent. This happened in spite of the overwhelming statistical proof that sex education could not be introduced sooner in our schools:

In 2018, Romania placed **first in Europe by the number of new HIV infections among young people** with ages between 15 and 24. It also had the **most births registered in Europe among girls** younger than 15 years old (391) and the second most births among girls between 15 and 19 years old (12.278). When it comes to **gender education**, there is a **visibly conservative character** of the present day gender

approaches in education, even as far as the fact that there is a preponderance of females at the bottom and males at the top of the education system. There is also a preservation of old-fashioned stereotypes of masculinity and femininity in textbook texts and illustrations, a weak participation of women in public life, and there is a complete lack of education for private and family life. Population is not, however, very aware of **gender discrimination in education** as an issue that needs to be addressed.

**Gender or Women's Studies curricula** are being designed and introduced in a greater number of universities, while women are increasingly represented in academics (even in the natural sciences), although the overall number of female professors and university administrators is still low.

Paradoxically, the **female work force prevails in education**, but women are highly employed in pre-university education and **under-represented in teaching and managerial positions at higher education levels**.

Although the reform of the educational system registered important progress, there are still **horizontal and vertical gender discrepancies** on the level of structure and content of education, which induce the idea of the inferiority of women's role in society.

In conclusion, there is no gender education in curricula, but there are events organized by civil society that raise awareness on this topic. However, they only reach a small part of young people, and mainly in urban areas.



## Media

There are **very few articles and news related to gender-sensitive issues** in the Romanian media. However, most of them **focus on violence against women or on strategies to ensure gender equality**. The **Caracal case** (kidnapping and possible rape and murder of two teenage girls in April 2019, still unsolved) generated chaos in the media, highlighting the flaws of a **corrupted system** and the **misogynistic perspective** of the authorities. It also unveiled the existence of human trafficking networks and it led to protests and actions of the civil society.

2019 was marked by **several initiatives against domestic violence** and a **wide information campaign**. Magazines like **DOR** (Decât o Revistă) published consistent articles and dedicated website sections on this topic, facilitating at the

same time meetings with stakeholders in the field.

Another issue highly addressed by the media in April – May 2020 was related to the **legislative attempt of introducing sexual education** in schools. The topic split the civil society in two: on one side, the orthodox practitioners who saw it as an assault on children's innocence and, on the other side, the ones that saw it as a crucial need for STDs and early pregnancy prevention.

Cases of **women objectification** are also very frequent in the media, from advertising to TV shows, most of them stimulating discussions especially on social networks. The outdoor **advertising campaign of Alka** is one of the examples which was sanctioned by CNDC in 2019 for promoting a degrading and offensive image of women. There is, for sure, a **lack of**



**awareness** among the users of social networks regarding their expected attitude towards dealing with **hate speech and discrimination online** – most of them don't know how to report or what their rights are. In our opinion, there are not enough institutions to ensure the safety of the online environment – the public ones are overwhelmed and the private are struggling to survive due to lack of support.

**National Audio-visual Council** of Romania is the main state-owned authority that monitors public and private radio and TV stations and sanctions cases of discrimination of all forms. Its declared mission is to “ensure that Romania's

TV and radio stations operate in an environment of free speech, responsibility and competitiveness”. Their work is also supported by different **NGO's** that work in the field. Remarkable is the case of **Active Watch**, a non-governmental organisation that follows **four main strategic directions** for social intervention: good governance policies, freedom of expression, anti-discrimination, and media education. They closely monitor online and offline publications and fight against hate speech, promoting at the same time freedom of expression. Some useful reports on Romania situation can be found on their website.



## Civil Society

**Women's suffrage movement** and the **quest for civil liberties** started around 1880 in Romania, upheld by a number of feminist organisations and publications. However, we were among the last European countries to grant women the unconstrained right to vote, paradoxically granted in 1946 through the first **communist Constitution**. This meant that even though women were free to vote, their vote (or anyone's at that time) didn't actually matter, as elections were grossly rigged. In reality, the first time Romanian women were able to truly exercise their right to vote was in 1990, after the fall of communism.

Since then, the feminist movement in Romania has been gradually growing and diversifying. One of the first NGOs to appear in this field after 1990 was **AnA Society for Feminist Analyses**, which greatly contributed to bringing gender issues into public view and is to this day publishing a yearly **Journal of Gender and Feminist Studies**. Many formal and informal organisations and publications followed, and their mission kept with the social, economic and legislative times. At first, the most pressing issues concerned equal opportunities for women and men, equal pay and access to employment. Another pillar of activism that's been intensifying since the year 2000 is speaking out against domestic, sexual, and gender-based violence. The march “**Together for women's safety**” reached its 5th edition in 2019 and protests affiliated with the movement **If One Falls, We All Fall** (#CadeUnaCădemToate) have been intensifying, especially after the Caracal case (see Media section). The main demands are simplified bureaucracy and better legal and governmental support for victims of violence and abuse, as well as training state institutions and the police to stop brushing off victims and actually enforce their protection.

The Romanian feminist movement is connected to various **international feminist organisations** and has ideological solidarity with them. Some examples are: Ni una menos/Non una di meno, Feminism of the 99%, International Women's Strike on 8 March, #SayHerName and the Afro-American women's movements. As an important media support, website and Facebook page **Feminism România** has been contributing over the years to the visibility of the entire movement.

Although less visible, **Roma feminism** adds an important dimension to this ensemble. Entities such as **E-Romnja** and **Giuvlipen** promote the rights of Roma women and raise awareness by tackling this **double prejudice** (the Roma stereotype is very strong in Romania). Like these, there are many spaces, groups, and organisations with different profiles, which identify as feminist or are allied to the movement (such as the former Macaz Bar, MozaiQ, A-casă Cluj, Free Pages Publishing House, the Housing Block, etc.).

The majority of these organisations have an **intersectional character**. They are part of the anti-racist fight, support LGBT\*IQ+ rights, have solidarity with sex workers (SWC), support the right to housing, promote the acceptance of neurodiversity (Mad Pride), etc.

The **main LGBT\*IQ+ issue** Romanian civil society is fighting is widespread homophobia and social exclusion. Even though it is illegal discrimination based on sexual orientation, the **Orthodox Church** plays a huge role in our society and has publicly spoken out against the LGBT\*IQ+ community.

A 2013 survey listed Romania third among countries with the **highest levels of homophobia in the EU**. Between 2015 and 2018, pro- and anti-LGBT NGOs (backed by various politicians) were engaged in a fight over amending the Constitution to prevent interpretations that would allow same-sex marriage.

Fortunately, organizations such as **ACCEPT Romania** have been slowly raising awareness and changing attitudes, one

important initiative being **Gay Fest / Bucharest Pride**, which has been taking place since 2007.

## Discrimination

In Romania the gender-based discrimination is mainly oriented towards **women** and members of **LGBT\*IQ+ community**. Whether it is about discrimination at work, in media or in (other) public spaces, women and minorities are the main targets. Legislation is also not very supportive: in many cases, the reinterpretation of laws offer protection to the oppressor instead of the oppressed or they simply make the process of acquiring one's rights a highway to hell.

**Same sex civil partnership and marriage** are not recognized by Romanian legislation.

There is no clear legislation protecting the **rights of transgender people**, they are only vaguely and marginally protected by the **Emergency Ordinance Against Discrimination**.

Although people who undergo a sex change operation theoretically have the right to change their ID to reflect their identity, the legal and bureaucratic process can be described as difficult, arbitrary, and invasive.

Another significant issue when it comes to discrimination is the **lack of education and knowledge** in people who, in specific contexts, can give power and benefits to the oppressor(s). For example, a song posted on Youtube with lyrics instigating hate against women reached over 18 million views in November 2019 and brought \$34.000 revenue to the author, Dani Mocanu. Interestingly enough, the video remained online even after the author was prosecuted, simply because "pamphlet" was added to its original title. The song reached 21.1 million views (June 2020) mainly due to the controversial discussions on social media.

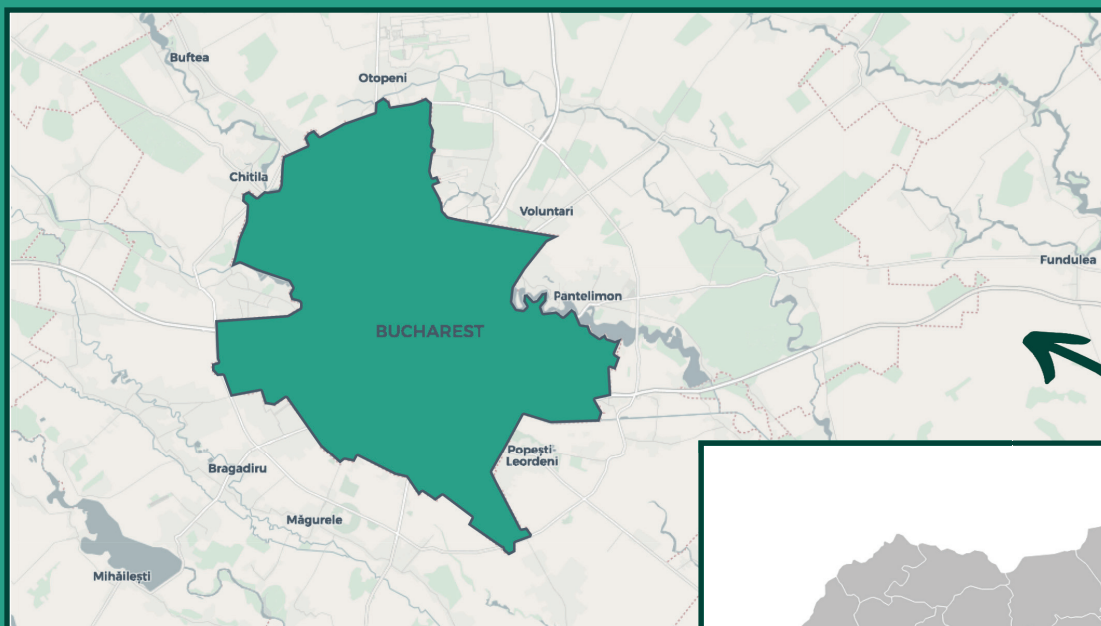
The gravity of the situation is highlighted by the fact that the **discriminatory attitude** is at the core of the educational system – according to a recent study out of 1.427 teachers (5-12th grade) 40.1% would not like having a homosexual neighbour or a Roma neighbour (42.7%). The **lack of gender education** in school and the huge **gender inequalities in the curricula** (out of the 168 writers mentioned in high school curricula only 16 are women) offer a suitable environment for discrimination and hate.

To make matters worse, in June 2020 an **amendment to the Education Law** was passed by the Senate to forbid any mention of gender identity in schools and universities, meaning it has become illegal (in an educational setting) to talk about,

research or teach the fact that a person's gender can be different from their biological sex. This sparked controversy with the civil society, on one hand, who has spoken up to protect transgender rights, and with Romanian universities on another hand, as the amendment contravenes the universities' constitutional right to academic autonomy. The new law is currently under revision with the President of Romania, who has the authority to revoke it.

**Public space** also hosts many discrimination incidents – from misogynistic remarks happening to women on a daily basis to homophobic and transphobic attitudes in clubs, restaurants and other venues as such. For example, a transgender woman activist was discriminated by the security staff at a club while participating in a party dedicated to the LGBT\*IQ+ community in December 2019, proving once again that transphobia is to be found where you expect less.

## Local Area Background



The bulk of our field research included people who live in **Bucharest**, the capital of Romania. Bucharest is the **largest, most populated city** in Romania, with the **highest socio-economic potential** and the **highest living standards** in the country. It hosts the country's top academic institutions and research infrastructure, educating around a third of all university students in the country. GDP per capita is the highest of the country, above the national and EU average, which makes for a remarkable disparity in terms of living standards between the capital region and the rest of Romania.

The Bucharest we see today started emerging after 1847, when a **huge fire** burned down almost a third of its buildings. **Extensive building and city planning** followed, often in French and Italian style. Parks, public gardens, and monumental buildings appeared, streets were paved and illuminated for the first time.

During the **interwar period**, Bucharest became known as **Little Paris** and was home to the country's cultural and political elite – wealthy people and socialites who came from families with deep roots in our history, who studied abroad and then returned to run the country. The architectural style veered towards **Art Deco** and **Neo-Romanian**, adding some of the charm and elegance we can still enjoy today in the more central neighbourhoods. This was a period of great social and cultural diversity for Bucharest.

After World War II, Romania entered the **Communist era**, which lasted 45 years. Extensive building and city planning started once again, as the city underwent massive



**geographical and population expansion.** During **Ceaușescu's** leadership, much of the historical part of the city was destroyed and replaced with **towering modernist** and **Socialist realism** style buildings, including the huge Palace of the Parliament, which holds several Guinness World Records for size and volume. A notable useful addition to the city was the subway system.

The changes brought to the city during this era define the Bucharest we see today. **Factories and industrial sites** were built at the outskirts of the city and entire neighbourhoods of **matchbox apartment buildings** were built to service them. They were filled with **workers** brought here **from all over the country**, together with their families, to rebuild society according to socialist values. Historic buildings were purposefully suffocated by the new buildings and hidden from sight, as though to hide the shameful bourgeoisie values. Construction started on several huge buildings that were never

finished after the fall of the regime. Along with the abandoned factories, they became part of the desolate **landscape of poverty and homelessness** that grew with the **economic crisis** and confusion that followed after the **Revolution of 1989**.

**Present day Bucharest** is a **mix of old and new**, of beauty and utility. As the social and economic landscape adjusted to the new political reality, many of the neighbourhoods with more basic infrastructure and living arrangements were taken over by decay and

fell through the cracks of modernisation, becoming home to the poorest, most marginalized inhabitants. In time, these became the **"bad" areas** of town, defined, in the collective mind, by poverty, high criminality, and sub-par living conditions. Even in the **"better" parts** of town it took years before streets, public transportation and public lighting were modernized enough to give inhabitants a heightened sense of safety and self-respect.

## Research Analysis

The issue that came up most often during the interviews and focus groups was **sexist behaviour** and **micro-acts of sexual harassment** that are just part of a **woman's daily life** from a very young age. Women of Bucharest city appear to be quite affected by those acts in the everyday life that after a while become so used to it that they don't even acknowledge it as out of the ordinary any more, it becomes something that's not even worth mentioning or thinking about. An interesting element our interviewers noticed in this regard was that when they were asking to the interviewees if they recall any witness of GBV, many times the first answer was negative. This might be true, because people usually think of physical abuse when they hear about GBV, but this only shows the need of awareness on the topic.

However, when the interviewer broke down the question into "Has anything unpleasant happened to you in a public place because of your gender?" and started listing public places, the accounts of micro-acts of sexual harassment started piling up. What's even more interesting is that the interviewees themselves were surprised how many personal stories they each had to share, stories they hadn't given a second thought until then. Among them, groping on the bus, whistling and catcalling on the street, countless cases of unwanted attention and aggressive flirting in public spaces. Moreover, all interviewed women had seen at least one man masturbating in a public place in their life, and some even experienced this as young as 8 or 9 years old. This makes for quite an **aggressive urban environment** to live in day after day, adding extra stress for women on top of other stress factors that impact everybody's lives regardless of gender.

Going deeper with the conversation, it was underlined how **public space** is perceived differently at different times – it can be safe during the day and dangerous at night, and we discovered how fear and even victim blaming are embedded in the education girls receive at home and even at school. It's not just any fear most women learn when they are young, it's **gender-based fear** and **gender-based shame**, along with the saying "Men are men, you shouldn't do anything to entice them" which hovers like a mantra as old as time in the feminine collective mind.

**Stigma and discrimination** are quite strong in Romanian culture and they don't spare Bucharest, the country's most developed and forward-thinking city. In an interview with a youth worker dealing with underage mothers, it became clear that **victim blaming** is deeply embedded in Romanian culture, and empathy, as well as **female solidarity**, is often lacking. With underage mothers, it is often other women who point fingers and discriminate them the most, verbally and emotionally abusing them when they are at their most vulnerable (during pregnancy, during doctor's appointments and even while they are giving birth), defining them as sex workers and telling them they deserve to be in pain since they got themselves in this situation. The discrimination goes even further, impacting the **babies' access to public spaces**, as their young mothers are often left out of play groups and spontaneous group activities in parks and playgrounds, and other children are not allowed to play or share snacks and toys with their children.

The common thread that we and our interviewees noticed in all of these instances was the **lack of proper sexual and gender education**. When asked



what they think might be a way to fix these issues or at least improve on them, the most common answer was introducing sexual education in schools and running awareness campaigns in high schools and universities on topics such as gender education and knowing each ones' legal rights.

Sexual and gender education would greatly benefit some of the issues the **LGBT\*IQ+ community** is facing in Romania as well. In an interview with a

non-binary youth worker from Bucharest, what came out as the main issue was people's **ignorance and prejudice** on the topic and their unwillingness to stray from their antiquated belief that being non-binary or transgender is a phase or a mental illness. It turns out that **intentional misgendering** is a widely practice form of subtle bullying even among educated young adults in the academic environment of Bucharest.



# CHAPTER III

## Needs Analysis

Questionnaires  
Topics

# Questionnaires Analysis

In order to **determine the needs of the target group** in each reality a consistent **field research** was developed which consisted in applying questionnaires, conducting interviews and organizing focus groups. The strategy each partner designed was based on one hand on their own area of interest and on the other hand on the results of the theoretical research presented above. A comprehensive needs analysis is compulsory for being able to sketch and implement effective workshops on international level relevant for all local realities. The **questionnaires** applied provide a **general image of the challenges the youth workers are facing**, both related to their target groups and their own perception.

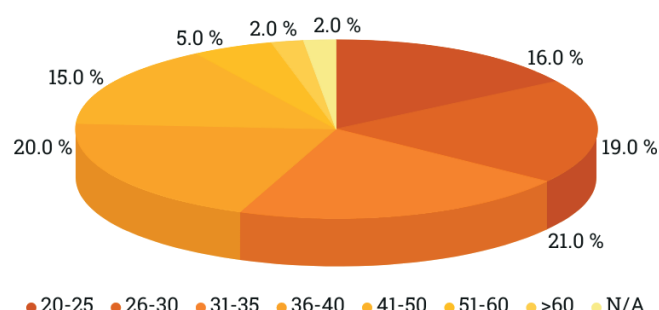
## Demographics

Regarding the **age of respondents**, 76% of respondents are between 20 and 40 years old, with a relatively balanced representation of each age group (20-25, 26-30, 31-35 and 36-40). The only slightly smaller age subgroup is 20-25 years old, with just 16% of respondents as compared to the circa 20% each for the other three subgroups.

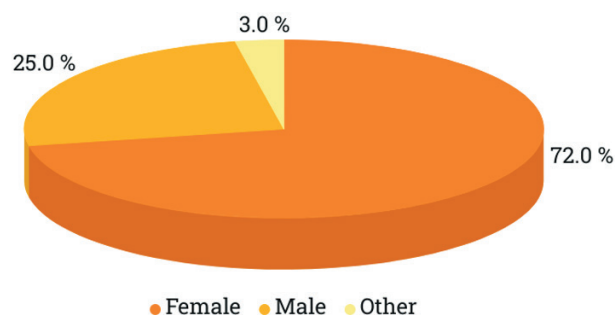
As for the **gender of respondents**, 72% of respondents identify as *female*, which only comes to reinforce the general empirical observation (and gender stereotype) that non formal education, youth work, social work and non-profit work are predominantly female fields. There is also the general assumption that women are more at ease answering questionnaires than men. 25% of respondents identify as *male* and 3% identify as *other*.

Looking at the **formal education background** of the respondents, we quickly notice that the vast majority (87%) have had the benefit of higher education, with 53% actually holding a Master's degree or a PhD. Only 3.4% of respondents state their highest level of education as a high school diploma or equivalent, and even less than that (1.7%) have gone to vocational or professional school. These numbers can only partially be explained by the numbers resulted from the **occupation of respondents** section, which shows that only 52% of respondents have professions that require at least a Bachelor's degree (34% of respondents are teachers or educators and 18% are social workers). One conclusion that can be drawn from this is that youth work and gender issues are a subject of interest to people with higher education, since 29% of respondents stated their occupation as "youth worker", and a quick correlation with the education background data shows that only 16% of these don't have at least some college or university education. As for **work status**, 72% of respondents are currently employed, and only 14% work freelance. The rest of 14% are a mix of volunteers, interns, collaborators, etc. Of the grand total, 1.7% declared they are currently unemployed.

