



4th UpCare training: The notion of diversity as a primary factor influencing the expressions of gender-based violence.

Gender

- What is gender and what are gender identities?
- How many genders are there?
- Does gender exist?
- What does gender performativity mean?
- Intersectionality
- The expert in a position of power
- Violence / Gender-based violence / Consent / Rape culture / Healthy interpersonal relationships
- Psychologising violence
- Resilience: Mental & Social

How many genders are there?

Gender: Concept that refers to social differences, between men and women, as opposed to biological differences. Social gender includes all the social behaviours and social characteristics, norms and activities that the society of a given historical period attributes as "typical" to women and men.

According to the prevailing view, it is assumed that these behaviours and characteristics emanate 'naturally' from biological sex. But this is not the case. Instead, they are constituted and imposed by society. Men and women are made, not born. The rules of social gender, although deeply rooted in every culture, are subject to constant modification and critical questioning, and they show a wide range both within the same and different cultures.

Sex: It is that set of biological characteristics (e.g. gonads, sex chromosomes, hormones, internal and external genitalia) that are utilized by the medical community to assign a person gender at birth. Biological sex refers to and covers the full range of conditions, the most common of which are female (e.g. vagina, clitoris, XX chromosomes, breast development, etc.) and male (e.g. penis, testicles, XY chromosomes, etc.). Some individuals do not accept the concept of biological sex and refer only to biological-anatomical characteristics.



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Gender Identity: Gender identity refers to the individual and internal way in which social gender is experienced by each person and may or may not coincide with the sex assigned at birth.

Gender expression: Gender expression refers to the ways in which an individual manifests masculinity, femininity or other gendered behaviours at the social level. Gender expression includes characteristics such as a person's hairstyle, dress or kinesiology.

Social gender creation system: This is the web of economic, social and political structures that maintain and reproduce different and distinct roles for women and men.

Gender stereotypes: Stereotypes in general are strict and rigid terms that describe the characteristics of members of a social group. They are "preconceived" beliefs, derivatives of exaggerated or oversimplified judgments about individuals, groups, situations. Gender stereotypes are a subset of stereotypes and are based on dominant social conceptions of gender. For example, gender stereotypes include beliefs that men are better suited to.

Sexism & Patriarchy

Sexism: A term used to describe the set of institutions (social, economic, political, political, judicial, symbolic) and individual or collective behaviours that express, perpetuate and legitimise the domination of men over women. Homophobia, bisexuality and transphobia are also derivatives of sexism.

Patriarchy: Patriarchy is the system that historically organizes and reproduces at the social, political and ideological level the gendered power relations, i.e. the unequal and dominant relations between the social sexes, the prevalence of a masculine concept to the detriment of women and those who do not identify with it.

Performativity

Judith Butler's 1990 theory of performativity strongly challenges the direct identification of biological and social gender as well as the form of sexuality attributed to it. For Butler, not only social but also biological sex is the result of repeated normative practices.

Because, social gender is "doing" and not "being". It does not express who you are but what you do. Therefore, when social gender is expressed in a repetitive way, it is ultimately recreated and incorporated into social consciousness. Thus, the perceived "biological"



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gender (male, female) is not the background or basis for the production of social gender (male, female) but its result.

How can something biological like gender be socially constructed? The characteristics of (social) gender as a whole, Butler answers, rather than being the expression or embodiment of some pre-existing "essence", are gradually constituted on the surface of the body through a stylized repetition of movements and actions. Such repetitive movements, gestures, postures and actions produce the impression of a deeper and 'true' or 'authentic' gender identity, which, while appearing to be their generative cause, is in fact their effect.

Intersectionality

According to the Oxford Learner's Dictionary, intersectionality is defined as "the interrelated nature of social categorisations such as race, class and gender that are seen to create overlapping and interdependent systems of discrimination and disadvantage"

The term describes 'crossroads' and was coined by theorist Kimberlé Crenshaw.

So by talking about intersectionality in feminism, we mean that our feminist perspective passes through the lens of multiple elements: race, sexuality, disability, class, and so on. These intersectionalities include all systemic oppressions and discriminations.

These structures of oppression can only be examined in parallel with a focus on the points of direct intersection. In the context of feminism, and given that, historically, the movement has had and continues to have tragic exclusions of groups (black women, trans women, poor women), we need to look at all parameters. We ought to look at all angles and include as many groups as we can.

The multitude of different voices and perspectives can only deepen our understanding and make our views and perspectives more human and more powerful.

In essence, it is a critique of white feminism of the 1st and 2nd wave of feminism, and more than a few argue that it represents the greatest contribution of feminist theory to social studies.

