



GENERATING EMPATHY, NON-VIOLENCE AND GENDER SENSITIVE INTERVENTIONS

Online training for professionals



This page intentionally left blank



**GENERATING EMPATHY, NON-VIOLENCE
AND GENDER SENSITIVE INTERVENTIONS**
Online training for professionals



Generating empathy, non-violence and gender sensitive interventions: X-Men online training for professionals working with youth at risk. © 2023 by CES, Fundación Cepaim, Status M is licensed under CC BY-NC-SA 4.0

Suggested citation: CES, Fundación Cepaim, Status M (2023). *Generating empathy, non-violence and gender sensitive interventions: X-Men online training for professionals working with youth at risk.*

Special thanks to Maddalena Bianchini for her work to compile the self-reflection activities.

Illustrations and design: Alexandre de Sousa Carvalho

All images and illustrations used in this guide were created and sourced via the Canva graphic design platform.

XMEN – Masculinities, Empathy, Non-violence is funded by the European Union’s Citizens, Equality, Rights and Values (CERV) programme (2021-2027) under grant agreement 101049457



Co-funded by
the European Union



ces

Centro de Estudos Sociais
Universidade de Coimbra



convive
fundación cepaim

STATUS



PRESENTATION

The X-MEN online training has been designed as a tool that professionals working with youth at risk can navigate and use according to their needs and desire to explore more questions about how to build a transformative intervention. By transformative intervention, we mean the need for social change that involves professionals themselves, the young people they work with and also the society.

This aim of this training is to approach the three subjects (professionals, youngsters and society) in order to build a sustainable change. Change must be based both on work tools and knowledge and on a change in society's view of children at risk. .

Professionals: Working with youth at risk is a challenge and professionals need not only techniques to educate them, but also tools to work on their own prejudices and preconceived ideas.

Young People: Better understanding their background, the sometimes violent and traumatic processes they have experienced, helps to frame the work and interventions needs. Listening to them is a crucial part of the work.

Society: Take a look at the campaign materials produced as a part of the X-MEN project and remember to use them in your dissemination and awareness-raising activities! They are a way of humanising and better understanding the young people at risk with whom we work.

This training proposal is structured in 3 main parts:

- Self-assessment activities to work on your own prejudices and preconceived ideas in order to better work with young people.
- Videos and articles to read in order to better understand some important intervention keys.
- A test to assess the knowledge acquired through the videos and articles.

SELF-ASSESSMENT ACTIVITIES

- p. 6** Reflections on masculinity (for any gender)
- p. 8** Relief map
- p. 11** About white privilege
- p. 13** Critical/loving self-reflection*
- p. 15** Questionnaire to assess "my own backpack" on sex and sexuality*
- p. 17** The iceberg of violences
- p. 20** What did they teach me yesterday, and what do I teach today?* (LGBTBQI+ domain)

ABOUT THE ACTIVITIES

This part of the training is devoted to self-reflection in order to work on your own attitudes, reactions, unconscious stereotypes and categories that affect behaviour, beliefs and understanding. Creating an inclusive and safe space for young people begins with educators self-working to become self-aware. Understanding how our thoughts, feelings and behaviours influence our interactions with the youngsters we work with is fundamental to being aware of our own emotional behaviour and conduct, as well as how they affect young people and how young people's behaviour affects them. For these reasons, we propose the following activities to develop a critical attitude and confront unconscious ideas that may be racist, sexist, homophobic etc. Self-reflection exercises allow us to transform unconscious and implicit beliefs into conscious and explicit ideas, which can actively change our framework and, consequently, our intervention with young people.



REFLECTIONS ON MASCULINITY (FOR ANY GENDER)



Development: We already know that gender is a social, cultural, political, economic and geographical construction, a very complex fabric that involves femininity and masculinity and their expressions.. We can apply to men what Beauvoir stated about women: “One is not born, but rather becomes a woman”, by saying “One is not born, but rather becomes a man!” which means that we can transform men and masculinity. To encourage this change, we propose a reflection guided by some questions, to understand our own relationship with masculinity, the prejudices we have, our desires, trying to encompass the issues that mould the way we relate to each other and "do" masculinity(ies).