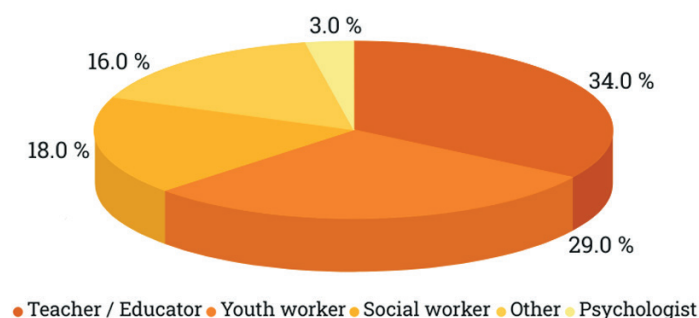
Tab 3.1 Age of Respondents



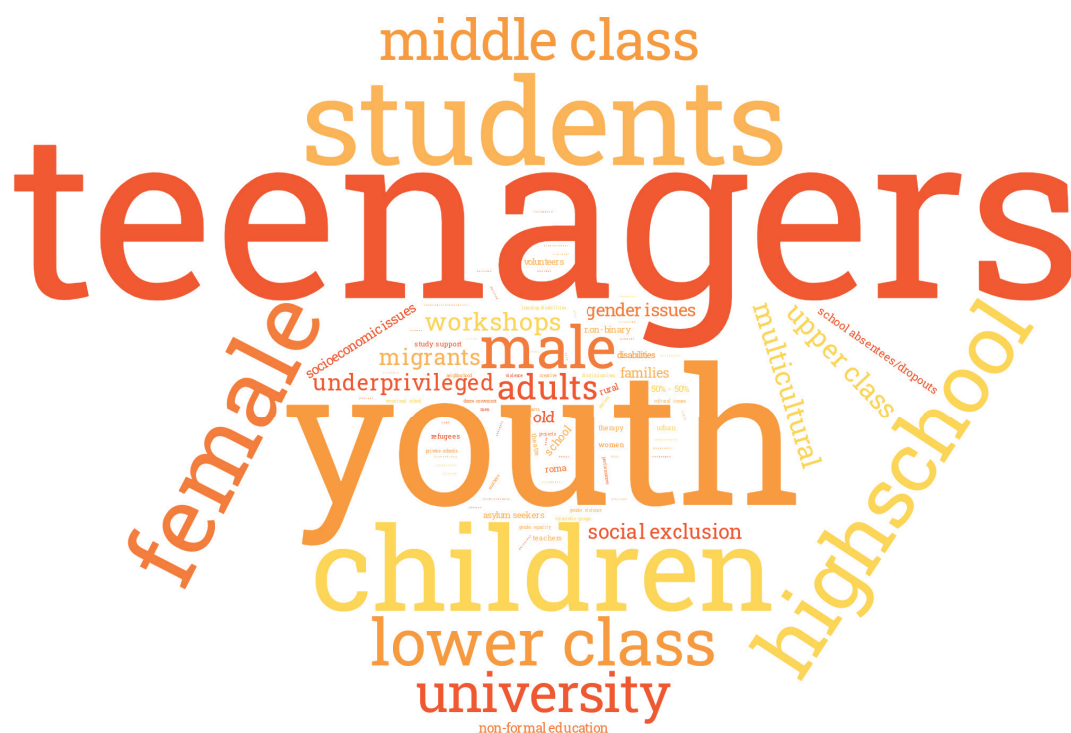
Tab 3.2 Gender of Respondents



Tab 3.3 Occupation of Respondents



**Who are the young people you are working with? Describe them briefly (age, gender including % of female / male / other, level of education, socio-economic background, type of activities carried out).**



This was an open-ended question, so the team analysing the results went through each answer individually and extracted 20 categories of challenges based on key words and the objective interpretation of each answer's general meaning. Each answer could be assigned more than one category, if it so presented. The categories were then ranked by rate of occurrence throughout all questionnaire answers. For a more in-depth analysis, we also looked at the occurrence of each category per country, and created a table that shows this information in the clearest way possible. To simplify the reading of the table, we decided to focus on the 11 most relevant categories out of the 20 we identified.

Looking at the ranking chart and leaving the "other" category aside for a separate analysis, we see that, overall, the most common challenge is **"Lack of time"** - meaning the target

group lacks the time (and sometimes the mental energy) to participate in the proposed activities. The country analysis shows that "lack of time" is indeed the most common category for three out of five countries (in descending order: Romania, Italy and France).

In the general ranking, this category is closely followed by **"Lack of material resources"** – which refers to both the activity organisers and the target group. Lack of material resources sometimes means that the target group lack the money or other material resources that would make their participation possible, and other times it means that NGOs or other entities lack the money, materials, and sometimes even the physical space to organise their activities. However, the country analysis shows that this is mainly a problem in Greece and France.

The third most common challenge in the overall ranking is



**"Reluctant target group"**, which comes in first for Spain and Italy, and third for Romania. The nuances of this category are very interesting, which is why we decided to differentiate it from categories such as **"Lack of motivation"** and **"Lack of interest"**, which rank fifth and sixth, respectively. The reluctant target group mentioned in these answers show interest and motivation to participate, but ultimately do not because they are shy, afraid to speak up, afraid to step outside their comfort zone, lack self-confidence, or they're afraid to take part in activities about gender issues because they don't want their gender identity or sexual orientation to be revealed or questioned by association to such topics. By contrast, numbers 5 and 6 in the ranking (as mentioned above) are much more straight forward and self-explanatory. "Reluctant target group" and "Lack of motivation" share the first place as the most common challenges for Spain, while "Lack of interest" is the second most common for Romania, closely followed by "Reluctant target group" in third place.

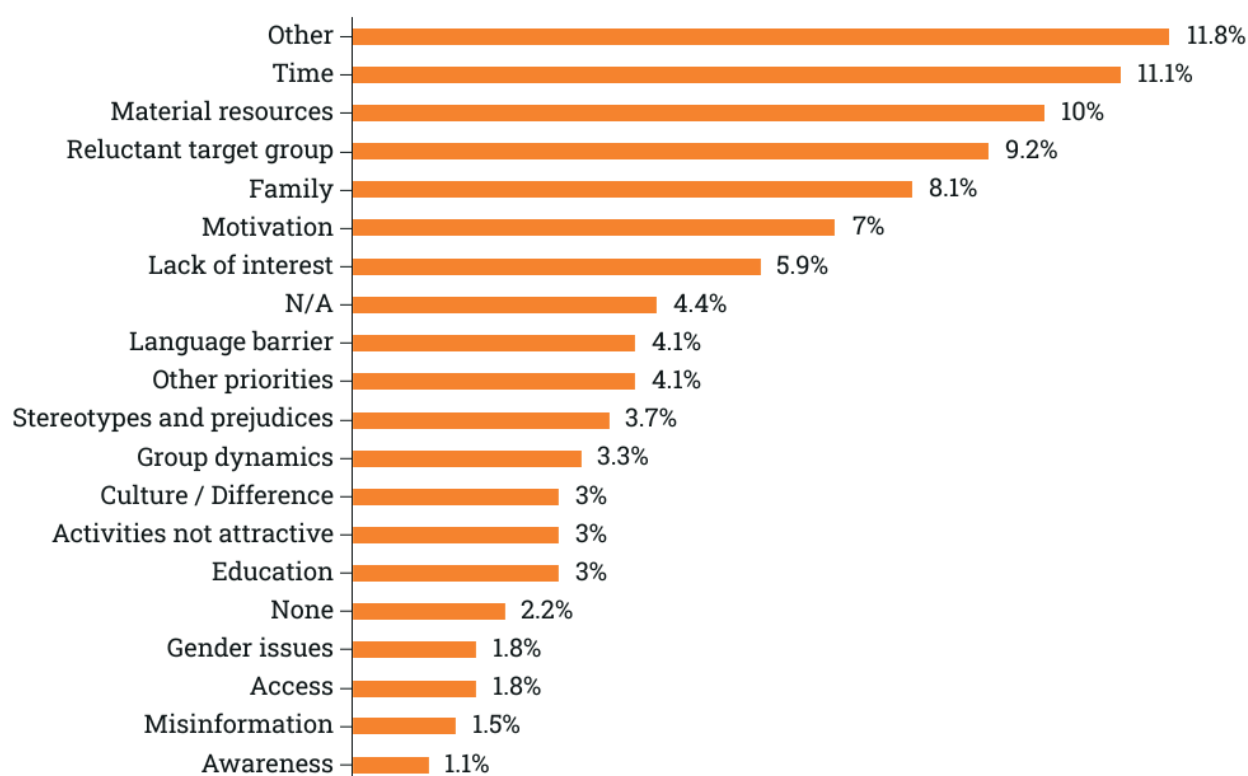
Number four in the overall ranking is **"Family"**. Family becomes a challenge when it does not support the target group to participate or when it creates such a toxic environment at home, that young people become very guarded, unavailable and extremely hard to reach. "Family" seems to be the second most common challenge for Greece and third for Spain.

**"Culture and cultural differences"** seems to be an important challenge in Italy, while a **"Lack of attractive activities"** seems to be the second most common challenge for Spain. These two challenges are actually interesting because they don't rank high in the overall ranking, but they are important for specific target groups.

Furthermore, it is worth mentioning a challenge specific to the target group of a Greek organisation, which does not appear anywhere else in the questionnaire answers: **"Refugee issues"**. According to some of the Greek respondents, refugees as a target group are difficult to engage, partly because of the **"Language barrier"**, partly because of the trauma they suffered and the difficulty to identify their real needs, and partly because of their uncertain status in Greece, as some of them will not commit to any activities because they view Greece as a transit point and not the final destination.

Finally, an interesting category to analyse is **"Other"**, which contains a mix of various challenges, such as age gaps inside the target group, qualifications of human resources, gender imbalance (either in numbers or in monopolising the conversation), activities that exclude one gender, making them reluctant in the face of future participation, and even peer pressure and the fact that participating in such activities is not viewed as "cool" by one's friends and colleagues.

Tab 3.5 Main challenges in relation to target group



Tab 3.6 Most common challenges by Country

CATEGORY	FRANCE	GREECE	ITALY	ROMANIA	SPAIN
Time	11%	6%	12%	19%	6%
Material Resources	11%	19%	7%	8%	2%
Group Dynamics	7%	0%	7%	0%	4%
Language Barrier	7%	6%	7%	0%	0%
Motivation	7%	3%	5%	5%	17%
Lack of interest	4%	2%	2%	16%	4%
Reluctant Target Group	4%	2%	12%	14%	17%
Culture / Difference	2%	3%	10%	0%	2%
Family	2%	11%	7%	10%	9%
Activities not attractive	2%	0%	2%	2%	11%
Refugee Issues	0%	8%	0%	0%	0%
OTHER CATEGORIES	43%	41%	29%	26%	28%
<b>TOTAL</b>	<b>100%</b>	<b>100%</b>	<b>100%</b>	<b>100%</b>	<b>100%</b>

COLOUR CODES	1st most common
	2nd most common
	3rd most common

### To what extent do you notice these types of discrimination among your target group?

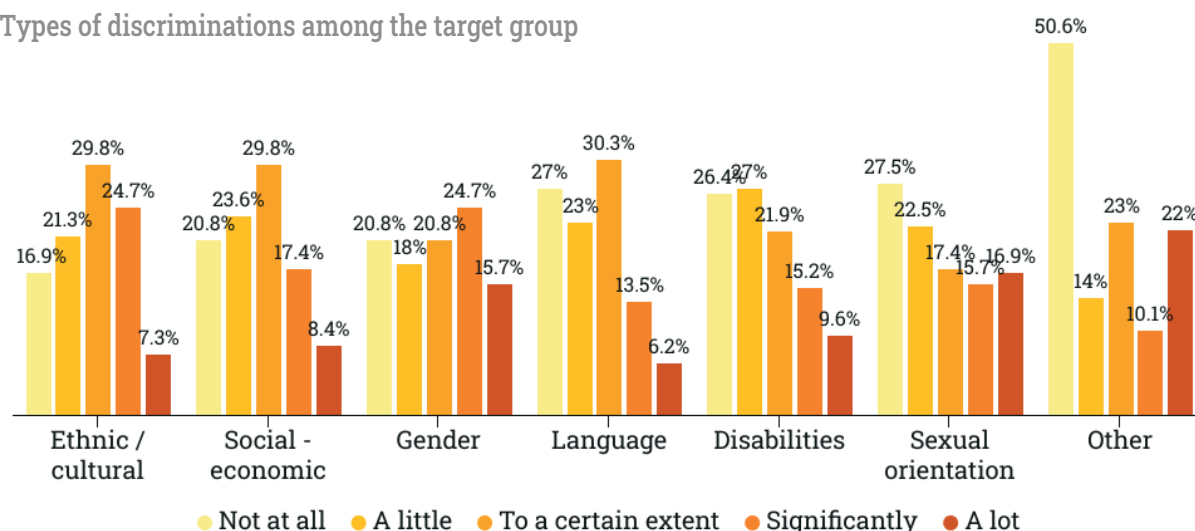
An interesting aspect to the data gathered from this question is represented by the negative answers (*not at all* and *a little*). Normally, we would look to the positive answers (*significantly* and *a lot*) to determine which types of discrimination are most common, but sometimes the negative data speaks just as much.

When judging by the number of *significantly* and *a lot* answers, we see that **"gender"** discrimination takes the lead with 41%, followed by discrimination based on **"sexual orientation"** with 33% and **"ethnic/cultural"** discrimination with 32%.

However, all items present with a higher than average median answer – the non-comital *to a certain extent*. This fact, coupled with the upcoming analysis of the negative answers, makes us dismiss the data connected to *to a certain extent* as unreliable, since the higher than average occurrence actually makes it irrelevant for our attempt to rank these items.

To support this interpretation, we take a look at the negative answers (*not at all* and *a little*), which indicate with a greater degree of reliability what types of discrimination are not so common among our respondents' target groups. We therefore see that the least common is discrimination based on a person's **"disabilities"**. The next least common types appear to be discrimination based on **"language"** (with 50%) and based on **"sexual orientation"** (with 51%). We now find ourselves in the difficult position of seeing discrimination based on sexual orientation both as one of the most common types and one of the least common types, so we must ask the question: where does this dichotomy come from? Is it simply a statistical anomaly, or is it an indicator that this issue needs to be further explored during the training courses that are to be customized around the issues which emerge predominant from our research?

Tab 3.7 Types of discriminations among the target group



## Gender Issues

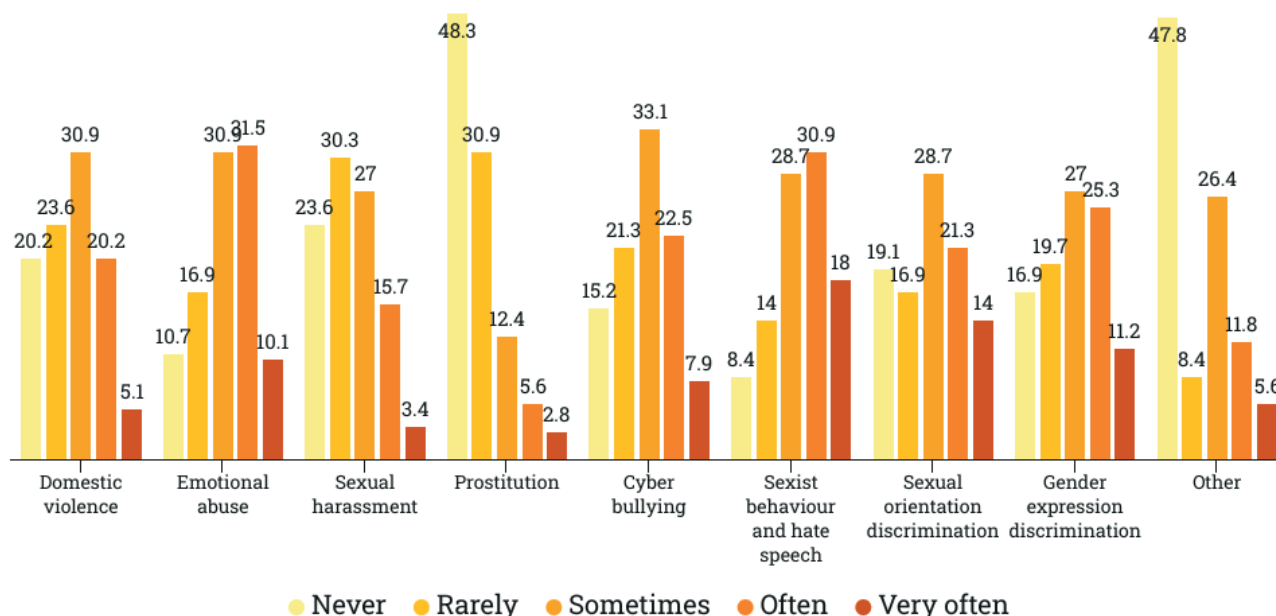
### How often do these issues come up in the activities with young people?

Measuring by the percentage of responses that ranked each item as *often* and *very often*, the issue that seems to come up most often in our respondents' work with young people is by far **"sexist behaviour and hate speech"**. **"Emotional abuse"** comes up second most often, and **"sexual orientation discrimination"** and **"gender expression discrimination"** tie for third place. The conclusion we draw from this data is that AGORA training courses should include these issues on the top of their hot topics list and do their best to propose a variety of tools that youth workers can employ to address these issues

with their target group.

The issues that come up the least are **"prostitution"** and **"sexual harassment"**. We only have empirical data to rely on for an explanation, but this might be because these are considered shameful things in many cultures and environments. Moreover, sexual harassment comes hand in hand with emotional abuse and abuse of power and/or authority, and it is not generally something that victims openly admit or discuss, so this could be why it ranked so low despite how common it actually is.

Tab 3.8 Issues coming up during the activities



### To which degree do you agree with the following sentences:

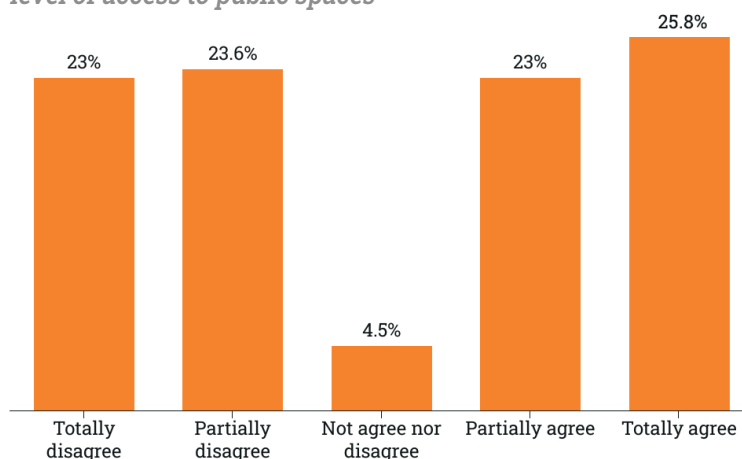
In order to determine the perception of the respondents on several gender issues we used 7 statements to be evaluated on a Likert scale. They covered various aspects, from gender discrimination at work to intersectionality. The results proved to be very interesting, as we will see below.

The set started with an affirmation that stands at the core of our project: **“Men and women have the same level of access to public spaces”**, and the respondents were divided in two: 46.6% who disagree and 48.8% who agree, highlighting the difference in perception. It seems most of the people who agree with the sentence come from Greece and Romania, which is an interesting fact because the results of the focus groups and interviews show a clear, severe discrimination between the two genders in public space, especially in rural areas. Even more interesting is that 43% of the men agreed, compared to 51.9% of women. Our supposition is that the places which are mainly occupied by one gender are so internalised in the collective perception that are not even taken into consideration. It is the same situation like abuse in public space – while interviewed, initially women responded that it never happened to them, but after a few examples it was proven that they had all been victims of catcalling, cyber violence or even sexual abuse.

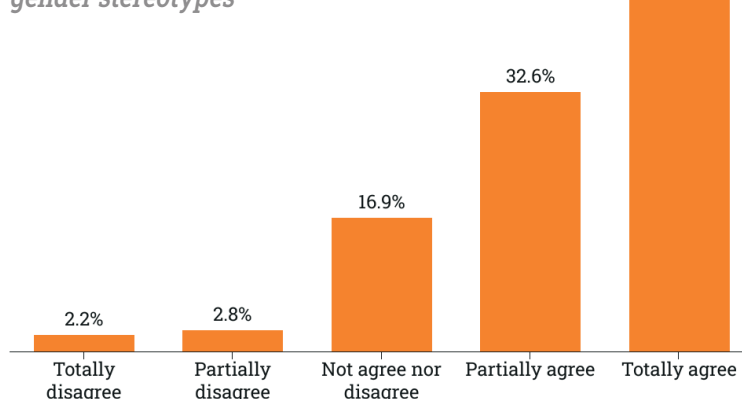
A less debatable sentence was **“Social media are reinforcing gender stereotypes”** with whom 78.1% of the respondents agree (partially or totally), showing the imperious need for intervention in the online space, where cyberbullying, slut-shaming and revenge porn incidents are more and more frequent.

Another undebatable statement was the one related to **the need for sexual education in schools** with whom only 1% had a partial disagreement. Due to the fact that most of the respondents are educators, youth workers or social workers and are in direct contact with the needs of their target group, we believe this answer proves once again the urgency of sexual education in schools. The 1% partially disagreement comes from Romania where this topic has been highly debated recently, where religious institutions and the right-wing parties extensively promoted the negative impacts this decision may have.