The intersectional feminist approach attempts to bring to light different experiences of gender violence. Specifically, it examines both how multiple aspects of identity (e.g. gender,



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race, social class, sexuality, artifice) position subjects, in this case women, within the 'matrix of domination', and the disadvantages or privileges that this position entails (Zavvu, 2021).

In fact, for representatives of the intersectional school, social categorizations do not exist independently, but instead interact with institutions and power mechanisms to create co-communicating systems of oppression.

According to Matsuda (1991), a simple way to understand the interconnectedness of all forms of subjugation is "to ask the other question", i.e. "when talking about racism one should ask 'where does patriarchal conceptions locate in it?', when talking about sexism one should still ask 'where does heterosexism locate in it?', when talking about homophobia one should ask 'where does classism locate in it?'"

It is worth pointing out that the effect of intersectionality is not only to identify which individuals or social groups are most marginalised in a comparative framework of analysis, but more importantly how forms of systemic violence actually emerge as interconnected and gendered, racialised and classed.

In addition, intersectional thinking points to the ineffectiveness of any one-dimensional measure/mechanism to address social injustice (Crenshaw, 1989).

In addition to this, some theorists generally question the ability of existing institutions and structures to address the issue, in the sense that they are in principle the spokespersons and participants in the 'inequality regime'. In particular, this position is reflected in the context of post-colonial and post-colonial critique, where intersectionality comes to function as a tool for recognising and deconstructing those institutions of colonialism that (re)produce gender-racist violence.

At the same time, on the occasion of contemporary waves of refugees and migrants, interdisciplinary problematics also penetrates into cultural studies, highlighting the multi-disease of the nation-state and the globalized capitalist order, but also "the possibility of resisting the dynamics of constructing otherness in the contemporary post-colonial world that are created through racialization, minoritization and Orientalization" (Zavvu, 2021).

She manages, in doing so, to simultaneously refute notions that identify women in the developing world as 'traditional' or even 'passive victims' and to highlight the increased vulnerability that 'in transit' identity entails for femininities in a 'borderless modernity' (La Barbera, 2012).



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Gender-based violence

Gender-based violence is a daily, global phenomenon that overwhelmingly affects women and young girls, as well as LGBTQ+ people. It includes any harmful act, against the dignity and integrity of those who suffer it. It can be committed in both private and public spaces (home, work, public transport, etc.), directed against the will of the individual.

It is distinct from other forms of violence as it stems from the historically established inequality in social power/power relations between men and women, which has led to the domination of men over women and discrimination against them.

Gender-based violence causes physical, sexual or psychological trauma. At its extreme, it can lead to femicide. Even threats of such acts, coercion and/or deprivation of freedom - constitute gender-based violence. It involves the use of real or perceived power - authority and is used as a means of exercising social control, punishment and 'correction' of the individuals who are subjected to it.

Gender violence in all its forms constitutes a criminal offence (often a felony) and is severely punished under Greek law. Indeed, with the ratification of the Istanbul Convention by Greece (2018), forms of gender and domestic violence, which until now were not legally recognized as such (stalking, economic violence, female genital mutilation, forced marriage), are now systematized and criminalized.



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Forms of gender-based violence

Verbal, physical, psychological/emotional abuse, rape, sexual violence, sexual harassment, human trafficking, sexual exploitation, economic violence, forced marriage, FGM, stalking.

Female infanticide: This is the homicide of women, intentionally, because they are women. It is an extreme form of gender and sexist violence. It is committed with the motive of exercising social control over women's bodies and choices. In essence, femicide is a crime based on deeply embedded social beliefs that women should be subservient to male authority and can potentially be 'punished' and 'punished' through violence. The perpetrator - in the majority of cases - is the (former or current) husband or partner. Usually the perpetrator has had a long history of abusive behaviour towards the spouse, who is often in a position of financial vulnerability.

Female infanticide is a distinct offence that used to be disguised behind the term "honour crimes" and later by the term "crimes of passion". It was first recorded as a term in 1976 by sociologist Diana E. H. Russell and was adopted by criminology after 1992 thanks to the book 'Femicide: the politics of woman killing', a collection of essays edited by criminologist Jill Radford and sociologist Diana E. H. Russell.

Physical violence: Any act of physical abuse that is not sexual in nature and results in pain, discomfort, and harm to the person experiencing it. In particular: slapping, pushing, pushing, pulling hair, hitting with hands or other objects all over the body or parts of the body (elbows, kicks, punches, etc.), cutting or burning body parts, choking, shooting, acid/chemical attacks.