Some questions may touch on delicate and painful points... we encourage you to take care of yourself and go as deep as you wish in your reflections. No question is compulsory. We also invite you to answer honestly.

Objective: To reflect on gender stereotypes, social gender roles and the lessons we internalise about masculinity through autobiographical storytelling.

Duration: As long as necessary.

Materials: A sheet of paper, a pen and a quiet place.

REFLECTIONS ON MASCULINITY (FOR ANY GENDER)

Questions:

What is my relationship with masculinity? Do I have a relationship with it?

If I think about my personal and family history, my childhood: who were my male role models? What did I like or admire about them? What did they give me (by their presence/absence)? Did I admire aspects that were different or the same as the aspects I admired in my female role models? Was the model of masculinity embodied by these people more hegemonic or closer to the edge of "Man box" [<https://www.equimundo.org/resources/man-box-study-young-man-us-uk-mexico/>]?

How did I feel about these referents? Did I want to become like them? Were they referents of freedom so that I could be the way I was? With them, did I feel safe or afraid or...? Were they asking me to be different from who I was? What did they reward and what did they punish in the way I reproduced gender?

What were the greatest lessons about masculinity that I learnt from them? And the greatest lessons about femininity? Did they mark my relationship with myself? And with other people?

Have they influenced the way I am today, the way I relate and the way I love? In what way? In what way? If this influence exists, would I like to change it? What would I like to change?

Does this influence my work with vulnerable children/young people? In what way?

References for further work on the subject:

bell hooks (2000). *All About Love: New Visions*. Harper.

Equimundo. (2022). *The State of UK Boys: Understanding and Transforming Gender in the Lives of UK Boys*. Washington, DC: Equimundo.

Michael Kaufman (2009). [Men, Feminism, and Men's Contradictory Experiences of power](#).

[Spanish] [Los Hombres de Verdad Tienen Curvas](#), podcast de Clara Serra.

RELIEF MAP



Development: Relief Maps are conceived as a means of visualising and analysing data and a means of conceptualising intersectionality. It is an instrument used to carry out research and, although it takes the form of a graph, it is called a "map". It is a methodological tool for research from an intersectional perspective. It takes into account three dimensions::

- Psychological (emotions)
- Geographical (places)
- Social (identities)

To do this, start by analysing how you feel (well-being/discomfort) in different places (for example, your home, your work, the home of your family of origin, the street, etc.) in relation to different dimensions that construct you as a social subject (gender, raciality, age, sexuality, social class, etc.).

Then draw an outline using different colours to build your "relief map".

Objective: *To reflect on the different elements that shape our life experience in relation to our privileges and oppressions.*

Duration: 1 hour

Materials: *A sheet of paper, different coloured markers.*

RELIEF MAP

Step 1:

Let's take the case of María as an example: she is a 25-year-old black girl from Madrid, she's a social educator and has a girlfriend called Ana. María lives with her family and has recently started working at a co-operative.