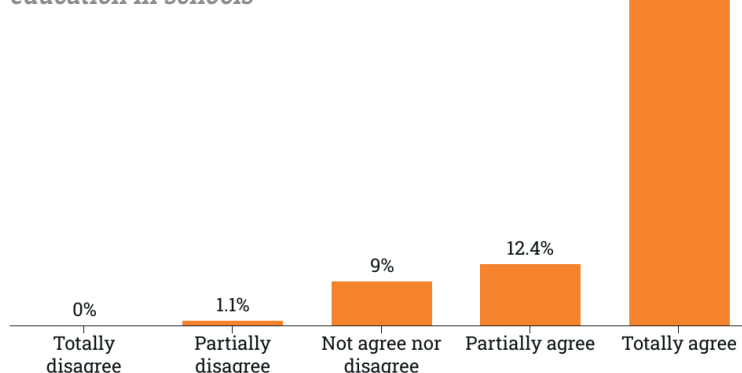
Tab 3.9 “Men and women have the same level of access to public spaces”



Tab 3.10 “Social media are reinforcing gender stereotypes”



Tab 3.11 “There should be sexual education in schools”





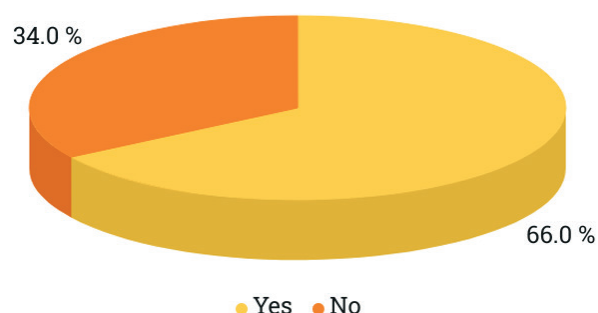
## Tools and needs

**Have you ever participated in a workshop or course on gender issues?**

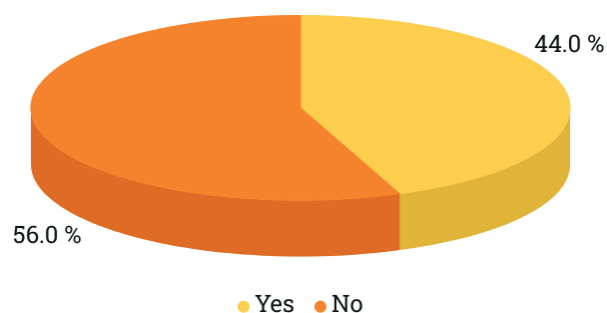
**Have you ever organised/facilitated a workshop or course on gender issues?**

Two thirds of respondents have participated in a workshop or course on gender issues and about half have also organised or facilitated one.

Tab 3.12 Participation in workshops on gender issues



Tab 3.13 Organization of workshops on gender issues

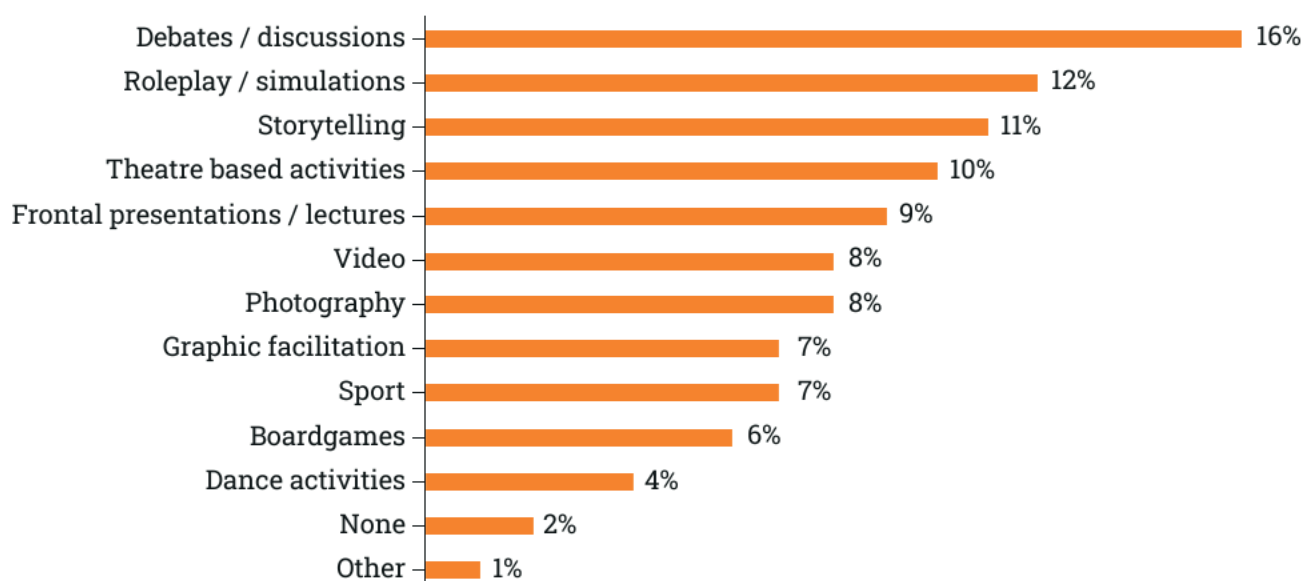


**Which of these tools do you use in your work?**

The most commonly used tools among our respondents are **"debates/discussions"** (16%), followed by **"roleplay/simulation"** (12%) and **"storytelling"** (11%). The number one choice is in agreement with the profile of the respondents, which indicates that 34% are teachers and educators with higher education, which means that frontal presentations, discussions and debates are the tools they are most comfortable with. However, **"frontal presentations/lectures"** only come in on fifth place with 9%, and are preceded by

**"theatre based activities"** with 10%. We take this as a good sign that our respondents make an effort in their activity to offer varied and dynamic activities and draw the conclusion that the training courses could attempt to focus more on tools such as **"video"**, **"photography"**, **"graphic facilitation"** and even **"boardgames"**, since these ranked lower, which means our respondents are less acquainted with them and might benefit from a safe space to practice with them.

Tab 3.14 Tools used by the respondents

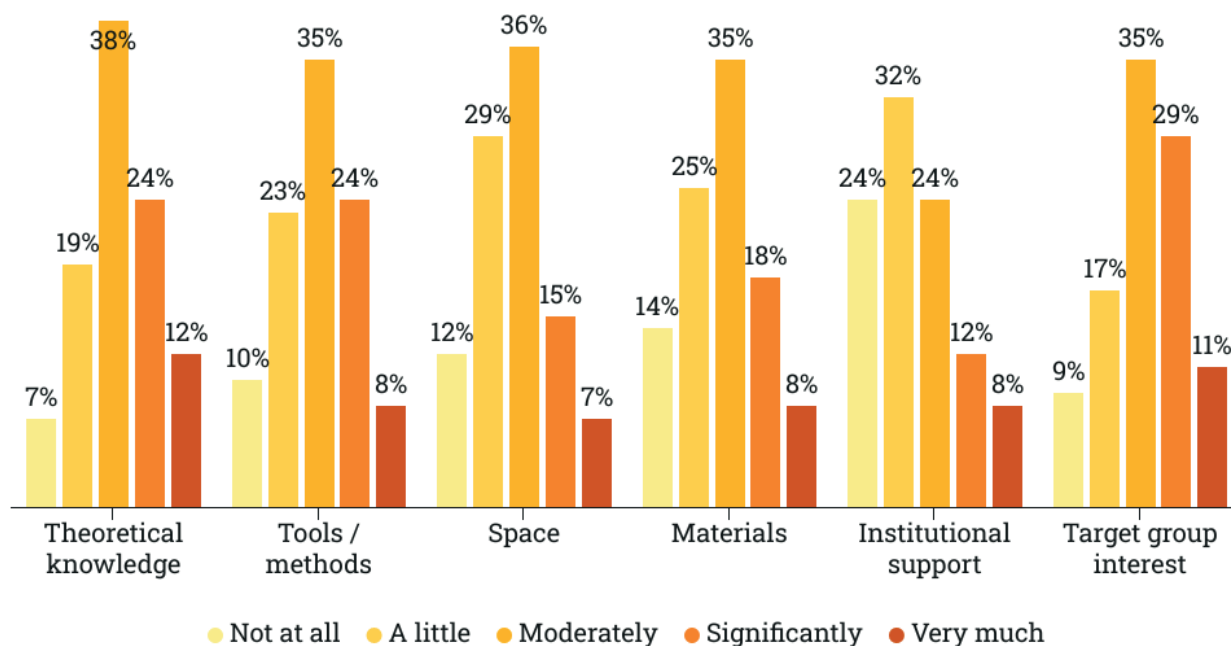


### To what extent do you feel "equipped" to work on gender issues, in terms of:

Measuring by the percentage of responses that ranked each item as *significantly* and *very much*, it appears that most respondents feel best "equipped" in terms of **target group interest** (39%) and **theoretical knowledge** (36%). At the other end of the axis, there are the items most ranked as *not at all*

and *a little*, whose percentages show a **lack of institutional support** (56% negative assessment) and the **lack of space** for organising activities (42% negative assessment). **Tools and methods** rank somewhere in the middle, which means they are not exactly a priority, but they can be improved.

Tab 3.15 How much "equipped" the respondents feel



### How competent/comfortable do you feel on these topics?

(overall analysis for competent, comfortable, and competent vs. comfortable)

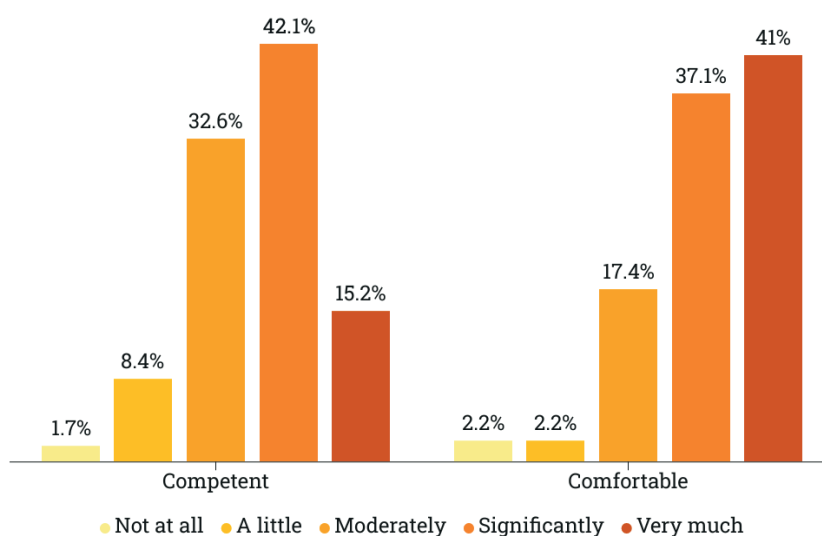
Taking into account the percentage of responses that ranked each topic as *significantly* and *very much*, it seems that most respondents feel most "**competent**" talking to their target group about **gender-based stereotypes and prejudices, sexism, and emotional education**. Even though many consider emotional education as part of **sexual education**, the latter does not rank too high with our respondents. According to the percentage of responses that ranked each topic as *not at all* and *a little*, it seems that most respondents feel the least competent talking about **online sexist bullying** and **LGBTQI+**. While we might have expected LGBTQI+ to still be a difficult or taboo subject in certain environments (such as formal education institutions), online sexist bullying ranking last was a little surprising. However, this might be because only about a third of our respondents are in the right age group to be considered digital natives, a group that might actually have a better grasp

and understanding of online phenomena and how to approach them.

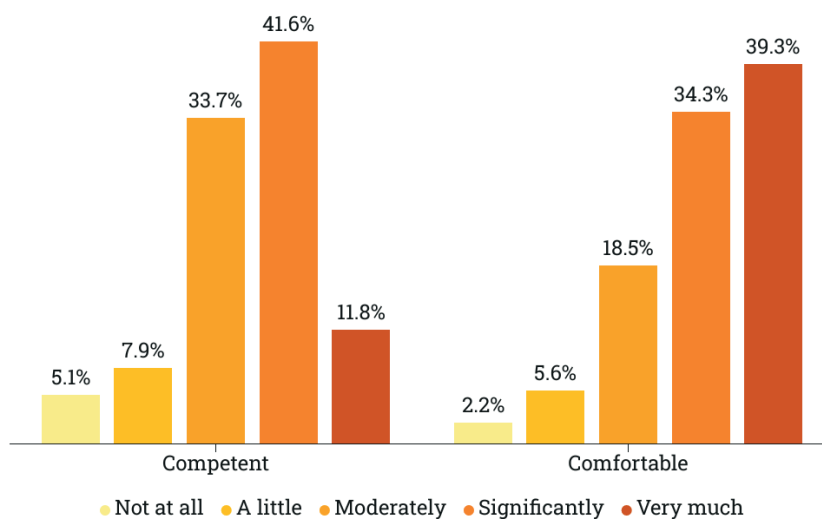
In terms of how "**comfortable**" our respondents feel talking about these topics, the ranking doesn't change too much, with **gender-based stereotypes and prejudices, gender role models** and **sexism** ranked most comfortable to talk about and **LGBTQI+** ranked least comfortable to talk about.

However, the percentages that make up the two rankings do change, showing that the respondents assess themselves as being more comfortable than competent in talking about these topics. Since this is a subjective self-assessment on their part, we can't really be sure how relevant it is, but this assessment does speak to the psychological profile our respondents, making them more likely to be lifelong learners since they obviously believe there is still much to be learned.

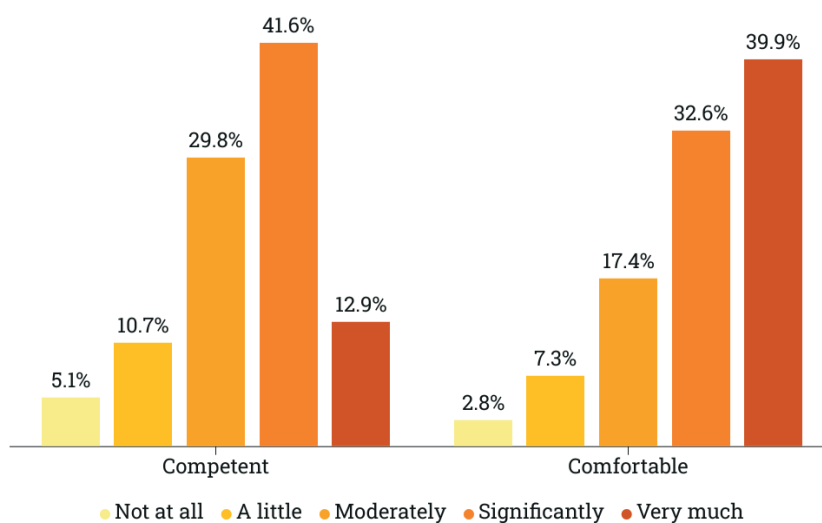
Tab 3.16 Competent /comfortable about gender-based stereotypes and prejudices



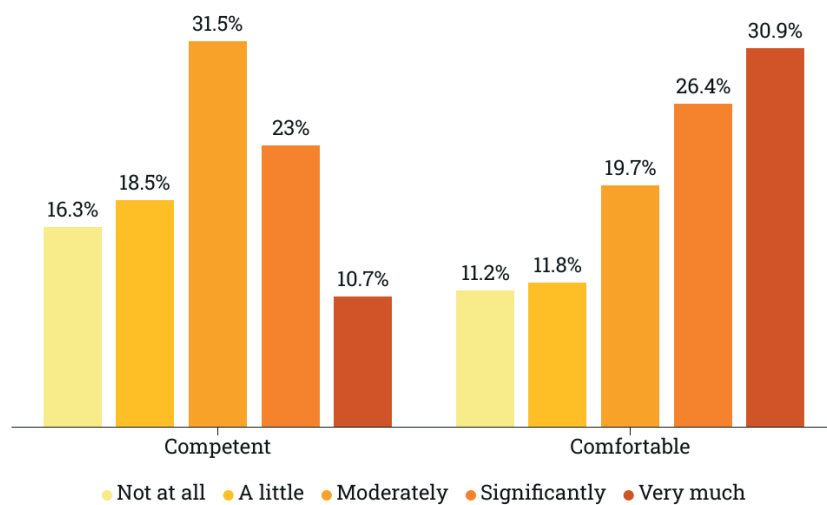
Tab 3.17 Competent /comfortable about gender role models



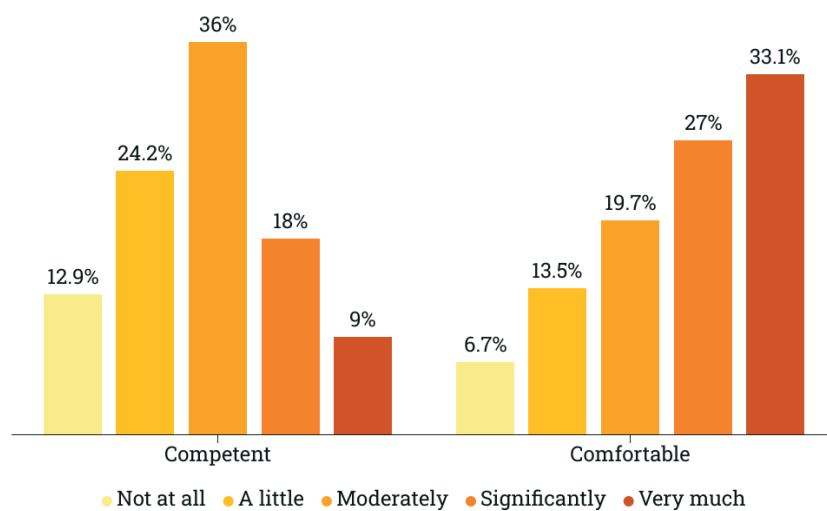
Tab 3.18 Competent /comfortable about sexism



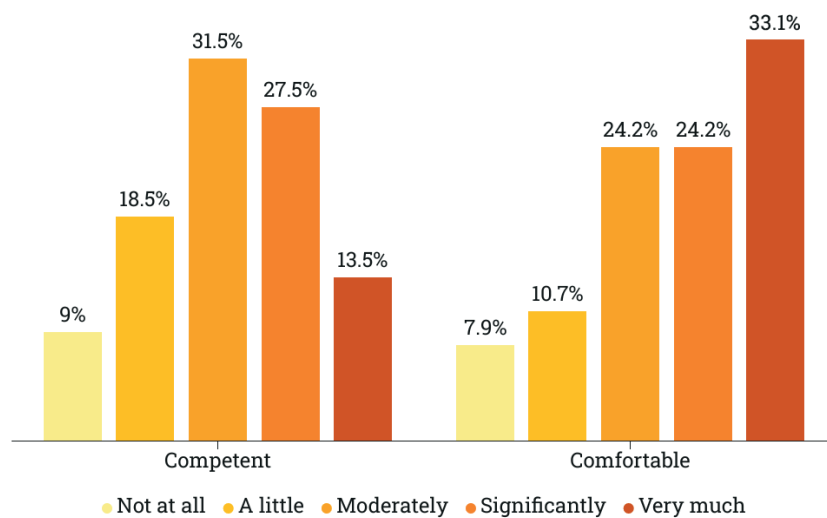
Tab 3.19 Competent /comfortable  
about LGBTQI+



Tab 3.20 Competent /comfortable  
about online sexist bullying

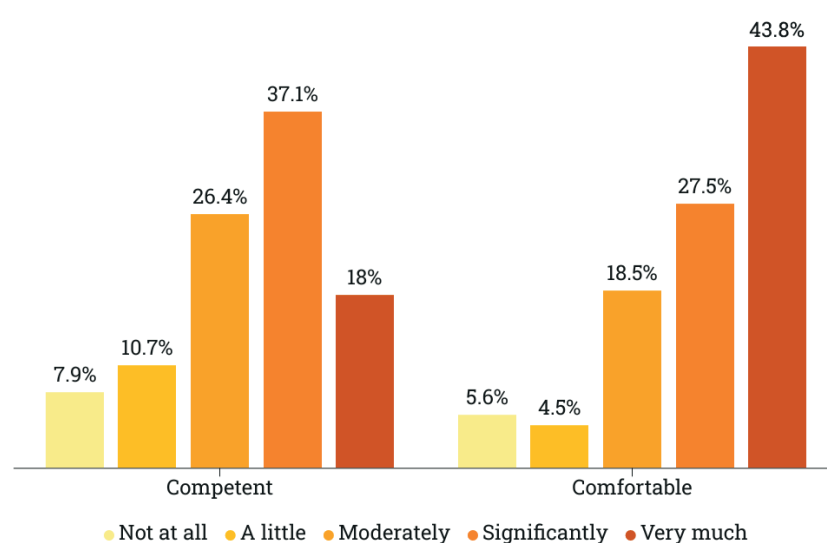


Tab 3.21 Competent /comfortable  
about sexual education





Tab 3.22 Competent /comfortable about emotional education



### How to detect, reduce and prevent gender issues

The questionnaire was designed to finish with three open-ended questions which aimed to determine the respondents' visions on measures and tools needed to detect, reduce and prevent gender issues. Due to the fact that most of the suggestions were transversal, we chose to present the results in a more comprehensive manner, while also showing the connections between them.

The suggestions were centred around two major directions: **resources** and **actions**. Detecting, reducing and preventing gender-related problems need a lot of time, due to the complexity and the sensitiveness of the issue. Therefore, the respondents focused on the need for **time** in order to have long-term interventions. Being a matter related to the perception and the way of thinking of people, several actions are needed to make an actual difference in their behaviour. Long-term actions generate deeper connections and therefore meaningful reactions. Another complaint related to time came from the teachers and professors who feel overwhelmed by the curriculum they need to follow in formal institutions. Due to its complexity and its compulsory nature, they fail in introducing more aspects related to emotional education and gender-related issues.

This brings us to the need for **material resources**, one of the main requests being of **financing** sources and programmes dedicated to gender issues, which have not been treated as priority until now. This is also directly linked with the **legal framework** which in several situations is non-existent or not functional, allowing the perpetuation of a vicious behaviour

that is not sanctioned, but rather "normalised" by society. The examples encountered in the interviews and the focus groups reinforce this statement; most of the people that have been harassed in public space choose not to report, but simply adopt a self-blaming or avoidance behaviour.

The most frequent request of the respondents in terms of needs was related to **methods and tools** for prevention, detection and reducing gender issues. According to them, the stakeholders who should be fighting against the problem are not properly equipped for it, therefore they should all be trained and provided with interactive methods and innovative tools.

