

DIDACTIC PROGRAMMING OF THE COURSE:

SCHOOLS OF PARTICIPATION AND INCLUSION FOR WOMEN'S EMPOWERMENT



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#0 LA EDUCACIÓN DE ADULTOS COMO UN MECANISMO DE INCLUSIÓN SOCIAL Y PARTICIPACIÓN DE MUJERES MIGRANTES



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In recent years, ideologies of hatred and radical movements have thrived in a European Union in danger and in a troubled world plunged into a deep refugee crisis. Faced with this situation, it is essential that new proposals to defend the values of tolerance, respect, equality and diversity are created from all social spheres.

Fighting against these populist, racist and exclusionary ideologies is not easy and requires innovative and thoughtful strategies that focus efforts appropriately to achieve the desired impact.

For more than 10 years, a network of 6 European organisations of the highest prestige has been working closely together within the Transform! Europe Foundation, which works directly to curb hate speech. From a previous exhaustive analysis, based on intersectoral studies, we came to the conclusion that effective measures to combat

radical and violent movements do not involve limiting rights or establishing isolationist measures, but rather promoting inclusion and the values of justice and equality of those groups most vulnerable to these ideologies. In this sense, women have emerged as a fundamental group in the rise of these movements.

That is why in this project we set out to respond to this problem in European society by promoting adult education as a measure of social inclusion, focusing on adult women at risk of social exclusion (refugees, migrants and precarious women). The objectives we set ourselves in this project are:

- To enhance the social inclusion of women at risk of exclusion.
- To increase the demand and participation of women in adult education.

- Improve and expand the supply of learning opportunities for this group.

To this end, the creation of PARTICIPATION AND INCLUSION SCHOOLS, learning spaces for adult women through formal training (in accordance with the legislation of the Adult Education Centres), participation and inclusion will be promoted in dozens of European municipalities. These schools are accompanied by two intellectual products that we present to you:

-THE METHODOLOGICAL GUIDE FOR EDUCATION THROUGH PARTICIPATION AND INCLUSION, which promotes a new form of Education in EPAS (and counterpart centres) based on a web environment (the Multilateral Participatory Platform) that involves women in processes of dialogues, participation and citizenship building. This guide is intended for teachers and facilitators of the courses to be taught at the School for Participation and Inclusion. This guide is an essential tool to implement participation and inclusion methodologies for vulnerable populations.

- The training course UP-WOMEN: TRAINING COURSE THROUGH PARTICIPATION AND INCLUSION, aimed at creating bilateral processes of participation and training through which adult women

not only learn, but are encouraged to engage in a dialogue with political institutions to change their environment. The course consists of 16 Didactic Units, with content and activities on these themes:

- History of popular struggles
- History of women and feminism
- Map of migrations. What are migrations? Being a migrant.
- Guide to culture and tolerance
- Tolerance and diversity
- Patriarchy and Racism
- What are labour rights?
- Workers' Rights and Duties
- Civil and political rights
- Women's rights
- Challenges in the world today

In order to achieve these intellectual results, we held 3 transnational meetings of all partners, in collaboration with technical experts, police institutions and persons of recognised prestige.

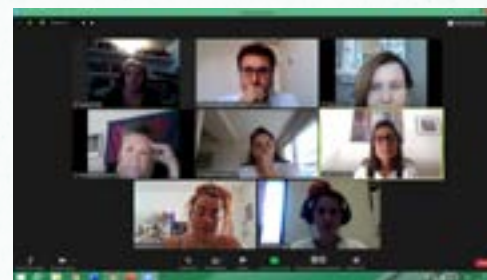
1. MEETING IN FRANCE. The first transnational meeting, which took place in Paris, France on 10 March 2019, hosted by Espaces Marx, served to review the working guidelines and for the partners to present their entities and get to know the Erasmus projects better.

We discussed the intellectual outputs of the project and the materials we need and divided tasks. The project image was presented and we discussed the activities of preparing the structure of the platform and the preparation of contents.



2. MEETING IN AUSTRIA. The second transnational meeting was held in Vienna on 12 June 2019, where we analysed the activities carried out since the first meeting, and discussed possible partners proposed by each of the partners to be part of this meeting in the future. As this meeting took place just after the European elections of 26th May 2019, this meeting also analysed its results trying to establish a realistic context in order to achieve a great impact at European level on the beneficiary groups. The final conclusions of this analysis will be incorporated into the results. This meeting was completed with an institutional visit to gather more support and media impact among other entities of the TRANSFORM! NETWORK, taking advantage of the large presence in Vienna of entities from all over Europe and potential future members of the network.

3. MEETING IN MADRID. We presented the progress made on the intellectual output and planned the specific actions to complete it. This meeting was attended by those responsible for the project, as well as many of the presidents of the partner organisations in order to give a boost to the first intellectual output and lay the groundwork to start working on the outcome.



A MULTIPLIER EVENT. with the attendance of more than 100 people was held in the city of Seville in Spain, on 18 July 2021, to present the intellectual materials of the project, both the Methodological Guide and the Didactic Units. It was a very inspiring meeting, with the participation of municipal representatives interested in the implementation of the project in their municipalities:



We are delighted with the work done, from which we have learned a lot. We believe that this project contributes to the creation of a network that seeks to strengthen education as a mechanism for building a more egalitarian and inclusive society. It is an exciting project that we will continue in the future!!!

OBJECTIVE

This training course is aimed at adult women at risk of exclusion and will be implemented through local governments in the participating countries. This course is in line with the Adult Education curriculum within the objective set for the “development of equal opportunities, overcoming all types of discrimination, socio-cultural and labour participation, as well as the acquisition of digital competences” and has the fundamental objective of promoting an effective inclusion of excluded women who are susceptible to be attracted by hate speech (migrants, refugees or indigenous women). The coherence with the adult curriculum is guaranteed by the thematic and transversal insertion of elements corresponding to the First Cycle of Basic Initial Adult Education, corresponding to the “Literacy and basic training programmes for adults”.

COMPETENCES

The competences acquired are those typical of adult education, of a preparatory nature, and include:

- Competence in linguistic communication.
- Competence in knowledge of and interaction with the physical world.
- Information processing and digital competence.

- Social and civic competence.
- Cultural and artistic competence.
- Competence in learning to learn.
- Personal autonomy and initiative.

In addition, the competency-based approach to learning contains a strong practical life skills component. Skills such as reading comprehension, the autonomous search for information, critical thinking, as well as the knowledge and exercise of their fundamental rights, among others, are covered.

METHODOLOGY

The Methodological Guide that accompanies this Didactic Programme provides the methodological basis for the course, as well as offering the teacher a range of teaching tools and resources. However, the Didactic Units allow for a flexible, open and inclusive use in order to guarantee their adaptability to students with different conditions, experiences and characteristics. This is made possible through a special emphasis on self-learning and experiential learning, which allows to respond to the needs and interests of learners, with special attention to specific educational support needs.

The methodology based on lifelong learning favours the consolidation of the aforementioned key competences. The proposed tasks take advantage of the cultural background

of each student, as well as the development of their autonomy and personal initiative. Communication and cooperation run through all the projects to guarantee the social nature of the learning process, inspired by values of sisterhood and mutual support. The basic instrumental learning is aimed at ensuring that students have certain guarantees of success in their current and future educational pathway.

Finally, the interrelationship between the different didactic units should be emphasised, which allows for a global integration of knowledge, avoiding the mere accumulation of subjects.

EVALUATION

Students taking this didactic programme will be subject to continuous assessment through:

- Attendance, involvement and use of the classes.
- Completion on time and sufficiently of the different inter-session activities (which will be based on the activities recommended in each Didactic Unit or may be others proposed by the teacher).
- Completion of a final compulsory or optional test, at the teacher's

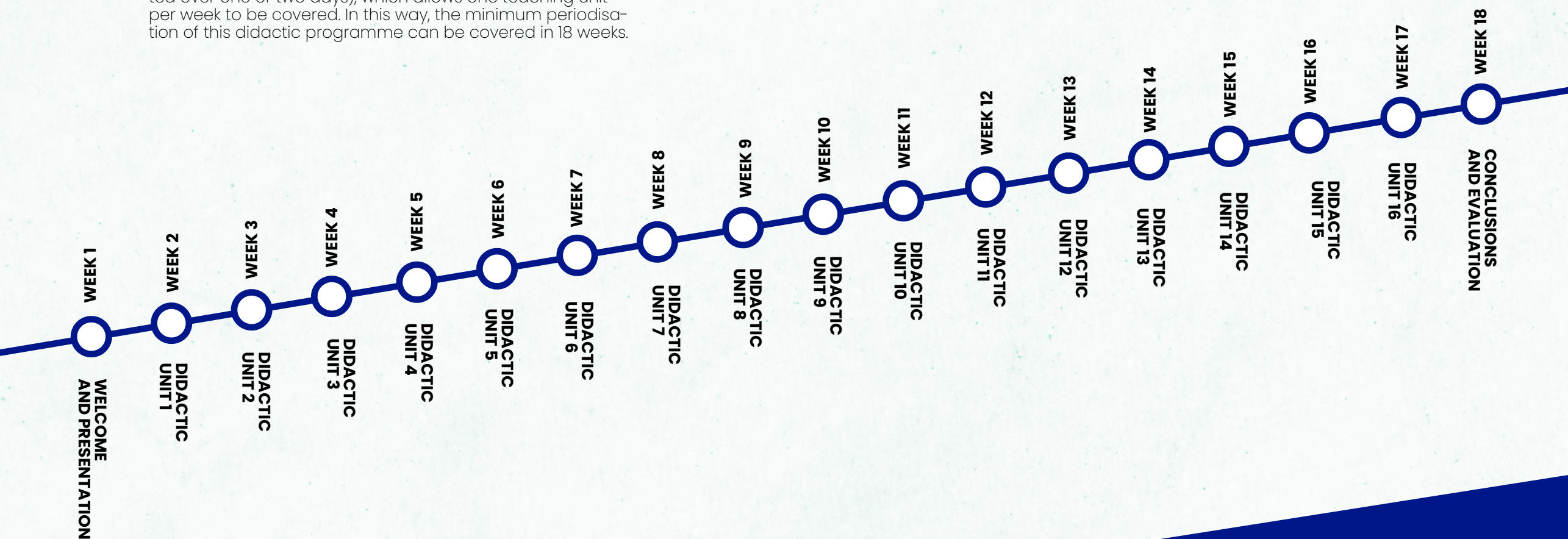
discretion, to assess the correct acquisition of the basic knowledge of the syllabus.

Students who attend classes and do not pass the evaluations of the inter-session activities or the final exam will obtain a certificate of attendance instead of a certificate of achievement.

#2

TIMETABLE OF DIDACTIC PROGRAMMING

The timetable is designed for two hours per week (distributed over one or two days), which allows one teaching unit per week to be covered. In this way, the minimum periodisation of this didactic programme can be covered in 18 weeks.





HISTORY OF POPULAR STRUGGLES



#01

#1 THE 8-HOUR WORKING DAY

In 1866, the First International established in its Geneva Congress the demand for the limitation of the 8-hour working day as a preliminary condition for the success of other demands of the workers, by allowing job sharing, completing the training of workers. workers and have a life beyond being anchored to the work machine. The reduction of the working day became the symbol of the emancipation of the workers. The commemoration of May 1 as Labor Day was established at the end of the 19th century in vindication of the struggle for the eight-hour day of Chicago workers in 1886. But getting it recognized in national legislation took several decades of struggles from Workers.

The company "Riegos y Fuerza del Ebro", with its English name of Barcelona traction, light and power company limited, was one of the most important companies in Spain at the beginning of the 20th century, the energy distribution depended on it for a large part of the emerging Catalan industry as well as the water supply for the city of Barcelona, which was experiencing times of strong urban expansion. The property of the company was

foreign and was in the hands of the Canadian Bank of Commerce of Toronto, which is why it was popularly known as La Canadiense.

At four in the afternoon on February 21, 1919, Barcelona went dark: the trams stopped in the middle of the streets, the Bank of Spain paralyzed its operations and most of the cinemas, theaters and department stores closed their doors. The workers of La Canadiense began a strike that would change the history of Spain.

The beginning of the La Canadiense conflict was a sit-down strike that was started by office workers in solidarity with eight colleagues fired for rejecting a reduction in their salary as they went from temporary to permanent employees, the protest was spreading to the rest of the company until a general strike was decreed disconnecting the machines.

The first reaction of the Government and the company was the dismissal of the striking workers, the persecution of the union leaders, the intervention of the army with the declaration of the State of War

that had the support of Somatén, a paramilitary group organized by the employers. But the 44-day strike ended in a victory for the workers, in which a key factor in reaching more sectors was played by the anarchist union Confederación Nacional del Trabajo (CNT).

The fear that the example of the La Canadiense workers would spread throughout the country led the Government chaired by the Count of Romanones to carry out the Decree of the eight-hour day, which arrived in Spain one hundred years after the socialist British utopian Robert Owen, in the heat of the industrial revolution, created the famous motto: "8 hours of work, 8 hours of leisure, 8 hours of rest".

The La Canadiense strike not only meant a question of labor demand, but the struggle valued the recognition and leadership of unions in socio-labor conflicts, uniting broad sectors of society in a mobilization with a strong bond in their territory.

In Portugal after the defeat of the Monarchy in 1919, with broad participation of the working class, the law establishing the 8-hour working day was enacted in May of that year, but only for workers in industry and commerce. Until 1962 in the Portuguese Alentejo and Ribatejo, agricultural workers had working days "from sunrise to sunset", a general strike in the countryside against the working conditions imposed by the Salazar dictatorship put an end to that situation: the

strike of more than 100,000 workers rural areas in several municipalities succeeded.

In Belgium, as of November 1918, the working day was set at 8 hours a day by sectoral agreement in the steel industry, but the generalization of 8 hours in all branches of activity, as well as in the public sector, was set at the Belgian law of June 14, 1921.

In France since 1879, socialist deputies tried unsuccessfully to promote laws in the National Assembly to reduce working hours, but the business sector managed to stop them on the grounds that it would lower competitiveness with respect to factories in other European countries. The victorious France of the First World War (1914-1918) found it necessary to avoid revolutionary contagion among the French workers who followed the example of the German Spartacists and the Russian Bolsheviks. On April 23, 1919, the French parliamentarians unanimously adopted the eight-hour working day, but some deputies close to the employers' organizations included a series of exceptions for the metallurgy, steel and mining sectors, in which they concentrated most of the workers, who were still not covered by the reduction in working hours. It was the Popular Front in 1936 that imposed the 8-hour day ... without exception.

#2

DIVORCE LAW



The Divorce Law of 1932 was approved during the Second Republic and was the first law that regulated divorce in Spain, until that moment the marriage could only be dissolved "by the death of one of the spouses". Despite the catastrophic omens of its adversaries, the Divorce Law did not give rise to a crisis in marriage or the institution of the family, but rather meant a step forward on the road to equal rights.

But the Franco victory meant its repeal. The Jurisdiction of the Spanish of 1945 would make it clear: "Marriage will be one and indissoluble", and a gray page was opened in the history of Spain in which women were relegated to the home, losing any autonomy. To get an idea of the situation that women lived, a few examples are enough, such as that they needed the husband's permission to be able to open a bank account or obtain a passport.

It was necessary to wait until July 7, 1981 for the divorce law to be approved in Spain, which was a great boost to the independence and autonomy of women. Despite pressure from the Catholic Church and conservative sectors, the UCD Minister of

Justice, Francisco Fernández Ordoñez pushed the law forward, listening to proposals from the feminist movement that mobilized to conquer this right.

Juana Ibars was the first divorced woman after four decades of Franco's night and although the "experts" predicted 500,000 divorces in the first year of the law, it took twenty years to reach that figure. The law allowed it whenever the breakdown of coexistence was evident, after a long period of separation and when their reconciliation was no longer feasible. It took another twenty-four years for the divorce law to be updated in 2005 and any marriage could be divorced directly without having to wait a year or have prior legal separation.

Divorce came to Portugal in 1910 at the hands of the Republic, with the opposition of the Catholic sectors. But in 1940 the Salazar dictatorship abolished it with the signing of the Concordat with the Holy See,

by granting full civil effects to the canonical marriage. With the carnation revolution, in 1975, there was an alteration of Article XXIV of the Concordat allowing divorce and it was accepted as one of the possible modalities that it was with mutual consent. While in Italy the approval in 1970 of the Fortuna-Baslini law that allowed the divorce encountered the opposition of the Catholic hierarchy, which promoted a recall referendum under the slogan: "Whoever does not want an indissoluble marriage must not marry." The Italian left and progressive Catholics made a pioneering alliance in defense of a right, creating a broad front that mobilized citizens in defense of the right to divorce and winning the referendum with almost 60 percent support.

Today divorce is a reality in all the countries of the world, except in the Vatican and the Philippines, which still do not accept it legally.

#3

ANTI-RACIST MOVEMENT



From the abolitionists to the current Black Lives Matter, various anti-racist movements have led struggles against racial discrimination, from which some achievements have been obtained, however, racism still resurfaces today with force.

The abolition of slavery in the United States in 1865 did not mean an end to discrimination and violence against the black population. In 1909, the National Association for the Advancement of Colored People (NAACP) was created, promoting justice for African Americans through the elimination of discrimination.

In 1955, Rosa Parks was arrested in Montgomery, Alabama, for not yielding her seat on the bus to a white man and moving to the back of the bus, as required by the segregation laws of that North American state. Tired of being treated like a second-class citizen that day, she said enough and her arrest sparked an unprecedented social movement against racism.

"We are asking all blacks not to get on the buses on Monday, in protest of the arrest and trial. You can miss class one day. If you work, take a taxi or walk. But please: that neither

the children nor the elderly take any bus on Monday. Please stay off the buses on Monday," read a radio message announcing the protest.

At first, the authorities believed that the protest would not last long because they were poor citizens who had to travel long distances to get to work, but what was planned as a day of protest meant a 381-day boycott of the local bus line for part of the black population of the city of Montgomery, about 42,000 people who accounted for 70 percent of the bus users. The constant struggle meant the repeal of the local segregation law, when in November 1956, the United States Supreme Court declared racial segregation on buses unconstitutional.

One of the leaders of the fight against segregation in Alabama was Martin Luther King who defended using all the peaceful methods available to publicize the marginalization of African Americans.

On August 28, 1963, he led a peaceful march for the civil rights of blacks in the United States under the motto: Jobs, Justice and Peace. On

the steps of the Lincoln Memorial in Washington, before 200,000 people, Luther King gave one of his most renowned speeches: "I dream that my four children will live in a country where they will not be judged by the color of their skin but by the features of their personality. Today I have a dream."

On July 2, 1964, the United States ended segregation, at least legally, with the signing of President Johnson's Civil Rights Act. And that same year at just 35 years old, Luther King was awarded the Nobel Peace Prize. A murderous bullet took his life in Memphis on April 4, 1968.

In that same decade, Malcolm X from the Nation of Islam defended the pride of African roots, but for him it was not necessary to enter the system to reform it, but rather to combat it. On February 21, 1965, Malcolm X was shot while giving a rally.

His speech inspired the Black Power movement, which advocated the fight against racial oppression and the creation of political institutions and economic systems that would empower the black population in the United States.

In South Africa in 1948, the South African National Party installed a repressive racial segregation system against blacks, which designated the separation of places exclusively for white and black people. Apartheid prohibited marriage or sexual relations between them, as well as the denial of the right to vote for blacks who were the majority of the population.

Faced with this oppression, the African National Congress led by Nelson Mandela emerged, which promoted actions of civil disobedience in the face of discrimination against Afro-descendants and in defense of social equality. His fight for equality cost Mandela 27 years in prison. When he entered the Robben Island prison, they predicted that he would die there, but in 1994 he became president and abolished the apartheid system.

#4 THE FEMALE VOTE

In the change from the 19th to the 20th century, in Great Britain there was a strong struggle of women for their right to vote to be recognized, forming the suffrage movement, which was not constituted in large masses and had greater strength in urban class women average, but it was an important starting point for the female vote, something that they did not reach until February 1918.

The suffrage movement highlighted the inequalities that women had suffered throughout history, claiming essential rights such as women's access to education and fully to the world of work, as well as inclusion in political life or the right to employment. vote.

An important moment in the social awareness of women came after the First World War, when women supplied the men who were fighting at the front in the factories. It became clear that if they could do jobs that had historically been male, they could also enjoy the same rights.

Prominent figures are Emmeline Pankhurst (1858-1928), founder of the Social and Political Union of Women (WSPU) and inspirer of various types of protest, such as demons-

trations or hunger strikes. Another well-known activist was Emily Davison, who died in one of her protest actions in 1913 by throwing herself at the feet of a horse from the royal stable during a race in Derby.

The first country to allow women's suffrage was Finland in 1907 while in France it was in April 1944 when the French Committee for National Liberation, which was a provisional government of Free France, granted the right to vote to women.

With the Second Republic, the Spanish woman conquers a series of rights, among them the vote. Thanks to the struggle of many women, among which the deputy Clara Campoamor stood out, who led one of the most important feminist struggles in our country and who paved the way for women today.

Campoamor was a deputy, but paradoxically women could be deputies, but not exercise suffrage, and that situation wanted to change it: the fight for women's rights went through the conquest of the female vote. In that battle he found not only the rejection of the most conserva-

tive sectors of Spanish society but also the misunderstanding of leftist politicians who feared that the female vote would end up being beneficial for the right-wing parties due to the great power of influence that the Church had among women. After a constant struggle on October 1, 1931, Campoamor achieves his goal: the vote for women.

We want the vote! With that phrase, Rosa Luxemburg ended her meeting in Stuttgart in 1912 on the Social Democratic women's day. But Rosa Luxemburg would be assassinated on January 15, 1919 and could not see the approval of women's suffrage that was reached just under a month later, in February 1919. Marie Juchacz, 40, spoke at the National Assembly from Weimar. "Ladies and gentlemen, this is the first time in Germany that women have been allowed to speak to the people as free and equal." In the Soviet Union they already did it since 1917 and in Great Britain in 1918, although only those over 30 years old.

June 2, 1946 is a historic date in Italy, because in addition to holding a Referendum that proclaimed the Republic, that day Italian women were able to vote for the first time. But in countries that we consider to be advanced in citizenship rights, women could not vote until 1952 as in Greece, or in Switzerland this right was not achieved until 1971 as we see in the movie The Divine Order .



#5

LGTBI RIGHTS



During the Franco regime, the LGBTBI group was one of the most persecuted and criminalized groups. Homosexuality was considered a crime under the Law of Vagrants and Crooks, and homosexuals had to live their option in hiding for fear of repression and stigma.

The first organization that mobilized for their rights was the Spanish Homosexual Liberation Movement, which had a transversal vision with other movements such as the feminist or the worker.

The Law of Vagrants and Criminals was replaced in 1970 by the law on dangerousness and social rehabilitation and a first change was achieved by considering that only homosexual acts were a crime and not homosexuality itself.

The first march for LGBTBI rights in Spain was held in 1977 and was brutally disbanded by the police who fired tear gas. But the repression did not mean the end of the LGBTBI struggle in the streets and the following year the demonstrations were repeated in different cities of Spain, making it stop being a crime. On December 26, 1978, Spain became a little more democratic with the mo-

dification of the Dangerousness and Social Rehabilitation Law, the Franco rule of 1970 that made homosexuality a crime.

But homosexuals could still be persecuted because they were considered a public scandal, which was repealed in 1983. The Social Danger Law was completely repealed on November 23, 1995.

Internationally, the first protests against oppression were in New York's Stonewall pub, which ended up becoming an icon. This bar was frequented by LGBTBI people and used to be evicted by the police until one summer night the clients of the Stonewall said enough and faced the arbitrariness of police abuse. The following days there were demonstrations in New York City demanding equality.

The gay rights movement did not start that night, but it did promote the fight for equality in the gay community, which became highly visible in the search for a society more receptive to equality and the end of discrimination against the LGBTBI movement.

Out of the Stonewall protests emerged the Gay Liberation Front (GLF), which made alliances with other protest groups such as the Black Panthers. The GLF organized the first Gay Pride march and its members created the Come Out! The objective was to make gays as visible as possible to Americans, carrying out acts in the streets that at that time were considered public disorder but which made their demands visible.