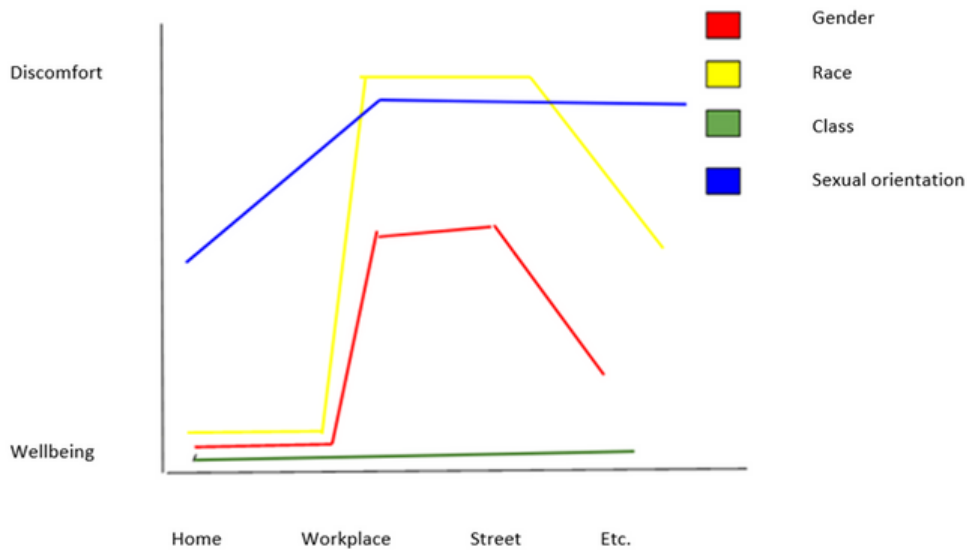
Note: In these activities, the term "race" appears in several places. We would like to emphasise that, although it is very common in Anglo-Saxon contexts, in Southern Europe the use of the word is quite unusual and can even be culturally shocking. In this context, this term is used not to designate biological differences, but social, cultural, historical and economic constructions that have ended up producing inequalities in terms of access to rights and benefits at various levels between people who have a different phenotype.

Place	How i feel about my sexual orientation in this place	How I feel about my gender in this place	How I feel about my age in this place	How I feel about my race in this place	How I feel about my class/(dis)ability/ etc. in this place
Home	It depends, sometimes good, sometimes not because some comments affect me	Good	Good	Good	
Parents' home	I live with them	-	-	-	-
Workplace	Bad	Bad	Good	Bad	Good
on the streets	Bad	Bad	Bad	Bad	Bad
etc. (other places of interest)	etc.	etc.	etc.	etc.	etc.

RELIEF MAP

Step 2:

This is what Maria's relief maps would look like:



References and resources for further work on the subject:

- Habimana-Jordana, Teresa, and Dan Rodríguez-García. 2023. "Mixedness and Intersectionality: The Use of Relief Maps to Understand the Experiences of Multiracial Women of African Descent in Spain" *Genealogy* 7, no. 1: 6. <https://doi.org/10.3390/genealogy7010006>
- [Relief Maps](#)
- [Spanish] "[Ejercicio de reflexión](#)", 2019, Desirée Bela-Lobedde (dirigido especialmente a mujeres blancas)

ABOUT WHITE PRIVILEGE



Development: We invite you to carefully read the online text “White Privilege: Unpacking the Invisible Knapsack” and to reflect (mentally or in writing if necessary) on the following sentences.

1. If I want to, I can find a way to spend most of my time in the company of people of my own race.
2. If I have to move, I can be quite sure that I will be able to rent or buy a house in an area where I can afford to live and want to live.
3. I can be sure that my new neighbours will be neutral or nice to me.
4. I can go shopping alone most of the time, very confident that no one will follow or harass me.
5. I can turn on the TV or unfold the front page of the newspaper and see that people of my race are widely represented.

Objective: *To reflect on racial privilege.*

Duration: *45 minutes / 1 hour*

Materials: *A quiet space where you can reflect on the whole text: “White Privilege: Unpacking the Invisible Knapsack” by Peggy McIntosh (in *Peace and Freedom*, July/August 1989)*

ABOUT WHITE PRIVILEGE



6. When they tell me about our national heritage or "civilisation," they show me that people of my colour made it what it is today.
7. I can be sure that my children will be given curriculum material that reveals the existence of their race.
8. If I want to, I can find a publisher who will publish this article about white privilege.
9. I can walk into a music shop and expect to find the music of my race represented; into a supermarket and expect to find basic products that fit in with my cultural traditions; into a barbershop and expect to find someone to cut my hair.
10. Whether I use cheques, credit cards or cash, I am confident that the colour of my skin will not have a negative effect on the possibility of financial solvency.
11. I can take steps to protect my children, most of the time, from people they might not like.
12. I can swear, wear second-hand clothes or not answer letters, without attributing these decisions to bad moral principles, poverty or the ignorance of my race.
13. I can speak in public to a group of powerful people without putting my race to the test.
14. I can act well in a difficult situation without it being said that I am a source of pride for my race.