**Art** has been mentioned as one of the most efficient way to reach various audiences because it breaks the cultural and economic borders. In this respect, the respondents suggested theatre and dance, but also cinematography and music. Participatory forms of art were the most suggested methods, from forum theatre to modern dance, implying that they all break stereotypes and foster free expression, tolerance and acceptance at the same time. Other suggested tools refer to non formal education, simulations and role-playing games being the most acclaimed ones due to their instant positive, solid impact. The need for **mediation tools** was also mentioned especially for youth and social workers who are directly dealing with victims of gender-based violence and have to find a way to manage conflicts and emotions. Subsequently, the need for a safe space for discussions, meetings and workshops is almost universal. However, there are different opinions regarding the most efficient structure of the group – some

respondents plead for mixed-gender groups and others have a more gender-exclusivist approach. Both suggestions can have positive results depending on the situation – mixed groups are more efficient to break stereotypes and encourage dialogue towards acceptance and understanding; exclusivist groups tend to be more useful when dealing with specific issues or conflicts between genders.

When it comes to **human resources**, most answers were mentioning the need for specialists on gender issues and better trained teachers and youth workers in this field. As mentioned in the country reports, there are few formal programmes dedicated to gender studies, and not enough trainings and projects aiming at preparing youth workers and educators to deal with gender issues encountered in their activity.

As **actions** to detect, reduce and prevent gender issues the respondents highlighted the need to provide **access to education, tools and a safe space** to everybody involved in the process. The importance of studies and statistics in this field was mentioned by several people who consider them essential for communicating and emphasising the dimension of the problem. Access to **psychological support** was also perceived as crucial, both for the victims of gender-based violence and discrimination and for the educators, youth and social workers in the field who have to deal with transference and countertransference of emotions.

Last, but not least, the need for positive examples and **role models** was highlighted in many focus groups, given the

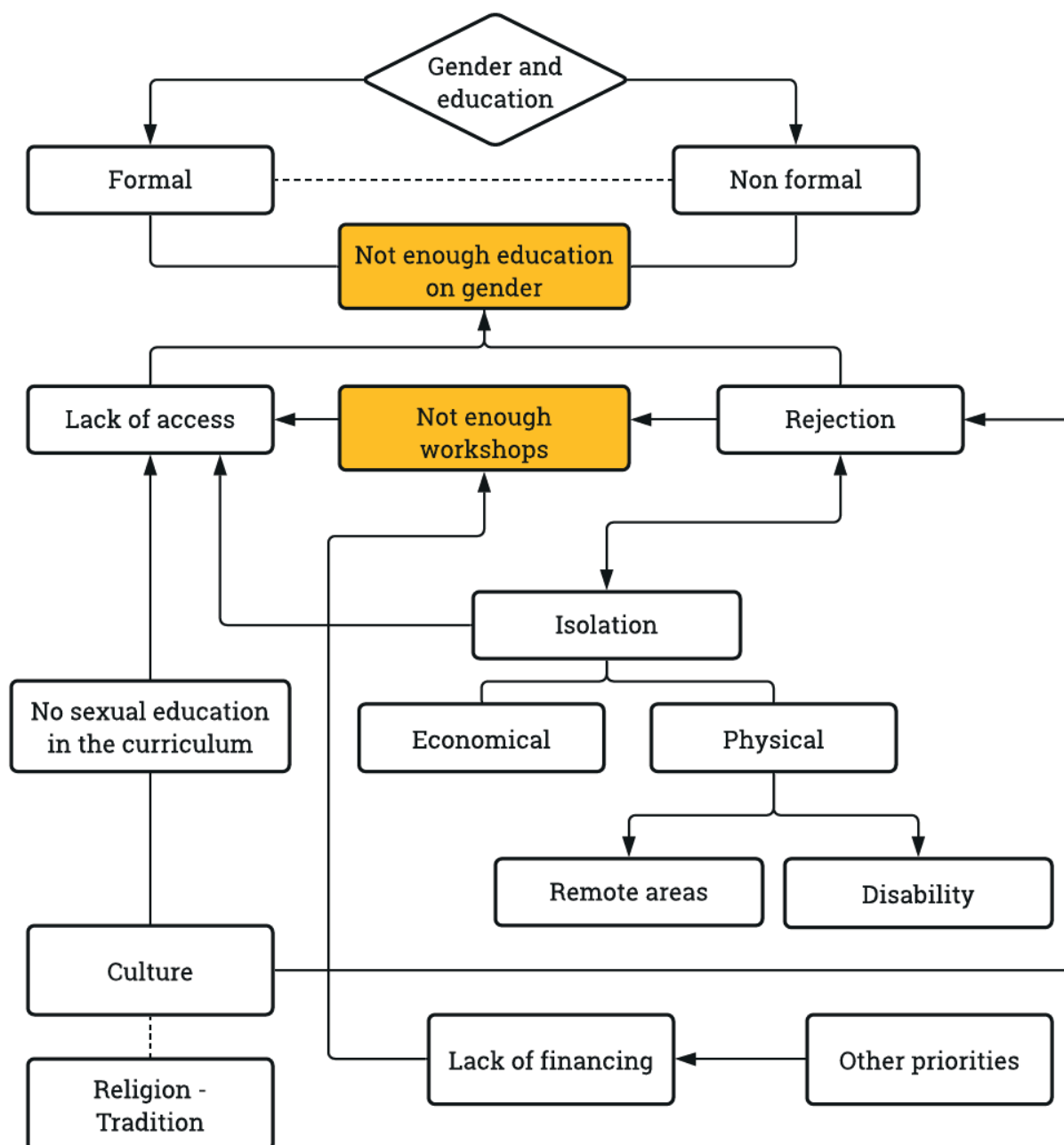
fact that education on gender equity should start from early childhood. Which brings us to the next set of actions which refer to the **involvement of all stakeholders**, family being crucial in this matter. Parenting classes and mixed trainings (children and parents) and workshops on gender were suggested, as well as long-term interventions in communities. **NGOs and educational institutions** were also considered key actors, as well as the policy and decision makers. A high attention was directed towards media who should be responsible for the dissemination of information on gender, promoting the role models and the positive examples. The concrete actions refer to **organising meetings, workshop, trainings and events** dedicated to the cause and to various **awareness and advocacy campaigns**.

**Creating networks** could have a stronger impact because of reaching a wider audience on many levels, as well as generating a **sense of belonging** and **team spirit**. All these intangible aspects make a lot of difference for the efficiency of the communication, which could be reinforced through **support groups** and by encouraging **dialogue** on these sensitive issues related to gender.

The conclusion of the answers encountered is that **education** is the main pillar to focus on, and the respondents highlighted the necessity of **sexual and emotional education** (with emphasis on empathy), while also working on early **detection of gender-based violence** and on **breaking stereotypes and prejudices**.

# Topics

## Gender and education



There is a clear distinction between formal and non formal environments and their relationship with gender.

However, the most frequent issue met in the research developed by all countries was **the urgent need of education on gender**.

Whether it is about *sexual education* or *affective/emotional education*, most of the respondents highlighted the lack of

information and knowledge of their target group on essential issues. This fact is generated by two major causes: **lack of access** and **rejection**. The lack of access is directly linked with the *curriculum* which, in most cases, does not include sexual education classes, and also, when present, there are too few workshops on this topics. There is a general assumption that

the word **"gender"** generates fear in educational institutions which are not dedicated to the issue. In most of the partner countries NGOs have to "hide" the aim of working on gender under concepts like "domestic violence" or "equal opportunities" (which are widely accepted) in order to reach their target group (children and teenagers) through formal institutions. On one hand, the teachers themselves lack knowledge on gender, and they also fear the reaction of the parents. For most of them sexual education contravenes their perception of school (since it is supposed to teach "serious" subjects such as maths, languages, history, chemistry, physics etc.), their religious beliefs, and tradition. This is not the case for France and Spain, where sexual education is implemented in schools. However, the issues above mentioned are present in some immigrant

communities for whom the *culture* and *tradition* have direct implications towards reinforcing gender inequalities. In this respect, the lack of education on gender is linked with rejection, in most of the cases of the families who feel threatened by other people's perception "*normality*". Other issues that came up during the research phase were related to the causes of the **physical isolation** that prevents youngsters from accessing gender education, mainly *disability* and difficult *geographical conditions*. In countries with poor infrastructure and inclusion strategies (Romania, Greece) disability is a serious challenge, especially if the ones suffering from it come from areas with fewer opportunities which, by default, impose restrictions to education and to better living conditions.

## GBD in Educational Institutions

Generally, gender-based discriminations (GBD) starts from a very early age inside the **family** and is reinforced along the way by **society**. From the way children are dressed (blue for the boys, pink for the girls), to the games they are encouraged to play (cars for boys, dolls for girls), they have their gender expression influenced and, consequently, their behaviour. The research showed that formal institutions are not equipped with the tools first to identify and then fight against GBD. Teachers are facing challenges themselves concerning gender discrimination. One aspect that was mentioned repeatedly in the focus groups conducted was regarding **authority**. Pupils tend to have a different attitude towards male teachers because they traditionally associate the male figure with authority, strength and, ultimately, respect. This situation is more evident in disadvantaged areas or in ethnic communities in which gender roles are very clearly defined and women are more inclined to stay home.

It is often highlighted that **education plays a crucial role** in gender-based discrimination, being both part of the problem and part of the solution.

First of all, there is a lack of *departments* dedicated to gender studies in most of the partner countries. In Romania there has even been a legislative proposal to forbid the discourse on gender identity in educational institutions, which could have meant the dissolution of the few educational programmes dedicated to this topic. Happily, the academic community and the civil society responded aggressively on social networks and in public places and it was not approved.

There is also an unofficial *gender division of specialisations* and departments. Traditionally, women are more present in fields related to pedagogy and care (teaching, social work etc.) and humanities (languages, social sciences etc.) and men in the technical fields (mathematics, informatics, polytechnics, construction engineering etc.).

There is a clear gender discrimination also in the *curriculum*. For instance, in literature classes there are more male authors or male historical figures than female, which says a lot about our common patriarchal past, but also about the glass ceiling. Moreover, there are situations in which the texts in the manuals are reinforcing gender stereotypes. *Religion* as a subject is definitely doing that since the curriculum is not focused on religious dialogue or interreligious communication, but rather on the orthodox/catholic dogma. Other subjects that reinforce gender discrimination are *physical education* (girls are not encouraged to play football or if they do, they should not mix with the boys) and *technological education* (for example, in Romania girls have separate activities than boys – girls are taught how to sew, while boys are taught fretwork). This will later have a significant impact on leisure activities: as mentioned by a French interviewee, girls who like sports are perceived as "manly" and sometimes they even receive the "lesbian" label, no matter their sexual orientation.

The lack of emotional education and the improper use of tutoring/counselling classes (sometimes teachers prefer to dedicate these classes to improving skills in maths or other "important subjects") lead to **physical and psychological**



**abuse** between youngsters, bullying being a recurrent problem in schools worldwide. In some cases, teachers worsen the situation by covering up gender bullying incidents due to their classification as taboo subjects or by “normalising” the inappropriate behaviour. Homophobia and transphobia are also very common in most educational institutions. In many situations, the staff is **completely unprepared** in dealing with them: on one hand they lack the tools and the knowledge, on the other hand sometimes they are homophobic and transphobic themselves.

In most realities understaffing is another problem which

affects the entire quality of the process and, again, the regions with fewer opportunities are the most affected. For example, in Greece this is very common in refugees' areas where instructors must play multiple roles (for instance educators, psychologists and translators).

Another problem is that education as a process is very *complex* and *fragmented*. Thus, a proper education on gender (towards equity) in formal institutions is not enough. Family and peers should be consistent in this respect, but it rarely happens this way.

## Gender Issues at work

The research highlighted numerous gender issues in the working environment, many of them having the **patriarchal background** (which all involved countries have in common) as a starting point. That is why many of the conclusions from the focus groups and interviews are general and could refer to almost any European country. The former *male supremacy* acclaimed in all fields had a significant impact on the current working environment that is subject to gender discrimination. Therefore, most countries are dealing with a **gender pay gap** generated by influences from society, government or organisational policies, and individual choices made in light of *social expectations*. When it comes to the ethnic minorities analysed, *culture* also contributes to the gender pay gap, since the role of the woman inside the family is to take care of the household and to raise children. Family responsibilities have a recognised impact on the career development and recognition of women, therefore there is also a vertical segregation, where men are disproportionately represented in higher paid positions. This fact brings the reflection on issues like **glass ceiling** and **glass cliff**, which were mentioned in several interviews from Greece, Romania and Italy. In this particular context, the glass ceiling is a structural metaphor which refers to an invisible barrier that keeps women from rising beyond a certain level in a hierarchy. The glass cliff refers to the moment in which women reach leadership positions during crisis moments, when the chance of failure is the highest. There is also an ongoing discussion on the concept of **confidence gap** as a historical consequence of men supremacy: women have less confidence that they would succeed in a hierarchy, therefore sometimes they don't even try. This issue is slowly changing,

people arguing that the problem is not self-confidence, but the *double standards* that everyone has: women are expected not only to have a high performance, but also to care for others, which is not expected from their male counterparts.

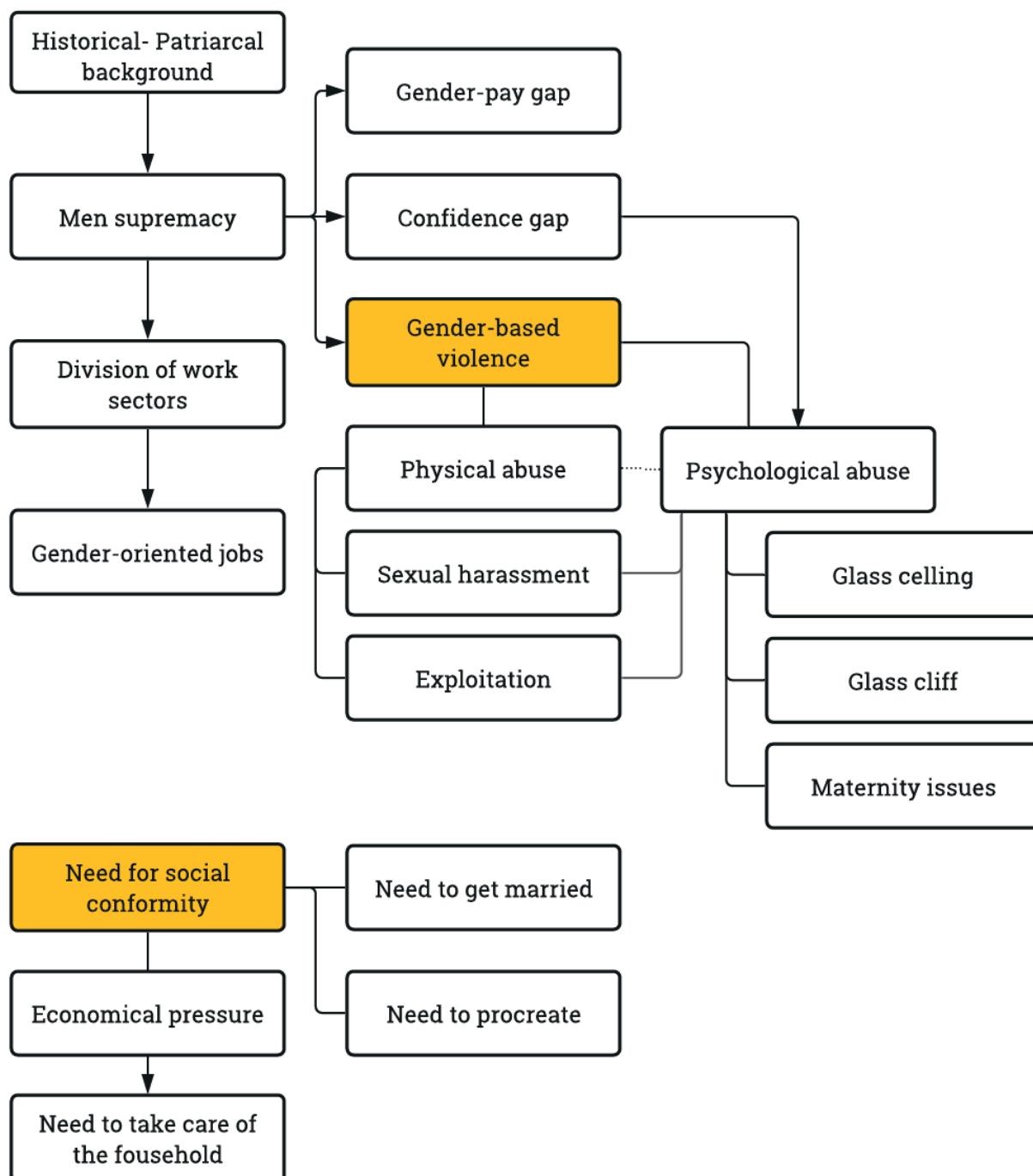
The need for **social conformity** is the one that was present in almost all the focus groups and interviews, since it is a transversal need. The norms imposed by the society or by the community one lives in have a crucial impact on personal and professional development. The pressure towards getting married and having children is sometimes a barrier for the careers of women, especially when it comes to traditional, conservative families, far more present in rural areas and ethnic communities. *Maternity* issues are sometimes sources of discrimination at work, since a woman without children is considered to have more free time, therefore is sometimes assigned more tasks and is more inclined to work extra hours.

**Economical pressure** is also a source of discrimination. As mentioned in several interviews from Italy, Greece and France, girls coming from refugees or other immigrant areas become *school dropouts* because of the economical urgent needs of their families, giving up the chance of a prominent career and a well-paid job.

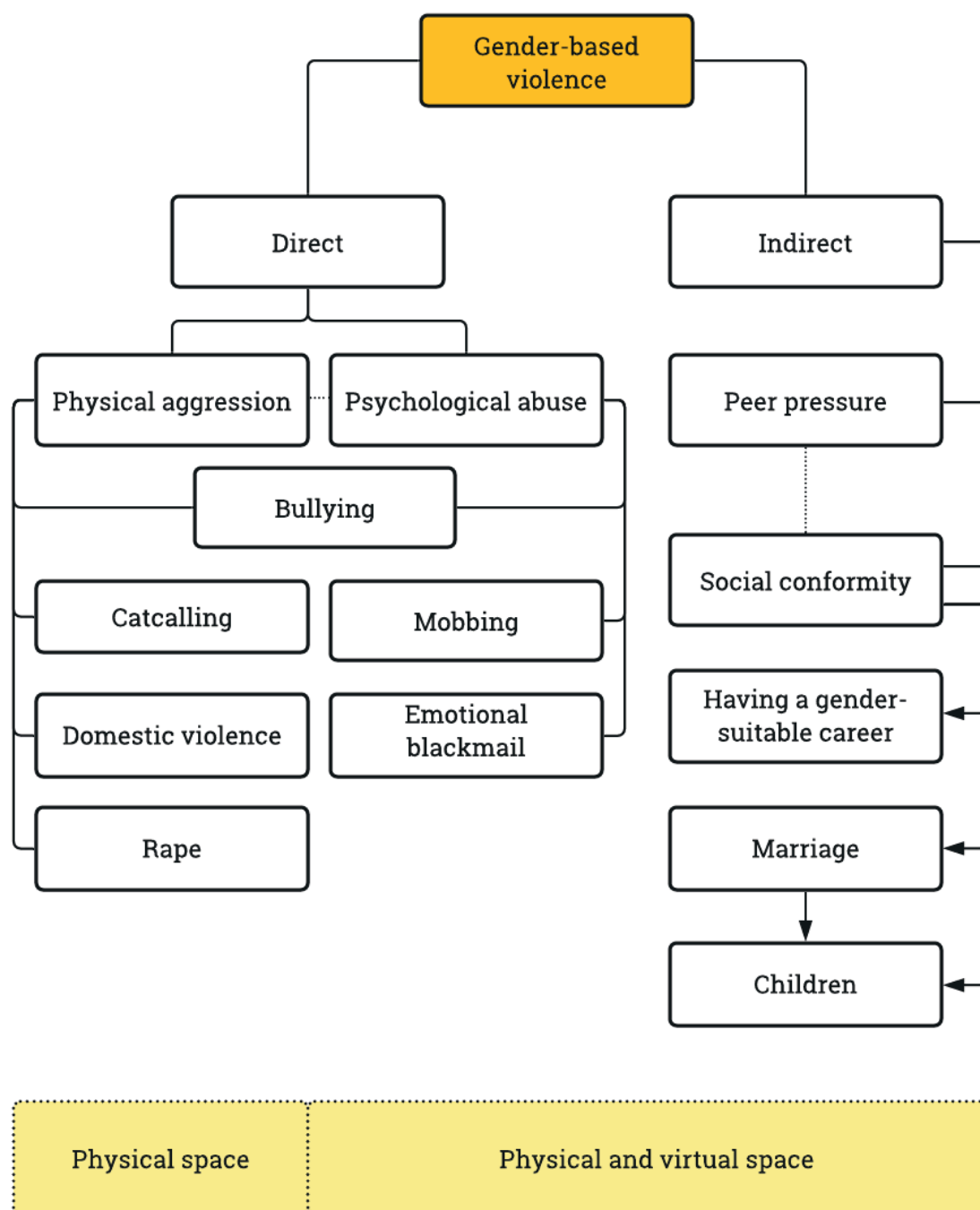
**Gender-based violence** is a whole different chapter that will be analysed below but is worth mentioned in the working context as well. Whether it is just about teasing between colleagues, serious sexual harassment or exploitation for getting or keeping a position, physical and psychological abuse are very frequent at work in all contexts. One example worth mentioning here came up in the interviews from Greece and Romania, concerning how people (but especially women) who

work in the Arts are perceived (particularly in performance arts such as theatre and music). Apparently, in Greece the general perception is that a person who teaches theatre is actually a sex educator. Similarly, in Romania women who work in the Arts are more likely to be sexually harassed or abused at work

by men in positions of authority because of the preconception that actresses and female musicians have looser morals and are more sexually libertine than other women, so it is common to ask for sexual favours in return for professional advantages.