The tireless struggles of activists and LGBTBI groups led to the repeal of laws and eliminate the consideration of homosexuality as a disease. Long regarded as reprehensible behavior and a 'curable' mental illness, on May 17, 1990, the World Health Organization (WHO) removed homosexuality from the list of psychiatric ailments.

But also in achieving social achievements such as the recognition of same-sex couples. Denmark was, in 1989, the first country in the world to recognize it, but with a civil union

law. It would take until 2012 for Parliament to approve marriage between people of the same sex: civil and religious.

In 2005 equal marriage was achieved in Spain, becoming the third country in the world to do so after the Netherlands and Belgium. In the United States, on June 26, 2015, the Supreme Court ruled in favor of freedom to marry regardless of sexual orientation.

In some countries homophobia is still institutionalized, but since 1994, the United Nations Human Rights Committee gave a boost to the struggle of the LGBTBI collective, recognizing that any regulation that established homosexuality as a crime was a "serious violation of the legal obligations contracted by the States by virtue of the International Covenant on Civil and Political Rights".

#6 NEIGHBORHOOD STRUGGLES



Starting in the 1950s, an economic period known as developmentalism began in Spain, the postwar Antarctic policy ended and industrialization began in large cities that caused the exodus of population from rural areas that were living poorly in conditions of poverty and absence of basic services.

From the countryside, they reach the peripheral areas of the city, forming dense slums on land that until then were considered rustic, where they will illegally build shacks so characteristic that until recently have surrounded large cities such as Madrid.

Without any type of urban infrastructure, without planning of streets, without water, sewerage, electricity, a very large expansion occurred rapidly that transformed the configuration of cities. So that we can get an idea between 1955 and 1970, Madrid went from 350,000 homes to almost one million houses.

The need for housing and putting an end to shanty towns was taken advantage of by the private sector for the phenomenon of real estate speculation: accumulating a large

amount of land at low prices and with the political favor of the dictatorship, promoting the growth of those peripheral areas of the suburbs. of the big cities. But the new constructions did not respond to any quality criteria, small apartments in neighborhoods without basic services and poorly communicated, for a working population with limited resources.

The lack of democratic participatory channels during the Franco dictatorship made the neighborhood associations an instrument in the neighborhoods of unitary support to demand the improvement of services, where the anti-Franco unionism of the illegal Workers' Commissions played a fundamental role, putting in common what united in the neighborhood.

The end of the Franco regime meant at first a rise of neighborhood associations to vindicate the nascent municipal administrations of everything related to the infrastructures of the neighborhoods. The conquest of free-

doms had to be accompanied by improvements in the environment inhabited by the citizens with the demonstrations and popular mobilizations as the main instrument of pressure before the Administration, but to achieve this it was necessary for the neighbors to support the demands en masse.

The vision of segregated space, both urbanistically and socially, of separate neighborhoods from the big city will be the basis on which most neighborhood movements will be formed to break with socio-urban marginalization.

At first the demands are to dignify the neighborhood with the claim of the most elementary services such as water and sewerage, public lighting or garbage collection, to later promote improvements in the quality of life such as transport, health and education.



**NEXT, WE WILL SEE SOME
EXAMPLES OF NEIGHBORHOOD
MOVEMENT STRUGGLES.**

The Cabanyal neighborhood, located on the shore of Las Arenas beach in Valencia, was considered a Site of Cultural Interest for its urban fabric and traditional architecture. Low houses with an interior patio and tiled walls characteristic of some fishing villages.

In 2001, the municipal government of Rita Barberá resumed the project to widen Blasco Ibáñez Avenue to connect the city center with the beach in a straight line, ending the road in a large roundabout. New buildings were planned to be built on both sides of the avenue, demolishing more than 1,600 homes with decades of heritage history.

The residents organized themselves on the Salvem el Cabanyal platform to confront the plans

of the Valencia City Council: they made human shields before the excavators, they staged hunger strikes, they opened the doors of their houses for art exhibitions, and they went through the courts to all possible instances. They were years of neighborhood struggle that achieved victory and the Ministry of Culture classified the avenue as "patrimonial looting."

The residents of Las Cuevas del Palo in Malaga saw a wall built for them to separate their neighborhood from a housing estate. El Palo did not have access to running water in their houses and they went to a fountain in the urbanization, the wealthy neighbors did not want that coming and going of women with buckets full of water and they offered to build a wall that separated the two neighborhoods in exchange for bring the water to a

fountain. Neighbors at first saw it as a solution, but the separation became a wall of shame.

One day some neighbors threw him with maces and for this he was sentenced to pay a fine and to raise the wall again, Antonio Morales, who assumed full responsibility. Neighbors sympathized with that example and led to a large neighborhood mobilization, banners and graffiti throughout El Palo and a commission and assemblies coordinated by the El Palo Neighborhood Association.

On April 30, 1983 he was able to break down. A demonstration of neighbors went through El Palo with a large banner that read: 'The unit has triumphed. The wall was torn down.'

#7 THE LAND FOR THOSE WHO WORK IT

In the agrarian world there is a strong relationship between the exploitation regime and land ownership, the mode of production in the space-time sphere and the technological availabilities of the moment.

To transform the territorial structure of a state or region and its social relations of production, actions of different scope and scope were promoted, known as Agrarian Reform, in order to ensure the increase in agricultural production, the improvement of cultivation techniques. and labor relations.

The Agrarian Reform seeks to legitimize the bond between the agrarian worker and the land in a different way, and are the result of its historical, geographical, environmental and social conditions, which in turn influence and modify the environment in which it is produced.

The unequal distribution of land ownership is seen as a factor of political instability. In November 1950, the General Assembly of the United Nations considered that the agrarian systems of a good number of underdeveloped countries

were one of the causes of the insufficiency of agricultural production and of the standard of living.

The strong impulse to agrarian reform in developing countries began in the second half of the 20th century, due, among other causes, to decolonization and the egalitarian aspirations of both peasants and international organizations in a context of technical transformation. and economic, along with the demographic growth of these countries.

The measures can range from the limitation of areas to the outright confiscation of non-peasant properties, passing through the nationalization of large estates with compensation.

Most of the time, the Agrarian Reform is not a law, but a series of measures spread over time and that are not always linear in the same sense. They usually start after a political crisis and regime change, be it a revolution or access to independence, in other cases they arise to consolidate power and avoid social discontent, especially



The land for those who work it

when it can lead to the occupation of land by movements farmers.

But access to land is not the only aspect of agrarian reforms, but for them to be successful they must also be accompanied by improvements in the methods of marketing agricultural products or facilitating access to credit, among others.

Among the different reform processes that have taken place throughout history, we will highlight some examples.

On September 9, 1932, the Agrarian Reform Law was enacted in Spain, one of the most ambitious projects of the Second Republic that sought to solve one of the historical problems of our country: the social and economic inequality that caused the landowners ownership of the land in the hands of a few families while two million landless laborers lived in miserable conditions.

The method chosen at that time to solve the land problem was the expropriation with compensation of a part of the large estates that would be delivered in small lots of land to the day laborers. Despite the timid attempts, the measures did not finish satisfying the demands of the workers in the field and the process ended up being stranded by the outbreak of the military rebellion that led to the Civil War and the subsequent Franco dictatorship.

The Mexican Revolution of 1910 may not have generated as much historiographic attention as other



transformation processes, but it represented a decisive initiative, among other issues in agrarian matters. It should be noted that it occurred in a country of early colonization that had achieved independence just a century before the revolutionary process took place, it involved the participation of large-scale peasant movements that fought to obtain land and asked for farmland, to achieve food security and autonomy through the direct consumption of staple foods of own production.

The Ayala Plan, proposed by Emiliano Zapata and adopted in 1911, demanded the return to the peasants of the lands that had been concentrated in the haciendas. Attention to the general request for land became one of the conditions for the pacification of Mexico and the reestablishment of a national government that led to the 1917 constitution that included the distribution of land in its article 27. From then until 1992 the distribution of land was a constitutional and political mandate of the Mexican State, despite this the agrarian reform was unfinished and its social and economic objectives were not achieved because it was limited only to the delivery of land.

The will to grant land to peasants has even meant coups d'état, as in Guatemala in 1954 when the government of Colonel Jacobo Árbenz suffered an invasion led by Colonel Carlos Castillo with the sponsorship

of the CIA that saw the large estates of the United Fruit Company threatened.

Framed in the Carnation Revolution that triumphed on April 25, 1974, the Agrarian Reform Law was approved in Portugal in July 1975, in a context of strong social pressure, with which the State found itself forced to give in.

They improved the working conditions that were had in the large estates, providing fair work for more than 200,000 agricultural producers. But it also meant a victory by giving freedom to rural areas, especially in the south of the country, coming out of the yoke of the oppression of the dictatorship. Social services such as nursery schools, mechanical assistance to agricultural machinery, irrigation for the most important crops or the creation of a marketing center called Cooperativa de la Reforma Agraria were created and markets were also promoted to commercialize agricultural production.

The improvements were indisputable but the strong pressure it received, especially from the United States Embassy in Lisbon, meant a gradual deterioration, until its failure in 1986 in which the Agrarian Reform was destroyed by the State itself, spreading the idea of that it was not a viable development model.

The problem of land concentration was a historical problem in Italy, especially in the central and southern part of the peninsula and the island of Sicily. After the Second World War, the struggles of the braceros who occupied many land owned by the latifundistas intensified, a symbol of that struggle was Giuseppe Novello who was shot dead by the police when he participated in a peaceful demonstration asking for the distribution of land incultivated by the latifundistas. , his example was recalled to the cry of: Earth, not war!

As we have seen, agrarian reforms tend to lead to different modes of ownership and exploitation systems that combine large farms with smallholdings, with a variety of types of management: peasant, family plots, cooperatives or state.

But the historical model of Agrarian Reform planned by the State that we have seen since the 19th century, which was based on the collectivization of land, the more equitable distribution or even the legalization of occupations, is giving way to a liberal vision in which the agrarian reform is assisted by the market, so large landowners agree to sell their lands at market prices while the peasants go into debt to buy them.



#8

QUALITY PUBLIC SERVICES

In a society where inequalities are increasing, it is becoming increasingly necessary to have strong public services that improve the living conditions of citizens, and that are a guarantee of equal and quality access. But in Spain since the mid-nineties we have seen how neoliberalism, with the discourse of the need to lower taxes and pay as little as possible, has promoted measures from different governments that go against the compensatory element against inequalities and converts merchandise services. The reality is that the entry of private interests means a loss of quality and universality in public services.

Under the slogan "Public School, from everyone to everyone". Parents, students and teachers from the Community of Madrid began to organize in assemblies in the summer of 2011 and during the school year, mobilizations and strikes began demanding more teachers and better conditions in schools. They were known as Green Tide, for the color of the shirts where it put the unitary mo-

vement of improvement of the public school. The conflict in schools cannot be seen as the classic demand for working conditions, but from deeper implications to maintain the quality of public services in the context of a serious economic crisis.

In the Community of Madrid, Ignacio González begins his presidential term with the star plan of privatizing six public hospitals and 27 health centers, but health professionals responded by organizing the first protest marches known as Marea Blanca, because of the color of their robes.

They propose the fight on two fronts: the peaceful mobilizations in the streets and the claims in the courts. More than a million citizens signed against the privatizations and despite the various claims of the regional government to the medical victories in the courts, the courts finally pointed out the public management against private companies.

ACTIVITY

Find information on what types of strikes there are.

What is easier, increase wages or reduce working hours? Discuss with your classmates.

Looking at the case of Rosa Parks, do you think that what a person does can have an impact to improve things, or do you consider it an isolated case?

Find out about the differences between Martin Luther King's fight and Malcom X's.

What problems do you see in your neighborhood on a day-to-day basis?

How would you agree on the need to participate in claiming a common theme to people with different ideas?

If you can't get the entire claim on the first try, what would you propose?

What is a union for?

How do the neighborhoods of today mark the way of relating socially?

We are currently witnessing large-scale land grabbing by economic powers or landowners who come mainly from outside the affected countries. Is contemporary land grabbing an agrarian counter-reform?



HISTORY OF WOMEN AND FEMINISM

FROM THE FRENCH REVOLUTION
TO THE SUFFRAGETTES



#02

#1

OBJECTIVES OF THE DIDACTIC UNITS

That the participants identify different situations of discrimination due to the fact of being women in their own experience or in their environment. Identify public policies that allow addressing gender violence and the different discriminations against women in the social and labor sphere.

Know the relationship between patriarchy and capitalism, in history and in today's world.

Know the history of the women's struggle movement and the various debates of feminism.

Retrieve stories of women fighters who are an example for the present.

Plan actions at the level of the immediate environment or the community to combat machismo and all forms of discrimination against women.



#2

WHY A HISTORY OF WOMEN AND THE FEMINIST MOVEMENT?



Throughout history there have been multiple struggles and resistance by women against poverty, hunger and violence. That is why we can affirm that the history of women has a journey as extensive as the history of humanity. It was only necessary to focus on those experiences, made invisible by the patriarchal narrative.

The feminist movement, as a set of theoretical elaborations and its own claims, emerges in the context of the Bourgeois Revolutions, in particular the French Revolution (1789). Since then, we can go through the history of the feminist movement. A move-

ment that we understand in a dual way: as a social movement of diverse women's struggles and as an expression of ideas and theories about the emancipation of women.

This unit proposes a journey through some of those moments and debates. We do not pretend to present a "unique" history of the feminist movement. This can only be forged and enriched from the diversity of views, from multiple geographies and times.

#3

THE FRENCH REVOLUTION AND THE FIRST FEMINIST IDEAS

3.1. HISTORIC CONTEXT

The French Revolution (1789–1799) put an end to the Old Regime based on the power of the feudal lords, the owners of the land, the nobility and the Church. This historical process is a turning point that opens the way for the consolidation of a new social system: modern capitalism. The bourgeoisie (owner of commercial capital and the means of production) establishes itself as the new ruling class.

Women played an active role in the revolutionary events, which began with a demonstration of women towards the Palace of Versailles, demanding that the prices of bread be lowered. During the revolution political associations and clubs were created where women participated. But their presence in the protests did not result in equal rights in the new political institutions.

3.2. THE DECLARATION OF THE RIGHTS OF MAN AND OF THE CITIZEN. AND THE WOMEN?

In 1789 the Declaration of the Rights of Man and of the Citizen was

approved, which established in its first article: “Men are born and remain free and equal in rights.” However, women were not included in these “universal” rights.

Early feminist thinkers questioned that reality. What was your main criticism? A movement that proclaimed the universal principles of freedom, equality and fraternity, should also guarantee them for half of humanity, women.

Feminism criticized Enlightenment thinking from within. Among the leading philosophers of the Enlightenment were Locke, Voltaire, Montesquieu, and Rousseau. These philosophers considered that men were rational beings, and therefore did not owe dependence on any divine power. But women were considered outside the space of reason, secluded in the private realm of sensitivity and nature. Rousseau claimed that dependency and obedience was “a natural state for women,” and that they should be brought up to submit to male authority, a destiny determined by their sex.



3.3. OLIMPES DE GOUGES AND MARY WOLLSTONECRAFT

Against the misogyny of the Enlightenment, the voices of many women were raised, such as Olimpes de Gouges in France or Mary Wollstonecraft in England. We can consider them as the first modern feminist thinkers.

In 1791, during the French Revolution, Olimpes De Gouges wrote The Declaration of the Rights of Women and Citizenship. In its First Article, it stated: “Women are born, remain and die free as well as men in rights.”

Mary Wollstonecraft published the Vindication of the Rights of Women in 1792. There he argued that women have the same rational capacity as men, they are not inferior beings. But the education that women received from a young age only prepared them to serve in the home and housework. That is why they did not develop all their intellectual and creative capacities. Wollstonecraft demands equality in education and in political rights.

Mary Wollstonecraft had a daughter, Mary Shelley, the author of the famous play Frankenstein. They never met because Mary Wollstonecraft died in childbirth at age 38.

EXERCISE

a) Read the Preamble and the first five articles of the Declaration of the Rights of Women and Citizens, written in 1791 by Olimpe de Gouges. We debate in groups: What rights do you think women are lacking today? Is this the same in all countries?

→ See statement in Materials and resources at the end of this unit.

b) Research the biographies of Olimpe de Gouges or Mary Wollstonecraft on the internet. Write a short biography of between 10 and 15 lines, presenting the most outstanding events of his life and work, in the context that they lived.

#4 INDUSTRIAL REVOLUTION AND THE WOMEN'S MOVEMENT IN THE 19TH CENTURY



4.1. HISTORIC CONTEXT

The industrial revolution and the development of the capitalist system implied the entry of working class women into the world of work. In contrast, in the middle and upper classes, women remained secluded in the domestic space for much longer.

Women were employed in workshops, factories and offices, but this did not relieve them of the burdens of domestic work. This was still considered a "natural" task for them. In this way, the workers had to endure a "double shift" of work.

On the one hand, exhausting days in factories, offices or workshops, with lower salaries than their peers. And at the end of the day there was no time for rest, because they had to take care of the housework, take care of the children, clean the house, prepare the food. That was his "second day."

4.2. SPEECHES AND LAWS AGAINST FEMALE LABOR. PROTECTION OR PROHIBITIONS?

Traditional ideas about women and about female domesticity were reinforced by multiple legal, medical and cultural discourses. "His place is at home" was what was thought. In the 19th century, various mechanisms were implemented to retain women at home. The dominant discourse was that certain jobs "perverted" women's reproductive organs and affected their ability to be mothers. In addition, it was noted that it was dangerous for women to walk alone on the street at night, so they could not work in some trades.

SINCE THEN:

Jobs are sexually divided: some are considered "women's jobs" and

others as unsuitable for them. In general, women's jobs are low-skilled and the worst paying.

Some unions adopt the discourse of "protecting" women and recommend that they stay home. They think that women's work can be a threat to men's wages.

States begin to formulate special laws for the "protection" of female labor or the prohibition of certain jobs.

Later on, the family salary is established, which is paid to men. In this way, it is established that it will be the responsibility of the men to provide the income to the family unit. While women must stay at home to take care of child-rearing and housework.





4.3. WOMEN AS “MINORS” IN EUROPEAN LEGISLATION

During the 19th century and until the 20th century, most of the European States established special legislation to regulate the civil and labor situation of women. According to the legislators, their objective was to “protect the family” from the “threat to social order” that implied that women went out to work outside the home as salaried employees.

The Napoleonic Code of 1804 in France already imposed on women the status of “minors” subject to their father or husband, without access to any independent activity, without the right to vote, or divorce. In many countries, the marriage law gave the man the power to decide on his wife’s employment status and even to dispose of her income.

The Civil Code of 1889 in Spain established the dependence and subordination of married women. In its Article 57 it was stated: “The husband must protect the wife and the woman must obey the husband.” Women could not dispose of inhe-

ritances, start commercial or legal activities, without the authorization of the husband. In the case of adultery, the laws penalized women more than men.

It was also common for some businesses and trades to only hire single women and forbid them to marry. If they married, they were fired. This happened, for example, with the workers of the telephone companies in Portugal or with the ticket offices of the Metro in Spain.

The companies justify these restrictions in order to “protect” the “respectability” of married women, so that they did not associate with men during the work day, and so that they could take care of their tasks at home, as mothers or wives.

Bibliographic reference: Ulla Wikan-der, From maid to employee. Power, sex and division of labor (1789-1950), Siglo XXI de España Editores SA, Madrid, 2016.

EXERCISE

A. Group discussion: Why do you think married women were not allowed to work in some jobs? This allows us to make a more current reflection: What is the state of work and family reconciliation in your country? What problems do women with children find in reconciling work and family life? Discuss your own experience.

B. Research exercise : Choose two EU countries and find out what are the rights of women for the reconciliation of work and family. What is the period of maternity and paternity leave? Compare the chosen cases and state which one seems best to you, and what problems you see.

#5 WOMEN IN THE PARIS COMMUNE



In July 1870, a war broke out between France and Bismarck's Prussia (now Germany). On September 2 the surrender of Napoleon occurs and his army is taken prisoner. Two days later, through a popular uprising, the Republic was proclaimed in Paris.

The Parisian people want to defend the Republic. But on January 28 the government signs an armistice with Prussia. The capitulation is greeted with anger by the population. The government of the liberal bourgeoisie headed by Thiers leaves Paris and moves to Versailles.

In the early morning of March 18, women from the slums of the French capital start a popular rebellion, which ends with the defeat of the official troops. A crowd of women surrounds the military: "Do not shoot the people!" they scream. Shortly after, through universal suffrage, the population elects deputies in each district and the Paris Commune was proclaimed on March 28, 1871.



Women participated actively. They formed associations such as the Citizen's Vigilance Committee and the Union of Women for the Defense of Paris. In addition, many fought on the barricades. The enemies of the Commune contemptuously nicknamed them *petroleuses* (incendiaries).

The Women's Union met for the first time on April 11. From there they launched a call to all the women of Paris to elect delegates and form committees by district. The Montmartre Vigilance Committee had a women's section, chaired by Louise Michel.

At the end of May, equal pay for women and men was established, but neither this nor other measures could be applied. The week of May 20, the troops of the Versailles army entered Paris to unleash a brutal repression against the Commune.



#6 THE SUFFRAGE MOVEMENT

Since the mid-19th century, women's movements were organized in different countries to demand the right to vote. The women who led those struggles are known as the suffragettes.



EXERCISE

A. Do you know in which year the right to vote was obtained in your country? And why do you think women had to wait so long to be able to vote or be elected representatives in parliaments or governments?

B. Look on the map on the female vote which were the first countries to allow women to vote and which were the last. Have you been surprised by any data?

→ See Map in Materials and resources at the end of this unit.

6.2. THE SUFFRAGE MOVEMENT IN AMERICA AND SENECA FALLS

In 1848 a Conference for the Rights of Women met in Seneca Falls (New York). Upon completion, a document known as the Seneca Falls Statement of Sentiments and Resolutions was approved.

This statement stated: "Now, in view of the situation in which half of the population lives, which is denied the recognition of their rights and is subjected to social and religious degradation, in view of the unjust laws mentioned above, and because women feel humiliated, oppressed, and fraudulently dispossessed of their most sacred rights, we insist that all rights and privileges that belong to them as citizens of the United States must be immediately recognized."

The Declaration denounces that women have been deprived of all civil and political rights: the right to vote or be elected political representatives, the right to own property, the right to divorce, the right to study at universities, among others. And that married women have become "civilly dead, in the eyes of the law."

Among its resolutions it was stated: "That it is the duty of the women of this country to ensure the sacred right to vote."

The Declaration was signed by 68 women and 32 men and can be considered the starting point of the suffrage movement internationally. Elizabeth Cady Stanton and Lucretia Mott led the conference. Both women were abolitionists, that is, they

were part of the anti-slavery movement in the United States. However, the Seneca Falls declaration does not incorporate any specific claims about black women.

The Nineteenth Amendment to the United States Constitution establishes that no person can be denied their right to vote on the basis of their sex. This amendment was only voted on in 1919 and was ratified by all Federal States in 1920. However, for black people, the right to vote continued to be restricted until at least 1965. That year, the Law of Law was passed, to the Vote that prohibits racial discrimination.



6.3. THE PANKHURST FAMILY AND SUFFRAGISM IN ENGLAND

In 1903, Emmeline Pankhurst together with her daughters Christabel and Silvia founded the Women's Social and Political Union (WSPU) in England. They felt that it was necessary to overcome the moderate tactics of previous organizations such as the National Union of Women's Suffrage Societies (NUWSS) of Millicent Garrett Fawcett. The WSPU sought to decisively influence public opinion and its motto was: "Facts, not words."

For more than a decade, the WSPU and other suffragist organizations carried out an intense campaign that included demonstrations, surprise protests at political party rallies, speeches in the streets, posting of posters, hunger strikes in prison, demonstrations for the freedom of women. suffragettes, resistance to repression ... The media attacked

and ridiculed the suffragettes. They were called "hysterical", "crazy", "bitter" and "terrorists". Between 1913 and 1914 alone, more than a thousand suffragettes were arrested in Britain, subjected to violent arrests, beatings and torture in prison.

Conservative and liberal politicians who opposed women's suffrage said that women did not "need" to vote, because they were already represented by their parents, brothers and husbands in parliaments and governments. In 1918, after a long period of struggles and actions by the suffrage movement, the female vote was obtained in England for women over 30 who had some income. All women only obtained political rights in that country in 1928.