References and resources for further work on the subject:

- hooks bell (2013). *Writing beyond race: living theory and practice* (1st ed.). Routledge.
- Audre Lorde (1981). "[The Uses of Anger: Women Responding to Racism](#)". Keynote presentation at the National Women's Studies Association Conference, Storrs, Connecticut.
- Robin DiAngelo (2011). [White Fragility](#). *International Journal of Critical Pedagogy*, Vol 3 (3) pp 54-70.
- [in Spanish] To read more about privilege click [here](#).

CRITICAL/LOVING SELF-REFLECTION*



***This exercise is inspired by the reflection activities proposed in the book “The Body is Not an Apology” by Sonya Renee Taylor (2021).**

Development: Associate one (or more) descriptions/adjectives that you have been taught or have heard on a social, cultural, political and family level about the following social categories:

- Women and men
- Fat people
- People of other ethnicities / races / culture than your own
- Lesbian / gay people
- Transgender people
- People with (dis)abilities
- Elderly people
- People with mental illness

Objective: *To recognise our existing knowledge and cognitive prejudices when relating to people who embody diversity.*

Duration: 1 hour

Materials: One sheet of paper, one pen.

CRITICAL/LOVING SELF-REFLECTION



For each category, take a moment to ask yourself:

How have these messages shaped your relationship with these categories of people?

How is this reflected in your work with vulnerable young people?

Do you think you have at any point conveyed these same messages to the young people you work with?

How? (Remember that there are many ways to convey a message, not just verbally).

Would you like to change it?

Starting tomorrow, what do you think you can do differently to stop giving young people messages that do not reflect democratic, respectful and egalitarian values?

And now: how can you thank yourself for giving yourself this space for personal revision?

References and resources for further work on the subject:

- Taylor, Sonya Renee (2021). *The Body Is Not an Apology*. 2nd ed. Oakland, CA: Berrett-Koehler.

QUESTIONNAIRE TO ASSESS “MY OWN BACKPACK” ON SEX AND SEXUALITY*



* This questionnaire appears in the [Spanish] "Comprehensive sexuality education guide for special education"

Development: In a quiet place, take time to reflect on the following questions and write down your answers.

Do you have the basic knowledge about affective-sexual education to educate young people?

Do I regularly talk to young people at work about emotions and feelings?

Do I feel comfortable talking about sexuality with young people and my work colleagues?

Do I use appropriate words to refer to the genitals when talking to young people?

Objective: *To reflect on our own attitude, our own "backpack" of experiences and feelings related to sex education.*

Duration: *Approximately 1 hour.*

Materials: *A sheet of paper, one pen.*

QUESTIONNAIRE TO ASSESS “MY OWN BACKPACK” ON SEX AND SEXUALITY



Am I careful in my use of language, naming and making female participants as visible as male ones?

Should sex education only be worked on in the family context?

Do I feel uncomfortable with young people's sexual behaviour?

Do I work with young people on whole-body hygiene?

Do I give examples that reflect all kinds of body realities and sexualities?

Do I include sex education in my programming with young people?

Do my participants have sexual interests?