## Gender-based violence (GBV)



Gender-based discrimination (GBD) often escalates into gender-based violence (GBV), materializing in physical violence especially in areas with fewer opportunities. In these areas, GBV mostly takes the form of **domestic violence** and **violence against women**, a type of behaviour that is often normalized by society and swept under the rug of propriety for the sake of keeping the appearance of a *functional family*,

based on *traditional gender roles*. The interviews show that women in all environments are so used to the various forms of GBV, that often times they don't even register them as such any more, and the acts of aggression have to be extremely straightforward, outrageous or even excessive in order to be registered as GBV. *Domestic violence* and **rape** are the most often identified forms of direct GBV, but not by far the most

discussed or even publicly recognised when they happen, as **victim blaming**, a more subtle (if not perverse) form of GBV is widely spread in all the researched countries. Victim blaming is, in fact, a more advanced form of *slut shaming*, seeing how girls and women who are perceived to violate expectations of behaviour and appearance regarding issues related to sexuality finally being punished by being abused.

Other forms of direct GBV, such as **catcalling**, **bullying** and **emotional blackmail** are daily occurrences for many women and it would take consistent effort and a society-wide commitment to sex and gender education to de-normalize them.

**Indirect GBV**, as sketched out in the interviews and focus groups, is mostly part of the social and cultural background and affects society as a whole, many times outlining a person's personal and professional path and determining some or all of their life choices. Social and cultural pressure based on the **gender binary model** and the subsequent *gender roles and stereotypes* often leads to peer pressure (from family and friends) to achieve *gendered social conformity*. Speaking from the gender binary point of view, this affects both men and women, as they are led toward gender-suitable careers and the almost mandatory (heterosexual) marriage and procreation. This is the area where social and cultural pressure gets especially oppressive and/or discriminatory for people whose

sexual orientation or gender identity is different than the norm. With the increasing role of internet in our personal and professional lives, GBV can now seep quietly from the **physical space** into **virtual space**, where psychological abuse can find a favourable environment. Online, the abusers can protect themselves with anonymity and the abuse can be even more difficult to stop, since physically removing the victim from the abuser is no longer an option (the internet is with us everywhere and online content can be very hard to control). A fairly recent phenomenon that was highly reflected in this research is **revenge porn**: the action of distributing sexually explicit images or videos of individuals without their consent, usually as a way of punishing them for cheating, ending a relationship or refusing to engage in a relationship. Often, the person distributing this content is a partner or ex-partner of the victim. Legislation punishing revenge porn activities and protecting its victims has been slow to emerge, which not only leaves this practice open to anybody with internet access and sexually explicit images of their partner, but also to hackers who use it for financial gain.

The main solutions the interviewees see to the issue of GBV are *sexual education* in schools and a better *legislative context*, with better legal and governmental support for victims of violence and abuse.

## Sexual and ethnic minorities

Another recurring topic in the research was that of minorities. It is impossible to speak about gender discrimination and not bring to the table the LGBT\*IQ+ community or the ethnic communities, since they are some of the most affected categories. The **cultural pressure/clash** has many levels and it leads to many types of discrimination. First of all, there is the classical *disagreement between the majority and the minority*: there will always be the tendency of the majority to impose norms and values upon the minority and the resistance of the minority towards this change, sometimes even accompanied by a cultural counter reaction. Generally speaking, the main cause is the **fear of the difference**.

In some cases, this fear of the difference and the subsequent discrimination is even present within the minority group itself, dividing it further and leading to **double discrimination**. Such is the case among the ethnic minority communities interviewed by the French partner, where the Maghrebian

community and the Sub-Saharan community have such great cultural differences that they actively avoid and exclude each other, sometimes even resorting to violence. An additional layer is then added by the *intergenerational cultural clash* between each of these highly traditional communities and their own children who are sent to public schools outside of their community and are therefore exposed both to their community's traditional values and to the more progressive European values. These children are often torn between the two very different social and cultural landscapes and end up experiencing inner complexity and negative attitudes towards themselves as a result of the simultaneous need of integration and preservation.

The same happens inside the LGBT\*IQ+ community, where *bisexual individuals* suffer the effects of both homophobia from straight people and of biphobia from other LGBT\*IQ+ community members, who tend to view them as "fake" and

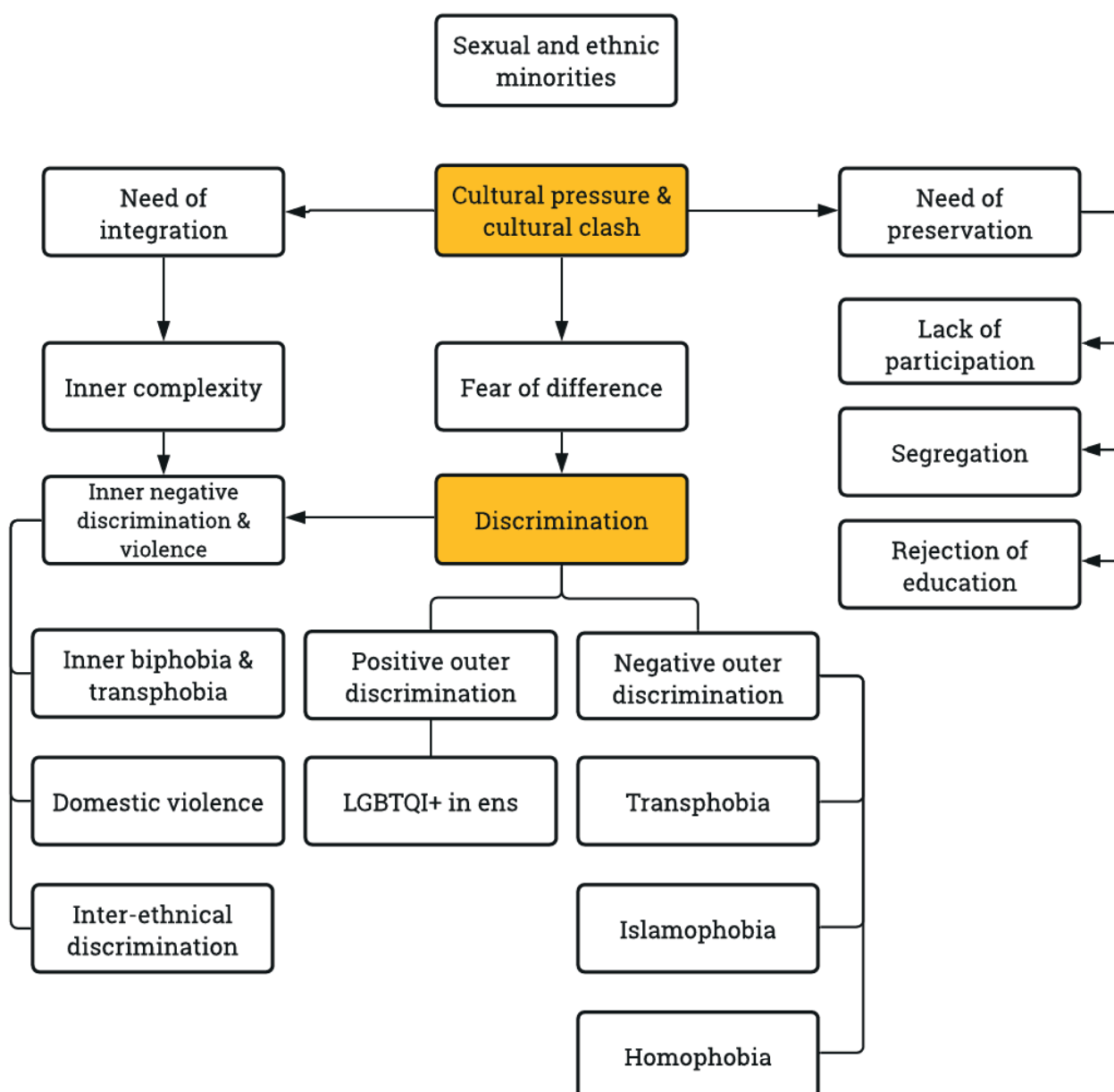
exclude them. A particularly problematic position is held by *trans and non-binary people*, and especially by *trans women* (MTF), who are not only discriminated against as members of the LGBT\*IQ+ community, but are frequently misgendered, excluded and even verbally abused by cisgender women in a complete lack of solidarity, even though cisgender women are often victims of GBD and GBV themselves.

When immigrant communities and the LGBT\*IQ+ community intersect, the feeling of exclusion further increases, as the research from France showed that it's very difficult to speak about homosexuality in immigrant environments due to their cultural and religious landscape, where the conception that "being gay is unnatural" is very strong.

Another issue that came up in many interviews was **language** as a tool for discrimination, starting with strongly gendered

languages which make it difficult to adapt everyday speech to be gender neutral or at least more gender inclusive, and going all the way to culturally established idioms and sayings that are simply offensive to certain minority groups.

At the other end of the spectrum there's **positive discrimination**: interviews and focus groups in Greece, for example, showed positive stereotypes, as for example that gay people are better at arts. However, the flip side of this positive stereotype creates the so-called *LGBT paradox* in arts, where it seems that gay people rule the arts, but as direct consequence, all men in arts are gay. Using the same illogically applied gender stereotypes, just like men in arts are viewed as gay, women in sports are viewed as lesbians no matter what their actual sexual orientation is.





## Public space and GBD

As mentioned in the introduction, public space has multiple meanings and significations for various people and communities. The research showed that there are lots of issues to be discussed related to gender-based discrimination. The most frequent concern of the respondents was related to **fear** and to the **multi valence** of the public space. The same area can be perceived as safe or not safe, depending on elements such as:

- *Time* (lots of areas seem safe during the day, but not at night)
- *Familiarity* (this works both ways – usually, a familiar place seems safer, but sometimes a place with a bad reputation seems safe if it's new for you and you have no information about it)
- *Number of people present* (empty areas usually seem safer than the crowded ones)
- *Darkness* (areas not lit at night are perceived as unsafe)
- *Activities* (places where illegal/"immoral" activities happen – selling drugs, prostitution are perceived as not safe, while places where people play games or do sports seem friendlier)
- *"Colour"* (places where ethnic groups, refugees or immigrants gather are perceived as not safe by the majority)

The conclusion drawn by the Greek partner is very relevant in this respect, underlining the fact that sometimes fear is a **"state of mind"**. It doesn't necessarily have objective reasons behind, but there are elements that built that perception along the way. One of the participants of a focus group mentioned that she had never had a negative experience in a particular park, but she had always avoided it at night because her grandma told her so when she was a child and that information stayed with her. Another conclusion refers to the concept of **"home"**. No matter how bad the reputation of the neighbourhood you live in is, if that is home for you then it is safe. So, there are lots of elements which influence our perception of safety, from personal experience (which has the strongest impact) to media and even gossip.

A brilliant observation about public space is that *stereotypes about neighbourhoods create realities*, therefore safety should be considered a **public responsibility**. People who don't take a stand when they see an abuse also contribute to the place image creation. Moreover, the inhabitants have a deep feeling of segregation: they consider themselves "locked in a poor neighbourhood".

Perception of safety is essential since it has a severe impact on **participation**. For example, Victoria Square in Athens

is currently considered unsafe at night, therefore children and youth refuse or are not allowed to participate in cultural activities happening in the evening.

**Culture and tradition** are major influencers in using public space. One of the conclusions drawn by the French organisation is that men and women use very differently the public space in which the research was conducted. In the places dominated by minorities (such as district of Bagatelle or the park of La Faourette) women are almost invisible. Whether they are passing by or using the leisure area for their role as caregivers (park area for children), they don't mix with men. Due to family education and religion, some women's perception is that public space should not be used equally by both genders because "being a respectable woman means not being seen outside". Moreover, because of having a job and being in charge of most house chores, women lack free time, so they use public space less. They also need to respect the dress code unless they want to be subject to victim blaming or slut shaming. Young girls practice *avoidance techniques*, such as not going through certain streets, not making eye contact with people, keeping their heads down etc.

Another category that has less access to public space is the one who doesn't correspond to the gender binary model or whose gender expression is **"out of the ordinary"**. In this respect, the double standard of people comes out leading them to affirm that they do not have problems with gay people, but they prefer to don't see displays of affection of them in public. However, homosexuality is more acceptable for women than for men, because of the media portrayal.

**Intersectionality** is also relevant when speaking about gender discrimination: for instance, immigrant women feel less safe than women in general, and Roma women are more likely to be avoided/aggressed in public space.

As a suggestion to improve the current situation, all respondents mentioned *gender education* for families, *educational institutions*, *street workers*, *volunteers*, and *media*. They also highlighted the essential role *art* could play in addressing taboo subjects and sensitive issues.



# **CHAPTER IV**

## **Tools**

Introduction

Learning

Toolbox Index

Toolboxes

# Introduction



## What

This section of the Intellectual Output 1 is a **Toolkit collection** with tools and interactive methods to detect the warning signals in the young people gender-based discriminatory behaviours and to understand the causes behind the display of discrimination and sexism.

These tools and methods, gathered and selected by a group of experienced trainers coming from all the consortium members, are normally used by the organizations, and some of them have been used during the field research, mainly for those activities targeted to the young people. For this reason, they have to be considered as a **methodological collection of good practices** to be proposed in the work with young people.



## Aim

To **equip youth workers**, from the consortium member organizations and from different European countries, **with tools and interactive methods to detect the warning signals in the young people gender-based discriminatory behaviours** and to understand the causes behind the display of discrimination.

Indeed, these tools can be used as “**preventive measure**” in the warning signals detecting run by the youth workers, so to better start to figure it out the main issues to be approached and the tools needed in the upcoming work. The idea is that this work should set the ground for a more clear and detailed diagnostic (to be combined with the country situation), in order to afterwards better tailor made to the different situations, backgrounds and needs, the tools and methods included in the Intellectual Output 2.



## Target group

Youth and social workers, peer educators, facilitators and, in general, **people involved in the educational activities targeted to young people**. At large, also, their **organizations**, youth centres and other new associations interested to further develop, among the young people, the raising awareness action on gender sensitive issues and the gender-based discrimination prevention and reduction.



## How

The activities and tools proposed in this section can be **replicated at European level** with different shapes and duration, according to the target groups' needs, backgrounds and situations.

However, you will decide to use the activities and tools described, we warmly recommend you to take into account the situation of the local background and to maintain a strong **flexibility** in the approach. This, because the tools presented have always to be readapted according to the context and specificities.

Please take also a specific attention to the target group/s you are planning to involve. If you will decide to pick up some of the activities to work with youth workers, as well as with people coming from different backgrounds and experiences, before to start the activity we recommend you to have a clear picture of the **target needs and profiles**. It will help you to bring the required adaptations, if and when they are needed.

# Learning

## Methodology

All the activities proposed are mainly based on non formal education.

**Non Formal Education – NFE** was defined in 1974 as any organized and systematic educational activity, carried on outside the framework of the formal system (schools - University). Thus, NFE is the macro-umbrella including any organized educational activity taking place outside the formal educational curriculum. According to the Council of Europe:

*“non formal education refers to planned, structured programmes and processes of personal and social education for young people designed to improve a range of skills and competences, outside the formal educational curriculum. Non formal education is what happens in places such as youth organisations, [...] where young people meet [...] to undertake projects together [...]”*

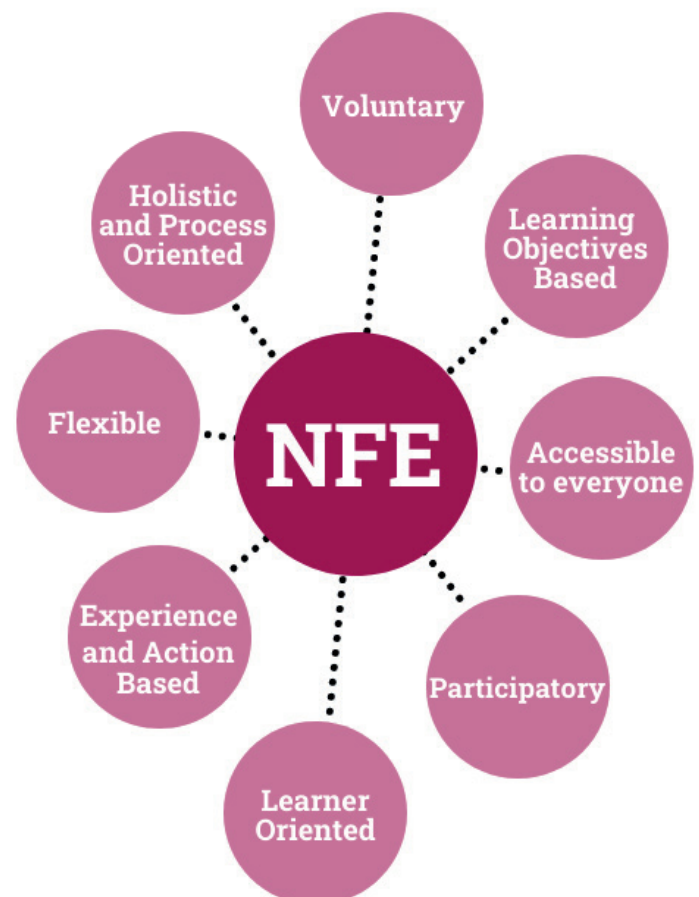
(Compass - Manual for Human Rights Education with Young People, Strasbourg, 2012, p.31).

The NFE main characteristics and principles are:

- to be **voluntary**: participation is always based on free-will to be involved, in any moment participants can choose to leave the learning process and no one can be forced to participate. In the same time, it's expected that participants will be proactive, taking responsibility for their own learning
- to be **learning objectives based**: learning doesn't take place randomly but it is always based on clear educational, pre-organized objectives and clear methodologies to achieve them
- to be **accessible to everyone**: no learning obstacles or any type of impairment should prevent learners to benefit from an educational process. It's important to create a barrier-free program, accessible for all, which allows everybody to be fully included
- to be **participatory**: participation and interaction with the others are constantly encouraged. Learning is based on the permanent exchange among human beings and also the methodologies proposed are conceived to enhance the active involvement of all
- to be **learner-oriented**: learners are the centre of the activities, for this reason, even though learning objectives

are always pre-set, the sessions and the learning plans should constantly be re-modulated according to the participants' feedbacks, knowledge and experiences. They must be always adapted to the background, competences, typologies and needs of the target group/s we are working with

- to be **based on experience and action**: learning is not just something purely theoretical, but it is based on the concrete experience, the “learning by doing”, then supported by the reflection and the analysis
- to be **flexible**: the contents and related methodologies chosen have to be flexible and facilitators should be able to constantly adapt them to the needs and expectations of individuals and groups, as long as ensuring a coherence with the initial learning objectives set
- to be **holistic and process-oriented**: participants should constantly develop knowledge, skills and values during the learning. It's the process and the way they are involved in it, rather than the final goal, the most important element.



## Values

In the Non Formal Education framework, the main values promoted are the **horizontal interaction** among trainees and facilitators/trainers and the **exchange** of feelings, feedbacks, experiences, knowledge. These values become more concrete through the application of **participative methods**, their testing, development, and upgrading and a constant learning assessment, based on **permanent monitoring and evaluation** of individuals and groups.

This process leads the person who is involved in the learning

process to enhance the self-esteem and the self-confidence, getting personally empowered. Moreover, it contributes to the development of **soft skills** and **key competences** that could be afterwards used and applied in different spheres of life.

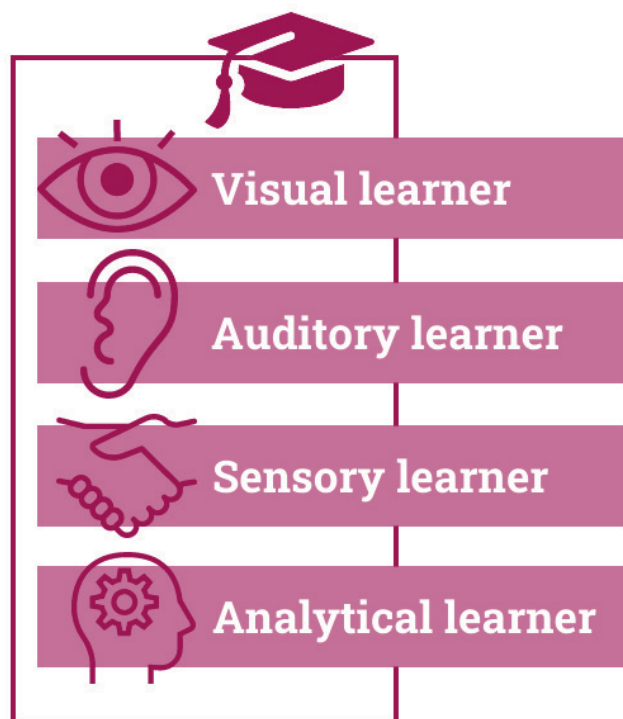
In this process it's important to remember that we are not alone, but members of a bigger **communities**: each one of us, after passing through a learning process, will have the responsibility to transmit to other people the knowledge and competences acquired.