EXERCISE

Watch one of these movies and write a review as if you were a film critic journalist in a newspaper, telling the story and recommending that readers watch it.

FILMS

Suffragettes (2015). Director: Sarah Gavron

Suffragettes tells the story of the women's movement in England to get the right to vote. Its protagonist is Maud Watts, a worker in a textile factory, who ends up getting involved in the suffrage movement. This fictional character, represented in the film by actress Carey Mulligan, will meet Emmeline Pankhurst during a demonstration. The young woman joins the actions of the suffragettes, which provokes the anger of her husband, who does not want him to be part of the movement. Maud is separated from her son and then her husband leaves her on the street.

Another scene shows a true event that had a great impact on history: the day suffragette Emily Davison crossed in front of King George V's horse, during an equestrian race. The young woman was run over by the horse and died shortly after..

The Divine Order (2017) Direction: Petra Biondina Volpe

In 1971, women still could not vote in Switzerland. Nora is a young housewife and mother of two living in a quaint little town where news of civil rights protests, the sexual revolution, and countercultural movements are hardly a topic for discussion. Nora is a calm person who has the sympathy of all. But when her husband forbids her from taking a part-time job, frustration leads her to start fighting publicly for women's suffrage. Her newfound fame brings threats and the possible end of her marriage, but she refuses to back down, convincing the village women to go on strike while discovering aspects of her own liberation. The quiet lives of your neighbors will be completely affected. (Filmaffinity Review)

#7

MATERIALS AND RESOURCES

7.1. DECLARATION OF THE RIGHTS OF WOMEN AND CITIZENS. OLIMPES DE GOUGES, 1791.

Preamble: The mothers, daughters, sisters, representatives of the nation, ask that they be constituted as a national assembly. Considering that ignorance, neglect or contempt for women's rights are the only causes of public evils and corruption of 105 governments, they have resolved to expose in a solemn declaration, the natural, inalienable and sacred rights of the woman so that this declaration, constantly present to all members of the social body, constantly reminds them of their rights and duties, so that the acts of women's power and those of men's power may be, in all moment, compared with the objective of any political institution and are more respected by it, so that the claims of the citizens, based from now on simple and indisputable principles, are always directed to the maintenance of the constitution, of the good customs and the happiness of all. Consequently, the sex that is superior in both beauty and courage, in maternal sufferings, recognizes and declares, in

the presence and under the auspices of the Supreme Being, the following Rights of Women and Citizens: 3

The woman is born, remains and dies free like the man in rights.

The objective of any political association is the conservation of the natural and imprescriptible rights of Women and Men; These rights are freedom, property, security and, above all, resistance to oppression.

The principle of all sovereignty resides essentially in the Nation, which is nothing more than the meeting of Woman and Man: no body, no individual, can exercise authority that does not emanate from them.

Freedom and justice consist in giving back everything that belongs to others; thus, the exercise of the natural rights of women is limited only by the perpetual tyranny that men oppose; these limits must be corrected by the laws of nature and reason.

The laws of nature and reason prohibit all actions harmful to the Society: everything that is not prohibited by these laws, prudent and divine, cannot be prevented and no one can be forced to do what they do not order.

The law must be the expression of the general will; All Citizens must participate in their training personally or through their representatives. It must be the same for everyone; all citizens and all citizens, being equal in their eyes, must be equally admissible to all dignities, positions and public jobs, according to their abilities and without distinction other than their virtues and talents.

No woman is exempted from being charged, detained and imprisoned in the cases determined by the Law. Women obey this rigorous Law like men.

The Law should only establish strict and obviously necessary penalties and no one can be punished other than by virtue of a Law established and promulgated prior to the crime and legally applied to women.

The full rigor of the Law will fall on every woman who has been declared guilty.

No one should be bothered by their even fundamental opinions; If the woman has the right to climb the scaffold, she must also have the right to climb the Tribune, provided that her manifestations do not alter the public order established by law.

The free communication of thoughts and opinions is one of the most precious rights of women, since this freedom ensures the legitimacy of parents in relation to their children. Every citizen can, therefore, freely say, I am the mother of a child that belongs to you, without a barbarian prejudice forcing her to hide the truth; with the exception of answering for the abuse of this freedom in the cases determined by the Law.

The guarantee of the rights of women and citizens implies a greater utility; This guarantee must be instituted for the benefit of all and not for the private benefit of those to whom it is entrusted.

For the maintenance of the public force and for administrative expenses, the contributions of women and men are the same; she participates in all personal benefits, in all painful tasks, therefore, she must participate in the distribution of positions, jobs, positions, dignities and other activities.

Citizens have the right to verify, by themselves or through their representatives, the need for public contribution. Citizens can only approve it if an equal distribution is admitted, not only in the fortune but also in the public administration, and if they determine the quota, the tax base, the collection and the duration of the tax.

The mass of women, grouped with that of men for the contribution, has the right to hold all public agents accountable for their administration.

Every society in which the guarantee of rights is not assured, nor the separation of powers determined, does not have a constitution; the constitution is void if the majority of the individuals that make up the Nation have not cooperated in its drafting.

The properties belong to all the sexes together or separated; they are, for each one, an inviolable and sacred right; No one can be deprived of it as a true patrimony of nature unless the public need, legally established, clearly demands it and under the condition of a just and prior compensation.

Epilogue: Woman, wake up; the rebellion of reason is heard throughout the universe; acknowledge your rights. The powerful empire of nature is no longer surrounded by prejudice, bigotry, superstition and lies. The torch of truth has dispelled all the clouds of folly and usurpation. The slave man has redoubled his forces and has needed to appeal to yours to break his chains. But once released, he has been unfair to his partner. Oh women! Women! When will you stop being blind? What advantages have you obtained from the revolution? A sharper contempt, a more visible disdain. [...] Whatever the obstacles that oppose you, you can overcome them; it is enough for you to wish it.

7. 2. DECLARATION OF SENECA FALLS, 1848

The resolutions are reproduced below:

WHEREAS: It is agreed that the great precept of nature is that "man must pursue his true happiness." Blackstone [1] insists in his Commentaries that this law of nature, contemporary with humanity and dictated by God himself, is of course superior to any other. It is binding anywhere on the globe, in all countries and at all times; it invalidates any human law that contradicts it, and therefore constitutes the medium and immediate origin of the authority and validity of all of them; Consequently:

WE DECIDE: That all those laws that hinder the true and substantial happiness of women are contrary to the great precept of nature and have no validity, since this precept has primacy over any other.

WE DECIDE: That woman is equal to man, that this was established by the Creator and that for the good of the human race demands that she be recognized as such.

WE DECIDE: That the women of this country should be instructed in the laws in force, that they should not accept their degradation, manifesting themselves satisfied with the situation or with their ignorance and affirming that they enjoy all the rights to which they aspire.

WE DECIDE: That since the man pretends to be intellectually superior and admits that the woman is morally superior, it is his preeminent duty to encourage her to speak and preach when she has the opportunity in all religious gatherings.

WE DECIDE: That the same proportion of virtue, delicacy and refinement in behavior that is required of women in society, be required of men, and the same offenses be judged with equal severity, both in men and women.

WE DECIDE: That the accusation of lack of delicacy and decorum of which women are often accused when they manifest themselves publicly, comes without any grace from those who with their presence encourage her to perform on stages, concerts and circus parties.

WE DECIDE: That woman has been satisfied for too long within certain limits that corrupted customs and a distorted interpretation of the Holy Scriptures have indicated for her, and that it is time for her to move into the broader environment than the creator has assigned you.

WE DECIDE: That it is the duty of the women of this country to ensure the sacred right to vote.

WE DECIDE: That the equality of human rights is a consequence of the fact that the entire human race is identical in capacity and responsibility.

THEREFORE, WE DECIDE: That the Creator having assigned women the same abilities and the same sense of responsibility as men to exercise them, she has the right and duty to promote just causes with just means; and, especially in regard to the great causes of morality and religion, he has the right to teach, with him, his bro-

thers, both in public and in private, in writing and in voice, through the entire useful instrument, and in any assembly worth celebrating; and, this being a truth derived from the principles divinely implanted in human nature, any habit or authority, modern or with a venerable claim of antiquity, that opposes it, must be considered as an obvious falsehood, contrary to humanity.

Notes

[1] Reference to "Commentaries on the Laws of England", by William Blackstone (1723-1780), the most influential English jurist of the 18th century

7. 3. THE WORKERS UNION, FLORA TRISTAN

Available at: https://drive.google.com/file/d/0B5_d8zW-ltwELWN-ZUDhIZhYZZzQ/view

7. 4. MANIFESTO OF THE CENTRAL COMMITTEE OF THE UNION OF WOMEN FOR THE DEFENSE OF PARIS AND THE CARE OF THE WOUNDED. PARIS COMMUNE (1871)

Available at: https://www.marxists.org/espanol/tematica/comuna/1871/mayo/6_v.htm



HISTORY OF WOMEN AND FEMINISM

FEMINIST ADVANCES
IN THE 20TH CENTURY



#03



SOCIALIST FEMINISM

1.1. A PIONEER: FLORA TRISTÁN

In the 19th century, the current of socialist feminism emerged, related to the development of the labor movement, which, through unions and various political organizations, fought against the exploitation of men, women and children.

The utopian socialist **Flora Tristán** pays special attention to the situation of working women, whom she defines as the "proletarians of the proletariat". Flora Tristán was a French-Peruvian (her father was Peruvian and her mother French) who frequents the circles of writers, artists and socialist militants in France. Write fictional stories, autobiographical essays, and journalistic texts. Her personal life was marked by class and gender oppressions. She started working at the age of 17 in a workshop and married the owner of the workshop. But their marriage ended very badly. When Flora Tristán tried to separate (the divorce was not legal at the time) her ex-husband shot

her in the street and almost killed her.

In her pamphlet "The Labor Union" published in 1840 she dedicated a special chapter to working women. He also addressed the subject in several of his writings. For this reason, she can be considered as one of the first socialist feminists, who analyzes the special situation of oppression experienced by working women.

1.2. THE QUESTION OF WOMEN IN CAPITALISM. MARX AND ENGELS

Marx and Engels took up the thought of the utopian socialist Fourier, who had argued that the degree of advancement of a society could be measured by the degree of freedom of women.

In 1884, Frederick Engels published a book entitled *The Origin of the Family, Private Property, and the State*. This is a theoretical work that

analyzes the origins of the family institution and its transformations at different times in history. The importance of this work is that it states that the patriarchal oppression of women did not always exist, it is not natural or eternal, but is historical and social. That means that it is also possible to end it. The so-called "woman question" is very soon related to the situation of working women. Gender and class intersect.

1.3. CLARA ZETKIN AND THE INTERNATIONAL WOMEN'S CONFERENCES

In her speech at the Socialist Congress of the SPD (German Social Democratic Party) in 1896, the socialist Clara Zetkin asserted that the oppression of women was not a holdover from the feudal past, but was part of modern capitalism.

There he also argued that women from rich families do not suffer the burden of domestic work, since they transfer the functions of mother, cleaner or cook to their domestic employees. But this is not the same situation for female workers, who work in factories and work at home.

Zetkin assured that there were several points of confluence in the struggle between liberal feminism and socialist women: the struggle for civil or political rights for all women. But socialist women also fight against capitalism and against labor abuses of women and men.

Clara Zetkin and other socialist militants organized several International Women's Congresses between 1907

and 1915. At the 1910 Conference, more than one hundred delegates from seventeen countries voted in favor of establishing an international women's day of struggle. Since then and thanks to them, we celebrate each **March 8** as International Women's Day.

1.4. THE RUSSIAN REVOLUTION AND THE EMANCIPATION OF WOMEN

On March 8, 1917, Petrograd textile workers went on strike on International Women's Day, which ended in a general strike and the fall of Tsar Nicholas II. These events are known as "the February revolution" because there was another calendar at that time in Russia. During the Russian revolution of 1917, women played an important role.

After the revolution, women obtained important rights: legal equality with men, the right to divorce, recognition of children born out of wedlock, and the right to abortion (which was prohibited in those years in much of the world).

So that domestic work would not be a burden for women, the State created nurseries, nurseries, literacy centers for women and children, canteens and public laundries.

#2

WAR AND POST WAR

ACTIVIDAD

**Do you know this image?
What does it mean for
you?**



Research on the internet when this image first appeared and what it represented at the time. It then complements the information we provide at this point on women in World War II.

22. WARS DO NOT HAVE THE FACE OF A WOMAN

During the First World War (1914-1918) millions of men were part of the armies at the front. In the rear, women entered en masse to work in workshops and factories. In those years, socialist women participated in anti-war mobilizations in various countries and also in struggles and strikes against hunger and for increased wages.

During World War II (1939-1945) the presence of women at the front increased somewhat, although the war continued to be a "men's affair". Women re-entered the workforce in many factories and workshops, in positions previously held by men, such as metal factories.

But, at the end of the War, from the States it was promoted that the traditional roles of women were imposed again. In the postwar years, a strong ideology of "domesticity" was generated that placed women back in the home.

23. THE WELFARE STATE AND HOMECOMING

After the Second World War, what is known as a "Keynesian social pact" was implemented in several European countries. This was a great agreement between the state, the unions and the employers. The end of the war allowed, in turn, an important economic recovery, based on the previous destruction. World manufacturing production and world trade grew to levels never seen before. This period is known as "the thirty glorious years."

In several States, a series of measures were taken that shaped stronger social services, especially with the extension of social security, public health, unemployment insurance, pensions, paid vacations or leave and other labor benefits or social.

Technological innovations also transformed private life: the automobile industry, refrigerators, home radio, vinyl records, and household appliances in general grew exponentially.

24. FEMINIST CONTRADICTIONS AND CRITICISMS OF THE WELFARE STATE

According to several authors, the welfare state was complemented by a culture that placed the nuclear family as one of the bases of society. The division between the public and private spheres was once again

reinforced. While the public sphere will continue to be occupied by the white male worker-provider, the private sphere will be represented by the woman-housewife who takes care of the children. Racialized people, of African or Asian origin, will be part of the most precarious sectors of that working class, considered as "pariahs" or "foreigners" in the richest countries.

In turn, it can be divided between familiarist Welfare States and other more unfamiliarized ones. While the former place the burden of reproduction tasks on families (and therefore on women), the latter include a greater state intervention in these tasks. Among the former are countries such as Spain, Italy, Greece and Portugal. Among the latter, the Nordic countries such as Denmark, Norway or Sweden stand out. In familiar states the participation of women in the labor market is usually much lower than that of men.

Even when states provide broader social services than in previous periods, feminist criticism points in particular against the patriarchal culture that continues to condition the lives of women. At the same time, it must be considered that the strongest welfare states are established in the richest countries, while, in the rest of the world, the situation is much more unequal at all levels.

#3 THE REBIRTH OF FEMINIST THOUGHT

3.1. SIMONE DE BEAUVOIR

In 1949, *The Second Sex*, by the philosopher Simone de Beauvoir, was published in France. This book was a bestseller and marked a relaunch of the feminist movement in the postwar period.

Beauvoir proposes philosophical categories of the existentialist current to analyze the oppression of women in society. It maintains that women have been placed in the situation of being the "others" compared to men. In patriarchal society women are defined in relation to men (as wives of, secretaries of, daughters of, etc.).

While men live their lives linked to transcendence (something that goes beyond their own material life, which can be expressed in projects, works, legacies, knowledge, etc.), women are tied to the domestic sphere and to the nature.

In *The Second Sex*, Beauvoir analyzes the history of women through myths, religion, history, psychology, biology and culture. It shows that women experience a de-

graded existence in patriarchal society, a product of oppression, which generates frustration.

"You are not born a woman: you become one" is one of the best-known phrases in this book. It implies that culture, education and social guidelines are building what it is to be a woman.

3.2. BETTY FRIEDAN AND THAT "UNEASE THAT HAS NO NAME"

In 1963, Betty Friedan published *The Mystique of Femininity* in the United States, referring to a "discomfort that has no name" suffered by most middle-class women, confined in the domestic sphere. That frustration expressed itself as depression, anxiety, and even suicide.

The "unease that has no name" affected most of the American housewives in the postwar period, forced to act as "angels of the home." In the early 1970s, the percentage of fema-

le participation in the labor market was increasing, but the old normative ideas about femininity remained. In addition to working, women had to comply with the rules of "perfect housewives" always with a smile on their faces.

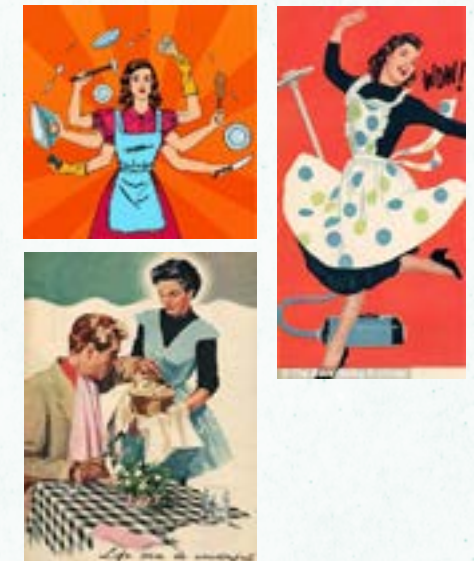
In 1966, Friedan founded the National Organization of Women (NOW) whose main objective was to achieve more rights for women: reproductive rights such as abortion, contraception, equal access to the labor market or the right to divorce.

Her book had a great impact and is considered the beginning of a new wave of the feminist movement.



EXERCISE

A. Look at these posters and analyze their message to women.



B. Simone de Beauvoir and Betty Friedman refer to femininity as a social construction.

What does this mean? Explain in your words the phrase: "You are not born a woman: you become one. Do you agree?"

C. List five characteristics that are usually associated with the feminine and another five associated with the masculine. Do you think these ideas are a good description of your reality today? Why?

#4

THE SECOND WAVE OF THE FEMINIST MOVEMENT



4.1. HISTORIC CONTEXT

In the late 1960s there were major political, cultural and social crises around the world. The historian Eric Hobsbawm, in his book "History of the 20th century" explains that towards the end of the 1960s there are signs of wear and tear in the economy and in the States. Starting in 1968 (as the most symbolic date), student protests, a new wave of conflict in the workplace and a deep cultural criticism of consumer society converged.

Hobsbawm also describes a series of changes in the labor market, which is attended by a significant number of married women. These transformations, among others, will be the basis for the emergence of a new wave of the feminist movement.

4.2. ERIC HOBSBAWM; HISTORY OF THE 20TH CENTURY:

"An important change that affected the working class, as well as most sectors of developed societies, was the increasingly important role that women came to play, and, above all - a new and revolutionary phenomenon -, married women. The change was really drastic. In 1940, married women living with their husbands and working for wages constituted less than 14 percent of the female population of the United States. In 1980 they constituted slightly more than half, after the percentage had doubled between 1950 and 1970. (...)

Women also made their entrance, in impressive and growing numbers, into higher education, which had

become the most visible gateway to the professions of responsibility. In the immediate aftermath of the Second World War, they constituted between 15 and 30 percent of all students in most developed countries, except Finland, an advance in the struggle for female emancipation, where they already formed almost 43 percent. As of 1960 they had not reached half the student population in any European country or North America, although Bulgaria - another less well known pro-female country - had almost reached that number. (...) However, in 1980, half or more of all students were women in the United States, Canada and in six socialist countries, led by the GDR and Bulgaria, and in only four European countries they constituted less than 40 percent of the total (Greece, Switzerland, Turkey and the United Kingdom). In a word, access to higher education was now as common for girls as for boys.

The massive entry of married women - that is, to a large extent, mothers - into the labor market and the extraordinary expansion of higher education set the backdrop, at least in typical western developed countries, for the impressive rebirth of the feminist movements from the sixties."

EXERCISE

A. What does this motto mean to you? The second wave of the feminist movement, in the late 1960s, had as its motto: "the personal is political."

B. What is patriarchy?

Radical feminist Kate Millet's book "Sexual Politics" was published in English in 1969.

Read the following passage and reflect on patriarchy. What is patriarchy? Do you think that there are different forms of patriarchy in different countries and at different times in history or is it always the same?

"If we consider patriarchal government as an institution by virtue of which one half of the population (that is, women) is under the control of the other half (men), we discover that patriarchy rested on two fundamental principles: the male must dominate the female, and the older male must dominate the younger ...

While the institution of patriarchy is such a deeply ingrained social constant that it manifests itself in all political, social, and economic forms, be it castes and classes or feudalism and bureaucracy, also in major religions, he shows, not However, a remarkable diversity, both historical and geographical".

(Kate Millet, Sexual Politics, Ediciones Cátedra, Universitat de Valencia, (1995). Sexual Politics, 1969)

4.4. RADICAL FEMINISM

Kate Millet, Shulamith Firestone and other authors are references of what is known as radical feminism. Shulamith Firestone's proposal was to analyze the **roots** of women's oppression, which is why he defines it as radical.

This movement revealed the profound androcentrism of patriarchal capitalism. Androcentrism is putting men and their point of view as the center of society, culture, science, art, legislation, etc. In this way, the historical experience of women is made invisible.

Second wave feminists will promote the mobilization, organization and direct action of women. At the same time, they will question the subordinate role of women in all areas of life. In this context, new political trends appear within feminism. The most important will be the current of radical feminism.

Radical feminists argued with liberal feminists (like Betty Friedan) saying that they only sought the expansion of rights in today's society. Instead, they wanted to question the macho values of society, in all areas.

For radical feminists, sexuality represented the main vector of the oppression of women. Through multiple complaints and studies, these feminists helped make issues such as gender violence and

rape visible. These were abuses against women that had remained hidden throughout history, as if it were "private" matters. They also targeted patriarchal practices in art, science, medicine, the media, or sports.

4.5. WOMEN IN ART

At the end of the 60s, different women artists looked for new ways to vindicate feminism through art. For example, they questioned that women were marginalized in the world of painting, their central role being that of posing as nude models for male painters or sculptors.

By way of denunciation, some artists created works where the women's body was at the center, but stripped of the frequent sexualization in male works. Others painted pictures where the models were male, changing the traditional roles between painter and model. They also created avant-garde works in photography or film, questioning those traditional roles of women in the home and domestic work. There were also artists who questioned the traditional vision of women from a white, middle-class feminism. They multiplied the identities represented in art about women, including the diversity of race, gender or nationalities.



#5 FEMINIST DEBATES ON DOMESTIC WORK

In the 1970s there was an intense debate in the feminist movement about domestic work. While women went to work, that did not free them from the chores of housework at home.

Mariarosa Dalla Costa, Silvia Federici and Selma James promoted the **International Campaign for a wage for housework** (Wages for Housework). They analyzed domestic work as a job necessary to reproduce the labor force.

That is, a key job for workers to be raised, fed, educated and cured. A necessary job so that they can recharge their batteries and get them ready to go to work every day. For this reason, these feminists consider domestic work to be productive work for capital, just like that carried out in a factory. This work is a key piece of the great "social factory" of patriarchal capitalism.

"This book is based on the assumption that the relationship of women with capital is fundamentally that of producing and reproducing the workforce, present and future, on which all capitalist exploitation depends. This is the essence of domestic work and this is the work for which most women are prepared and for which

all women are identified. The domestic work of women, isolated and non-salaried, are two fundamental aspects of capitalist production."

(Selma James and Mariarosa Dalla Costa, *The power of women and the subversion of the community*, 1972).

EXERCISE

Read the excerpt from Selma James and Mariarosa Dalla Costa's book. What role does domestic work play in today's society according to these authors? Do you agree? Do you think there should be a salary for housework? What advantages would this proposal have and what problems? What measures should be taken so that women can reconcile family life and work life?



#6 MATERIALS AND RESOURCES



Clara Zetkin.

Speech: Only with the proletarian woman will socialism triumph.

Speech delivered at the Gotha Congress of the Social Democratic Party of Germany on October 16, 1896

Available at: <https://www.marxists.org/espanol/zetkin/1896/0001.htm>



HISTORY OF WOMEN AND FEMINISM

THE NEW WAVE
OF FEMINISM TODAY



#04

#1

**RIGHT TO
ABORTION**

The recognition of women's reproductive rights (free access to contraception, the right to abortion, the right to sexual education) was a struggle of women in many countries that grew stronger from the 1970s onwards. But in much of the world, it remains a pending issue.