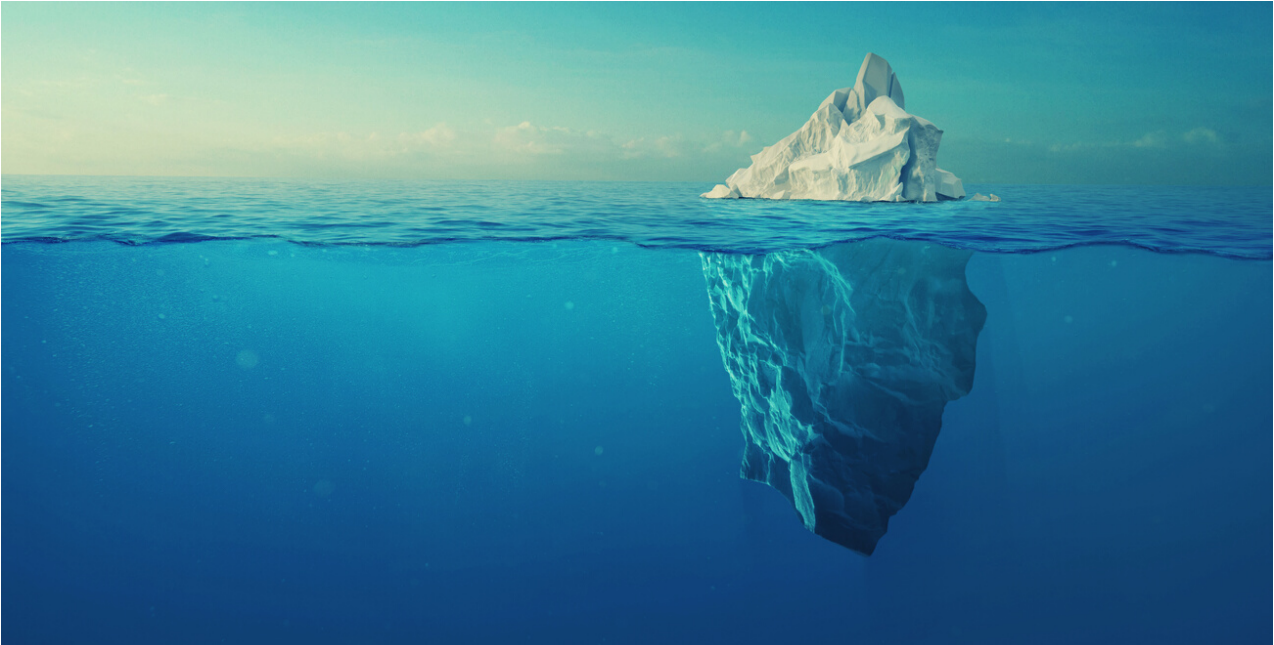
Do I know and apply specific terminology about sexual diversity?

Do I incorporate a gender perspective in all activities with them?

References and resources for further work on the subject:

- Shaina Feinberg, Julia Rothman (2021). Every Body: An Honest and Open Look at Sex from Every Angle. Voracious.

THE ICEBERG OF VIOLENCE



Development: Look at the image of the iceberg of gender-based violence.

For each violence mentioned, write down a concrete example of that violence, the more concrete the better. It can be something that has happened to you, but also something you have heard, observed or read about.

For example, "humiliate": at Christmas dinner last year, with 10 guests present, Carlos, Maria's husband, said to her in front of everyone "Maria, have you tried making the meatloaf again? LOL, she tries it every year and it always comes out as hard as the sole of her shoe".

If you feel like it, you can give a series of examples, some more obvious and others more subtle.