## Types of learners

When, as facilitators, we deliver activities, it's very important to keep in mind that each person is different and somehow unique. For this reason, we need to remember that there are **different learning styles** and consequently **different tools and approaches** we can use to build the most inclusive learning

experience, bringing everybody on board.

Below you can find grouped different typologies of learners, learning preponderances and instruments to be used to facilitate a learning process. Please, take it as a simplification of the whole, more complex scenario, use it only as a starting point and then be ready for further adaptations.



- **Visual learner**: participants who need visual support to acknowledge and understand the contents that are being presented to them.

We suggest to use flip-charts with the main learning messages, pictures, images, symbols and, if possible, include the graphic facilitation;

- **Auditory learner**: participants who understand and assimilate better by sounds and hearing.

We suggest to use music during the activities, talks, discussions, oral presentations, read aloud what is written on flip-charts, changing voice tune and tonalities;

- **Sensory learner**: participants who are more at ease in learning through physical activities, sensory experience, touching and body contact.

We suggest to use team building, trust building, simulation, role play games, sculptural and three-dimensional materials;

- **Analytical learner**: participants who learn through reflection, analysis, problem solving and creating models.

We suggest to use case studies, mind maps, models and formulate the questions in the debriefing, according to that.

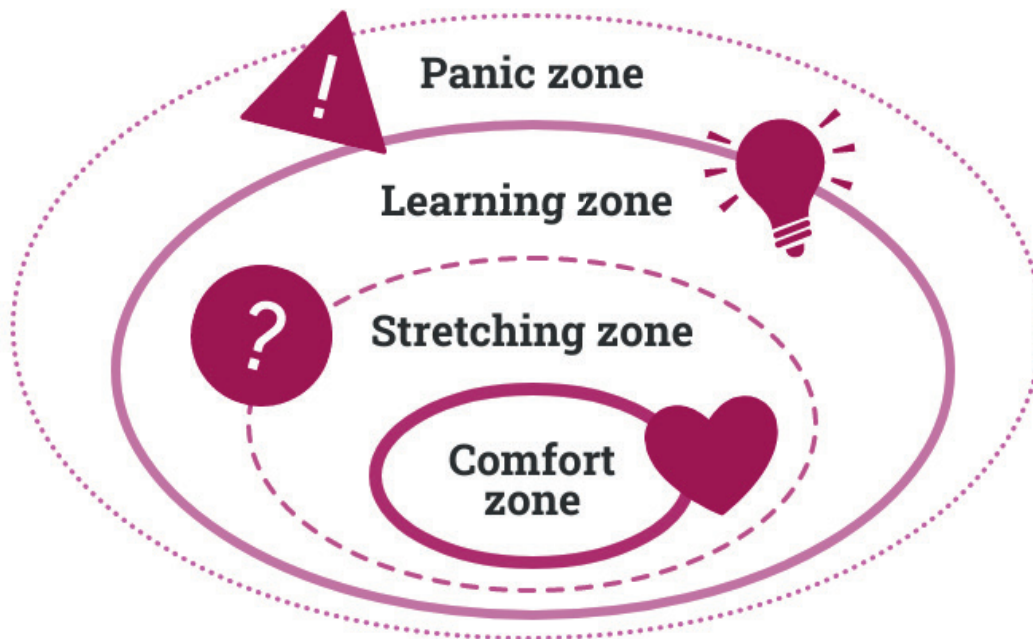


# Learning zones

When, as facilitators, we deliver activities, it's also very important to remember that normally each person and groups might pass through **different learning stages**. Therefore, also our approaches and behaviours must change and be adapted according to the stage where the person and/or the group are.

Please remember that, what you will find below, is not the "perfect receipt" working in every context. Take it only as a guiding path to drive you in the work, knowing that human beings are unique, things might change, and you will need to be flexible and adaptable.

- **Comfort Zone:** participants don't learn very much because they are placed in a zone they already know, where they feel calm and comfortable. Therefore, they don't feel very much stimulated or encouraged to learn new things;
- **Stretching Zone:** participants start to get inside the process, to understand how the group works, the team decisions are made, but still relationships are quite blurry and frictions among individuals or along the learning process, might appear. Frictions are not something negative, on the contrary, they are integral part of the learning process, so what counts it's how to pass through;
- **Learning Zone:** participants, after leaving the comfort zone, enter an unknown area that might cause self-questioning, fear and where they accept to take risk. At the same time, here the learning appears in different shapes and starts to be more tangible and fruitful;
- **Panic Zone:** participants move too far from the comfort zone and the learning zone. They start to be in a stressful situation, can be afraid and panic because their core values and principles are too much shaken, leaving them with no reference points. In this stage people stop to learn and the process is not any more constructive.



# Toolbox Index

This publication includes different activities and tools, based on the principles of participation and horizontality of the Non Formal Education. These activities, designed all along the project, can be used to detect the warning signals and the causes behind the discriminatory events taking place with youth groups.

In this Index, the activities are not presented in a chronological order but in alphabetic order, according to the topic explored, including the reference page number.

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# The Gallery

## SETTING

The workshop room is set as a museum hosting an exhibition (with photos, definitions and quotes). Soft music on the background is played.

The activity is organized according to the following steps:

## STEP 1 - GALLERY VISITS

Participants are entering the room and can move freely in the space, having a look to the different pictures, definitions and quotes (see *Handout below*). They

are also asked to take note on their notebook, fixing the elements striking the most their interest or surprising them the most.

**NOTE:** leave close to each photo, definition and quote a set of sticky notes and give participants the possibility to add comments on the sticky notes. They can say if they agree or not with the definitions, what do they think about the photos and the quotes or leave extra elements and thoughts.

## STEP 2 - DEBRIEFING

It follows a debriefing to reflect on feelings and impressions of participants. Who wants to comment, can also share what were the main elements striking the most their interest.

The debriefing could be also targeted to reflect in particular on two different topics according to the pictures and quotes presented:

- on the importance of media and culture in spreading stereotypes and prejudices or, on the other hand, promoting emancipation
- on the way we do use this information, with the emphasis on the importance of developing a critical approach toward them.

**NOTE:** in the Handout below, you will find a list of possible definitions and quotes to use in the Gallery, but we strongly recommend to choose them and look for others according to the target group you are working with.

We also suggest to search on Internet a series of evocative and contradictory photos and pictures to add, in order to have a Gallery. Also in this case, the photos should be chosen according to the target group and possibly in copy-left license.

See Handout below.

<b>MACROTOPIC</b>	BASIC KEY CONCEPTS, WITHIN THE GENDER-RELATED ISSUES UMBRELLA
<b>AIM</b>	To detect the warning signals before the gender-based discrimination displays, within groups of young people
<b>SPECIFIC LEARNING OBJECTIVES</b>	<ul style="list-style-type: none"> <li>• To make participants reflect about key concept within the gender-related issues umbrella</li> <li>• To make participants reflect on the importance of media and culture in spreading stereotypes and prejudices or, on the other hand, promoting emancipation</li> </ul>
<b>DURATION</b>	45 minutes
<b>MATERIALS</b>	Photos, written/printed definitions and quotes, sticky notes and pens, tables and everything you need in order to set the room as a museum with an exhibition

# Handout

## EXAMPLES OF DEFINITIONS

### GENDER

Social construction that allocates certain behaviours into male and female roles, based on their biological sex, and which vary across history, societies, cultures and classes.

### BIOLOGICAL SEX

It is the physical traits you are born with as well as the sex you are assigned at birth, determined by chromosomes (XX, XY, etc.), hormones and sexual characteristics (genitals, hair, breast, etc.).

### GENDER IDENTITY

It is how you, in your head, experience and define your gender, based on how much you align (or not) with what you understand the options for gender have to be.

### GENDER EXPRESSION

External, visible presentation of your gender identity, which is reflected through clothing, hair, behaviours and body language.

### ATTRACTION / ORIENTATION

It is how you find yourself feeling drawn (or not) to some other people, in sexual, romantic, and/or other ways.

## EXAMPLES OF QUOTES

*"Women have a much better time than men in this world; there are far more things forbidden to them."*  
- Oscar Wilde -

*"I'm tough, I'm ambitious, and I know exactly what I want. If that makes me a bitch, OK."*  
- Madonna -

*"We have to teach our girls that they can reach as high as humanly possible."*  
- Beyoncé -

Interviewer: [talking about Black Widow role] *"were you able to wear undergarments [under the costume]?"*  
Scarlett Johansson: *"you're like the fifth person who asked me... what is going on?! Since when did people start asking each other about their underwear?!"*  
- Scarlett Johansson -

*"I am no longer accepting the things I cannot change. I am changing the things I cannot accept."*  
- Angela Y. Davis -

## Common Issues for Non-Binary

The activity is organized according to the following steps:

### STEP 1 - VIDEO PROJECTION

The facilitator starts the session welcoming participants and explaining them that a short video will be projected. Participants are not initially aware of the video's main subject.

Participants need to carefully watch the video and take notes for the upcoming discussion.

It's possible to find the video on the following link: <https://www.youtube.com/watch?v=9BrrL4nVU2Y>

### STEP 2 - DEBRIEFING

After the projection, participants are divided in smaller groups of approximately 3-4 people each and they have to answer the following questions, taking note of the main elements appeared in the discussion:

- What are your thoughts around the issues presented?
- Before starting to watch the video, what was the first thought that came to your mind when you saw the person speaking?
- Do you know anybody facing similar issues? Which ones are they? How does the person address them?
- What can you do or change to normalize the situation?

Each group has to prepare an interactive presentation including the main elements discussed during the work in group. It follows the group interactive presentation, leaving space for extra comments and feedbacks concerning the subject.

<b>MACROTOPIC</b>	BASIC KEY CONCEPTS, WITHIN THE GENDER-RELATED ISSUES UMBRELLA
<b>AIM</b>	To detect the warning signals before the gender-based discrimination displays, within groups of young people
<b>SPECIFIC LEARNING OBJECTIVES</b>	• To reflect upon issues of non-binary people
<b>DURATION</b>	45 minutes
<b>MATERIALS</b>	Projector, white screen or wall, computer, cable to connect, video downloaded or WiFi available

## I Have - I Haven't

The activity is organized according to the following steps:

### STEP 1 - INTRODUCTION

On the floor there is a line marked with tape. The participants have to line up in a row on this line. To the left of the line is the "I have" area, to the right of the row is the "I haven't" area. The facilitator explains that different statements will be read out and participants should position themselves according.

**NOTE:** the facilitator should underline that, if someone does not feel like sharing the answer to one of the statements, they can simply stay where they are and not pick a side. Moreover, during this activity it's important to be aware that it can trigger some personal feelings and experiences. For this reason, it should be remarked that people should not comment on the contributions of others and that it's very important for the group to create a collective safe space.

<b>MACROTOPIC</b>	BASIC KEY CONCEPTS, WITHIN THE GENDER-RELATED ISSUES UMBRELLA
<b>AIM</b>	To detect the warning signals before the gender-based discrimination displays, within groups of young people
<b>SPECIFIC LEARNING OBJECTIVES</b>	• To share participants' background related to gender issues, experiences and ideas
<b>DURATION</b>	60 minutes
<b>MATERIALS</b>	Tape, workshop room big enough to be able to support the total of your participants standing in a line



**STEP 2 - TAKING POSITION**

Gradually the statements are read out (*see Handout below*). Each person answers the question by going to the "I have" or "I haven't" area. After each statement, the line-up can be viewed as a group.

**NOTE:** here a list of important rules that have to be explained before to start the activity:

- lying is allowed
- don't laugh or comment on the others person positions.

It's possible for the facilitator to vary the intensity. Extra elements can be also added during the activity: for example, the facilitator can either say it's not allowed to talk or that it's possible to talk about the statement only on a voluntarily base.

**STEP 3 - DEBRIEFING**

After reading all statements the debriefing is forecast with the following key questions:

- What was it like to be alone on one side?
- What was it like to be on one side in a large group?
- What did you notice in particular?
- What surprised you?
- Had all questions the same meaning for your lives?
- Did you find out any differences between the individual and societal ratings of the different positions?
- What's your perception now about heteronormativity?

See Handout below.

## Handout

### EXAMPLES OF STATEMENTS

I have sent a naked picture of myself through online media to attract attention.

I have participated in sexual activities that I did not feel 100% comfortable with.

I have been to a feminist demonstration.

I have been to self-help groups for people prone to violence.

I have volunteered in a women's shelter.

# Exploratory Walk

The activity is organized according to the following steps:

## STEP 1 - WALK AND MAPPING

Facilitators need to have arranged in advance the spot where they will work, with the map, markers and colours.

Then each participant will be given a map of the area with a route outline, and asked to pass by certain places, marking on the map the following elements:

- The places they like to go or not
- The places they find pleasant or not
- The places where they feel in danger or not
- The spaces where they noticed that there were more women, men, young people

- The possible other paths that they take to avoid passing through a specific place.

Each element to be marked corresponds to a different colour in the map.

**NOTE:** it is possible to include a legend on the map with icons, types of lines (colours, dotted lines) related to different subjects (ex: lack of light, feeling of insecurity, verbal aggression, safe zone, little presence women, etc.) to help in the space observation and in the transmission of the elements observed. For longer workshops, other questions or themes can be addressed such as the different routes taken, the means of transport used. It is also recommended to leave a space to allow participants to write comments and to take notes. To help people locate themselves on the map, some pictures from the main places in the area can be added on the map to give visual landmark aids. It's also possible to prepare in advance the map with different colours and shapes in order to be afterwards able to distinguish the answers given by men, women, young people.

**GENERAL REMARK:** this activity can be performed individually but participants can be also divided into small groups to work on different maps (in this case, more suitable for focus groups).

## STEP 2 - SHARING AND DEBRIEFING

After the walk, it is recommended to make a restitution of the main elements appeared during the mapping. This would allow to have a collective, sharing moment, that will open the flow for the debriefing focused on gender issues and feeling of security/insecurity in public spaces, with the following key questions:

- What did you feel during the walk?
- What are the general impressions you developed during the walk?
- What surprised you the most?
- Can you highlight some gender sensitive issues you encounter during the walk?
- Did you find out places causing you insecurity? And why?
- What are the problems you detected?
- What are the needs you detected?

## STEP 3 - CONCLUSIONS

After this activity, especially if it has been one with multiple groups or at various times of the day of the week, it is interesting to present the results with everyone involved. Possibly use visual support and graphic facilitation for the presentation. After the debriefing, facilitators could launch, if the time allows, an open conversation on the elements to be changed, using various forms of participatory debate techniques coming from non formal education.

<b>MACROTOPIC</b>	LOCAL DIAGNOSTIC ABOUT GENDER IN PUBLIC SPACES
<b>AIM</b>	To detect the warning signals before the gender-based discrimination displays, within groups of young people
<b>SPECIFIC LEARNING OBJECTIVES</b>	<ul style="list-style-type: none"> <li>• To involve people in a local diagnostic of the public space</li> <li>• To encourage people to share how they feel in certain areas and start a conversation on how it can be linked to gender discrimination, stereotypes and roles</li> <li>• To develop participants' critical point of view on their environment, on the way public spaces and urban environments are designed according to societal gender norms, and how they can be inherently discriminatory</li> </ul>
<b>DURATION</b>	180 minutes
<b>MATERIALS</b>	Map of the area, printed on a A1 or A0 paper with a scale that allows to see as much details as possible, a legend with the different themes and colour codes, pens, markers, pencils, stickers, a workshop room, paperboard to take notes

## Causes, Consequences and Solutions

The activity is organized according to the following steps:

### STEP 1 - THINK-LISTEN

Participants are divided into pairs, and they receive the task to talk in turn for 3 minutes, without being interrupted by the other (except if necessary for understanding purposes) about a subject that the facilitator proposes.

For example, a potential subject to be proposed is: "How I feel, as a woman/man/other in the public spaces of my neighbourhood".

Then different subjects are proposed and participants keep going on in the discussion.

**NOTE:** for a variant of this exercise, it is possible to ask participants to find a common point between their two stories and to afterwards share it with the group to start the process of going from the individual to the collective. In this case, less subjects are going to be discussed.

### STEP 2 - MOVING DEBATE

Participants are asked to stand in line and the facilitator read out different statements. Participants choose one side or the other of the line depending on whether they agree or disagree with the statement. Once each participant is positioned on one side or the other, one or more people, on a voluntary basis, can explain the reasons for their choice and try to convince the people on the opposite side to move. If a person is convinced by the argument of the opposite side, they can change places and explain what made them change their mind.

### STEP 3 - THE PROBLEM TREE

Back in plenary, are collectively defined the elements that make up a tree (roots, trunk and leaves). Then each part of the tree is associated with the systems of society as follows:

- leaves: consequences, what we see of gender inequalities in public space
- trunk: elements that support gender inequalities in public spaces
- roots: basis of these inequalities, in other words, what creates them.

Then the group is divided in smaller groups with the following task: they need to run a detailed analysis of a specific background assigned starting from the leaves/consequences (what we see, considered as gender inequalities in the public space), then passing to the roots/basis of the inequalities, to arrive to the trunk and understand the complex system that generates these inequalities.

### STEP 4 - CLUSTERING AND SOLUTIONS

Each group has to classify and prioritize the causes and consequences into specific areas (they can be themes or subjects to work on) where there is the possibility and the interest to work, in order to improve the analysed situation.

Remaining in the same smaller groups, participants should propose concrete ideas for actions to be carried out for each of the areas. These ideas can serve as a basis for collective actions to enhance gender equality in the public spaces.

**See Handout below.**

<b>MACROTOPIC</b>	LOCAL DIAGNOSTIC ABOUT GENDER IN PUBLIC SPACES
<b>AIM</b>	To detect the warning signals before the gender-based discrimination displays, within groups of young people
<b>SPECIFIC LEARNING OBJECTIVES</b>	<ul style="list-style-type: none"> <li>• To use individual perspectives to reveal a systemic issue</li> <li>• To go from the individual to the collective and gather people around a common issue, common goals</li> <li>• To develop cooperation between the inhabitants of the neighbourhoods to create new local initiatives for gender equality in public spaces</li> </ul>
<b>DURATION</b>	120 minutes
<b>MATERIALS</b>	Paper board or board, papers, pens, pencils, coloured markers, list of statements for the debate

# Handout

## EXAMPLES OF STATEMENTS

Men have more freedom than women in public spaces.

Women must stay at home.

Going out alone at night is dangerous for everybody.

You have to pay attention to the way you're dressed to go out in the neighbourhood.

## The Tower

The activity is organized according to the following steps:

### STEP 1 - INTRODUCTION

Participants are divided in 4 groups (approximately 6 people each group). Participants are asked to close their eyes and each one receives a sticker on their forehead with a characteristic.

Examples of characteristics:

- 45 year old single mother
- 23 year old gay
- 55 year old male

Each group receives different objects in

equal number and the same task: they have to build the highest and strongest tower in the world. But while they are doing that they have to act and treat the other group's members according to the characteristics on their forehead.

The person with the sticker on the forehead cannot ask information about their character/characteristics and the other group members cannot reveal any information.

### STEP 2 - TOWER BUILDING

The competition starts and each group has at disposal 15 minutes to create the tower.

In the meantime facilitators can pass through the different groups, without talking to see if the rules are followed and what is the stage in the tower construction.

### STEP 3 - DISCOVERY

Once the time it's over the group members can reveal to the others the characteristics on their forehead.

Then each group should visit the other group's stations, to see the tower.

### STEP 4 - DEBRIEFING

A debriefing takes place after the activity, with focus on what happened, how people felt, and reflections about stereotypes, prejudices and the differences among them.

Below some possible key questions for the debriefing:

- How did you feel during the activity?
- How was to be treated according to the character on your forehead?
- How was to treat the other persons according to their character?
- Did you manage to guess your character?
- Did you notice some dynamics changing during the activity?
- Did you notice any stereotype in the way you were treated?
- Did you, consciously or not, apply any stereotypes in the way of treating the others?

MACROTOPIC	STEREOTYPES AND PREJUDICES
AIM	To detect the warning signals before the gender-based discrimination displays, within groups of young people
SPECIFIC LEARNING OBJECTIVES	<ul style="list-style-type: none"> <li>• To initiate the discussions about stereotypes and prejudices and the difference among them</li> <li>• To experience and acknowledge the fact that we all have stereotypes and how we act</li> <li>• To understand the focus of each member of the group (task oriented, group oriented, etc.)</li> </ul>
DURATION	45 minutes
MATERIALS	Recycled material (e.g. paper, balloons, cardboard...), scotch, scissors, rope split in an equal way among the groups



# Image-Theatre

The activity is organized according to the following steps:

## STEP 1 - HI, I'M BOB

The facilitators ask participants to walk in the room until they meet one person. When they meet someone, they have to introduce themselves by saying "Hi, I'm Bob" and "Hi, I'm Maria" and shaking hands. At that moment, they exchange their names: Bob's name is Maria and Maria's name is Bob. Then participants have to keep walking in the space and when they meet another person, they have to exchange the new names. The activity follows in that way till everyone has found back their own original name.

<b>MACROTOPIC</b>	STEREOTYPES AND PREJUDICES
<b>AIM</b>	To detect the warning signals before the gender-based discrimination displays, within groups of young people
<b>SPECIFIC LEARNING OBJECTIVES</b>	<ul style="list-style-type: none"> <li>• To reflect upon unconscious beliefs about gender issues</li> <li>• To reflect upon the different gender-based stereotypes</li> </ul>
<b>DURATION</b>	120 minutes
<b>MATERIALS</b>	Water bottle, markers

## STEP 2 - FILIPO

1. Participants stand in a circle, and the facilitator introduces a water bottle called "Filipo". Filipo is then passed around the circle, and always when one person passes it to the next one, the following dialogue takes place: "This is a Filipo". "What?" replies the other. "A Filipo" answers the first, and gives it to the second person. Then, then second passes it to the next.
2. All the people need to pass the Filipo taking into account that Filipo has a certain concrete meaning. For example, in the first round Filipo is a very expensive object. The second round, Filipo is an object that smells. In the third round, Filipo is something that is illegal. In the following rounds, objects related to gender could be introduced as meanings to Filipo: a skirt, a sexual toy, weights.