1.1. MOVEMENTS FOR ABORTION RIGHTS IN EUROPE

On April 5, 1971, a manifesto signed by 343 women was published in France demanding the legalization of abortion. Among the signatories were renowned intellectuals and women from the world of culture such as Simone de Beauvoir, Marguerite Duras, Catherine Deneuve, Jeanne Moreau and Agnès Varda. As of this publication, the debate on the right to abortion expanded and garnered 55% support among the French population.

After important demonstrations, the Law on the right to abortion was approved in that country in 1975.

The legalization of abortion in Europe has been very uneven, both in the dates and in the assumptions under which it is allowed. In Finland it was legalized in 1970, in Denmark in 1973, in Austria in 1974, in France in 1975, in Italy in 1978, in Holland in 1981, in Spain in 1985 (under a series of assumptions) and an extension of this right was achieved in 2010, in Greece in 1986, in Portugal in 2007.

Exercise

Is the right to abortion legal in your country?

Since what year?

Think about whether you had to attend a demonstration for the right to abortion in a country where it is not allowed. What slogans would you use? Write 4 banner slogans.

#2

THIRD WORLD FEMINISMS

Between June 19 and July 2, 1975, the First International Conference of Women organized by the United Nations was held in Mexico City. 9,000 people representing 133 countries participated in the meeting. Another 6,000 women participated in the parallel Tribune of Non-Governmental Organizations. The positions were grouped into two major trends: women from the richest countries, on the one hand, and women from the "Third World" or the global south, on the other.

Among these, the Bolivian Domitila Barrios de Chungara stood out. Thousands of women listened with emotion to this Bolivian miner, who recounted the sufferings of the poorest women. He denounced the repression of dictatorships and the imperialist role of the United States in the world. Domitila also criticized feminists from richer countries, who were focused on issues such as sexuality and contraception, but did not address the poverty, misery and exploitation experienced by millions of women.



During one session, one of the organizers wanted to silence Domitila, saying that we shouldn't talk so much about politics; that feminism was the only "ism" that united them all. Domitila responded with very strong words:

"Yes ma'am, there is an ism that unites us, but we are not the same. (...) I suppose you must live in a beautiful mansion, on the other hand in the mines we have a small house that they lend us for up to 90 days and when [the miner] stops working we have to vacate it. Now madam, I am sure that you have never served your family breakfast at six in the morning, on the other hand women in the mines, at four in the morning we have to get up to cook food for the husband, to go to work in the mine. (...) We are women, yes, we are feminine, yes, because that "ism" can unite us, but we are not the same, madam. We are not the same."

Writer Eduardo Galeano, in *Memoria del Fuego*, recounts that five women started a hunger strike in Bolivia at Christmas 1978. More women, miners and students arrived, and the town ended up ending a dictatorship. Domitila Chungara was one of those five women.



#3 BLACK FEMINISMS AND INTERSECTIONALITY

3.1. THE FIGHT AGAINST RACISM AND FEMINISM

In the 1960s and 1970s, a major Black People's Civil Rights movement developed in the United States. This movement also converged with the women's movement. At that confluence, feminist currents led by black women, Chicanas, and migrants in the United States and Europe gained strength.

In her book *Women, Race, and Class*, Angela Davis traces the history of the struggle of black women in the United States, from the 19th century onwards. There he tells the story of Harriet Tubman, conductor of the Underground Railroad who helped free more than 300 slaves, risking her life on it.

Also note the speech of former slave Sojourner Truth at the Ohio suffrage conference in 1851:

"I have plowed, sown and reaped in the barns without any man being able to beat me! And am I not a woman? I could work like a man, and eat as much as he when I had food, and also bear the whip And am I not a woman? I have given birth to

thirteen children and I have seen most of them sold into slavery and when I screamed, with my mother's pain, no one but Jesus could hear me! a woman?"

3.2. THE FIGHT IS INTERSECTIONAL

In the 1970s, several organizations of black feminists or racialized people emerged in the United States and Europe, which questioned the majority feminism. It did not take into account the multiple oppressions of black and racialized women. And they pointed out that there was a **simultaneity of oppressions**: the trilogy of class, race and gender.

In 1989, black feminist Kimberle Crenshaw first defined the concept of **intersectionality**, referring to the multiple experiences of black working women in the United States. From then on, intersectionality is known as the crossing of multiple oppressions, or different vectors of oppression. These lead to uneven experiences in various groups of people. Other vectors such as sexual diversity, functional diversity, age, nationality, etc. have been incorporated into the axes of race, class and gender.

EXERCISE

Did you know the idea of intersectionality?

How can you relate it to your own life?



#4 NEOLIBERALISM

4.1. WHAT IS NEOLIBERALISM?

The neoliberal ideology maintains that the best way to achieve well-being is to promote the free market, without restrictions, while the social services of the State are dismantled. Once the great processes of social conflict of the 60s and 70s have been defeated or diverted, neoliberalism imposes a restoration of the power of the economic elites.

From then on, there will be a massive transfer of income to an increasingly concentrated sector of capital. This is achieved through the privatization of the land and natural resources of third world countries, the massive privatizations of companies, the dismantling of economic sectors considered "non-productive" and the entry into the market of new contingents of the labor force in conditions of extreme precariousness and low wages. Finally, the large-scale indebtedness of the States, especially those of the periphery. Organizations such as the IMF and the

World Bank become "controllers" of the accounts of the states that are forced to carry out budget cuts, privatization and deregulation of labor markets.

4.2. FEMINIZATION OF POVERTY AND PRECARIOUSNESS

With neoliberalism there is a significant relocation of companies from the richest countries to the periphery. In the same period, large migrations from the countryside to the cities were generated and the transformation of millions of peasants into salaried workers (in countries such as China, India, Southeast Asia, Mexico or Brazil), giving rise to the highest concentration of urban populations of history in shanty towns.

In this process, the workforce under wage relationships doubles, while the

racialization and feminization of the working class increases.

The consequences of neoliberal policies are unloaded in a more brutal way on women and the populations of the "third world" (generating new migratory flows to try to escape these conditions of misery and exploitation).

The expulsion of peasant populations from their lands or the massive entry of women into the precarious and "flexible" labor market cause shakes in the traditional patriarchal relations that kept women isolated in the tasks of reproduction in the home, but only to make way to modern forms of hyper-exploitation, also marked by renewed gender inequality.

Poverty and precariousness, in much of the world, have the face of a woman.

4.3. A LIBERAL FEMINISM AND FOR THE MARKET?

While millions of women are impoverished, neoliberal policies allow sectors of the middle classes to increase their consumption levels, especially on the basis of credit. In addition, a minority of women access positions of power in companies and governments.

Accompanying these movements is a new type of liberal feminism that maintains that women have already

reached spaces of autonomy never seen in history. This new feminism is stripped of all its most radical edges, and instead adapts to the needs of the market.

At the height of neoliberalism, the ruling elites adopted some elements of feminism to give them a new meaning. Words such as "empowerment" and "choice" came to occupy the centrality of the speeches launched by NGOs, state institutions, universities and the media. These ideas became a substitute for feminism, say several authors, with a strongly individualistic format.

The American feminist Nancy Fraser points out that neoliberalism manages to assimilate this new feminism. Loose elements of feminism are used by the system to legitimize itself, at the same time that the abandonment of collective militancy by the women's movement is promoted. What was previously a movement with strong anti-system elements (although with different political strategies that disputed each other), was transformed into a "common sense" expanded and accepted by the mainstream, but which lost much of its critical elements.

#5 A NEW FEMINIST WAVE IN THE 21ST CENTURY

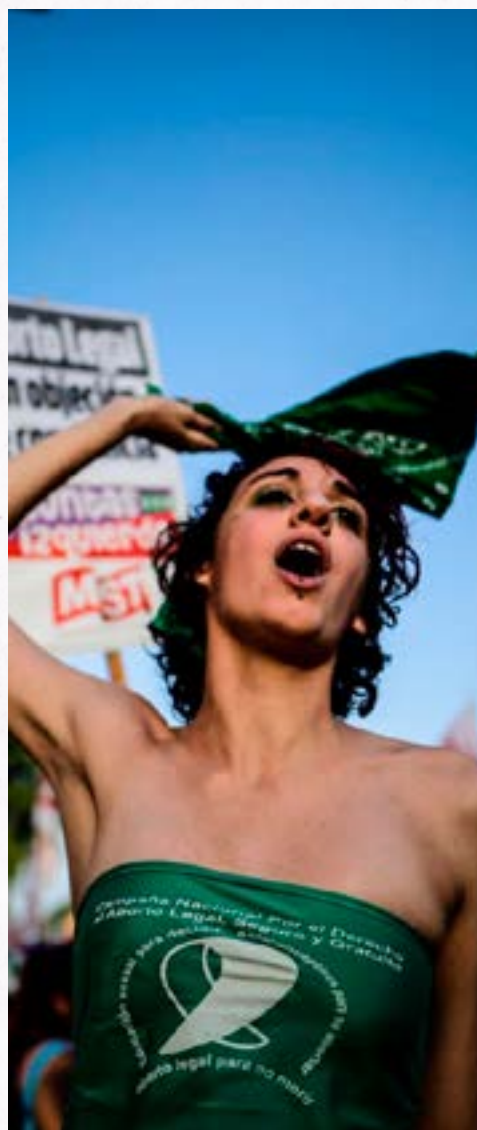
For several years we have been experiencing a new rise of the feminist movement on an international scale. From the claims against sexist violence such as “Not one less” in Argentina and Italy, to the movements for abortion rights in Latin America and Poland. From the complaints against the sexual abuse of #MeToo in the United States, to the mobilizations and the massive strikes of women of 8M.

The debate about feminism has been installed in culture, in the media, in social movements and political debate as perhaps never before in history. At the same time, in many countries misogynistic and “anti-rights” discourses by the extreme right have been strengthened. Feminism is one of its main targets of attack.

At least three elements characterize this new feminist wave worldwide: the struggles against sexist violence, the movements for reproductive rights and also the struggles to change the material conditions of women (housing, salary, precariousness, etc.).(vivienda, salario, precariedad, etc.).



#6 THE FIGHT FOR REPRODUCTIVE RIGHTS



6.1. THE RIGHT TO ABORTION IN LATIN AMERICA

In the early morning of December 30, 2020, the Law on the right to abortion was approved in the Senate of Argentina. Hundreds of thousands of women celebrated it throughout the country and also in Latin America. In this region, until a year ago 97% of people of reproductive age lived in countries where the abortion law is highly restrictive, according to a study by the Network of Feminist Journalists of Latin America and the Caribbean.

The three countries known as the northern triangle –Guatemala, Honduras and El Salvador– dispute which one has the highest rate of femicides and child pregnancies. In Honduras, after the 2009 coup, the emergency oral contraceptive pill was banned and a constitutional reform blocks any legal modification to legalize abortion. In El Salvador, the suicide of pregnant adolescents is one of the leading causes of maternal death in this age group and women suspected of having had an abortion can end up in jail.

6.2. POLAND AND THE WOMEN'S STRIKE

In Poland, the Ogólnopolski Strajk Kobiet, OSK (Women's Strike) movement has been organizing protests since 2016, and now the green headscarf of Argentine women is also a symbol of the fight for abortion rights in Poland.

In the midst of a pandemic, in the fall of 2020, the conservative right tried to ban the right to abortion through the Constitutional Court. The response was a massive movement in more than 150 Polish cities.

6.3. LEGAL BUT RESTRICTED ABORTION IN SEVERAL EUROPEAN COUNTRIES

In most European countries, the right to abortion has been in force for several years. However, women who want to voluntarily terminate pregnancy have to face various restrictions and obstacles in many of them.

In the Italian case, where abortion has been law since 1978, the Law includes conscientious objection. Feminist organizations in that country denounce that, in fact, this prevents many women from accessing a free abortion. A situation that has been aggravated by the pandemic and the confinements. In Italy, 60% of doctors are objectors and sometimes there are no doctors in an entire region who perform abortions.

In Italy, Spain, France and Greece and the United Kingdom, abortion is legal for periods ranging from the first 3 months to 24 weeks of gestation. In Austria the deadline is up to 16 weeks, while in Denmark it is possible to have an abortion up to the second trimester. In some countries, such as Portugal, a prior consultation with a psychologist is necessary. In several countries, women must comply with a "waiting period" of three to seven days for an abortion to be authorized.

During the pandemic in 2020 and 2021, the conditions for accessing abortion have been complicated for many women. In several countries, campaigns by far-right anti-abortion groups have also increased.

#7 THE FIGHT AGAINST SEXIST VIOLENCE

7.1. THE ISTANBUL CONVENTION

In 2011, the new Council of Europe Convention on preventing and combating violence against women and domestic violence, better known as the Istanbul Convention, was signed. At present, it has been ratified by more than 30 countries.

In this Convention: "Violence against women is recognized as a violation of human rights and as a form of discrimination. This means that states are held responsible if they do not respond adequately to this type of violence."

The agreement requires States that adhere to penalize the following behaviors: domestic violence (physical, sexual, psychological or economic violence); bullying; sexual violence, including rape; sexual harassment; forced marriage; female genital mutilation, abortion and forced sterilization.

The Convention recognizes that "the structural nature of violence against women is based on gender, and that violence against women is one of the crucial social mechanisms by which women are kept in a subordinate position with respect to the men".

The full text of the Agreement can be consulted here:
<https://rm.coe.int/1680462543>

7.2. NOT ONE LESS

On June 3, 2015, hundreds of thousands of Argentine women demonstrated in cities across the country in the first demonstration with the slogan "Not one less." It was the massive response to the increase in femicides in that country. "They are killing us! Aren't we going to do anything?"; "Your mother, your grandmother, your sister and your aunt, we all say enough", were some of the slogans that were seen in the streets that day.

Since then, the "Ni una menos" movement spread to much of Latin America and had worldwide repercussions. In that year, in Argentina, a woman was murdered every 30 hours for being a woman. Women's organizations demanded a larger budget to prevent gender violence, safe houses for women affected by gender violence and official statistics on femicides.

Journalists, actresses and thousands of feminist activists participated in

the "Not one less" movement, joined by tens of thousands of very young girls. This movement gave rise to the "Green Tide" for abortion rights.

7.3. THE #METOO MOVEMENT

In October 2017, the New York Times newspaper published a complaint against Hollywood producer Harvey Weinstein. Dozens of actresses accused him of sexual harassment and abuse. Actress Alyssa Milano tweeted: "If you've been sexually harassed or assaulted, write Me Too in response." In a few hours, the hashtag #MeToo exploded on the networks.

Following the denunciation of several actresses, the #MeToo hashtag exploded on social networks. Thousands of women around the world used this medium to tell their stories of sexual abuse or assault. Thus the veil was lifted on these subjects that had remained silent. In September 2018, McDonald's workers went on strike in 10 cities across the United States to protest sexual harassment.

A decade earlier, in 2007, black activist Tarana Burke had created an organization to support young people who had suffered sexual assaults in poor neighborhoods. He called it "Me Too," but it failed to achieve the impact that Hollywood actresses did a decade later.

Sexual harassment at work is one of the most common but least reported forms of sexual assault in the world. Migrant women suffer this type of aggression in jobs such as cleaners, caregivers, agricultural jobs or hospi-

talities. The uncertainty of being in an illegal situation, the fear of being deported, of losing their job make them an easy target for supervisors and bosses to harass them and commit sexual assaults.

7.4. THE CASE OF "THE HERD"

In 2017, the trial against five men accused of gang-raping a young woman began in Pamplona, Spain, at the beginning of Sanfermines in 2016. This case, known as "La manada" generated deep indignation in the women's movement.

When it became known that the attackers' lawyers were trying to blame the victim, thousands of women took to the streets. The songs: "Sister, I do believe you" and "No es no" became massive. Later the judicial sentence of the court of Navarre was known. The judges considered that it had been an "abuse" and not a "sexual assault", not verifying "physical violence" against the young woman. The women's movement in the streets multiplied with songs against "patriarchal justice."

The demonstrations continued throughout the country and placed the debate about sexist violence at the center of the feminism debate. This also focused on what was the classification in the Criminal Code of the crimes of abuse or rape and the proposal for legal changes.

#8 WOMEN AND CARE WORK

8.1. CONVENTION 189 OF THE INTERNATIONAL LABOR ORGANIZATION (ILO)

On June 1, 2011, the General Conference of the International Labor Organization adopted the Domestic Workers Convention (No. 189). In this agreement, recognition is given to domestic work to make it equal to the rest of the paid jobs. A series of measures are also established to be adopted by the states that adhere to the Convention, in order to control the working conditions of the sector.

In its first Article it is defined that "domestic worker designates any person, female or male, who performs domestic work within the framework of an employment relationship". And in its Preamble it is recognized that "domestic work remains undervalued and invisible and that it is carried out mainly by women and girls, many of whom are migrants or are part of disadvantaged communities, and are

particularly vulnerable to discrimination with respect to employment and working conditions, as well as other human rights abuses". The ILO estimates that there are at least 67 million domestic workers over the age of 15 globally, 80% of whom are women. About 17% of domestic workers are migrants.

Convention 189 proposes a series of measures to guarantee:

- a) freedom of association and freedom of association and the effective recognition of the right to collective bargaining;
- (b) the elimination of all forms of forced or compulsory labor;
- (c) the effective abolition of child labor; and
- (d) the elimination of discrimination in respect of employment and occupation.

As of 2020, 30 countries have ratified ILO Convention 189, including

8.2. THE GENDER GAP IN DOMESTIC WORK

If we compare the data from some European countries, we find a significant gender gap in care. This means that the amount of time that men and women spend each day on caregiving are very unequal. And although they are different from country to country, it is always much higher for women.

For example, in Austria men (H) dedicate 135 minutes a day to these tasks, while women (M) dedicate 269.2. The proportions in Denmark are 186 (H) and 242.8 (M); in Germany 150 (H) and 242.3 (M); in France 134.9 (H) and 224 (M); in Hungary 162.3 (H) versus 293.8 (M); in Portugal 96.3 (H) versus 328.2 (M) and in Slovenia 196.5 (H) versus 286.2 (M).

OECD.Stat data (Time spent in paid and unpaid work, by sex)

<https://stats.oecd.org/index.aspx?queryid=54757>

Women and care work



EXERCISE

And how much time do you spend a day on housework or care?

Compare with other members of your family. Is it more or less time than your mother spent on these tasks?

Is it more or less time than your grandmother spent on these tasks?

Do you think something has changed?

8.4. ESSENTIAL CARE FOR LIFE

What do we understand by care work? Cares are all those tasks that involve both a material action and an emotional burden, paid or unpaid, that allow the sustainability of life.

According to the Spanish feminist Amaia Pérez Orozco:

“ By putting care at the center, it is brought to light that life is vulnerable (if it is not cared for, there is no life) and interdependent (the only way to take care of ourselves is together with the rest). The economy is not seen as the sum of individual actions of self-sufficient subjects, but as a network of interdependence.”

In homes, “a multitude of forms of unpaid work are carried out that bring to light invisible jobs, historically assigned to women, carried out for free or poorly paid, which are essential for the functioning of the economy and the generation of well-being .”

(Amaia Pérez Orozco / Astrid Agenjo Calderón; “Feminist economy: alive, open and subversive”, CTXT, 05/01/2018, at <https://ctxt.es/es/20180502/Politica/19356/economia-feminista-heteropatriarcal-do-genero-cuidados-ecologia-capitalismo-amaia-perez-oro-zco.htm>).



8.5. “WE ARE ESSENTIAL, BUT THEY TREAT US AS DISPOSABLE”

Why are these necessary jobs such as caring for people (children, the sick, the elderly) invisible, precarious, unpaid or poorly paid?

Historically, these tasks have been restricted to the home environment, as “naturally” feminine tasks. But in recent decades many of these tasks have become sectors of the paid economy. Women have entered to work in cleaning companies, in industrial kitchens or as caregivers in residences. But these jobs have maintained a «mark of precariousness.»

During the 2020 pandemic, different sectors of care workers, such as cleaners or home caregivers, have raised the idea that «We are essential, but they treat us as disposable.»

#9 THE WOMEN'S STRIKES

In 2017, feminist organizations from different countries called for an international women's strike to be organized for March 8. The call had a great impact, and it materialized in the call for women's strikes in countries such as the US, Spain, Argentina, Italy and Switzerland. In the following years, the women's strike would be implemented in many other points globally.

Unlike traditional labor strikes, feminist organizations stated that the women's strike included the labor strike, the consumer strike and the care strike, in the field of production and reproduction.

According to Italian feminist Cinzia Arruzza: "Emphasizing the unity be-



tween the workplace and the home is key, and a central organizing principle for the March 8 strike. A policy that takes women's work seriously must include not only the workplace strike but also a strike for unpaid reproductive work, part-time strike, call to reduce working time and other forms of protest that it recognizes. the gendered nature of social relations."

The women's strikes in 2017 and 2019 were especially massive in Spain, Poland, Italy and Argentina.

"If we stop, the world stops" is one of the most recognized slogans of women's strikes.

EXERCISE

What slogans would you bring to a demonstration for the women's strike?

Draw 4 slogans that seem most important to you, such as women's demands or complaints.



#10 WOMEN IN PANDEMIC AND FEMINIZATION OF POVERTY

In September 2020 the UN published research indicating that “as a result of the pandemic, some 47 million more women and girls will fall below the poverty line, thus reversing decades of progress to eradicate extreme poverty.”

The study shows that while the pandemic will deepen poverty in general, “women will be disproportionately affected, especially women of reproductive age. By 2021, for every 100 men aged 25-34 living in extreme poverty (that is, on US \$ 1.90 or less per day), there will be 118 women, a gap that is expected to grow. 121 women for every 100 men by 2030 ”.

On the other hand, the International Labor Organization (ILO) in its “World Wage Report 2020-2021” shows that women have lost wage income by 6.9% during the pandemic. In 2021, 152 million women in the world earn a minimum wage or below it (this represents 19% of the global working class).

(COVID 19 will widen the poverty gap between women and men, according to new data from UN Women and UNDP, available at: <https://www.unwomen.org/es/news/stories/2020/8/press-release-covid-19-will-widen-poverty-gap-between-women-and-men>)

10.1. WOMEN IN THE FRONT LINE OF THE CRISIS

During the pandemic, women have been engaged in the most essential jobs and exposed on the “front lines” of fighting COVID-19. Nurses, supermarket cashiers, cleaners, nursing home carers, teachers, etc. But these jobs are still the most precarious and low-paying.

In turn, the closure of schools particularly affects women. Because if children don't go to school, who takes care of them at home? Again, women. And many times this has to be combined with teleworking at



home, in small spaces and without technical preparation, which further complicates family life.

The situation of confinements and quarantines, without being able to leave the home, has also increased the cases of gender violence, with more difficulties for women to report.

Mental health conditions, depression, and anxiety have also worsened among women. In Spain, according to a study, up to 50% of women suffer stress and anxiety due to the health and economic crisis caused by the covid-19 pandemic.

According to an article published in September 2020, which took into account 62 studies on mental health during the pandemic, with a total of 162,639 participants in 17 countries, the prevalence of anxie-

ty was 33% and that of depression, of 28%, and among the main risk factors for suffering anxiety and depression were: being a woman, working in the nursing field, having a low socioeconomic level, having a high risk of contracting COVID-19 and social isolation. Regarding the counteracting factors, the following were pointed out: having accurate and current information about the disease and having adequate medical care available.

(Source: The psychological and mental impact of coronavirus disease 2019 (COVID-19) on medical staff and general public - A systematic review and meta-analysis. Available at: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7276119/>)

#1 NEW ORGANIZATIONS DURING THE PANDEMIC

The resistance and struggle movement of women has not stopped, despite the difficulties of the pandemic. In this year we have seen numerous important struggles of women:

The mobilizations in Argentina for the right to abortion got their approval; the massive demonstrations by Polish women against the restriction of this right, strikes by nurses in Italy, Spain and other countries; as well as other demonstrations for the defense of public health where women have a lot of prominence.

What other struggles have occurred this year, starring women?



EXERCISE

Cards are given to the whole group, which have the following slogans:

"Right to vote"

"We are not inferior because we are women"

"Equal work for equal pay"

"Legal abortion so as not to die, contraceptives so as not to abort"

"Not one less"

"I do believe you"

"My body, my decision"

"If we stop, the world stops"

"Who cares for those who care?"