Psychological/emotional violence: This is a systematic, painful and corrosive process that results in mental and emotional distress or harm to the individual. Psychological and emotional abuse refers to a set of actions: firstly, intimidation and threats of physical or sexual violence. Often the abuser threatens to harm the victim or his/her family, to take custody of the children or to commit suicide. Second, the systematic humiliation and constant criticism, the creation of guilt in the partner, and the incessant control of his/her personal life. Thirdly, the attempt to isolate the victim, from the family/friends/relatives. The above aims to reduce the self-confidence, undermine the victim's self-esteem and self-reliance, to the point where the victim doubts her own mental clarity and believes that she is responsible and guilty for the abuse she receives.

Verbal violence: Verbal violence is directly linked to psychological abuse. It causes pain and mental distress to victims. It involves a wide range of behaviours ranging from shouting,



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threats and insults to verbal humiliation and intimidation of the victim. The aim of verbal abuse is to manipulate through fear and control over the person's life. Insults, accusations, blame, defamation, blaming the victim for the abusive behaviour, constant criticism, verbal degradation and undermining of self-esteem are just some of the faces of this complex phenomenon. Although it is the most common form of abuse, it is not treated with the same seriousness as other forms of gender-based violence because there is no visible evidence that it has occurred and the perpetrator may mislead by maintaining impeccable behavior in public.

Economic violence: The deprivation of resources, opportunities, goods and services in order to make the victim dependent on and manipulated by the abuser. Usually, economic violence within the relationship is intended to control the partner in order to make her feel powerless and unable to leave the abusive relationship.

Economic violence is carried out in many ways: First, the deprivation of the right to economic autonomy. Firstly, the right to autonomy to exercise personal autonomy, for example, by depriving oneself of economic autonomy. A typical example is the prohibition or obstruction of the right to work. Second, the control of the victim's assets and income. The perpetrator may extract the victim's salary or deny the victim the use of it at will, exclude the victim from financial resources (e.g. withholding a bank card), force the victim to take out a loan in his or her name, deny the victim access to family income or decide on shared resources without informing the partner. Third, depriving the victim of necessary income to meet his/her basic needs. Finally, preventing the use of contraceptives and creating obstacles to access to social goods (education, health, etc.) are also forms of economic violence.

Sexual violence: Sexual violence is any sexual act, and also attempted sexual acts, without the voluntary and free consent of the victim. In its practice, physical violence, coercion and threats of violence are often (but not always) used, causing harm to the victim. Under the umbrella of sexual violence are included rape/attempted rape, sexual abuse, sexual harassment, as well as human trafficking, sexual exploitation, female genital mutilation, forced pregnancy and forced abortion.

The definition of sexual violence also includes unwanted sexual comments or actions, such as unwanted kissing, touching of genitals and/or other private parts of the body, etc. Sexual violence can be perpetrated by any person regardless of his or her relationship with the victim, both in the home, at work and in public.



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Rape: Forcing a person, without his or her free, voluntary and effortless consent, to have sexual intercourse or other lewd acts or to tolerate such acts. Rape is the sexual expression of gender violence, often involving the use of physical force and/or threat, rather than the violent expression of sexuality. It is a crime of power and coercion that causes various kinds of harm to the victims, while at the same time brutally damaging their personality and dignity. According to Greek legislation (2006), rape can also be committed within marriage, constituting a criminal offence.

Female genital mutilation: A form of sexual violence involving the partial or total removal of the external female genitalia. It is a harmful practice that is practiced illegally, both in countries where it is a 'tradition' (e.g. sub-Saharan African countries) and in EU countries. It is mainly performed on girls between the ages of five and eight.

It is in no way a medical procedure, as it does not follow any medical protocol and has no medical benefit. On the contrary, it causes irreparable damage to women's physical and mental health, as well as to their sex lives. It is a flagrant violation of human rights, and it also violates the right to self-determination and sexuality of the victims. In fact, it is one of the most extreme tools for the subjugation of women, an outgrowth of gender oppression.

Forced marriage: Any marriage conducted without the full consent of both parties. It is usually carried out using pressure to bend the will of one of the parties.

Early marriage: Any form of marriage that involves a person under the age of 18. Most early marriages have parental consent.

Human trafficking: Human trafficking is a heinous crime of gender-based violence that violates the concept of human dignity. Through violence, threats, kidnapping, coercion, but also deception and abuse of the vulnerability of the other person, millions of people (mainly women and children) are recruited, uprooted from their homes, imprisoned, trafficked as if they were commodities, with the sole purpose of economic exploitation. Forced prostitution or other forms of sexual exploitation, forced labour, forced begging, slavery or similar practices, forced child marriage and the removal of organs are all forms of human trafficking.