## STEP 3 - THIS IS NOT A MARKER AND THIS IS NOT A WATER BOTTLE

1. Small circles of maximum 10 people are created. Participants are asked to sit on the floor and two objects are placed in the middle of the circle: a marker and a water bottle. One by one, the participants will stand up, take the two objects and say out loud "This is not a marker and this is not a water bottle".
2. When the first round it's over and everyone has said the sentence, the second round starts. Here only acting is allowed, without speaking. The person stands and gives a different meaning to the two objects, as for example: you can perform as if the water bottle was a violin and the marker was the arch.
3. After some rounds, the facilitators state to act out objects that are related to gender issues.

## STEP 4 - IMAGE THEATRE

The previous exercises were aimed to de-mechanize the mind and enter into a creative mood for the last activity.

1. Now the participants are asked to sit in a circle and to close their eyes. They have to retain the first image that comes to their minds when they hear a certain concept.
2. Later, one by one they have to stand up, move to the centre of the circle and make a body position of the image that came to their mind.
3. When around 6-8 people are part of the frozen image, the others will analyse and discuss the situations. Here a list of possible concepts that can be proposed to the group for the acting: discrimination, gender violence, feminism, homophobia, psychological violence, etc.

## STEP 5 - DEBRIEFING

At the end it is forecast a debriefing, with the following key questions:

- What did you feel during the three introductory activities (Step 1, Step 2, Step 3)?
- What did you feel during the Image theatre activity?
- What was most striking for you?
- What can you learn from this workshop?
- What would you bring back home?

## Upside-Down Story

Upside-Down story is a tale, divided in two parts, that shows how people view the world from different perspectives, have different values and reach different conclusions, based on their own experiences and perceptions, out of the same information.

The activity is organized according to the following steps:

### STEP 1 - GROUP DIVISION

Four smaller groups are created: two groups receive the "Luna story" and two groups receive the "Joseph story". A4 papers, pens, flip-charts and markers are handed out to the four groups.

### STEP 2 - STORY ANALYSIS

Each participant of the group receives a printed version of the story they have to work on (or Luna or Joseph), has to read it and make a list of characters described in the story, from the best to the worst.

### STEP 3 - LISTS CREATION

When all the group members finalized their own list, then, within each group the lists have to be shared and discussed. Here each participant, apart from presenting the list, should also explain to the group, the reasons behind to have the list structured in that way.

### STEP 4 - LIST FINALIZATION 1

The group, using the consensus (all the group members should be agreed or at least convinced of the decision, no voting is allowed), should arrive to one common list of characters, from the best to the worst and take the list with them (they cannot share it yet with the other groups).

### STEP 5 - STORIES EXCHANGE

Then the two stories are exchanged among the groups: thus, the two group who initially received "Luna story", now will receive "Joseph story", while the group who initially received "Joseph story", now will receive "Luna story".

### STEP 6 - LIST FINALIZATION 2

Within each group, all the group members have to finalize, individually, their own list, then all the lists have to be shared, discussed and a new, common list, using the consensus, has to be created.

### STEP 7 - PLENARY PRESENTATION

Back in plenary, the facilitator will ask to the entire group, one by one, to read the character's list for "Luna story", explaining the logic behind. Another facilitator has to keep note on a flip chart. Then the other facilitator, will ask to the entire group, one by one, to read the character's list for "Joseph story", explaining the logic behind. Another facilitator has to keep note on a flip chart.

<b>MACROTOPIC</b>	STEREOTYPES AND PREJUDICES
<b>AIM</b>	To detect the warning signals before the gender-based discrimination displays, within groups of young people
<b>SPECIFIC LEARNING OBJECTIVES</b>	<ul style="list-style-type: none"> <li>• To activate the reflection about stereotypes and prejudices</li> <li>• To acknowledge the difference between stereotypes and prejudices</li> <li>• To deepen the dynamics behind their shaping, the roots and the consequences</li> <li>• To start to explore gender role models and their functioning</li> </ul>
<b>DURATION</b>	120 minutes
<b>MATERIALS</b>	Handout with the stories, flipcharts, markers in different colours, scotch paper, A4 papers, pens

**STEP 8 - DEBRIEFING**

It follows in plenary the debriefing, analysing the different orders of the lists for the two different stories and the logic/reasons that moved each group to create such an order.

Key questions for the debriefing:

- How did you feel during all the activity?
- Did you find an agreement for the final group list in Luna story?
- Why, in Luna story, did you choose this order for the characters' list? According to what criteria and reasons you arrived to create such a list?
- Did you find an agreement for the final group list in Joseph story?
- Why, in Joseph story, did you choose this order for the characters' list? According to what criteria and reasons you arrived to create such a list?
- How did you imagine Luna?
- How did you imagine Frank?
- How did you imagine Marlow?
- How did you imagine Joseph?
- How did you imagine Miranda?
- How did you imagine Raffaella?
- Did you apply any stereotypes in the way you pictured the characters?
- If yes, which ones and why?
- Do you see any gender role models in the stories?
- If yes, which ones and why?

**See Handout below.**

## Handout

### LUNA STORY

Once upon a time, somewhere, far, far away, lives a beautiful girl called Luna.

Luna loves Frank, who lives on the other side of the river.

In the early spring a terrible flood destroyed all the bridges across the river and has left only one boat afloat. For this reason, Luna asks Marlow, the owner of the boat, to take her to the other side. Marlow agrees, but with one pre-condition: he insists that Luna sleeps with him in return.

Luna is confused. She does not know what to do and runs to her mother to ask for advice. Her mother tells her that she does not want to interfere with Luna's private business.

In desperation Luna sleeps with Marlow who, afterwards, takes her across the river.

Luna runs to Frank and tells him everything that has happened.

Frank pushes her away roughly and Luna runs away.

Not far from Frank's house, Luna meets Goran, Frank's best friend. She tells him everything that has happened.

Goran hits Frank for what he has done to Luna and walks away with her...

### JOSEPH STORY

Once upon a time, somewhere, far, far away, lives an handsome boy called Joseph.

Joseph loves Miranda, who lives on the other side of the river.

In the early spring a terrible flood destroyed all the bridges across the river and has left only one boat afloat. For this reason, Joseph asks Raffaella, the owner of the boat, to take him to the other side. Raffaella agrees, but with one pre-condition: she insists that Joseph sleeps with her in return.

Joseph is confused. He does not know what to do and runs to his father to ask for advice. His father tells him that he does not want to interfere with Joseph's private business.

In desperation Joseph sleeps with Raffaella who, afterwards, takes him across the river.

Joseph runs to Miranda and tells her everything that has happened.

Miranda pushes him away roughly and Joseph runs away.

Not far from Miranda's house, Joseph meets Fatima, Miranda's best friend. He tells her everything that has happened. Fatima hits Miranda for what she has done to Joseph and walks away with him...

## Once Upon a Gender...

The activity is organized according to the following steps:

### STEP 1 - PRINCESSES AND CASTLES

Participants are asked to create groups of three. One of them will be the princess, the other two on the right and left side, the towers of the castle, that protects the princess. One person will be out of the groups, and will have the task of making princesses or castles rotate by screaming their name. When they rotate,

they should be as fast as possible in finding a new castle or princess, if not they will be out, screaming the names. At the end four groups, made by two triplets merged together, will be created.

### STEP 2 - GROUP SHARING

Once smaller groups are created the next task is assigned: each group member is now asked to share one fairy-tale or legend they grow up with during their childhood. They should choose their favourite one when they were children.

### STEP 3 - THEATRE SKETCHES PREPARATION

Once all the groups are done with the sharing, it will be asked them to pick one fairy-tale, which is the most representative for everybody of gender role models, and prepare a short theatre sketch about it, using any theatrical technique they prefer. Then some time is allocated to prepare the sketch.

**NOTE:** to make the presentation more interesting and funnier, it is possible to make them choose a random theatrical technique out of a hat. For example: soap opera, western movie, musical theatre, mime, puppets, living pictures.

### STEP 4 - PERFORMANCES

Each group presents their sketches to the other groups. At the end of each performance, the actors remain on the stage and it's run a short debriefing where it is asked to the spectators to describe what they see. After that, it is asked to the actors to explain their sketches. Meanwhile, facilitators should take note of the main elements appeared.

### STEP 5 - FINAL DEBRIEFING

At the end, each story is analysed within a gender-based perspective, creating links between the performances and the real life, as long as the common patterns in each story.

Participants are then asked the following questions:

- Do you think these fairy tales influenced your development as a child?
- How can we break certain stereotypes and patterns in our society?

**GENERAL REMARK:** the activity can be done both in an indoor or outdoor space. For the sharing part, it is suggested to find a cosy place, so to help participants to concentrate and to facilitate the sharing.

<b>MACROTOPIC</b>	GENDER ROLE MODELS
<b>AIM</b>	To detect the warning signals before the gender-based discrimination displays, within groups of young people
<b>SPECIFIC LEARNING OBJECTIVES</b>	<ul style="list-style-type: none"> <li>• To reflect on the different role models present in society, on the cultural roots of these models, on their similarities and differences</li> <li>• To think about and acknowledge how these models have affected our way of being and acting</li> </ul>
<b>DURATION</b>	90 minutes
<b>MATERIALS</b>	Flipchart, markers, any costume or material for the theatre pieces



## Photo Language

The activity is organized according to the following steps:

### STEP 1 - PREPARATION (BEFORE THE ACTIVITY)

Facilitator should have prepared in advance a table or a board containing various pictures representing different situations in the public spaces. It has to be created a spot where the board and the facilitators are placed.

### STEP 2 - PHOTO LANGUAGE

1. While people are walking in the middle of the street, facilitators approach them asking some time to look at the pictures and to share if they remind them any specific situations they lived, feelings, settings, that they encounter in the public spaces of their neighbourhood.
2. Participants are invited to choose one (or more) pictures and explain why they chose them.
3. Facilitators can take note, if the situation allows and always respecting the safe space created, and they can continue the conversation adding more questions to what has been said.

MACROTOPIC	DISCRIMINATIONS
AIM	To detect the warning signals before the gender-based discrimination displays, within groups of young people
SPECIFIC LEARNING OBJECTIVES	<ul style="list-style-type: none"> <li>• To identify situations already experienced, discriminatory elements already encountered and that were not perceived as such</li> <li>• To be able to talk about these events, evoking their feelings and bring out the personal experience</li> </ul>
DURATION	60 minutes Please consider that this can vary greatly depending on the person and the number of pictures chosen by the participants
MATERIALS	Between 20 and 25 pictures, a flat surface to present the pictures, scotch tape, markers and sticky notes

## Sidewalk Interviews

The activity is organized according to the following steps:

### STEP 1 - PREPARATION (BEFORE THE ACTIVITY)

The idea is to have a group of young people interviewing people on the street about gender discrimination. For this reason, facilitators should have prepared the activity in advance, having both the group of young people trained for the action and a short questionnaire to be used for the purpose. We suggest to have the questionnaire built in advance in cooperation with the group of young people, it will help to develop the ownership and the tools knowledge. Moreover, before to start, the young people should be trained about the use of the recording equipment, and provided with the details of the activity.

MACROTOPIC	DISCRIMINATIONS
AIM	To detect the warning signals before the gender-based discrimination displays, within groups of young people
SPECIFIC LEARNING OBJECTIVES	<ul style="list-style-type: none"> <li>• To involve young people in field research, to allow them to take part in the analysis of their territory, to question themselves and their environment</li> <li>• To open up the debate and raise awareness on gender issues</li> <li>• To meet the other members of the local community and to confront themselves with different points of view</li> <li>• To promote intergenerational dialogue, opening channels of communication between young people, adults and elderly</li> </ul>
DURATION	180 minutes
MATERIALS	Questionnaire about gender discrimination in public space, a vocal recorder, paper, pens and markers

## STEP 2 - STREET INTERVIEWS

Small groups, with one or two interviewers supported by a supervisor should be created. Then the groups, with different printed copies of the questionnaires, can join the streets and start the interviews.

During the interviews, apart from including the answers in the questionnaire, they can take extra notes and record.

## STEP 3 - RESTITUTION/DEBATE

It would be very useful to have a specific time for an open discussion to share what happened, and the major elements appeared during the action.

In this case, we advice facilitators to have prepared in advance a visual support with flip-charts and graphic facilitation tools, to facilitate the presentation of the main outcomes.

**NOTE:** instead of questionnaires and interview, this tool can also be used for field observation, with sheets to fill in with different purposes, e.g. to count the number of men and women, to observe their activities in a public square, to take note of the services in the area and their use.

# Online Focus Group on Gender in Public Spaces

The activity is organized according to the following steps:

## STEP 1 - ICE BREAKING

Each member of the group states their name, their occupation, their interest in participating the group. Then, each member of the group is asked to describe/express with gestures, sounds and facial expressions their emotional journey during the day. Then, using the same gestures, sounds and facial expressions, the group repeats simultaneously the same.

## STEP 2 - BRAINSTORMING

An introductory brainstorming is proposed about the topic "Gender-based discriminations" through the tool of a silent debate. Each group member has to write comments, thoughts and answers to the question "What pop up in your minds when you think about gender-based discriminations?" on the digital white board. While they are writing they can add extra links, drawings and feedbacks to interact with other member's comments. The activity is run in complete silence: it's not allowed to speak in the group but only write. At the end of the activity, the facilitator sums up the mind map created, trying to find macro topics, if needed. It's then proposed a short plenary discussion where participants are asked to think about which kind of gender-based discriminations, between the ones emerged during the silent debate, affect mostly young people.

<b>MACROTOPIC</b>	DISCRIMINATIONS
<b>AIM</b>	To detect the warning signals before the gender-based discrimination displays, within groups of young people
<b>SPECIFIC LEARNING OBJECTIVES</b>	<ul style="list-style-type: none"> <li>• To detect stereotypical thinking and deepen the perspective of young people about gender-based discriminations</li> <li>• To explore the sense of safety (or the lack of it) in public spaces, in regard to gender</li> <li>• To investigate the perception of gender-based discriminations in education and public spaces</li> </ul>
<b>DURATION</b>	180 minutes
<b>MATERIALS</b>	<p>ONLINE VERSION: Zoom, Skype or any other web conference platform, in which it's allowed to share screens, write on digital flipcharts and take screenshots, online maps previously downloaded and written statements (<i>see Handouts below</i>)</p> <p>OFFLINE VERSION: flipcharts, pen, colours, markers, printed/drawn version of the map, printed version of the Handouts</p>

### STEP 3 - FINGERS DEBATE

The facilitators assign the next task, asking all the participants to express their level of agreement or disagreement to the statements that will be read, by using the following silent signs with their fingers. Each sign corresponds to a different meaning. After taking position in each statement, participants have to share also their thoughts and emotions regarding the statement.

Signs introduced:

- Thumb up: ok/agree
- 2 thumbs up: yeah/strongly agree
- Silent clapping: couldn't agree more!!
- Horizontal thumb: don't know/don't care)
- Thumb down: no/disagree
- 2 thumbs down: hell no/strongly disagree
- Crossed hands: no way!

**NOTE:** if you want to build extra or different statements, to be used according to the group dynamics and the time at disposal, we suggest you to choose common phrases, provocative or "harmless", that are part of everyday life (TV, news, chats, casual discussions). Moreover, they can be proverbs that reflect social stereotypes and beliefs, helping to realize the deep connection between stereotypical thinking, gender discrimination, tradition and culture. It's important to create an escalation in the feelings, by well arranging the order of the statements. They can be used to realize the deep connection between stereotypical thinking, gender discrimination, tradition and culture.

The silent language debate technique was created to be used within an online focus group. If offline, so physically present in the same space, the group can sit in circle. All members give the silent answers simultaneously. For the elaboration, the facilitator can give 3-5 minutes for every statement and arrange turns. Anyone can speak, it's important to be brief and avoid conversations-confrontations.

### STEP 4 - PHRASES AND ACTORS

The facilitators assign the next task, asking all the participants to read some phrases and to describe the person speaking and the person spoken to. Then participants are asked to take a moment and reflect on the statements, the phrases and the discussions they went through. They are also encouraged to relate to situations they have encountered within their working environment/youth groups. It follows an open discussion.

**NOTE:** as in the Step 2, if you want to build extra or different phrases, we suggest you to choose common phrases, provocative or "harmless", that are part of everyday life and proverbs that reflect social stereotypes and beliefs.

Moreover, if the workshop takes place online it's better if the facilitator arranges the order of speaking. If in the same room, everybody can sit in circle and the member who wants to speak, take the floor.

### STEP 5 - MAPPING

Facilitators are showing to participants the map of the area/neighbourhood they want to work on and ask them to have a look at the map and to mark:

- With blue colour: a place participant like and feels safe
- With red colour: a place participant like but doesn't feel safe
- With black colour: a place participant would avoid

After that, participants will be asked to explain the reason of their choice

**NOTE:** for the online version of the activity, we suggest you to use the option "share screen" on the platform you are using and to assign the task.

If the activity is run off-line and you don't want to use one single map with a large scale, it's possible to print smaller maps in A4 and to give one to each participant.

**See Handout below.**

# Handout

## FINGERS DEBATE STATEMENTS

It's better not to have tattoos and piercings in order to get a job.

It's better for girls not to go out alone at night.

A good housewife is a slave and a lady.

Women and men have the same access to public spaces.

Homosexuals and sex workers in the parks are carriers of diseases.

We live in a free country and everyone can go where they want at the time they want.

We live in a free country and everyone is safe to go where they want at the time they want.

Once upon a time this was an aristocratic neighbourhood, now it's a "coloured" one.

Immigrants destroy our culture.

The beliefs of a teacher affect their students.

There should be sexual education in schools.

Affective education is more important than math.

## PHRASES AND ACTORS STATEMENTS

On sunday we 're going at the football game.

I have an appointment at the hair salon.

You can't put your career above your family.

What do you need a phd for?..."

Are you going out dressed like that?

It's very provocative what you're wearing.

Take a taxi, don't walk back that late.

Whenever i have to park in this neighbourhood, i lock the car doors.

Call me when you get there.

I have a pocket knife on my key-chain for when i'm out late.

## Online Workshop on GBDs

The activity is organized according to the following steps:

### STEP 1 - GBD DEFINITION WITH MENTIMETER

The facilitator prepares 2 Mentimeter polls that will result in word clouds. Then, the facilitator invites the participants to explore gender-based discrimination (GBD) together.

The activity is organized using two different polls:

1. First poll: each participant should enter 5 keywords about GBD. The result will be a word cloud definition.

2. Second poll: each participant should enter 3 places where they think GBD happens.

A discussion follows about what GBD is, who it affects, and where it takes place more often. Facilitators should underline any interesting results in the word clouds. Facilitator can also prepare some information or statistics that will put the word clouds into context.

<b>MACROTOPIC</b>	DISCRIMINATIONS
<b>AIM</b>	To detect the warning signals before the gender-based discrimination displays, within groups of young people
<b>SPECIFIC LEARNING OBJECTIVES</b>	<ul style="list-style-type: none"> <li>• To understand what GBD is and who it affects.</li> <li>• To raise awareness about gender roles and how they connect to GBD.</li> <li>• To familiarize participants with Mentimeter as a dynamic tool for real time feedback</li> </ul>
<b>DURATION</b>	90 minutes
<b>MATERIALS</b>	This is an online activity, so you need the participants to be able to access the internet and log into one of the following platforms: Zoom, Skype, etc. Facilitator needs to access Mentimeter to make the polls ( <a href="https://www.mentimeter.com/">https://www.mentimeter.com/</a> )



**STEP 2 - INTERVENTION**

1. Participants are now asked to think about 3 things that can be done both online and offline to prevent GBV and 3 things to combat GBV.
2. Each person should make an internal list and then fix on the whiteboard on the online platform, which is already divided in two different columns: 3 things to prevent – 3 things to combat.
3. Participants are asked to read loud the first list (3 things to prevent) and to highlight if there are similarities or differences in the proposals.
4. Then, participants are asked to read loud the second list (3 things to combat) and to highlight if there are similarities or differences in the proposals.
5. At the end it follows an open discussion, where participants can freely express their ideas and share comments and feedbacks about the subject. One facilitator, on another white board, takes notes of the main outcomes of the discussion.

## Workshop with Forum Theatre Elements

The activity is organized according to the following steps:

**STEP 1 - ENERGIZER**

It should be based on the facilitator's choice depending on the group energy.

**STEP 2 - SPEED DATING**

The facilitator has a set of questions about the topic (6-8 questions fit into this timeframe). Participants are told there will be rounds of 3 minutes in which they get to talk one-on-one about the question asked by the facilitator. Every time the 3 minutes are up, the facilitator rings a bell and yells "Change!", and participants should find another partner to talk to. Participants should choose people they don't talk to very often.

Possible gender issues related questions (they can be replaced with anything the facilitator considers relevant for the topic or their group):

- Do you think women should avoid dressing provocatively? Why?
- How would you feel if all toilets became unisex?
- How would you feel if your daughter told you she wants to be a truck driver? What if your son told you he wants to become a nail artist?
- Were you steered towards certain study or career choices based on anything other than your academic abilities?
- Have you ever been assigned a task (at home/school/work) based on your gender?