"We are not slaves"

"We are not disposable"

"Bread and Roses"

Participants are asked to form a round and each take a card. Each one should tell the story that the card reminds them of. What women's struggle it represents, whether in history or today. Between all of them, they will write if any important slogan is missing.

RECOMMENDED BOOKS

Silvia Federici; Caliban and the witch. Women, bodies and original accumulation.

Available in Spanish at: <https://www.traficantes.net/sites/default/files/pdfs/Caliban%20y%20la%20bruja-TdS.pdf>

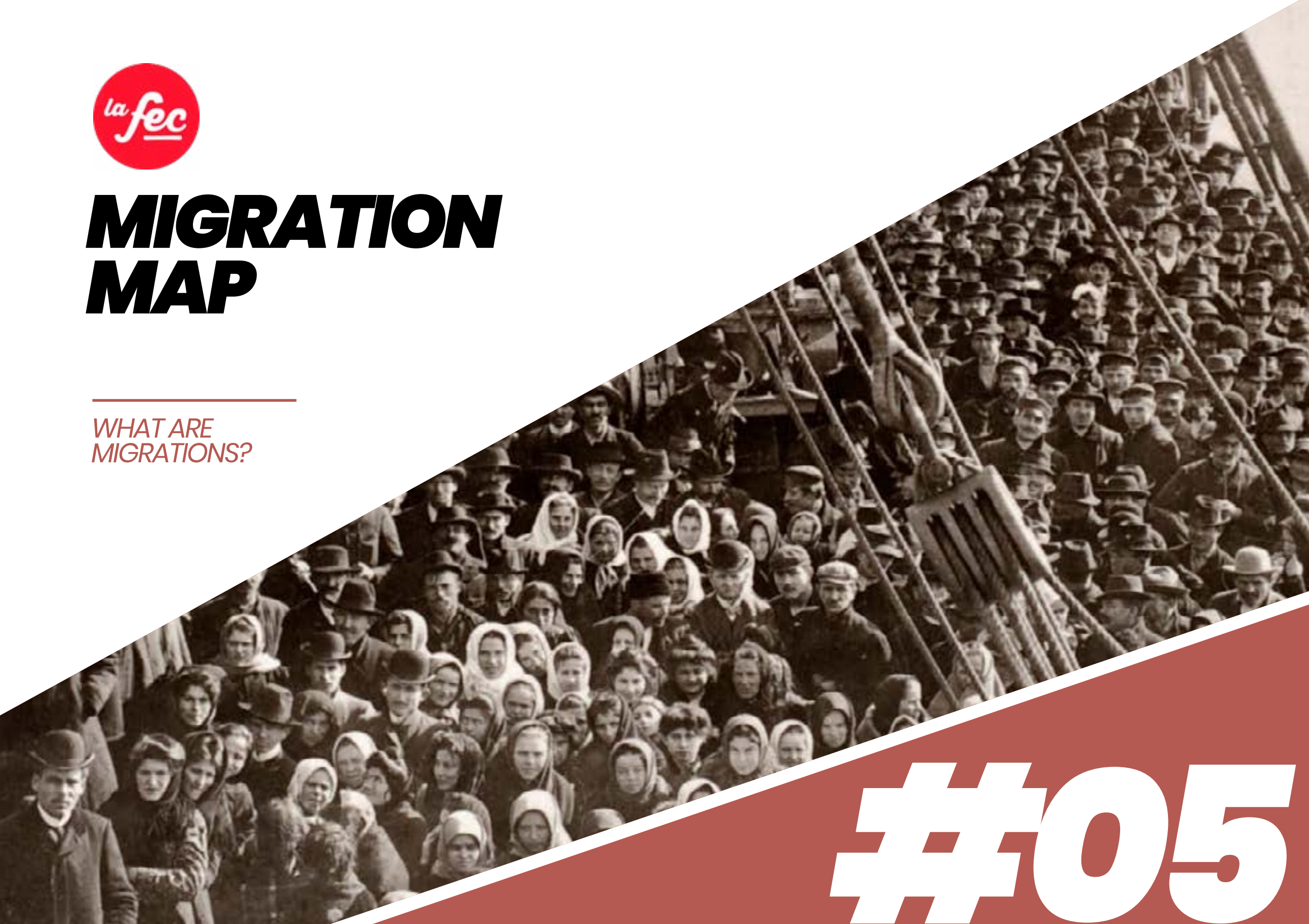
Bel hooks; El feminismo es para todo el mundo. Editorial Traficantes de sueños.

Angela Davis; Mujeres, raza y clase, Akal, 2004, Madrid.



MIGRATION MAP

WHAT ARE
MIGRATIONS?



#05

#1 MIGRATION AND INTERNATIONAL RIGHTS

1.1 WHAT IS BEING A MIGRANT?

A migrant person is, worth the redundancy, who migrates, who moves from one place where he lives to a different one. When we talk about human migrations, we differentiate between two categories: immigrant (said of a person who settles in another country other than where he lived) and emigrant) and emigrant (who leaves his country of origin to settle in another foreigner). However, the adjectives migrant, immigrant and emigrant are demographic concepts that have social, political and economic connotations. But when we speak of a foreign person we are already introducing a legal term into the discussion, at least with regard to the Spanish legal system. In Spain, any person who lacks Spanish nationality is considered a foreigner by Organic Law 4/2000 on the Rights and Freedoms of Foreigners in Spain and their Social Integration. In other neighboring countries, the migrant category is also a defined legal term.

In what follows, when we speak of migrant, we will refer to the definition offered by the International Organization for Migration (IOM), an intergovernmental organization associated with the United Nations since 2016. It reads as follows: "Generic term not defined in international law that, by use Common, designates any person who moves out of their usual place of residence, either within a country or across an international border, temporarily or permanently, and for various reasons. This term encompasses a series of well-defined legal categories of persons, such as migrant workers; persons whose particular form of transfer is legally defined, such as smuggled migrants; as well as people whose situation or means of transfer are not expressly defined in international law, such as international students^[1]".

The legal existence of the term migrant does not define the social

perception that a community may have of the phenomenon and of the people who migrate. For example: Austria has a certainly mild immigration law compared to other neighboring countries. However, 3,036 xenophobic and racist attacks were recorded in 2020, mainly targeting Arab and Muslim women.^[2] The study by the Austrian NGO ZARA concluded that 75 of these attacks were carried out by the Austrian Security Forces themselves. The example perfectly illustrates the following: that a permissive and favorable legislation for migrants does not imply the existence of a society fully committed to their welfare and social integration.

In short, the migrant concept is traversed by all the social implications that the foreign concept tends to go unnoticed when it is transferred to the law. Migrants make up a particularly vulnerable social group exposed to continuous harassment and social silencing.

[1] International Organization for Migration, Who is a migrant? Available at: <https://www.iom.int/es/quien-es-un-migrante>.

[2] Kiyagan, Askin (19 October 2021). Report reveals over 3000 racist attacks in Austria in 2020. Anadolu Agency. Available at: <https://www.aa.com.tr/es/mundo/informe-revela-que-en-2020-se-presentaron-m%C3%AAs-de-3000-ataques-racistas-en-austria/2181121>.

A. The primacy of human rights: human rights will be at the core of all border governance measures.

B. Non-discrimination: migrants will be protected against all forms of discrimination at borders.

C. Assistance and protection from harm: States will consider the individual circumstances of all migrants at borders and ensure their effective protection and access to justice.

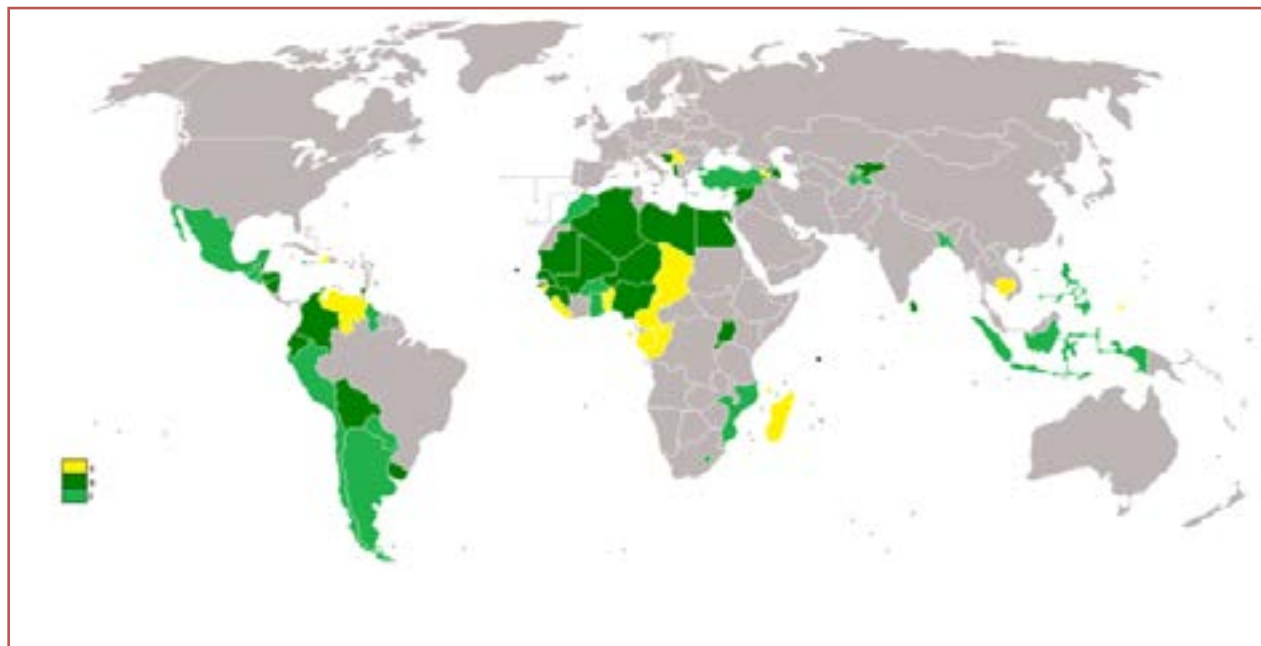


1.2 WHO CARES ABOUT THE HUMAN RIGHTS OF MIGRANTS?

The Office of the United Nations High Commissioner for Human Rights is the organization in charge of ensuring compliance with Human Rights contained in the Universal Declaration, approved by the United Nations on December 10, 1948. In the last 20 years, the organization has dedicated its efforts to researching migratory movements, especially those between Africa, Asia and Europe. Recommended Principles and Guidelines on Human Rights at International Borders were published in 2015^[3]. These documents were drawn up after it was determined that, in many countries, the rights of migrants are violated and that they are subjected to humiliation and discrimination when they try to cross from one border to another. At the beginning of the document, the three ethical principles that prevail in the treatment of migrants and how they should be protected are explained.

What these three principles intend is that the States take charge of migrants and be the main responsible for ensuring their physical integrity, their dignity as human beings and their individual and collective rights. Unfortunately, not all countries meet these requirements. However, countries that do not comply with them are punished in international courts and migrants, regardless of where they have received threats or harassment, have the right to report these attacks to the different NGOs

[3] Office of the United Nations High Commissioner for Human Rights (2015): Recommended Principles and Guidelines on Human Rights at International Borders. Available at: <https://www.refworld.org/es/docid/594d5ba14.html>



that are present in those countries. All migrants in the world have the right to justice and institutions that defend them.

Just like people born Spanish, French, Italian or whatever the place may be, they have the right to work, migrant people also have the right to the same. Since 1990, the UN has promoted the International Convention for the Protection of All Migrant Workers and their Families. The objective of the Convention is to ensure that the signatory countries ensure work for migrants and are equal in terms of labor rights with the indigenous population. Unfortunately, the only countries that have signed this Convention to date are countries that send migration. The Central American, South American and African countries are the main signatories and promoters of this Convention. Neither the United States, Canada nor most European countries participate in the Convention.

At present, Spain has not yet signed and ratified its participation in the Convention.

How would this Convention affect migrants? In the first place, governments would be obliged to ensure the labor rights of migrants, whether or not they are in the country in question. This includes: access to unemployment benefit, the possibility of joining a union, etc.

In addition to the Convention, for some years the UN has been promoting a Global Compact on Migration to guarantee the right of people to access another country and facilitate asylum for migrants who demand it. The three main objectives of this Pact are: to end human trafficking and human smuggling, avoid the separation of migrant families and advance in cooperation and development efforts with countries that need it.

In yellow, countries that have only signed the Convention. In light green, countries that have signed and confirmed their commitment to the Convention. In dark green, countries that have acceded to the Convention.

Refugees deserve a special mention, as the UN recognizes their particularity as migrants. UNHCR published the Guide on International Refugee Law in 2001 with the intention of promoting the rights that refugees have. It also serves as a basis for countries to enact laws on this issue if the situation requires it.^[4]

[4] United Nations High Commissioner for Refugees (2001). Guide to International Refugee Law. Available at: <https://www.acnur.org/fileadmin/Documentos/Publicaciones/2012/8951.pdf>.

ACTIVITIES

Define in your own words what it means to be a migrant

What do you think is the main reason why migrants are not treated well in many parts of the world?

From your experience as a migrant, do you think that the work of international organizations is reflected in reality?

#2 IMMIGRATION AS A POLITICAL PHENOMENON

2.1. MIGRATIONS IN ANCIENT AND RECENT HISTORY

Over the centuries, migrations have occurred for different reasons. Later we will delve into the causes, but some of them are: armed conflicts, political repression, economic depressions, food shortages and subsistence crises, colonial expansions, etc.

Let's review 5 of the great migrations that have occurred throughout history and of which there are verified records and documents:

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Great migrations from the 3rd century AD to the 7th century AD : Also known as the period of the great migrations (or Germanic migrations in European historiography), they were a set of demographic changes that occurred mainly in Europe and Asia Minor. The term barbarian refers to anyone who could not speak the two languages considered cultured at the time, Latin and Greek. Therefore, the Slavic, Germanic, Turkic and Iranian peoples who inhabited much of the Roman Empire and produced changes in the political and social structures of Greece were not only considered inferior because of culture. They were not even considered subjects capable of transmitting knowledge because they did not have the same language as the Roman and Greek cults. The reasons for this period of migrations were mainly the expansionist anxieties of some European civilizations expressed through the great wars that confronted them with the Roman Empire.

European colonization of Latin America : The colonization of the



American continent, which began in the early 16th century AD, represents the largest case of mass migration on record. Not only because of the number of people who moved to Latin America, but also because of the huge amount of material resources that were necessary to establish the colonies there. Not only do we have to take into account the European population that migrated to Latin America, the slave population is also included in our calculations. We could speak of a kind of forced migration, since slaves were at all times considered pure merchandise and never persons subject to rights. In fact, it has been studied to what extent the massive slave trade during this time contributed to generate and shape the first historical moment of global capitalism^[5].

In total, there were approximately 14 million slaves forcibly transferred

[5] vid: Williams, Eric. (2011). *Capitalismo y esclavitud*. Madrid: *Traficantes de Sueños*.

from Africa to Latin America from the mid-16th century to 1888. Regarding the European population, it is estimated that the first period of colonial migrations mobilized more than 3.5 million people, mostly English, Portuguese and Spanish. If we look at the historical global, the number shoots up to 75-100 million people migrated since the beginning of the 16th century.

Irish Migration to the United States:

From the 1840s to the mid-1920s, the United States was filled with Irish immigrants fleeing the island for reasons of poverty and food shortages, which plunged the place into a serious economic and demographic crisis. The so-called Great Famine killed a million people and more than 3.5 million inhabitants emigrated within 5 years (from 1844 to 1849). The effects of this famine were devastating and its effects were felt well into the 20th century.

Migration to North America did not stop until Ireland declared its independence from the United Kingdom and was able to carry out its own economic policy of reindustrialization and modernization of the country.

Irish migrants who left for the United States settled in the east of the country. It is estimated that in the areas of Boston, Philadelphia, New York, Baltimore, Pittsburgh, etc., there are about 35 million people with Irish kinship. The process of adaptation and acceptance of the North Americans with respect to the Irish population was not easy. In the United States, it coincided with the height of tensions between the north and the south, which led to the Civil War. All migration was received as an aggression on the part of the American population and the Irish had to wait several decades until they were considered American citizens in their own right and on an equal footing with the rest.^[6]

Chinese diaspora : The imperial tensions produced by the confrontations between the dynasties that made up the political entity that we know today as China produced large migrations of Chinese citizens to other Asian countries and to the United States and Europe. The Chinese Civil War, which pitted the Kuomintang nationalists against the Chinese Communist Party's military forces, also led to the migration to the Soviet Union of thousands of Chinese Communists from Kuomintang-controlled areas. The triumph of the Chinese Communist Party and the establishment of the People's Republic of China led to the return of many emigrants, but in turn the

[6] J. McCaffrey, Lawrence. (1997). *The Irish Catholic Diaspora in America* (pp. 91.115). Washington D.C.: The Catholic University of America Press.



immigration of thousands of other people who belonged or supported the cause of the Kuomintang.

About 4 million people emigrated to the United States and about 20 million settled in countries close to China (for example, Vietnam, Japan, Indonesia, Malaysia, Thailand, etc.).

Migration crisis in Africa and the Syrian diaspora :

Due to multiple military confrontations, political instability, induced economic poverty and successive food crises, the African continent has long been immersed in a period of brutal economic, political and demographic depression. UNHCR estimates that from 2012 to 2016, the average number of people per year who emigrated from Africa to Europe is 400,000. The figure is exacerbated when we talk about the Syrian population, reaching the figure of one million displaced in 2015, due to the civil war that ravages the country.

The main receiving countries for African and Syrian immigrants are Spain, Italy, Greece, Portugal, Germany and France. Not only does the geographical disposition influence this fact, it is also related to the degree of human and labor-industrial development that these countries possess.

These five cases are mere examples of the greatest migrations that have taken place throughout history. Some of them, for economic reasons, other times for political reasons, etc. But the same idea underlies all of them: unless the fact of migrating arises from pure human will (example: I want to migrate because I have a job offer in another country), normally one migrates for

reasons that go beyond the purely subjective and individual. That is, one does not migrate because they want to (in most cases), but because they feel obliged to do so (whether or not there is coercion in that obligation). Large displacements are usually forced and are produced for political reasons (what is known as political exile), economic (because a great crisis occurs as in the case of Ireland), for military reasons, etc.

In this document, we will pay special attention to the last case, to African and Syrian immigration. Not surprisingly, all Human Rights organizations consider that migrants from Africa and Syria are especially vulnerable due to the economic poverty they suffer and for reasons of ethno-racialization. There are hundreds of cases of abuse suffered by the Syrian population in Eastern Europe. Nor can the labor exploitation to which they are subjected in the southern European countries and the social exclusion that occurred in the whole of the European territory can be left behind. This will be discussed in detail later.



2.2 VITAL CONDITIONS DURING THE IMMIGRATION PROCESS

Let's stop at an important point. Most of the people who migrate do so in precarious conditions. In 2015, around 5,000 people lost their lives in their attempt to find a better life. Of these 5,000 people, about 2,900 died in the Mediterranean and 500 were children. Here again fundamental differences are established between two different modes of migration. The first model is to which the migrant who has the possibility of paying for an airplane flight or a boat trip has access. This first group of migrants would have access to multiple forms of travel that are not life-threatening. The second model is the one accessed by the migrant population without resources. These trips, which are normally made on foot or by boat, put their lives at risk due to the poverty suffered along the way.

There is another factor that puts this second group of migrants at risk, especially those who make their journeys on foot, passing from country to country until they reach their final destination. Anti-immigration hate speech has revived in recent years, especially in parts of Eastern Europe. The economic crisis that began in 2008 intensified the xenophobia that already existed before the crisis. The peculiarity is that this time xenophobia was supported by different national governments, as in the case of Hungary. The funny thing is that, in the Hungarian case, much of that migrant population that is rejected and discriminated against is later used as cheap labor^[7]. This subaltern situation (which leaves the migrant as a marginalized and invisible person in the society to which they have

emigrated) does not only occur in Eastern Europe. Also in Spain, in the agricultural areas of the south, there is labor exploitation and brutal silencing^[8].

In short: people who migrate precariously tend to maintain this precariousness in the country where they stay to live and remain to work. The reasons are many, but social and economic vulnerability explains the rest of the reasons. Being a poor and Muslim woman in a country with a Christian majority, where dominant values serve as a method of social silencing towards other ways of understanding the world, is one of the main mitigating factors for suffering social and employment discrimination (due to gender, issue economic and religious question). Religion is, in fact, one of the reasons xenophobes give for rejecting immigration. They assume that Europe has a defined Christian identity and that, therefore, any attempt to pluralize that identity is considered an attack on the identity of European citizens^[9].

[7] Santos-Petroff, Sebastian-Daniel (6 June 2019). Anti-immigrant propaganda clashes with the reality of the country. *La Vanguardia*. Available at: <https://www.lavanguardia.com/participacion/lectores-corresponsables/20190606/462694739744/propaganda-xenofobia-hungria-falta-mano-obra.html>.
Ramajo, Javier and Cenizo, Néstor. (21 April 2021). Los asentamientos de temporeros migrantes de Almería y Huelva siguen en precario pese a las ayudas millonarias. *Eldiario.es*. Available at: https://www.eldiario.es/andalucia/asentamientos-temporeros-almeria-huelva_1_7823292.html

[8] Translated with www.DeepL.com/Translator (free version)

Nothing could be further from reality: religion is not part of the essence of any territory. Every society must understand and integrate the plurality and cultural diversity that exists in each country. What's more: the duty of every society that is conscious and educated in civic values is to expel any expression of hatred that may occur in our environment. Beyond that, poor people and those at risk of poverty should not be discriminated against either. On the contrary, they must be provided with help and the Public Administrations must carry out specific policies to combat economic and social exclusion.

[9] Office for Civil and Political Rights (2020). *The growth of the extreme right in Europe and women's rights*. Available at: http://economia.gencat.cat/web/ca/ambits-actuacio/dretscivilsipolitics/continguts/qui-som-que-fem/El-crecimiento-de-la-extrema-derecha-en-Europa-y-los-derechos-de-las-mujeres.-Marzo-2020.-Informe_ODCiP.pdf.

ACTIVIDAD

Look for an example of a great migration in which your country of origin has played a relevant role.

If you have ever suffered discrimination due to your migrant status, report it and tell how you dealt with it.

Investigate the case of Petra László, a Hungarian journalist who attacked a Syrian refugee, and express your opinion on the matter.





MIGRATION MAP II

BEING A MIGRANT
IN SPAIN



#06

#1

MIGRATIONS IN THE SPANISH CONTEXT

1.1 SPAIN: SENDER AND RECEIVER OF MIGRATION

Since the Civil War and the establishment of the Franco dictatorship, Spain has increased its migratory flow. At first, this migratory flow was outward. Political repression caused the exile of half a million Spaniards to France, the Dominican Republic, Mexico, Algeria, etc. After the fall of Nazi Germany, the Germanic country became one of the favorite countries of the Spanish to look for work. In total, it is estimated that between 1939 and 1975 around 800,000 Spaniards settled abroad. Around 500,000 of them left between 1936 and 1943. The second migratory flow occurs between 1976 and today. This moment begins with the decolonization of the Spanish Sahara and, since then, Morocco has become our main source of immigrants. When the so-called construction boom occurred at the end of the 90s, Spain also began to receive people from Eastern Europe (Romania, Ukraine, Bulgaria, etc).

South America has also become a major source of migration in recent years.^[1] The reasons are: economic instability, increased insecurity and

political instability. Since the 2010s, South America has stabilized if we look at the global panorama (this is not the case in the case of Venezuela and Colombia) and migratory flows no longer occur to the same extent as before.

In summary of the above: Spain is a traditionally migrant country, since its economic, social and historical development in the last 90s has been affected by this phenomenon. And although Spain today receives more migrants than it emits, we cannot ignore that many people continue to go abroad in search of work. In fact, the economic crisis that began in 2008 caused an increase in the migratory flow from Spain to other countries. Mainly, this new wave of emigrants left for northern Europe.

According to INE data, by 2020 Spain welcomes a total of 5,434,153 foreigners. Of all of them, 2,719,877 are men and 2,714,276 are women.

[1] Fernández Castro, Noemí (October 10, 2019). The flow of migration in South America, country by country. BBVA sector analysis. Available at: <https://www.bbva.com/en/el-flujo-de-la-migracion-en-sudamerica-pais-por-pais/>.