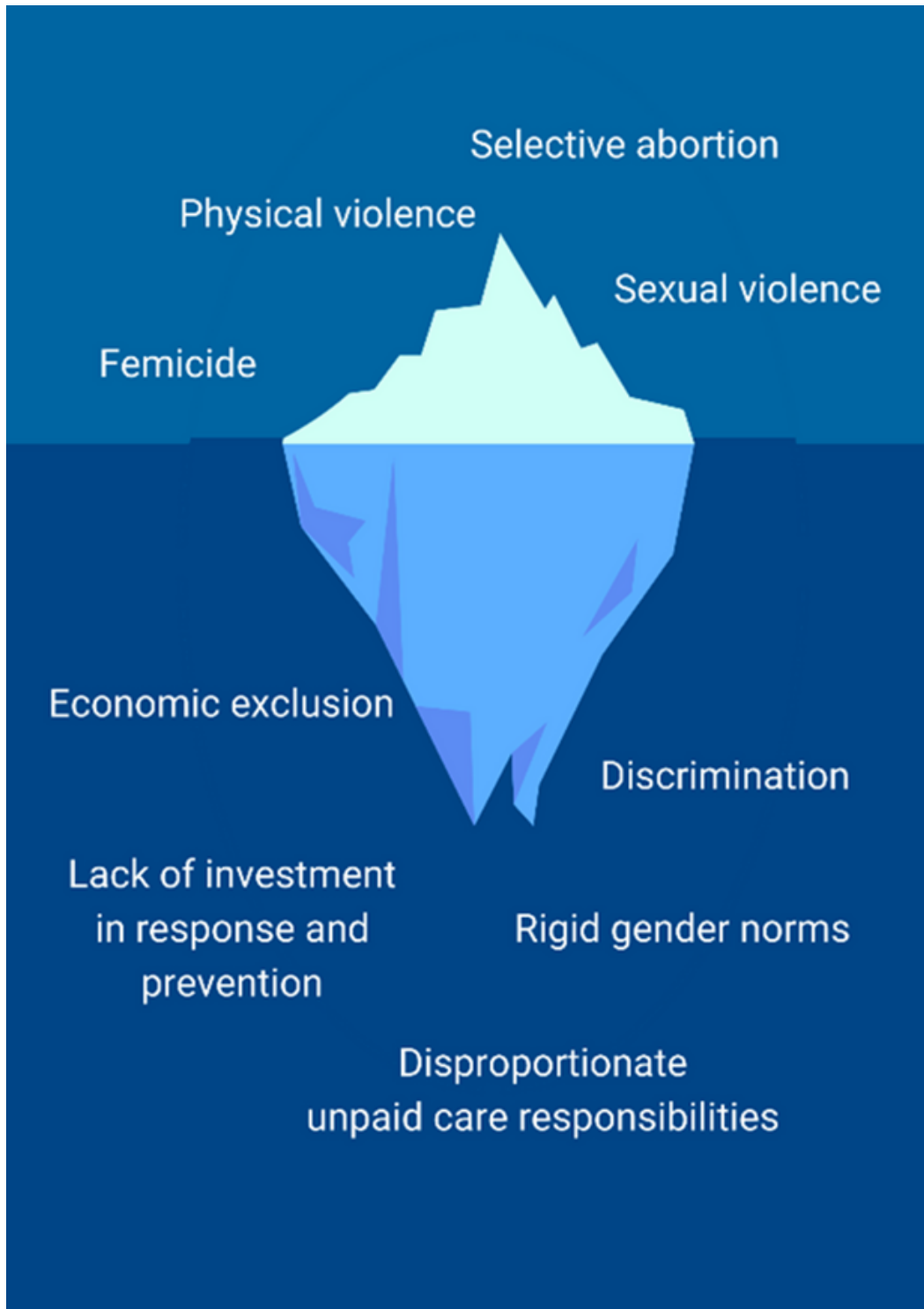
If you can't think of anything, we invite you to visit our resources section to find out more.

Objectives: *To acquire an in-depth understanding of the expressions and forms of gender-based violence;
To establish links between theory and practice;
To apply an intersectional approach to gender analysis*

Duration: *As long as necessary.*

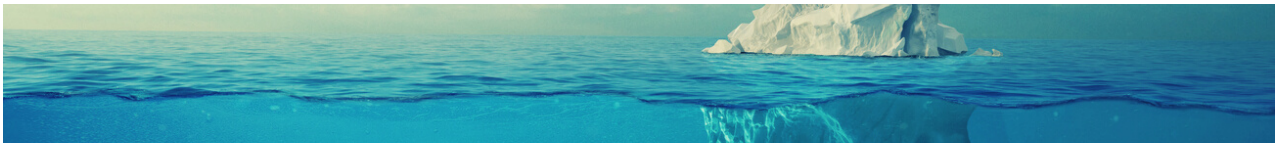
Materials: *Image of the gender-based violence iceberg, a sheet of paper, a pen, a comfortable and quiet space.*

THE ICEBERG OF VIOLENCE



Credit: Victoria Stetsko/Oxfam

THE ICEBERG OF VIOLENCES



To make it more complex, we invite you to ask yourself the following questions:

- Do you think that this violence is also exercised in a specific way towards other socio-political subjects (black people, the Roma community, homosexual or trans* people, fat people, people with functional diversity, young people or the elderly...)?
- What would be different? Do you think that these examples can be "summative" and not exclusive (for example, suffering different degrees of these violences because you are a woman or an Arab)?