Sexual exploitation/forced prostitution: The definition of sexual exploitation includes forced prostitution or the exchange of sexual favours for material goods, services and support. The victims of sexual exploitation are mostly women and young girls, but also adolescent boys, who are unable to meet their basic living needs. The aim of this form of gender-based violence is to secure (economic, social, political) gain from the victim. Often



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the perpetrator abuses his or her position and power, but also the vulnerability or trust of the victim.

Sexual harassment: Any unwelcome verbal or physical conduct with a sexual motive that is considered offensive by the recipient. Sexual harassment can take place in the workplace, in educational, sporting, religious and religious settings, in social institutions, and in any area of social life where hierarchy and power relations can be factors of vulnerability and victimisation.

Perpetrators of sexual harassment in the workplace may be employers, supervisors or colleagues. Systematic and repeated sexual harassment has serious psychological and social consequences in the life of the person who suffers it. It creates an unsafe, uncertain and dangerous working environment, as it contributes to a climate of shame, embarrassment, restriction, and even humiliation or hostility, which becomes suffocating for the harassed person.

Often those who engage in sexual harassment use rejection or acceptance of their behaviour to influence the harassed person's access to job training, continued employment, promotion, salary or working conditions.

Stalking: Stalking covers a range of unwanted, deliberate, repeated and persistent harassing behaviours and acts that cause fear, terror or anxiety to the person being stalked. These behaviours are sometimes manifested directly and sometimes indirectly. In this context, the victim is confronted, despite his or her expressed will to the contrary: persistent phone calls, messages, emails; surveillance and/or intrusion into the family, social or work environment; approaching his or her intimate friends; false accusations, threats, revenge pornography and a range of other abusive behaviours. This is undoubtedly a dangerous phenomenon which has recently been considered a criminal offence in our country as well.

Additional useful terms

Survivor, victim: A person who has experienced gender-based violence. The terms 'victim' and 'survivor' can be used equally. The former is mainly preferred in the legal and medical field, the latter in areas such as psychological and social support. In the latter case it denotes the mental strength and resilience of the person who experiences/survived gender-based violence.



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Perpetrator: An individual, group of individuals or institution that directly perpetrates or supports in any way the abuse or perpetration of gender-based violence on another person. Perpetrators have real or perceived power and through their actions exert control over their victims.

Disclosure: Refers to the disclosure of an incident of gender-based violence. Often people who have survived such incidents are reluctant to disclose or seek help.

Consent: Acceptance or consent after mature consideration to an act. The person fully understands the consequences of their consent and agrees freely, without any pressure or coercion.

Psychologization

In Moscovici's view, the mystery-and the power-of persuasion lies less in the personality traits that all sorts of partners in the interaction that underlies any process of social influence may possess, and more in the sociopsychological mechanisms that determine how these traits are perceived and overcome. If there is a psychic force that is mobilized in these cases, it is summarized in its entirety in the psychological interpretation to which each attempt at influence leads.

In simpler words, then, psychologizing is a process in which individual nuanced characteristics (feelings, attitudes, values) are attributed to social phenomena, weakening them.

Constant illumination, exploration and highlighting of intersectionality, as well as systems of social gender creation are needed to highlight the phenomenon of violence.

Resilience

Early considerations of the causes of better adaptation implied that mentally resilient children possess certain superpowers that make them immune to psychopathology. This "ordinary magic" has changed the way we look at psychopathology and interventions in psychopathology.

It refers to an individual's good adaptation despite exposure to serious threats to their development or adjustment, and research focuses on the processes that lead to this good



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adaptation (Masten, 2001). Adversity that compromises an individual's adaptation and development can exist in the past or in the present.

Two conditions:

- the existence of a condition that threatens adaptation and development
- a positive outcome of the individual's adaptation despite this condition.

Mental resilience is not only about individuals, but also about the systems in which individuals operate, such as the school or the community.

Positive adaptation is defined on the basis of criteria depending on the developmental stage of the individual and essentially concerns the individual's functioning. These criteria are twofold:

- external factors (good performance at school, friendships with peers, etc.)
- the individual's internal subjective sense of well-being (absence of symptoms of anxiety, depression, high self-esteem, etc.).

The criteria for positive adjustment are divided between the successful fulfilment of developmental achievements and the absence of symptoms of psychopathology.

The factors contributing to positive adjustment are divided into two broad categories:

- Promotional factors: characteristics or situations associated with positive adaptation outcomes, regardless of the existence of risks or adversity (intelligence, high economic level, characteristics with high social recognition, integrity, etc.).
- Protective factors: the attributes of a person or situation that are associated with positive adaptation after adversity has occurred.



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