This represents an increase of almost 400,000 more people compared to the 2019 data. However, as of January 1, 2021, the figure was reduced to 5,407,822 foreigners (of which 100,000 arrived last year), leaving a balance -0.48 points less than the previous year. Despite this drop, the total population of Spain remained at 47,344,649 inhabitants and there were no major demographic differences compared to the previous year^[2].

According to the data provided by the INE^[3], this would be the origin of migrants who are foreigners in Spain:

The data belongs to the year 2020, but the migratory flows have remained stable and without great changes during the last 5 years. Therefore, we can get an idea of which are the most common nationalities that live in Spain as a foreign population. Morocco and Romania represent almost 27% of the total foreign population, a not inconsiderable amount of people who come to Spain, mainly for work reasons.

Of all the autonomous communities, the one that receives the most immigration is Catalonia, with more

[2] (January 28, 2021). Spain offsets the effect of the pandemic on the population with the arrival of immigrants. The New Spain. Available at: <https://www.ine.es/espana/2021/01/28/espana-compensa-efecto-pandemia-poblacion-31900051.html>.

[3] National Institute of Statistics (January 1, 2021). Continuous Register Statistics. Ministry of Economic Affairs and Digital Transformation. Available at: <https://www.ine.es/jaxi/Tabla.htm?path=/t20/e245/p04/provi/10/&file=0ccaa002.px>.

than one million foreign residents. It is followed by the Community of Madrid (with 825,000 foreigners), the Valencian Community (with 664,000) and Andalusia (with 650,000 foreigners). There is a direct relationship between the total population of an autonomous community and the number of foreigners it receives. It can be concluded that foreigners tend to migrate to areas with a greater influx of population and a more diversified economic activity.

Morocco	761.112
Romania	666.936
U.K.	300.987
Italy	268.151
Colombia	261.537
China	197.390
Venezuela	187.268
Germany	139.250
Ecuador	133.084
Bulgaria	122.946
France	117.381
Honduras	109.696
Ukraine	107.706
Portugal	106.330
Peru	101.360
Argentina	92.101
Brasil	84.288
Russia	81.826
Paraguay	68.634
Cuba	68.138



12 ROUTES AND WAYS OF ARRIVAL

It is not enough just to see where the bulk of the migrant population that lives in our country comes from. It is also necessary to see how they come and what routes they follow. As can be assumed, the people who regularly arrive in our country arrive, fundamentally, by plane. However, people who arrive in Spain in an irregular situation follow different routes and depending on the area to which we refer, these will be some routes or others.

Migrants from Africa follow two routes to reach Spain. The first and the one that provides the most volume of people is the one known as the central Mediterranean route. It affects, above all, the autonomous cities of Ceuta and Melilla and, in the Iberian Peninsula, Andalusia and, to a lesser extent, Murcia. Morocco and Argelia are the two countries from which the people who take this route to reach Spanish territory depart. In most cases, migrants traverse hundreds of kilometers through Africa in order to join the bulk of people who "cross the Strait." These people come from

the Gambia, Burkina Faso, Senegal, Benin, etc.

The second route is known as the West African route. The countries of origin do not vary with respect to those who choose the Mediterranean route, but the place of arrival of migrants does change. If the Mediterranean route affects Ceuta, Melilla and southern Spain, the West African route affects the Canary Islands. During the migration crisis in 2006, around 30,000 migrants in an irregular situation arrived in the Canary Islands. After the outbreak of the economic crisis in 2008, the number of migrants arriving irregularly in Spanish territory has been considerably reduced. Since 2006, the European Union has promoted cooperation policies with African countries that suffer from considerable migration drip and that are massive emitters of migrants fleeing poverty from Africa to Europe^[4].

We add a third route: the one that Syrian and Middle Eastern refugees

[4] Council of the European Union. Western Mediterranean and West African routes, in EU Migration Policy. Available at: <https://www.consilium.europa.eu/es/policies/eu-migration-policy/western-routes/>.

have followed to reach Europe. The route, according to UNHCR data, consists of crossing Turkey (crossing the Bosphorus Strait or the Aegean Sea) to cross to Greece and the Balkans and, lastly, to Eastern Europe. Once crossing the Balkans, Syrian refugees have been unevenly distributed. They have not arrived in Spain irregularly because there is a considerable distance between Turkey and Spain, but the State has already welcomed 4,000 refugees and has committed to welcoming 1,000 more.

In the case of migrants from Central and South America there is no pre-defined route since the vast majority of people from Central and South America arrive in our country thanks to air transport. Of the total number of immigrants in Spain,

11.11% are in an irregular manner. Of that 11.11%, 80% come from South and Central America; mostly Colombian, Honduran and Venezuelan women^[5]. Of the total number of people from South and Central America who are in Spain, 2.5 out of 10 are in an irregular situation. This situation of irregularity directly affects the quality of the jobs these people access. The greater the social vulnerability, the greater the job insecurity and the economic poverty. We will analyze this detail in the next point.

[5] Villarino, Ángel (June 25, 2020). Almost 80% of the "sinpapeles" already arrive from America and less than 10% come from Africa. The confidential. Available at: https://www.elconfidencial.com/espana/2020-06-25/inmigracion-irregular-espana-datos_2653811/.



1.3 WORK OCCUPATIONS

It is necessary to dedicate a few lines to determining the main occupations of foreigners in Spain. Contrary to what the Spanish population usually thinks, influenced by xenophobic clichés about immigrants, the unemployment figure among this population sector does not differ much from the national average. In 2018 the employment rate for people born in Spain was 62.6%. For their part, that of migrants was 61.6%^[6]. The distance from a point largely dismantles the widespread cliché that immigrants come to Spain to live on social assistance and to “steal” the work of Spaniards. This is clearly not the case. For example, in the Community of Madrid this figure was even higher in 2018. By then, 66.36% of the migrants living in the CAM had work, 5 points more than the national average^[7].

But we have to take into account another factor. In general, migrants have poorer quality work than Spaniards. According to a study carried out by the Workers' Commissions union, migrants have a much higher temporary employment rate

[6] Martín, María (September 19, 2019). The employment rate of immigrants is approaching that of Spaniards for the first time after the crisis. *The Country*. Available at: https://elpais.com/politica/2019/09/18/actualidad/1568795569_391245.html.

[7] Immigration Barometer (April 16, 2019). The employment rate of the foreign population in the Community in 2018 was 66.36%. *Bulletin of the Community of Madrid*. Available at: <https://www.comunidad.madrid/noticias/2019/04/16/tasa-ocupacion-poblacion-extranjera-comunidad-2018-fue-6636>.



than Spaniards^[8]. This means that migrants tend to access contracts of shorter duration and of poorer quality than people born in Spain. In addition, women earn much less than men, given that the jobs they access are socially little valued and some of these jobs are usually carried out without a contract.

But what jobs are we referring to? Mainly, agriculture, construction, home help service (this is usually done by women, mostly South American), cleaning services and hospitality. As far as agriculture is concerned, most of the migrant population dedicated to this work resides in the south of Spain. Andalusia is the community with the highest rate of immigrant population dedicated to agriculture (production is concentrated in Huelva, Seville and Almería). The job insecurity derived from the COVID-19 pandemic has particularly affected women. The jobs offered to them are of poor quality and are carried out in semi-exploitative labor conditions. But as much as these jobs are of low quality, migrants are forced to work in them because their livelihood depends on these very

[8] (December 20, 2019). Immigrants occupy less skilled and unstable jobs that Spaniards do not want, according to a CCOO study. *Europa Press*. Available at: <https://www.europapress.es/epsocial/migracion/noticia-inmigrantes-ocupan-trabajos-menos-cualificados-inestables-espanoles-no-quieren-estudio-ccoo-20191220134822.html>.

precarious jobs^[9]. This detail is something that both migrant women and women born in Spain share: they are all affected by job insecurity to a greater extent than men. But in the case of migrant women, there are also prejudices and xenophobic attitudes that are constantly poured against them. Unions can help these women to defend their rights and to report if necessary. That is why it is necessary for the migrant population to become aware of the resources that may be available to them.

[9] Brunat, David (December 12, 2020). “Spanish family looking for a slave to take care of their grandfather”: the abuse of inmates is skyrocketing. *The Confidential*. Available at: https://www.elconfidencial.com/economia/2020-12-12/familia-espanola-busca-esclava-para-cuidar-del-abuelo-asi-explotamos-a-las-internas_2866911/.

1.4 RIGHTS CONTAINED IN THE ALIENS LAW

The Immigration Law in force in Spain determines what rights migrants and foreigners who are in Spanish territory have. People who, in addition to living in Spanish territory, have a residence permit can enjoy other additional rights. So, in short, we recognize three types of fundamental rights that migrants who are in Spain can avail themselves of:

- 1) Human Rights : shared by both foreigners and Spanish people. They include the right to religious freedom, ideological freedom, emergency healthcare, free legal assistance, etc. In short, rights that are contemplated both for people who were born in Spain and for those who are in a regular situation (as a resident or foreigner with a work permit, for example).
- 2) Extended rights to the migrant population : this second group allows foreigners to freely associate, access a job, unionize, the right to free assembly, etc. These rights are a considerable extension of the rights explained in the previous point.
- 3) Rights for the resident foreign population : if you have a residence permit, in addition to the above rights, you can also access public education services, housing assistance or the right to vote.

Regarding the third point, we must distinguish between two types of residence permits. The first is the temporary residence permit, which is granted to people who spend between 90 days and 5 years in Spain.

The person applying for this temporary residence permit must prove that they have sufficient means of living to spend the time they want in Spain, since they are not allowed to carry out lucrative activities. Exceptionally, you can develop work on your own and with a very limited duration. Once the 5-year term has passed, a migrant in a regular situation can access a permanent residence permit. The person must prove that they have lived continuously for the last 5 years in Spain. Foreigners who have been supervised by a public entity (as in the case of unaccompanied foreign minors or migrants who have undergone an accompaniment and integration program) will also be able to access this type of permit after 5 years. It is important to note that people with a permanent residence permit can apply for social assistance as long as the reasons established by law are proven, such as a disability or permanent disability.

Special mention for the case of stateless persons and refugees. They will also be able to access this permanent residence permit once the time specified in the Immigration Law has expired, in this case, 5 years. Once the permanent residence permit has been obtained, any migrant

person can access the rights that have been explained in the third section. In practice, these rights are the same as those of any citizen born in Spain, with the exception of some judicial procedures restricted to the field of work.





1.5 FORMS OF DISCRIMINATION AGAINST THE MIGRANT POPULATION

Being a migrant is, unfortunately, synonymous with being vulnerable. Migrants suffer attacks because of the color of their skin, their country of origin or their ethnicity. The low purchasing power and the vital precariousness in which a large part of the migrant population in Spain lives are also factors that promote these attacks against human dignity. In 2019, hate crimes on the grounds of ideology and, above all, racism and xenophobia increased. Complaints for xenophobia went from 426 in 2018 to 515 in 2019. 2 out of 3 migrants who have suffered some type of discrimination in 2019 are men between the ages of 26 and 40^[10].

In short: there are groups that see immigration as an attack on the identity of their territory. This fact has been present in all contemporary societies that have had a remarkable migratory volume. Today,

the physical and human integrity of migrants is not only in danger due to the attacks they may receive. The media also greatly influences our view of these people. According to a study by the Red Acoge, when people talk about migrants in the media, they are always associated with instability, problems and social conflicts^[11]. Most of these reports do not have migrant voices and, as if that were not enough, the words they use lead to confusion or to give not entirely adequate information.

Let's take an example: when talking about no papers, a case of invisibility of the problem is taking place. The human (and in many cases, tragic) side of the people who arrive in dire conditions in Spanish territory is being covered. The term without papers replaces the expression "migrants in an irregular situation". What is taking place here is, basically, a substitution of a correct and correct expression for another that undermines the dignity of migrants and classifies

them as something bad, as something that does not belong to our society. In short, when words are used that substitute and ridicule the migrant population, discrimination is also taking place. Not discrimination in the form of physical aggression, but it does threaten the human integrity of the person.

The origin of this increase in the amount of attacks received by migrants has not only to do with the role of the media. There are many other factors that influence this fact, but it does support all those racist and xenophobic opinions that continue to influence public discourse even today. Therefore, it is necessary to be alert and do a lot of pedagogy among our family and friends to dismantle these false information. Being a migrant is not synonymous with conflict. To be a migrant is not to be a no- role. And a person in an irregular situation is, first and foremost, a person, not an undocumented person.

ACTIVITIES

Tell us in detail and precisely how you got to Spain. If you know of other alternative ways of arrival, write them down as well.

Why does the job insecurity suffered by many migrants especially affect women?

Investigate any case of verbal or physical aggression towards a migrant person in your area. You can find out by the testimony of the person attacked or by some news in the newspaper. Then tell how the attack occurred and how many rights were violated.

[10] (July 21, 2020). Hate crimes increased in Spain by 6.8% in 2019, with ideology, racism and xenophobia at the fore. Europa Press. Available at: <https://www.europapress.es/nacional/noticia-delitos-odio-aumentaron-espana-68-2019-ideologia-racismo-xenofobia-cabeza-20200721131612.html>.

[11] Martínez, Guillermo (December 31, 2020). The media dehumanize migrants. The Tide. Available at: <https://www.lamarea.com/2020/12/31/los-medios-deshumanizan-a-las-personas-migrantes/>.

#2 HELP THE MIGRANT IN SPAIN

Public administrations make contact telephone numbers available to migrants in case they need medical help, accommodation, etc. Depending on the municipality in which you are, the City Council will offer better or worse social services. For this reason, due to the lack of interest of some administrations in improving the treatment of migrants, different non-profit organizations (NGOs) arise that help these people to integrate socially and to find a place to sleep, to find a job, to access the residence permit and obtain nationality, among others.

Red Cross is an institution that develops its work under the protection of the Government of Spain. One of their tasks is to accompany and offer help to migrants who need it. Red Cross is present in all the provinces of Spain. In fact, the Red Cross is the first association that migrants in Spain go to when they need advice or humanitarian aid. The contact telephone number of its headquarters in Madrid is 900 221 122. If the migrant who requires the help of the Red Cross does not

live in Madrid, there is no problem. By calling the phone in question, they are put in contact with the Red Cross of your province / city.

Parallel to the work of the Red Cross, there are other entities that do an excellent job of accompanying migrants. Below is a list of NGOs, associations and cultural and social entities present in the provincial capitals with a high migrant population.



TELEPHONE CONTACTS

Seville capital : Asociación Sevilla Acoge .
Telephone: **954631854**.

Barcelona capital : Servei d'Atenció a Immigrants, Emigrants and Refugees .
Telephone: **931532800**.

Madrid capital : Spanish Commission for Refugee Aid (CEAR).
Phone: **915550698 / 915980535**.

Valencia capital: Immigrant Attention Telephone of the Conselleria d'Immigració i Ciutadania .
Telephone: **902515010**.

Zaragoza capital: House of Cultures and Solidarity . Telephone: **976726045**.

Malaga capital : Malaga Acoge . Telephone: **952393200**.

Tenerife : Information and Attention Service for Immigrants . Phone: **922239500 / 901501901**.

Las Palmas de Gran Canaria : Immigrant Orientation Office . Telephone: **928232730**.

Vigo : Diversities Association . Telephone: **886117990**.

Bilbao : Coordinator of NGO's of Euskadi of Support to Immigrants . Telephone: **946017091**.

Almería capital: Almería Acoge . Telephone: **950265830**.

Palma de Mallorca : OFIM Mallorca . Telephone: **971764588**.

A Coruña : Migration Advisory Unit . Telephone: **981184364**.

Murcia capital : Murcia Welcomes . Telephone: **968271652**.

Ceuta : Elín Association . Telephone: **956521476**.

Melilla : Melilla Acoge Association . Telephone: **952670893**.

REMEMBER

Migrants have the right to be cared for by public entities. City councils and municipal administrations have aid programs for the integration and insertion of migrants into the labor market. It is essential that these entities continue to exist and have sufficient resources so that they can carry out their work effectively.

Remember, migrant: you have the right to be treated like just another citizen, to be helped like another citizen and to be respected like any other person. If you suffer any case of abuse or aggression, report it. You are in your right.



CULTURE ***GUIDE***



#07

#1

CULTURE



Before talking about what culture is, let's think a bit about what culture means to us. To do this, we propose a series of questions that you will have to answer as you consider.

1. What do you think culture is? What is part of the culture?
2. Do you consider that you are influenced by the culture of your country or region?
3. Are there cultural differences? Look for a cultural difference that exists between your culture and that of your classmates.



WHAT IS CULTURE?

Culture can be defined as the set of ways of life, customs and knowledge of a social group at a given time. In addition, we could point out that culture is closely linked to the traditional life of a people.

WHAT IS A PREDOMINANT CULTURE?

The predominant culture is that culture that shows or expresses the core values shared by the vast majority of the members of an organization.

Answer the following questions:

Do you think there is a predominant culture in your country? And in your city?

Do you identify with the prevailing culture or not?

What influence do you think the prevailing culture has?

DOES EVERY SOCIETY HAVE A CULTURE?

It is true that societies build cultures, but the idea that each society is a culture must be highly qualified. Although a culture is the majority in a certain place, we cannot say that all its members share all the cultural elements such as values, symbols, etc.

We currently live on a planet in motion, which implies that migrations play a fundamental role and,

ACTIVITY

Imagine that you are from another planet and you have to analyze the earth. As soon as they arrive, the first thing they do is analyze how they live and relate: their customs, their appearance, their ways of acting ... Analyze your society from this perspective and let yourself be surprised by everything that culture encompasses.

How they relate?

How do they greet each other?

What do you like to do?

What do they eat?

What do they hear?

What do you see?

Other options

Una vez completada la tabla, responde a las siguientes preguntas:

¿Crees que todo lo que hemos nombrado conforma una cultura?

¿Piensas que todas las personas de la sociedad analizada hacen lo mismo?

¿Qué sociedad han descrito tus compañeros/as? Comparte tu tabla con un/a compañero/a y busca similitudes y diferencias.

therefore, relationships are marked by it. Thus, we can find different models of social integration of groups and people belonging to different societies in a given social context, such as a country, a city or a neighborhood.

These models are:

Multiculturalism: refers to the existence of different cultural groups that, in social and political practice, remain separated, divided and opposed. That is, this implies that different national, ethnic or religious groups are not related to each other, but rather have a separate evolution from the rest and also do not have much interrelation.

Pluriculturalism: indicates that the different cultures coexist in the same space, although they do not have a deep and equitable interrelation.

Interculturality: this involves the establishment of complex relationships, negotiations and cultural exchanges between different cultures, which in turn seek to develop an interaction between people, their knowledge and their different cultural practices. That is, these cultural groups try to recognize each other, but it does not imply that their relationships are not affected by the social position that each cultural group occupies.

ETHNOCENTRISM

Ethnocentrism consists of considering one's own group or one's own culture as superior, which implies a contempt for other groups or cul-

tures (the ways of doing this may vary).

This is related to the previous section because if a society is in an ethnocentric position, it is very complex to get an interculturality to be established in society. Therefore, it is necessary to review our ideas and try to get to know the rest, with a critical perspective but far from ethnocentrism.

TRADITION VS CULTURE

Tradition is a social construction that changes temporarily, from one generation to another; and spatially, from one place to another. That is, the tradition varies within each culture, over time and according to social groups; and between different cultures.

Tradition and culture cannot be separated, but they can change. Tradition is part of culture because it is what is established in society in such a way that it becomes an action that is repeated over time.

That we know our traditions does not imply that we have to assume them, on the contrary, we can and must be critical of them since on many occasions they threaten animals or the physical integrity of people.

For example, in Spain bullfighting is considered a very representative tradition of the country, especially with regard to other countries. This does not mean that all Spanish people have to feel represented by this symbol, much less accept it. Bullfighting involves animal abuse and slaughter of bulls

for 'leisure'. We have to be critical of traditions because, for example, in this case, it is important to bear in mind that our leisure should not be based on violence and animal suffering.

Another tradition against the physical integrity of people is Female Genital Mutilation. This is a practice that involves injury to the female genitalia for non-medical reasons. This practice seriously violates human rights, as it harms the health and integrity of women and girls.

FGM can cause health complications such as chronic pain, infections, bleeding, increased risk of HIV transmission, anxiety, depression, problems with childbirth or fertility, and in many cases death. That is why this practice violates the rights of women and, therefore, although in many places it is considered a tradition, it cannot be respected.

ACTIVITY

How can a more intercultural society be fostered where there are relationships between cultures?

Think of a tradition in your culture. Is it harmful or harmful to something or someone? Does it violate human rights? Comment it and analyze if this happens or not.



#2 LET'S TALK ABOUT CULTURE



BEAUTY CANONS

The canons of beauty are characteristics or stereotypes that are imposed socially, in order to establish an ideal model of a person's physique. These are variable and temporary. Throughout history, canons of beauty have depended on the context, but they have always responded to both social and economic reasons. This implies that socially there is a type of beauty that you have to aspire to as a person, that is, a person has to try to reach the highest possible level to resemble an image that is considered perfect.

Throughout history, beauty fees have been mostly imposed on women. In addition, the look of art confirms it. If we look at the amount of works of art, we can see how, depending on the time, there is a prototype of a reflected woman. This responds to the canons of beauty that existed at the time it was made.

It is important to note that the canons of beauty have always been built under the gaze of men, that is, the construction of the stereotypes that a woman must conform to to resemble the 'ideal' have been imposed by the tastes of heterosexual men. This is due to its social privilege established by the patriarchy, which has generated an androcentrism that has permeated any social aspect. In this case, as we mentioned earlier, we find beauty canons that have been built by how men look at women, thus turning them into a sexualized object that requires certain characteristics to be more valid as a 'woman'. For example, at the time of the Renaissance we find what they called the 'donna angelicata' (angelic woman). This canon of beauty corresponds to that of a slim, blonde and white-skinned woman. However, today the stereotypes that mark the ideal of a woman are very different.

These beauty fees that are socially imposed are unattainable models

of beauty and, furthermore, they are one of the many ways in which sexist violence is related to the conventional consumption model. For example, we can see this very clearly in the field of aesthetic products. On many occasions, the products that are sold are harmful to health or even the actions that are promoted to achieve that appearance are harmful. For example, the diets that often appear on the Internet are not healthy, since they do not adapt to the individuality of the person and sometimes leads to risks of malnutrition.

But, furthermore, in general these products or actions contribute to making a unique model of woman that breaks with reality and the diversity of bodies that change according to age, ethnicity, body processes, functional diversity, smells and various sizes.

ACTIVIDAD

Search on YouTube for Belén Nevado's monologue "Don't touch the flora". Visualize at least one part and make a reflection. What do you think about beauty canons? Do you think they are fair? Do you think they are achievable?

Link: https://www.youtube.com/watch?v=2Gpr_nkc_CY

Delve into the canon of beauty in your context. How is? How does this affect women?

Think 5 actions that women take to get closer to the established beauty canon. How many do you do? Do you think it is necessary?

CINEMA

In the cinematographic world, women are not only underrepresented, but they also have very limited roles. In addition, it has a great weight in society, since it not only exposes imagined facts, but is also a reflection of our culture and our way of being and thinking.

This attends to what is called "the male gaze." This concept defines how entertainment is created from the perspective of the gaze of men: the point of view is that of man, as active and observer; and that of the woman as a liability, being observed. In this, not only the role of her own influences but also how she is focused (with a focus on the neckline, for example) or how she is represented in certain events (crying and emotionally destroyed, but with an impeccable makeup and hairstyle).

The general assessment made of the role of women in the cinematographic world focuses on the following points:

Little relevant matters: they are not the main characters or the heroines. Their conversations focus on the personal realm and do not transcend to the problems of a community. In general, they do not usually have a leading role, especially in those in which a great problem has to be solved or has to lead any situation.

Everyday situations and behavior: they are usually found in everyday environments, such as the home or work environment. In addition, their gestures and conversations revolve around trivial matters that are not transcendent for the cultural product. It could be defined as the

non-relevance of the character.

Intimate themes: their conversations are often based on their lives, which largely revolve around a man. In this case, not only does heteronormativity predominate, but it also puts the focus of women on men and their relationships. They do not talk about historical or important issues for the development of the product.

In summary, we could say that the role of women in many cases has focused on being the woman who continues to depend on the man: the hero's girlfriend, his friend's wife, etc.