<b>MACROTOPIC</b>	DISCRIMINATIONS
<b>AIM</b>	To detect the warning signals before the gender-based discrimination displays, within groups of young people
<b>SPECIFIC LEARNING OBJECTIVES</b>	<ul style="list-style-type: none"> <li>• To reflect on and sharpen young people's awareness of the micro-actions that lead to GBD</li> <li>• To raise empathy toward GBD</li> <li>• To promote the understanding that everyone can be Oppressor and Oppressed at the same time (in this particular case, to understand that everyone can both discriminate and be discriminated against).</li> </ul>
<b>DURATION</b>	240 minutes We recommend you set aside an entire morning or afternoon session for this workshop and be prepared to run a little late for lunch/dinner
<b>MATERIALS</b>	Printed images, chairs, paper and pens to right down ideas. Optional: handouts with instructions or a large paper with instructions in a place visible for everyone.

**STEP 3 - GROUP DIVISION**

The facilitator prints out a number of images equal to the number of work groups there will be. Each group should have 4-6 people (7 is a little much, but it can also work). Each image should suggest a different aspect of gender-based discrimination (it can be explicit or a little abstract, to leave room for interpretation). The images have to be placed in the workspace and around each one should be placed a number of chairs equal to the maximum number of people you want in each group. Participants are asked to walk around the workspace, choose an image that speaks to them and sit down next to it.

**STEP 4 - PERSONAL STORIES**

In the groups created around the images, participants are asked to share stories about gender-based discrimination. The facilitator should encourage them to share personal stories, things they witnessed or that happened to them or to someone close. If they share stories that are not so personal, the next steps will lack depth.

**STEP 5 - PREPARING THE MINI PLAY**

Each group is asked to choose one story they will turn into a mini play. They should focus on a story that features some kind of conflict around gender-based discrimination. The facilitator explains to everyone the following tasks to be implemented (and can give handouts to make it easier to remember):

- play should be very short, around 5 minutes
- try to involve everyone in the group (but it's ok if somebody doesn't want to act)
- play should end when it reaches the climax/crisis and should not offer any resolution
- if it is based on someone's personal experience, that person cannot play themselves
- don't focus too much on lines, leave room to improvisation, but make sure you remember what you say and do during the performance
- make sure your play has at least one Oppressor, at least one Oppressed, and some Bystanders (Witnesses)

**NOTE:** a short preparation time is better because it leaves more room for improvisation and the performance will turn out more authentic.

**STEP 6 - THE FORUM THEATRE ELEMENT****Step 6.1**

In the beginning, the facilitator explains what Forum Theatre is and its basic principles. After this point, the facilitator assumes the role of the Joker, so they should research this beforehand to know what to do.

Below some important elements to have participants using the technique, and that the facilitator needs to explain:

- The mini play is first performed as prepared.
- After a brief discussion, the mini play starts again from the beginning, only this time the spectators are asked to intervene and replace a character of their choice, changing their actions or reactions.
- To intervene, participants need to clap and say "Stop!". When you hear this, the play stops and the person who clapped replaces a character. The play resumes. If other spectators want to intervene after this, they can.
- The interventions have to be realistic and in context.
- The Oppressor(s): this character cannot be replaced. Just like in life, we can't magically change the attitude or actions of an oppressor, but we can change the way we re/act as Oppressed or Bystander(s).
- It is not allowed to use physical and excessive verbal violence in the play. If you need to use physical violence, find a creative way to suggest it or use slow motion.

**Step 6.2**

For each group the activity follows in that way:

1. Group performs the mini play as prepared, stopping when it reaches the climax. Actors remain on stage.
2. Mini-debriefing. The facilitator asks the spectators questions to make sure everyone understood the play and to create a connection between the spectators and the play.

- What is the play about? What issue/situation does it highlight?
- Who are the characters? Who is the most affected? Identify the Oppressor(s), the Oppressed and the Bystander(s).
- What are the causes of the problem presented in the play?
- Does this happen in real life? Do you recognize a particular character in your life?
- Is this end inevitable? Can you do something? Do you have other solutions? We can explore them in the next step.

**NOTE:** during the mini-debriefing the actors always speak last, and only to confirm or clarify certain aspects that may appear confusing.

3. Group starts the performance again. This time, the public gets involved and they become spect-actors. They can stop the play and replace whatever character they want, except for the Oppressor(s).

4. If nobody stops the play, the facilitator/joker can stop it in a key moment, ask the spectators' opinion about it and encourage them to step in instead of explaining their point of view.

**NOTE:** don't allow 2-3 replacements at the same time, because you need to focus on how each individual can change the situation (or not). If many people want to intervene on the same issue, repeat the play again.

5. Debriefing: After all the interventions are over, the facilitator/joker must now address all the changes that happened. Each intervention has to be taken one by one, or it's also possible to group them by character to save time. Key questions for the debriefing:

- To the public: How did this intervention change the situation?
- To the Oppressed and Bystander(s) who went along with the intervention and then to the Oppressor(s): Did this change anything for your character? How did it make you feel?
- To the spect-actor who made the intervention: Was this your intention? Did you achieve what you set out to do?

**GENERAL REMARK:** Forum theatre specific elements can bring a nuanced view into what leads to gender-based discrimination. By taking the place of the Oppressed and the Bystander characters, we might see changes in the GBD situation – some small and some big. It is this string of alternatives that can open our eyes to micro-actions that can, in time, lead to or influence gender-based discrimination. Through forum theatre, young people can become more attuned to these micro-actions and more adept at noticing them and anticipating the patterns they might create.

It's possible to find more information about the technique, on the following links:

- [https://www.southampton.ac.uk/healthsciences/business\\_partnership/innovations/forum\\_theatre.page](https://www.southampton.ac.uk/healthsciences/business_partnership/innovations/forum_theatre.page)
- [http://cngi.is.edu.ro/ftp/2016-2017/ForumTheatre/Second\\_intellectual\\_output\\_O2.pdf](http://cngi.is.edu.ro/ftp/2016-2017/ForumTheatre/Second_intellectual_output_O2.pdf)

### STEP 7 - FEEDBACK/FINAL DEBRIEFING

After all the groups are done, facilitator should take a moment to "test the temperature" of the group. This is an overall intense and lengthy workshop, so maybe a dynamic, light-hearted feedback is better for now, such as a moving feedback. The final debriefing should be focused on how to change the oppression dynamics, on the individual responsibility of each human being in doing that and leaving extra space for individual feedbacks and reflection.

## Gender Debate and Role Play

The activity is organized according to the following steps:

### STEP 1 - DIXIT ICEBREAKER

Facilitators should spread in advance the Dixit cards on the floor and when they enter, ask participants to choose, each, 1 or 2 cards that signify gender-based discrimination for them.

After all have picked up the cards, the group sit in a circle and, one by one, participants show the chosen cards and explain in brief the reason why they chose that card/s.

At this stage, there is no need for debriefing. The facilitator should thank everyone for sharing and tell participants they will further explore what GBD is with the following activities.

**NOTE:** this activity can be of a more personal nature and it is a good opportunity for people to open up with personal stories. Therefore, we suggest trying to apply this activity after one or more sessions of group building during which has been already built a safe space for people to express themselves.

### STEP 2 - CANADIAN BOX

The facilitator should have prepared in advance a number of statements connected to gender-based discrimination, making sure to have a few extra ones, just in case.

1. Participants are split in 2 groups that will debate over each statement. Before saying each statement out loud, the facilitator reminds everyone which group is PRO (agrees with the statement) and which is CON (disagrees with the statement). The facilitator can change which is which as they think it's better.
2. After each statement is announced, the groups have 2 minutes to discuss internally and 3 minutes to debate each other. They must alternate arguments (group 1 gives their argument, then group 2, then group 1 again, etc.). Everyone in the group should take turns talking. The same person cannot speak twice in a row. The facilitator can add any rules or apply any variation they want.

**NOTE:** the statements you find below are just possible ones to be used. We recommend facilitators to change or replace them with others, according to the group profile and specificities.

### STEP 3 - ONE STEP FORWARD

The facilitator should have prepared in advance the role cards and a series of situations connected to gender-based discrimination, making sure to have enough role cards for everyone. The facilitator should hand out the role cards randomly, but can prepare a few doubles and decide who to hand them to for a greater effect of the activity.

1. Participants are asked to make a line (one next to each other) and keep silent until the debriefing. Each one receives a role card and they are explained that they have to look at it, but keep it to themselves, not showing it to anyone or talking about it. Before to begin, the facilitator asks participants to get into their role. To help them to better create their character, the facilitator can propose guided questions.
2. The facilitator informs the participants that a list of situations or events is going to be read out. Every time they think they can answer "yes" to the statement, they should take a step forward. Otherwise, they should stay where they are and not move.
3. The facilitator reads out the situations one at a time. He/she should pause for a while between statements to allow people

<b>MACROTOPIC</b>	DISCRIMINATIONS
<b>AIM</b>	To detect the warning signals before the gender-based discrimination displays, within groups of young people
<b>SPECIFIC LEARNING OBJECTIVES</b>	<ul style="list-style-type: none"> <li>• To raise empathy toward GBD</li> <li>• To raise awareness about the consequences of GBD</li> <li>• To encourage young people to think for themselves, express their point of view and speak up in the face of GBD</li> </ul>
<b>DURATION</b>	150 minutes
<b>MATERIALS</b>	Any Dixit pack, paper or sticky notes, pencils, markers or printer (for the role cards)

time to step forward and look around to take note of their positions relative to each other.

4. When all the statements are read out, participants are invited to take note of all final positions and then to stick their role card to the floor to reflect their final position. Participants are asked to walk around the room and look at the cards on the floor as they take a moment to exit their character.

**NOTE:** the characters you find below are just possible ones to be used. We recommend facilitators to change or replace them with others, according to the group profile and specificities and the context where the workshop takes place.

To have all the participants stepping approximately with the same length, it's better to ask them to look around as they step forward and try to synchronize their step length.

#### STEP 4 - DEBRIEFING

For this part, facilitators should ask the group to sit around the room in a wide circle encompassing, if possible, most of the cards on the floor. Below you can find some key questions for the debriefing:

- How did you feel stepping forward (or not stepping forward)?
- For those who stepped forward often, at what point did you begin to notice that others were not moving as fast as you were? What did you think or feel about the people left behind?
- How did you feel to see how many steps others had taken in comparison to you?
- How easy or difficult was it to play the different roles? How did you imagine your character? Did you use any stereotypes in building up your character?
- If were used double role cards, it's possible to compare how many steps each participant took and analyse why.
- Did you feel there were moments when you were discriminated against based on your character's gender? How and why?
- What surprised you the most during this activity?

See Handout below.

## Handout

### CANADIAN BOX STATEMENTS

Women are more suitable than men as kindergartens teachers.

Men are not victims of domestic violence.

It's easier to be a man.

Men leaders are better than women leaders.

If your romantic partner hits you, it's ok to give them a second chance.



A rapist should be sentenced to death  
*(at the end of the debate, the facilitator could ask the participants what gender they assigned the rapist and explore whether the debate would be different if another gender were assigned)*

Only the LGBT\*IQ+ community should defend LGBT\*IQ+ rights.

### ONE STEP FORWARD CHARACTERS

Single mother with two children	Single father with two children
A 50 years old male worker from a local factory	A 50 years old female worker from a local factory
An exotic dancer in a striptease club in the capital city	A 16 years old teenager mother
A 16 years old teenager father	A man who is abused by his wife
A woman who is abused by her husband	A gay teacher from Germany
A gay artist from Neitherland	A young Roma woman from a traditional family
A disable young woman from Albania	A disable young woman from London
A man with a rich sexual history	A woman with a rich sexual history
A colonel	A priest
A depressed man	A depressed woman

### ONE STEP FORWARD ENTERING IN THE CHARACTER QUESTIONS

What was your childhood like?

What sort of house did you live in?

What kind of games did you play?

What sort of work did your parents do?

What is your everyday life like now?

Where do you live?

Where do you socialise?

What do you do in the morning, in the afternoon, in the evening?

What sort of lifestyle do you have?

How much money do you earn each month?

What do you do in your leisure time?

What you do in your holidays?

What excites you and what are you afraid of?

### ONE STEP FORWARD STATEMENTS

You can afford at least one vacation per year.

You can marry for love.

You could adopt a child during the following year.

You are optimistic about the future.

You can walk alone at night.

You can call the police if you are in need.

You can freely express your thoughts and emotions in front of others.

You have more than 59 books in your house.

You can dedicate one hour every day to yourself.

You can afford to eat out whenever you want.

Your family and friends accept your lifestyle.

You are not discriminated against in your circle of acquaintances.

You can be a role model for your community.

## Diamond

The activity is organized according to the following steps:

### STEP 1 - GROUPS DIVISION

Five different sub-groups are created, possibly using interactive methods.

### STEP 2 - BRAINSTORMING

Trainers ask participants what they understand about hate speech online, whether anyone has encountered hate speech online, either directed towards an individual or towards representatives of particular groups (for example, gays, blacks, Muslims, Jewish, women, etc.).

MACROTOPIC	DISCRIMINATIONS
AIM	To detect the warning signals before the gender-based discrimination displays, within groups of young people
SPECIFIC LEARNING OBJECTIVES	<ul style="list-style-type: none"> <li>• To understand the global situation of online hate speech and the affect it has on people</li> <li>• To see the way we react and reflect about it</li> </ul>
DURATION	90 minutes
MATERIALS	Different copies of the diamond ranking system, different copies of the handout with some sentences examples, markers, scotch paper, glue

Trainer can also ask the following specific questions:

- What did they feel when they come across it?
- How do they think the victims must feel?

### STEP 3 - CLARIFICATIONS

Trainers can provide an extra, synthetic explanation of the term hate speech, highlighting how it is used to cover a wide range of contents, such as:

- it covers more than "speech" in the common sense and it can be used in relation to other forms of communication such as videos, images, music, and so on...
- the term can be used to describe very abusive and even threatening behaviours as well as comments which are "merely" offensive. There is no universal agreement on what constitutes hate speech but with no doubts it constitutes an abuse and violation of human rights.

### STEP 4 - DIAMOND

It is presented how the diamond ranking system works and explained that each group will receive a number of examples of online racist and discriminatory posts and should try to rank these from the "less bad" to the "worst". The "worst" examples should be those that participants would most like to be completely absent from a future Internet.

All the groups are left some time to carefully read all the statements, discuss and find their ranking, possibly using the consensus (and where not possible, taking note of the reason why).

### STEP 5 - PLENARY PRESENTATION

It follows in plenary the presentation of the groups' work, each group is asked to share their ranking, explaining also the reasons behind their choice.

### STEP 6 - DEBRIEFING

It follows the debriefing in plenary, possibly keeping all the diamonds with the different ranking stuck on the wall.

Key questions for the debriefing:

- Did you have any strong disagreements in your group?
- If you did not manage to reach the consensus: in which statement and why?
- Did you notice any significant differences between your diamond and that of other groups?
- Did you use any criteria in deciding which cases were the "worst"?
- Do you think statements like these should be allowed on the Internet?
- Should any of them be banned completely?
- If you think some should be banned, where would you draw the line?
- What other methods can you think of for addressing hate speech online?
- How would you react if you found these kinds of examples of hate speech online?
- What is the border between freedom of speech and hate speech?

**See Handout below.**

# Handout

## DIAMOND MODEL

The **DIAMOND RANKING SYSTEM** is a method used to compare different cases according to "best" and "worst" (or "less bad", and "worst").

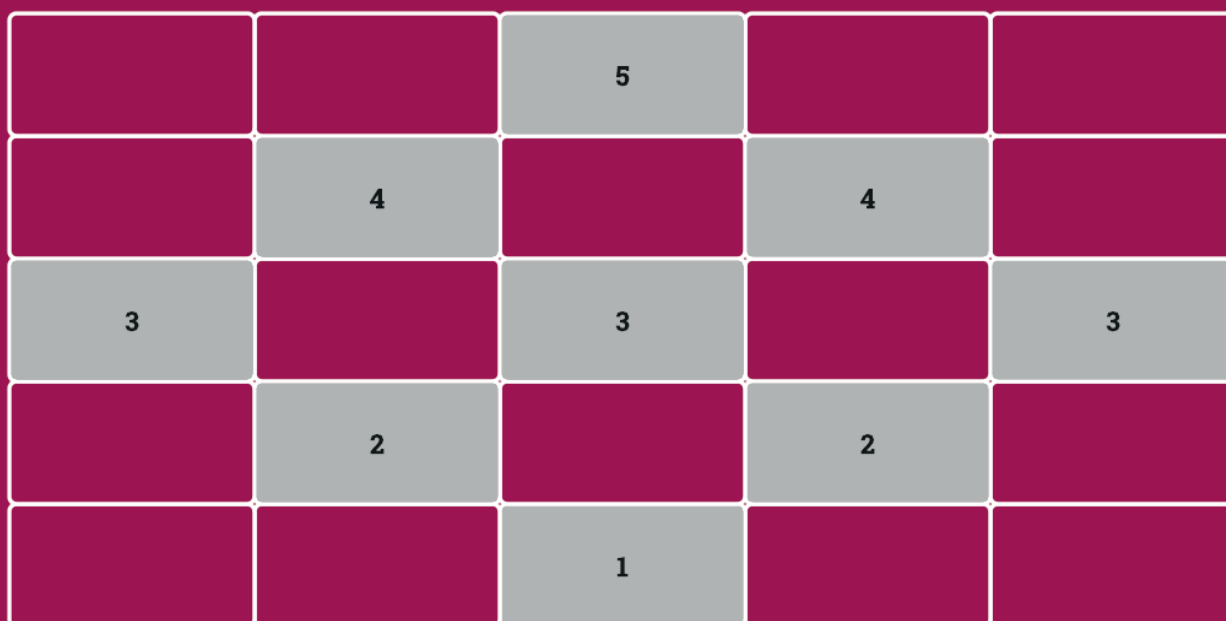
Cards should be arranged as in the diagram below, according to the following scheme:

- the least bad example should be placed at the bottom of the diagram (position 1) and the worst example should be placed at the top (position 5 in the first diagram, position 6 in the second).
- the remaining cards should be placed in the other rows with cards in a higher row worst than those in the row below (e.g. cards in row 4 are worst than those in row 3)

**CRITERIA** for assessing cases of hate speech include:

- the **CONTENT**: what is the real meaning of the message aimed to be delivered
- the **LANGUAGE**: what is the type of language used and the words utilized to deliver the message
- the **INTENT** of the person making the statement: in other words, whether they meant to hurt someone
- the **TARGET** audience: persons touched/attacked by the statements
- the **CONTEXT** of the message: what is the general framework where the message is included
- the **IMPACT**: what effect the statement might have on individuals or on society as a whole.

### DIAMOND WITH 9 CARDS





## DIAMOND WITH 12 CARDS

		6		
	5		5	
4		4		4
3		3		3
	2		2	
		1		

## STATEMENTS

*"Fucking dykes\*! They have stolen my wife!"*  
 (\*dyke = depreciative for lesbian)

- A picture posted on Facebook group page with 3500 participants -

*"We should just wipe out gay people"*

- Said in a private email to a friend as a 'joke' -

*"Putting women back in their place is as important as getting niggers out.  
 Men have very few rights in modern feminist and niggerised Ireland"*

- An online article phrase posted in a popular blog with 10.000 visits per day -

*"Say NO to the abnormal families: do not let the laws ruin the tradition!  
We petition the Prime Minister to defy the tradition of the family institution by not allowing same-sex marriage  
that is against human nature and does not contribute to the well-being of the society"*

- Petition posted on a Facebook page with over 10.000 'friends' -

*"Propaganda is the act of distributing information among minors that  
1) is aimed at creating non-traditional sexual attitudes  
2) makes non-traditional sexual relations attractive  
3) equates the social value of traditional and non-traditional sexual relations  
4) creates an interest in non-traditional sexual relations"*

- Vladimir Putin presenting the new law on banning 'propaganda of non-traditional relationships' -

*"Hitler was right to send homosexuals to the gas chambers"*

- Comment on a Neo-Nazi site, voted up by 576 people -

*"Even in purely non-religious terms, homosexuality represents a misuse of the sexual faculty. It is a pathetic  
little second-rate substitute from reality, a pitiable flight from life. As such, it deserves no compassion, it  
deserves no treatment, as minority martyrdom and it deserves not to be deemed anything  
but a pernicious sickness"*

- An article in the Time magazine -

*"Historically, homosexuals have had an insignificant contribution to the world's culture and discoveries"*

- Post by a 16-year-old on a personal blog, read by very few -

*"Historically, homosexuals have had an insignificant contribution to the world's culture and discoveries"*

- A podcast by the Prime Minister, posted on all major news sites -

*"A faggot is not a human being, it's an animal"*

- Refrain in a racist song. The online video has had 25.000 views -

*"Homosexuals are not suitable role models in society. It is not normal to have gay teachers or professors who  
stands in front of a community which should follow them"*

- A web-radio interview with the Romanian minister of education -



## **PARTNER ORGANIZATIONS:**

BREAK THE BORDERS - Athens, Greece: [www.breaktheborders.gr](http://www.breaktheborders.gr)

LE BRUIT DE LA CONVERSATION - Toulouse, France: [www.lebruitdelaconversation.com](http://www.lebruitdelaconversation.com)

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NEXES - Barcelona, Spain: [www.nexescat.org](http://www.nexescat.org)

UNIVERSITUR - Bucharest, Romania: [www.universitur.ro](http://www.universitur.ro)

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