If you are interested in exploring these questions further, you can explore the resources section at the end of the exercise.

Can you give examples of how this violence is expressed towards these people?

Variation for men who want to adopt egalitarian models of masculinity: What could you do to break the reproduction of this violence?

Conclusion:

What could you do to work on the prevention of this violence with your participants? Write down five good practices for working with vulnerable young people.

References and resources for further work on the subject:

- YouTube video. Dr. Thema in conversation with Dr. Laura Brown, Ph.D., ABPP discussing "[Psychology's Response to Trauma and Marginalization](#)".
- Johan Galtung (1969) "Violence, Peace, and Peace Research", Journal of Peace Research Vol. 6, No. 3: pp. 167-191.

WHAT DID THEY TEACH ME YESTERDAY, AND WHAT DO I TEACH TODAY? (LGBTQI+ DOMAIN)



* Exercise devised by Ana Peris de la Hoz and Maddalena Bianchini (Cepaim Foundation).

Development: Look at a photograph of yourself in your childhood (if possible, at the same age as the children/young people you are working with), or remember that moment in your life. Connect with it, and ask yourself:

What was my relationship with the LGBTQI+ community at that age, did it connect with me, was it a reality close to me?

What did I know and what do I wish I had known?

Have I talked to adults about this? What were those conversations like?

Did they tell me about it at school?

Objectives: To connect your personal experience to knowledge about LGBTQI+ identities, history, culture and experiences; To reflect on your professional practice in relation to LGBTQI+ diversity; To draw up a practical proposal to introduce these issues with children/young people

Duration: As long as you decide.

Materials: A sheet of paper, a pen, a photo of yourself during childhood (if you don't have a photo, you can connect with that moment by simply remembering it), a comfortable and quiet place to do the exercise.

WHAT DID THEY TEACH ME YESTERDAY, AND WHAT DO I TEACH TODAY? (LGBTQI+ DOMAIN)



From the outset, you may think that LGBTQI+ communities were absent from your childhood, both materially and on a symbolic and cultural level.

In that case, it may be interesting to investigate how this void was reflected in your adolescent and adult life, always bearing in mind that sometimes it is possible that what we read as an "absence" is a camouflage or adaptation strategy to survive, or that we simply didn't have the "glasses" to see it. It seems important to us to consider these "gaps" as signs that tell us what needs to be integrated, enriched and complexified in our professional practice.

Then we invite you to ask yourself:

What about me, today, how do I talk about this with the children/young people? Do I know their learning needs in relation to this topic? Do I attend to them and accompany them? Do I offer spaces and content that can answer the questions of my "yesterday self"? How have these conversations I've had (or not had) influenced my professional practice today?

Finally, we suggest that you formulate three questions (and look for three answers in specialised sources) to start building conversations with children/young people.

References and resources for further work on the subject:

- Green, Fiona Joy, and May Friedman (2013). *Chasing Rainbows: Exploring Gender Fluid Parenting Practices*. Toronto: Demeter Press.
- Gill-Peterson, Julian (2018). *Histories of the Transgender Child*. University of Minnesota Press.

XMEN – Masculinities, Empathy, Non-violence is funded by the European Union’s Citizens, Equality, Rights and Values (CERV) programme (2021-2027) under grant agreement 101049457



Co-funded by
the European Union



ces

Centro de Estudos Sociais
Universidade de Coimbra



convive
fundación cepaim

STATUS