It is true that this is changing and that today we can find a much more empowered role of women, even in the Disney films that have been so criticized for their way of telling stories of women relegated to the role of 'princesses who will be saved by princes'.

BECHDEL TEST

Alison Bechdel, an American cartoonist, was the creator of this test. He did it in his comic strip called Dykes to Watch Out For, which became a comic strip in support of the LGTB community. The post in which he took this test was titled The Rule. In this vignette the author comically explains what rules a film should follow in order not to be considered macho. The requirements that he proposes are three:

At least two women must appear in the film.

At some point they must talk to each other.

The conversation should not be about one or more men.



ACTIVIDAD

Research the role of women in the cinema. Choose three films from the exposed list and indicate what the role of women is in each of them.

Does your favorite movie pass the Bechdel Test? Choose a movie and ask the three questions. Explain why the test passes or fails.

Make a proposal: how could you improve your favorite movie to pass the test?

Anne Kaplan pointed out that "men don't just look. The male gaze has a power of possession and action that the female gaze does not have". What do you think of this phrase?

Image from: <https://lacomiquera.com/alison-bechdel-por-eliza-beth-mccracken/>

Do you think there are many films that pass the bechdel test? Take a look at this list of famous movies that don't pass the bechdel test:

Star Wars: The Original Trilogy.

Harry Potter and the Goblet of Fire

Harry Potter and the Deathly Hallows 2

Avatar

the Avengers

The Lord of the rings

The Godfather

The jungle of crystal

Gravity

THE NEW NARRATIVES IN THE CINEMATOGRAPHIC WORLD

Previously, we commented that the world of cinema, crossed by the way the world is organized, continues to be a patriarchal space. This patriarchal condition of cinematography is not only found in how women are represented but also in the absence of diversity of the characters, especially in what has to do with appearance.

But the truth is that it is currently changing. The struggle of feminist, LGBTIQ or anti-racist groups has also reached the big screens, thus creating a small sector that begins to include both new narratives and diverse and different characters. Given this, there is still much society to include, such as people with disabilities or what is outside the canons of beauty, non-normative bodies (those that do not resemble a slim and slender figure with perfect curves).

Even so, it is interesting to analyze how large digital platforms are beginning to distribute content with much more plural characters, where, in addition, their stories also depart from that patriarchal axis. The latter is very important given that there are beginning to be examples, and therefore references for many people, where, for example, different types of sexual orientations, different religions, more empowered female characters and with a leading role, etc. begin to normalize.

What series can we recommend that reflect diversity both in their history and in their characters?

ORANGE IS THE NEW BLACK

This series, based on the book by Piper Kerman, entitled *Orange Is the New Black: My Year in a Women's Prison* is one of those that has set trends, not only for its originality but for all the themes it dealt with, thus becoming a reference series. OITNB, as it is known on the internet, talks about very different issues: from transsexuality to racism or white privilege, going through no less important issues such as self-esteem and the relationship with one's own body, homosexuality, multiple sexist violence, mental health problems, etc.



In addition, this dramatic comedy has been created by the American Jenji Kohan and produced by Neri Kyle Tannenbaum. It should be noted that in our current society, that two women leading a film project is complex due to the masculinization of the sector, but it also implies that steps are being advanced in this regard and therefore, they are an example for the rest of the women who want to lead their own projects.

THE BOLD TYPE

The bold type focuses on the personal lives of 3 26-year-old women who work in a magazine company. Here, although the canons of beauty are strictly adhered to, the story of the protagonists is far from the typical series of women that is based solely and exclusively on their relationship with men. In this case, they focus on the development of their professional lives and how their passage into adulthood affects them. Of course, they have relationships with men, but at no time is it the only focus of the series and also, they are usually healthy relationships in which problems are raised and solved in a healthy way.

In addition, there is great diversity within the role of actors and actresses. Within the series a diverse society is clearly reflected where there are: believing people who struggle with contradictions (Muslim, Christian); people from the LGBTIQ group who had to leave their place of origin or in hiding because they belonged to it; empowered women who hold positions of responsibility, etc.



SENSE 8

This series tells the story of 8 people of different cultures, races and sexual orientations who are mentally and emotionally connected. To understand what is happening to you and to fight your enemy, you must not only coordinate, but understand each other. This leads them to have to know the history of each one of them and also understand what their context is and what their culture is. In a very entertaining way, the series brings you closer to diversity and, in part, makes the viewer understand that coexistence between people from different cultures and with different realities is possible from empathy.

In addition, as I mentioned previously, being 8 people from different places implies that there is a very varied cast of actors that I point out below:

- A man who is a cop, white and American
- A woman who is an Icelandic DJ
- A black man matatu driver from Nairobi
- A female entrepreneur from Seoul who is an expert in martial arts
- A man who is an actor, Spanish and gay
- A woman who is a pharmaceutical chemist, Hindu and from Mumbai
- A man who is a thief from Berlin
- A trans woman who is a hacker from San Francisco

It is necessary to understand that the representation of diversity is not only an effort that must be made to make

it visible exclusively, but that we have to be aware that our society is like this, that is, that it is shaped and crossed by the differences of each of the people. In any place, we can find black people, white people, believers of one religion or another, belonging to the LGBTIQ collective, disabled ... If the cinematographic world does not show this diversity on the screens, clearly it is only making visible a small part of the world and hiding to a large part.

For this reason, new narratives are necessary where the characters are different and where we can really see our society reflected. Not doing it this way implies sending a message to the society in which some predominate over others and where some are better than others. Changing the cinema and changing the way things are told can help people open their minds and approach diversity not from fear or hatred, but from empathy and the desire to know.

ACTIVITY

Why is it important that society as a whole is reflected in the cinematographic world according to your criteria?

Have you seen a series or movie that has marked you for its message in favor of diversity? Do you know a different character that you liked and break stereotypes?

Give an example of a series that you think does not really make society visible and explain why.

MUSIC

It is true that music is sometimes referred to as the universal language. The truth is that no matter how poetic or beautiful this dreams, in reality each culture governs its own guidelines, since it depends on the musical tradition socially accepted by the people who make it up.

Thus, music is represented by each particular culture. This implies that music is a mode of expression that is related to a social community and everything that surrounds it, so it cannot be defined as universal. Another aspect that hinders its universality is cultural evolution, since this affects music and therefore is not something that is maintained over time, but is modified according to the cultural facts of the moment. In addition, within the same community there may be different varieties and musical forms that can even mix.

SONGS THAT CROSS BORDERS?

In the year 2021 one of the songs that has crossed cultural borders has been the Jerusalem song. The authors are Master KG and Nomcebo, both artists from South Africa. His lyrics, written in the Venda language, far from dealing with typical themes of music such as love or lack of love, treats of the city of Jerusalem as a fraternal place for everyone.

This song has become very popular, not only due to its rhythm but also to the associated dance. In fact, on multiple social networks the dance has been performed with the song, going viral on both TikTok and Instagram.

REGGAETON AND THE CLASS STRUGGLE

Reggaeton is currently conceived as a type of macho and misogynistic music where the lyrics, mostly of a sexual and romantic nature, women are sexualized and treated as objects.

The truth is that, in its beginnings, reggaeton not only focused on being explicit with sexual language, but it was also full of protest songs. For example, Vico C used to sing to us that of "explosion, to anyone who shoots a cannon, make no mistake, that is not the mission; if your boss gives you a weapon to be a bully, that is not a friend that is a dictator."

Also, there were artists who sang from their own class condition. For example, we come across lyrics like the 'Poor Love' lyrics by the authors Zion and Eddie Dee that said: "I don't have a house facing the sea, nor a million-dollar yacht. I don't have a Master Card, I don't have a mansion. I don't have a European car, I don't have money either, but I keep trying that tonight we are going to party".

The truth is that as a result of the monopoly of the first reggaeton record companies, especially by Universal Music Group, the singers began to sing about the luxury of their lives, which they obtained thanks to these record companies. This is why the songs, in the middle of the second decade of the 2000s, began to be filled with individualistic, macho and ostentatious messages

and, therefore, moved away from the lyrics that fought against violence and spoke from the perspective of the working class.

MUSIC AND MACHISMO

Currently, machismo is especially linked to reggaeton music. The truth is, that throughout the history of music and of all musical genres, machismo has found its great hole. First, it is important to understand that music in itself is not macho, the problem is generated by patriarchal artists who write and sing the content.

When a person calls reggaeton as the sole spokesperson for macho lyrics, they are actually showing a rather racist side. In general, the criticisms of reggaetón tend to be harsher and clearly, this has a relationship with its place of origin.

We need to be critical of the cultural product we consume, regardless of the origin of the author. Reggaeton is not much less macho than a lot of pop or rock music among others. Next, we will analyze some verses of different musical styles, in order to make this problem visible one step further.

POP

Beyoncé, in "If I Were a Boy":

"The boys are mold and we are from the heart."

The truth is that it is important not to divide men and women between the rational and the emotional respectively. We all, as people, have a rational part and an emotional part. In addition, denying the emotional part

to men is to continue maintaining a role of toxic masculinity where men are not allowed to express emotions.

David Guetta with Nicki Minaj, Bebe Rexha and Afrojack in "Hey Mama":

Be my woman, girl, I'll

be your man

Yes I do the cooking

Yes I do the cleaning

Yes I keep the nana real sweet for your eating

Yes you be the boss yes I be respecting

Whatever that you tell me 'cause it's game you be spitting

Best believe that when you need that

I'll provide that you will always have it

In this song, the woman relegated to the realm of the home and care is very explicit. There is at no time the reflection of the man as also responsible for the care of the home and of the couple, that is, he is eliminated from a responsibility that should belong to both.

ROCK

The Rolling Stones in "Under my Thumb":

"under my thumb, she's the sweetest, hmmm, pet in the world",

In this fragment, they define women as the sweetest pet in the world, which implies a degradation towards women. Although it is not right to consider an animal as something inferior, clearly the author intends to show it that way in the song, so he compares the woman with a pet to imply that it is so.

Guns and roses en "I used to love her":

"I used to love her, oh yeah but I had to kill her. I had to put her six feet under and I can still hear her complain"

Guns and Roses sing a song about how a man killed a woman. In this case, brutal violence against women is clearly visible, since throughout the song it indicates that he killed her because she complained. It is clear that he is singing about a violent relationship which culminates in her murder.

REGGAETÓN

Maluma en "4 babys":

I'm in love with four babies They

always give me what I want

Chingan when I tell them

None puts me but

Two are married

There is one single

The other half psycho and if I don't call her she despairs

In this song, the author Maluma leaves the woman a submissive role in sexual relations where they are not even a subject who may wish to perform them. In addition, he says that one is 'half psycho', that is, he accuses her of being crazy. Perhaps, if we put ourselves in the role of that woman who sees how the person she likes does not give her the necessary care, does not care for her and also does not agree on how her relationship should be (closed, open, etc.) we can understand that is not right and therefore there is a conflict. In this case, Maluma puts his pleasure ahead and not the care that should exist in a relationship. In addition, he sexualizes women by relegating them to passive sexual objects that please him when he wants and how he wants.

Cali & El Dandee en "La muda":

I want a very pretty quiet woman who doesn't tell me anything

that when I go to night and come back in the morning

don't say na '

that even if you don't like me to drink, stay quiet and

don't say na '

I want a woman who says nothing

Cali & El Dandee sing about the desire to have a woman with whom there is no communication, especially if it has to do with relationship problems. In this case, they also presuppose the woman as a passive person who does not go out with her friends and stays at home waiting for him. That is why they point out that they do not want a woman to recriminate something when they are partying all night, as if it were something that she could not do under equal conditions without the need for anger. This song makes clear some unhealthy desires for relationships, since the important thing about these is that they are healthy and there is a good resolution of conflicts.

POPULARIZATION OF MUSIC WITH A MESSAGE OF PROTEST

Reggaeton is also full of protest. In fact, not only is the landscape within the genre changing, but a class discourse has also returned to it.

For example, after the latest protests in Puerto Rico to demand the resignation of Ricardo Rosellón, the artists Bad Bunny, Jhay Cortez and Residente got together to produce the song Afilando los Cuchillos, where

they clearly demand his resignation and criticize his policies. This vindication began as a result of a leak of conversations where Rosellón made homophobic and sexist comments. Within the song we can find phrases such as: "You are a corrupt person who takes advice from being corrupt, start the hell out of it and go far away. And welcome the 'I won't let myself' generation." In fact, these protests were also joined by artists such as Ricky Martin, PJ Sin Suela, Nengo Flow and Brytiago among others.

Within the urban world, we also find women launching feminist and empowering messages to women. For example, the Venezuelan Lele Pons, in her song Jealous, launches a clear message in which she makes it clear that women are not the property of men and that a relationship should not imply the possession of a person. In addition, he speaks of jealousy clearly as a problem and away from the general romanticization that is made of it. In the song we can find phrases like: It makes you 'jealous if he sees me' with another, I do what I want, I just enjoy it. It makes you 'jealous if I dance with someone else. I am not theirs, and neither is yours".

Approaching the most international pop we can find great artists like Lady Gaga or Dua Lipa launching empowering and accepting messages. For example, Lady Gaga in her song Born This Way talks about accepting and loving oneself as one is and sends messages like: "I'm beautiful in my way because God

makes no mistakes. I'm on the right track baby I was born this way "(I'm beautiful in my own way because God doesn't make mistakes, I'm on the right track baby, I was born this way). On the other hand, Dua Lipa, in her song New Rules, describes how complicated it is to get out of a toxic relationship and sets rules that she must meet to get out of that relationship and overcome it. Among them she argues herself saying "I finally see the pattern" (I finally see the pattern); "He doesn't love me, so I tell myself I do, I do, I do" (he doesn't love me so I tell myself I do, do, or do). In addition, her friends appear in the video clip, supporting her at all times and helping her to comply with those rules to get out of her bad relationship.

We can also find Spanish pop artists launching messages against sexist violence. Aitana in Ni una más represents the daily scene of a woman coming home alone at night and all the fears that it implies. Leave a clear message saying that hopefully "no one else should be quiet." Rozalén, however, focuses much more on the positive part of leaving a sexist relationship behind and what it means to open that door. The violet door became a clear anthem for women that has even been exposed in many of the feminist demonstrations and marches. We can also find Zahara, where a large part of his musical repertoire speaks of the violence suffered



ACTIVITY

Does feminist reggaeton exist? Search the internet for this concept and look for some groups that define their music as such.

How do you think music influences our culture? Make a critical comment indicating the reasons for whether or not it influences and how important you think society gives it.

Are there macho genres or are the authors who are? Argue your answer as explained in the unit.

ACTIVITY

Find 2 or 3 songs that you like and analyze them. Do they have macho components? Argue your answer.

Do you think reggaeton is a sexist genre or are its authors? Do we have to stop listening to it or what can we do to change it?

by women through his own experiences. For example, we find his song Hoy la Bestia Cena en Casa where he criticizes surrogacy and addresses a cynical politician who defends this cruel act that violates the reproductive rights of women.

Finally, flamenco has not been left behind in the feminist claim and from the hand of the artist Rosalía, a whole album came out that narrated the cycle of sexist violence in a couple. Thus with his album El mal querida Rosalía, based on the book Flamenca, an anonymous medieval text, he narrated the phases of violence: toxic love, disputes, honeymoon and forgiveness and how violence returns. Her album ends with the song A no hombre, where she tells how the woman realizes all the violence she has suffered by singing the following: "I'm going to tattoo your initial on my skin because it's mine, to remember forever what What did you do to me one day".

CULTURAL RIGHTS

According to article 27 of the Universal Declaration of Human Rights, it states that "everyone has the right to freely take part in the cultural life of the community, to enjoy the arts and to participate in scientific progress and the benefits that result from it".

In addition, the UNESCO Universal Declaration on Cultural Diversity Adopted by the 31st session of the General Conference of UNESCO Paris, there are two key articles to un-

derstand what cultural rights are and the importance of cultural diversity being accessible to all:

The Article 5 means that cultural rights belong to human rights. This implies that everyone must have the possibility to participate in the cultural life of their choice and to get involved in the practices of their own culture as long as they are respectful of human rights. Therefore, anyone has the right to express themselves, create and disseminate their works in their language or any other.

The Article 6 speaks of that cultural diversity is accessible to everyone. In this case, it points out the importance of dissemination and expression in the media, since these are the guarantors of cultural diversity. Therefore, it understands that there is a need to ensure that all cultures can express themselves and make themselves known with equal access and opportunity.

On the other hand, article 15 of the International Covenant on Economic, Social and Cultural Rights also recognizes the right of everyone to participate in cultural life, enjoy the benefits of scientific progress and its applications, and benefit from the protection of interests, morals and materials that correspond to her by reason of the scientific, literary or artistic productions of which she is the author.

COPYRIGHT

The **copyright** is a set of legal rules and principles that affirm the mor-

al rights and property that the law grants to authors for creating a work that is published.

To ensure this, there are licenses, which are the set of conditions under which the author decides that his work be used. Although it is true, the creation is already born with copyright by default, that is, it is not necessary to create a license so that nobody can copy, distribute or transform a work without the author's permission.

With the growth of the internet and the exposure of works within it, copyright has become quite limited. For this reason, different types of licenses have been created that make it possible to make visible what the author allows to do with the work. In this case, the things that an author must decide about his work in case he wants to register it are:

- If you want to be mentioned when the work is broadcast
- If you want the person who disseminates it to be able to profit or not from the work
- If you want a part of it to be used for another creation
- If you want it to be distributed and shared in part or in its entirety under conditions other than the ones I have chosen.

Where can we get a license?

There are many places where we can get a license for our work. In this case, we will introduce you to one of the best known and most complete, such as Creative Commons.

Creative Commons allows you to generate copyright licenses as established by intellectual property laws. It does so in a fairly simple and standardized way which allows the licensee to retain the intellectual property rights and, in turn, allows others to copy, distribute and make use of the work as the author decides.

ACTIVIDAD

Do you think it is easy to participate in cultural life? How do you think these rights can be expanded?

Investigate the activities of an Okupa Social Center. Do you think they are necessary? Do you think they should give them the spaces from the institutions so that they could carry out these activities and build community? Argue your answers.

Why do you think it is important to acquire a license for a work? Do you think they respect each other enough?



TOLERANCE AND DIVERSITY



#08

#1



THE TOLERANCE

WHAT IS TOLERANCE?

Tolerance, understood within the cultural sphere, can be understood with the attitude of respect or acceptance of different ideas, opinions and / or attitudes of people, even if they do not coincide with their own.

The paradox of tolerance

Karl Popper, in his work "The open society and its enemies" explains that: "unlimited tolerance must lead to the disappearance of tolerance. If we extend unlimited tolerance even to those who are intolerant, the result will be the destruction of the tolerant and, along with them, tolerance.

What Popper points out is that being tolerant implies being intolerant of intolerance, that is, respecting differences does not imply that we have to respect those that are and / or exert violence against people.



WHAT EXAMPLES CAN WE FIND?

We cannot be tolerant of **racism**. Racism implies hatred towards a group because of its origin or its characteristics (skin color, religion, language...). This implies superimposing some cultures or places on top of others and therefore generates inequalities, stigmas and violence between people. Racism affects the daily life of many people and this leads to violence not only in the physical sphere, but also in the mental, institutional, economic, etc.

We cannot be tolerant of **LGBTphobia**. Article 19 of the Universal Declaration of Human Rights states that "everyone has the right to freedom of opinion and expression".

We cannot be tolerant of **machismo**. Machismo is an ideology that establishes the superiority of men over women. This is made visible through attitudes, practices and beliefs that promote it. All this generates violence against women, since this prevents the development of women as people with the same rights as any man.

WHAT CAN TOLERANCE ENTAIL?

The word tolerance, on the other hand, comes from tolerans, in Latin from the verb tolerare which means "to endure and endure." This implies that the term «tolerance» supposes an attitude of moral or cultural superiority, since it implies that from a position the culture to which one belongs is visualized in a superior way to that which is observed, which implies that it is "necessary to bear the other". On the other hand, to tolerate can also imply that there is indifference with respect to other cultures. This is because, if you tolerate it, you probably do not show an interest in knowing, nor do you maintain a critical mindset about commonalities and differences, it is simply "tolerated". In this way, a full interculturality is not developed since this attitude does not generate relations between the two cultures that imply their interaction, but they are maintained in separate and even opposite ways.

For its part, within what is called "critical interculturality", it works out of the need to mutually recognize each other beyond simple tolerance or indifference.

WHAT DOES NOT TOLERATE MEAN?

Beyond the criticism that can be made to the meaning of the word "tolerance" we understand that in general, people more or less approach tolerance, understanding it as respect for differences (even from a distant point of view). However, there is a non-tolerance that leads to hate speech and violence at all levels.

Hate speeches are expressions that directly incite acts of discrimination or violence based on racial hatred, xenophobia, sexual orientation and other forms of intolerance. In some cases this can lead to hate crimes, which are criminalized by law.

In the Charter of **Fundamental Rights of the European Union** we find article 21 of non-discrimination which states that:

- All discrimination is prohibited, and in particular that exercised on grounds of sex, race, color, ethnic or social origins, genetic characteristics, language, religion or convictions, political or other opinions, belonging to a national minority, heritage, birth, disability, age or sexual orientation.
- Any discrimination on grounds of nationality is prohibited within the scope of the Treaties and without prejudice to their particular provisions.

THE "SHOCK OF IGNORANCE"

This term, coined to the author Edward W. Said, served to refute Huntington's theory of the 'clash of civilizations'. Samuel Huntington in his 1993 article in the Foreign Affairs magazine wrote an article entitled "Clash of Civilizations" where the author argued that world politics, after the end of the Cold War, had entered a new stage where the main source of A conflict was not going to be other than the cultural one since, in his view, it was more complex to resolve or reconcile. The author Said showed his criticism by pointing out the lack of perspective of this theory, since it does not take into account a broader vision of the history, culture and geopolitics of the world and that, in addition, it reduces the world and its relationships to 8 civilizations. Therefore, in his view, it is necessary to investigate these differences, but from a non-conflictual perspective that allows a critical analysis to be carried out.

This clash of ignorance is perpetuated by taking advantage of social ignorance to increase the power of groups or individuals. In this regard, critical interculturality understands the need to combat "cultural illiteracy", that is, ignorance and ignorance of different cultures, rethinking the term culture from a postcolonial vision, not as an autonomous entity without a critical perspective, but as the sum of the knowledge, experiences, thoughts and experiences of humans that can generate conflicts and asymmetries between them.

EXTRA NOTE!

We must reinterpret the meaning of culture and the transmission of culture, i.e. it is not only enough to redefine socially what it means to be culturalised, but it is also necessary to focus above all on formal education, which should allow us to approach culture in a way that is as unbiased as possible. This does not mean, however, that it is not understood that information cannot be purely objective, and it is also necessary to be aware that the commitment to neutrality is socially, historically and culturally conditioned. For this reason, it will also be necessary, when transmitting certain knowledge, to point out the starting point or the viewpoint from which one is recounting it, because making it clear what one's position is will reveal any possible biases that may exist.

ACTIVITY

What examples can you think of of actions or ideas that cannot be tolerated?

Reflect on the term "shock of ignorance." What do you think could be done to reduce it?

Research hate crimes in your country. What are the most common? Are they penalized by law? How do you think they could be prevented?



#2

THE DIVERSITY



WHAT IS DIVERSITY?

Diversity is the differences that exist between people. These may be due to your age, gender, ethnicity, race, disability, religion, etc. In short, we can say that diversity permeates our society.

To know a little more in depth we will talk about the main differences between each of them.

GENDER DIVERSITY:

Gender is the set of characteristics, social, economic, political, cultural and psychological norms assigned on the basis of sex (male and female). The truth is that this way of understanding gender is limiting, since there are other realities that are not reflected within this binarism.

Gender, being a social construct, has generated 'drawers' from which a person cannot get out, since it is understood that certain characteristics must be met



in order for you to be associated with one. These drawers are called 'gender roles'. Gender roles are the stereotypes that drive people to carry out tasks and functions, as well as to have behaviors considered typical of women and men due to the fact that they belong to one sex or another.

It is important that gender is not confused with sex, which refers to the differences and biological, anatomical, physiological and chromosomal characteristics of human beings. Although as a general rule it is considered as binary, the truth is that it is not. We have to bear in mind that there are people who are categorized as intersex. Intersex people are those in which the sex is genetic, that of the gonad and that of the genitalia.

In all societies there are inequalities and unfair situations produced by this differentiated attribution of gender roles and opportunities to men and women. In addition, they oppress another part of the population which is not categorized within this limited duality, where gender and sex are linked. There are, for example, transgender people, that is, those who consider that their biological sex does not match their gender. Also, there are non-binary people, those who are not classified as male or female and who are called within this umbrella term (which encompasses other terms).



#3

RELIGION



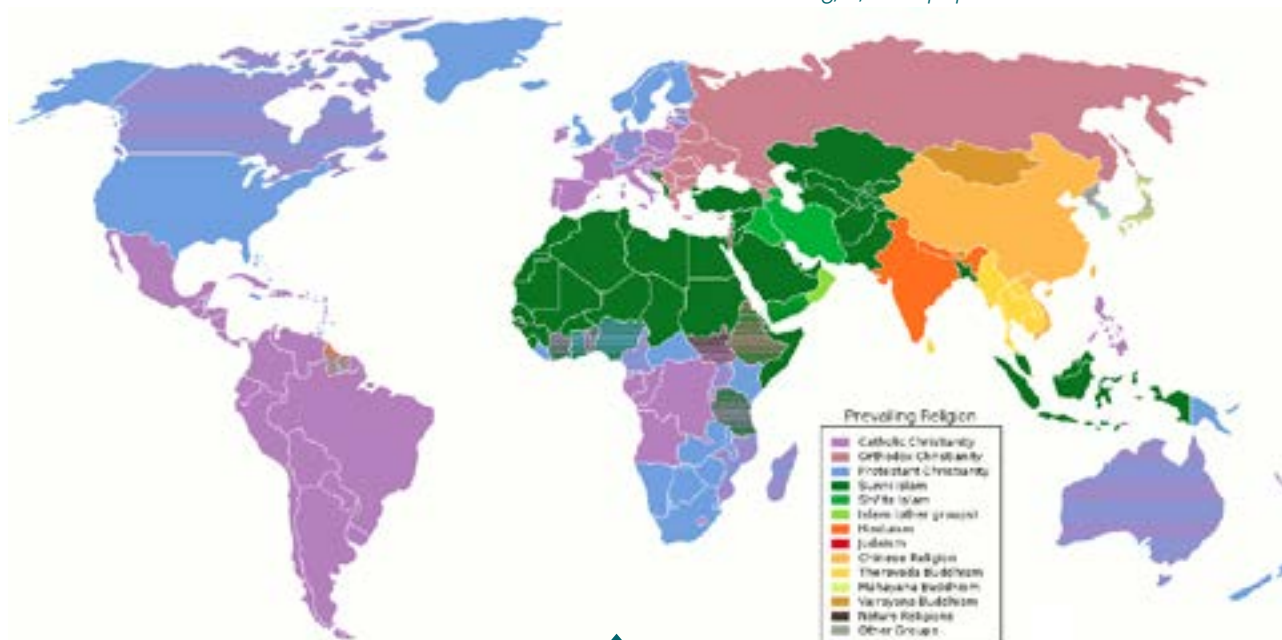
RELIGION:

People's religious beliefs not only make a difference from the god or gods they believe in. These also establish a cultural base in those countries where they predominate due to the customs that they generate and the traditions that are linked to them.

Although it is not fair to segregate the countries around their religion, since not all the people who live there are believers or believe in it, it is important to take into account which one prevails over the rest. In this map we can observe the majority religions that settle in the different countries:

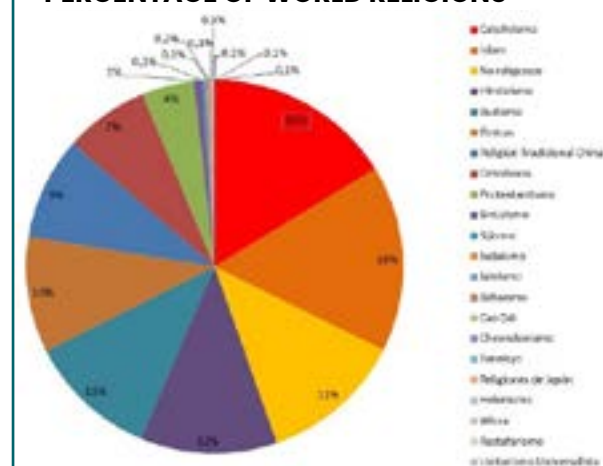
Religious differences affect co-existence and is also one of the main causes for racism and hatred towards groups. For example, in the 2015 Eurobarometer on discrimination, when asked about discrimination at work, 94% of those surveyed answered that they would be comfortable working with a Christian partner, while this proportion dropped to 81% if they were Buddhist or

71% if the partner was Muslim. Therefore, we can say that the discrediting of a religion is also intrinsically related to racism and xenophobia.



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PERCENTAGE OF WORLD RELIGIONS



From DIEGO73 - Own work, CC BY-SA 4.0, <https://commons.wikimedia.org/w/index.php?curid=68335585mons>, <https://commons.wikimedia.org/w/index.php?curid=68335585>

FEMINISM AND RELIGION

Religions have a great cultural weight in our society, since not only have they imposed a large part of their vision on our behavior, but they have also established their traditions. In this aspect, and looking at the majority religions, we can see how women are left in a very relegated area of religion. For example, within Christianity the role of a woman at the institutional level is relegated to being a 'nun' while a man can be a priest, cardinal, bishop or pope (the highest representative of the Catholic Church). This not only happens in Catholicism, but we can also find it in other religious institutions. In addition, many of the norms imposed not by religion, but by the patriarchal man's interpretation of these, are focused on women. For example, in the case of Islam we can find different pieces of clothing to cover the body of women, however, for men these rules are not so strict and even only come to be considered as traditional garments that must be worn at certain times.



The five main clothes of the Muslim woman | Source: Composition: The Country of Spain

However, with regard to this issue and given the advancement of the feminist movement worldwide, we find a new movement where Muslim women are using the veil as a way to claim as such and doing so since the election and not since the imposition. . We must bear in mind that, in today's Europe, if being a woman is already difficult due to patriarchal society and the series of discriminations we suffer, we must bear in mind that a Muslim woman will suffer double discrimination, that of her gender and that of her of their religion.

Using an element as visible as the accessory hijab gives strength to your message and your claim and although the debate can be much broader, at least an act of tolerance and approach to your religion should be carried out, far from hatred. You cannot impose a decision or a way of living and expressing yourself and therefore, regardless of opinion, we have to respect religious decisions as long as they do not vio-

late human rights.

LGTBI:

The LGBTI collective is the collective of lesbians, gays, trans, bisexuals and intersex. The LGBT community began in 1969 in New York, with the march that followed the Stonewall revolt. This revolt consisted of large demonstrations in protest against a police raid that took place in a pub called Stonewall Inn.

Despite the long struggle of the LGBTI collective, currently, we can still find ourselves in countries where belonging to the LGBTI collective or their marriage continues to be illegal and even criminalized, with penalties ranging from 8 years in prison to life imprisonment or imprisonment. death penalty. In this map you can see the situation according to the country:



Source: ilga.org - State Homophobia Report Created with Datawrapper https://www.datawrapper.de/_/BWlgy/

AND WHAT ABOUT TRANS PEOPLE?

In the Parliamentary Assembly of the Council of Europe on April 22, 2015, a resolution was approved that recognized the widespread discrimination faced by transgender people in Europe, which generated difficulties in accessing the labor market and health services, in addition to the verbal and psychological violence they suffer.

In this regard, the resolution urged States to "establish rapid, transparent and accessible procedures, based on self-determination, that allow transsexual people to change their names and sex, and to abolish mandatory medical treatments and mental health diagnosis. as a prior legal obligation for the recognition of gender identity.

Currently, in Europe eight European countries (Portugal, Belgium, France, Ireland, Greece, Denmark, Luxembourg and Malta) have regulated gender self-determination from the age of 18. The truth is that this can still improve since in Greece, for example, minors must be analyzed by an interdisciplinary committee (psychiatrists, endocrinologists, pediatricians, etc.) and in other countries such as Portugal or Ireland they demand parental permission.

ACTIVIDAD

How would you define diversity? What can you include within the diversity?

What factors do you think exist for oppressions due to religion in Europe? Is it a racial issue? Argue your answer.

Research the working class and religion. How have they been linked throughout history? Have there been positives?

Do you belong or know someone who belongs to the LGBTI collective? How is your experience in society?

Debate on the use of the hijab: Should the state intervene to regulate its use? Argue your answer.

THE PINKWASHING

Pinkwashing is a term that means “pink wash.” This occurs when companies or government institutions disguise themselves with a feminist and LGBTIfriendly image when, in fact, their measures, far from being favorable to social transformation or guaranteeing the rights of the group itself, do the opposite. In this way, they manage to sell a progressive image, although the reality is that they do not act to achieve the well-being of the people who are part of the group. Therefore, this term is used in order to denounce the hypocrisy of companies and institutions that only sell an image that is not realistic.

One of the most criticized countries for Pinkwashing is Israel. Despite being declared the “best gay destination” in 2011, not even marriage between people of the same sex can take place, since only religious authorities can officiate marriages and none of them allow it. In fact, one of the moments when the international community raised its voice critically against Israel occurred at Eurovision 2018 when its representative, Netta, won the festival with a song about female empowerment. Two days after the festival, the State of Israel assassinated 62 protesters of the Palestinian people and wounded more than 2000. However, the media focused on how Prime Minister Netanyahu had received the artist after his victory.



In addition, Palestinian LGBTI people are even much more subjected than the Palestinian population, since, if their dissent is known and they refuse to collaborate with the Israeli army, they are often threatened with making their orientation or identity public, putting their orientation or identity at risk. his life.

SPIRITUALITY AND SEXUAL DIVERSITY

In our society, the collective imagination understands that there is a contradiction between religion and sexual and gender diversity. However, there are more and more movements within religions that try to show that a person’s identity or sexual orientation does not have to be in dispute with religion.

Thus, for example, we find movements such as Queer Islam that try to make the LGBTI collective visible within their religion. For them, the interpretations that have been made of the Qur’an are patriarchal since they were carried out by men belonging to a very specific time and culture. That is why from this queer Muslim movement they are making an interpretation of the Koran, the hadices and the classical jurisprudence in a gender key.



PATRIARCH AND RACISM

FIRST PART

A background image showing a crowd of people at a protest. In the foreground, a person's fist is raised in a power salute. The image is split diagonally, with the top-left portion being white and the bottom-right portion showing the protest scene.

#09

#1

**OBJECTIVES
OF THE UNIT**

That the participants identify racism in their own experience or in their environment. Identify the public policies that favor racism and those that allow to counteract it.

Know the origin of racism in history, in relation to the expansion of global capitalism. Identify the interaction between racism, patriarchy and capitalism in history and in the world today.

Reflect on which feminized and racialized labor sectors are most affected by discrimination in different countries.

Plan actions at the level of the immediate environment or the community to combat racism and all forms of discrimination.

#2 **WHAT IS
RACISM AND
HOW DOES IT
AFFECT YOU?**

We propose to start with these general questions to open the debate among all the workshop participants. At the end of the Didactic Unit, we will be able to return to the same question and collectively evaluate which new elements are incorporated into the debate.

Initially work with a brainstorming format: write down the words or concepts that are pointed out on a blackboard. At the end, ask the participants to indicate two or three of the expressions of racism that they consider to be the most frequent in their environment.



#3 RACISM AND OTHER FORMS OF DISCRIMINATION

3.1. DEFINITIONS

The Convention International on the Elimination of all the Forms of Discrimination Racial was adopted by the General Assembly of the United Nations on 21 December 1963 and entered into force on January 4, 1969.

In its Article 1, racial discrimination is defined as "any distinction, exclusion, restriction or preference based on race, color, descent or ethnic or national origin, which has the purpose or effect of invalidating or impairing the recognition, enjoyment or exercise, in equal situations, of human rights and fundamental freedoms in the political, economic, social, cultural or any other area".

(Source: Racism and International Human Rights Law, United Nations, Office of the High Commissioner for Human Rights. Available at: https://www.un.org/es/durbanreview2009/pdf/InfoNote2_Racism_IHRL_SP.pdf)

In turn, at the **World Conference against Racism, Racial Discrimination, Xenophobia and Related Forms of Intolerance**, which met in Durban (South Africa) in 2001, the

main causes, forms and contemporary manifestations of racism are identified:

- The **slavery** and the slave trade, including the transatlantic slave trade.
- The **colonialism**, which has led to racism, racial discrimination, xenophobia and related intolerance, and that Africans and people of African descent, people of Asian descent and indigenous peoples were victims of colonialism and continue to be victims of their consequences.
- The **apartheid** and **genocide**, and crimes against humanity.
- The **xenophobia** against non-nationals, particularly migrants, refugees and asylum seekers.
- **New manifestations of racism**, racial discrimination, xenophobia and related forms of intolerance to which young people and other vulnerable groups may be exposed due to poverty, precariousness, homelessness, religious or cultural discrimination.

(Source: World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, available at https://www.un.org/es/events/pastevents/cmcr/durban_sp.pdf)

ACTIVITY

A. In groups, discuss and write briefly, situations of racism that migrant women may encounter in countries of arrival today.

At work

At school

In the neighborhood where you live

B. All groups present the different situations and reflect on whether there are similarities that can be highlighted in the answers.



#4

HOW DOES RACISM AFFECT WOMEN?

4.1. RACISM AND SEXUALIZATION OF WOMEN

We are going to share a woman's story and reflect on it. Its history allows us to visualize the relationship between racism and patriarchy established by European colonialism against the women of the African continent.

Saartjie Baartman was born in 1789 and belonged to the South African Khoikhoi tribe. Her parents had died when she was very young and at the age of 16 her boyfriend was murdered by Dutch settlers. She was later enslaved and taken to Cape Town, where she was assigned housework.

But her life was turned upside down in 1810, when a British doctor took her to Europe, to be exhibited at amusement fairs for the amusement of the European public. The shape of her body, with large buttocks and a very large development of the lips of the vulva, in addition to the tanned coloration of her skin were body features that European observers perceived as exotic. They exhibited her in striking clothes, to highlight her



forms. She was known as the "Hottentot Venus" in reference to the ethnic group to which she belonged. Later she was transferred to France, where she was exhibited in circuses, inside a cage with animals. There it was "discovered" by the French naturalist George Cuvier, who made Sara an object of scientific study for his theory of comparative anatomy.

Sara died in 1816, aged 26. His remains, along with a plaster model of his body, were part of the Museum of Man in France until 1974. After becoming president, Nelson Mandela requested that France return the remains of Saartjie Baartman so that he could bury her in his locality. native. The transfer was only achieved in 2002. The ceremony was held on August 9, 2002, on the International Day of Solidarity with the struggle of women in South Africa.

ACTIVITY

Did you know the story of the "Hottentot Venus"? What do you think of its story? What image did Europeans present of African women?

#5 RACISM, PATRIARCHY AND CAPITALISM IN HISTORY



5.1. SLAVERY

Some historians estimate that between the 16th and 19th centuries, twelve million African people were sent to America as slaves. But if you add up all the people who did not arrive because they died on the trip, or during the capture and trafficking process in Africa, that number could multiply several times.

The traffickers delivered slaves on the African shores to European ships that took them to America. There they were used as labor in the sugar cane, tobacco and cotton plantations for the large-scale export industry.

The boat trip lasted several months, in terrible conditions for the enslaved people, without water and with little food, with oppressive heat, physical punishment and diseases. It was a real torture. Many died on the journey from illness, hunger, or physical abuse. Enslaved women were raped by the crew.

Men and women, parents and children, were separated, according to the needs of the future buyer. For Europeans, enslaved people were "things", without any rights. For 400 years there was a constant flow of massive exportation of slaves, who were transferred to foreign lands. On the basis of this slave trade, new fortunes flourished on both sides of the Atlantic.

5.2. SUPPLY THE COLONIES WITH CHEAP LABOR

The rise of Atlantic slavery cannot be understood without considering the genocide of the native indigenous populations in America by the European colonizers. They used indigenous labor through forced recruitment for mining and plantations. But the combination of disease and abuse decimated those populations. Other peoples resisted being enslaved. So the Europeans needed a new source of cheap labor, and they found it in the slave trade.

Portugal, France, Holland, Denmark and the United Kingdom are among the most important European states that carried out the slave trade, through individuals or large commercial companies such as the British South Sea Company. Others, like Spain, or the colonial states of North America were massive "buyers" of slaves.



5.3. THE TRIANGULAR TRADE

The industrial revolution and the rise of capitalism is based on what is known as triangular trade. This triangle established lines of contact between Europe, Africa and America. This is how historian Eric Eustace Williams describes it in his book *Capitalism and Slavery*, published in 1944:

"In the triangular trade, England, France, and colonial America provided the exports and the ships; Africa the human merchandise; and America the plantations, the raw materials of the colonies. The slave ship left the mother country with a shipment of manufactured goods. These were exchanged, with a certain profit margin, on the coast of Africa, by the blacks, who were taken to the plantations, with another new profit margin, in exchange for a shipment of colonial products, which were taken back to the country. originally".

This shows that slavery was not a phenomenon "alien" to the development of capitalism, but a key factor in its origins.

5.4. A HISTORY OF RESISTANCE

Enslaved people offered various forms of resistance. Even when they were isolated from their communities, subjected to constant mistreatment, chained and physically punished, without enough food, etc. Some of the most elementary forms of resistance were shouting, fighting, escaping indi-

vidually or in groups, refusing to work or doing it more slowly, etc. Resistance was also expressed in dances or songs.

In some cases, enslaved people managed to escape in groups and meet in remote areas, where they formed "palenques" or "quilombos", communities of freed slaves.

Slave rebellions also occurred in 1532 in Venezuela, in 1533 in Cuba, and in 1579 in Panama. In 1635 in Jamaica and the great rebellion in Haiti in 1791 (in the middle of the French Revolution).



ACTIVITY

A. In groups of two or three people, do research on the internet on the following topic and then present to the rest of the workshop: Forms of resistance to slavery.

You can search for songs, or inquire about the experience of the slave rebellions.

B. You can also watch and comment on a movie on the subject.

Proposed films:

Harriet . Biographical film about abolitionist fighter Harriet Tubman. Year 2019. Director: Kasi Lemmons

12 years of slavery. Film adaptation of the autobiography of Solomon Northup, a free-born African-American mulatto who was kidnapped and sold as a slave. Year: 2013. Director: Steve McQueen

Jones's Free Men . Film about the deserters of the North American Civil War who formed a free and mixed community between whites and freed slaves. Year: 2016. Director: Gary Ross

#6 WOMEN AND SLAVERY

6.1. A FORGOTTEN STORY

Angela Davis, in her book *Women, Race and Class*, points out that among the many books and studies published on slavery, a more important study devoted to female slaves is missing. Women have also been made invisible in this story.

Davis points out that black women did not fit the stereotype of the femininity of white women, isolated in their homes as “delicate flowers.” Black women had always worked, like the rest of the slaves. And they did tough jobs in the fields, not just housework.

Jenny Proctor, a slave on the Alabama cotton plantations, recounts how she started working as a child:

We had some dumpy old huts made of stakes. Some of the crevices in the crevices had been filled in with mud and moss and some had not. We didn't even have good beds, just cots nailed to the outer wall of stakes and with the corroded blankets thrown over them. Sure, it was uncomfortable to sleep in, but even that suited

our crushed bones after long, hard days in the fields. When I was a kid, I took care of the children and tried to clean the house exactly as the old lady told me. Then, as soon as I was ten years old, the old master said: This stupid black woman from here to that cotton patch.

(Source: Angela Davis, *Women, Race and Class*, Akal)

Davis notes that female slaves were treated “the same as men” to be exploited in the countryside. But they were also considered differently, as women, to be raped or abused by slave owners.

Women were considered instruments to give birth to new slaves. That is why their children, like cattle, could be separated from their mothers to be sold, without any limitation.

6.2. WOMEN'S FIGHT AGAINST SLAVERY

Slave women put up a constant

resistance to slavery, participating in slave rebellions and mass escapes. Black women and white women participated in the abolitionist slavery movement. They were also present in the fight for the right to vote.

Resistance could take various forms. This is how Angela Davis described it:

“Often the resistance was more subtle than riots, escapes and sabotage. For example, it consisted of learning to read and write clandestinely and imparting this knowledge to other slaves. In Natchez, Louisiana, a slave ran a night school where she taught classes to members of her community between eleven and two in the morning, and in which she “graduated” hundreds of students.

White women were very supportive of the abolitionist movement from its inception. For example, the white teacher, Prudence Crandall, agreed to educate a black girl at her school, despite the boycott and harassment she received. Many white workers in the textile factories contributed money to the abolitionist cause. And middle-class white women also militated against slavery, since, as oppressed women, they identified with the struggle of black women and men. Angelina Grimke, an abolitionist, said: “I want to be identified with blacks. Until they get their rights, we will never achieve ours.”

After several years of common struggle, at the end of the Civil War, there was a change in the opposite direction. The main white women's organizations put aside the struggle of black women, leading to a split. This was a major setback, both for the cause of women and for the fight for civil rights for black people.

→ We will highlight below the history of some of these women.





6.3. HARRIET TUBMAN

Harriet Tubman was born a slave around 1820 in Maryland. As a child, she was beaten and beaten many times. He also had a major head injury, which left him with sequelae throughout his life. He managed to escape from his owners in 1849 and later returned to

rescue his relative. Thereafter, he made the journey several times to continue helping other groups of slaves escape.

This ex-slave helped free more than 300 slaves, risking her life on it. To achieve the escapes, he used a network called the Underground Railroad. These were secret routes that were passed on by word of mouth, to escape from the south to the north in the United States.

In 1863, during the American Civil War, Harriet Tubman was the only woman who led an army operation in which she managed to go up a river and free 750 slaves from enemy cannon fire. That happened on the Combahee River.

6.4. SOJOURNER TRUTH

This ex-slave went down in history for a speech she made at the Ohio suffrage conference in 1851. A man had argued that women could not vote because they were the "weaker sex," to which Sojourner Truth responded bluntly:

"I have plowed, I have sown and I have reaped in the barns without any man being able to win me! And am I not a woman? He could work like a man, and eat as much as he did when he had food, and also bear the whip! And am I not a woman? I have given birth to thirteen children and have seen most of them sold into slavery... And am I not a woman? "

Her response was a direct challenge to the patriarchy that viewed

women as weak or "naturally" inferior beings, and therefore incapable of exercising political citizenship. But it was also a questioning of white women suffragettes, since many of them put aside the demands of black women and workers.

ACTIVITY

We have studied the history of slavery. Its relationship with capitalism and the exploitation of labor. And the role of women in slavery. Now we ask ourselves an important question: Is there slavery today? Where?

We propose to debate on this topic: What measures do you think could be taken to fight slavery today?

Task: Write 5 measures that you think should be taken to avoid these situations of slavery today. State your measurements and try to convince the group why they are the best. In the end, the entire group must vote on the 5 most important measures among all those that have been proposed.



#7 RACISM, COLONIALISM AND PATRIARCHY

7.1. THE ORIGINS OF MODERN RACISM

The origins of racism are inseparable from the history of plunder, barbarism, slavery and colonialism promoted by the great powers. The annihilation of indigenous populations by European conquerors in America or the large-scale use of forced labor, from the sugar plantations in Brazil to the mines of Potosí, was justified with the invention of "race", a category that allowed to degrade the men and women of the new world as beings devoid of "soul" or closer to animality than to the precious European civilization.

Racism, colonialism and exploitation are part of the genesis of capitalism. As Karl Marx wrote in *Capital*: "The discovery of gold and silver in America, the plunder, slavery and burial of the aboriginal population in the mines, the beginning of the conquest and plunder of the East Indies, the conversion of Africa in a den for the hunt of black skins, "are part of the dawn of the era of capitalist production.

European colonial expansion implied a "division of the world" by a handful of countries. The conquered territories were often considered "deserts", because the people who lived there were not considered people on equal terms. At other times, colonization was justified by assuring that it was a question of backward peoples, that it was necessary to push towards progress.

America, Africa, Asia, were the terrain of colonial conquests, which led to the submission of millions of people. The most brutal looting and violence were the methods of the colonial system, from America to the East Indies.

ACTIVIDAD

A. How valuable do you think statues of famous people have, placed in squares or in front of public buildings?

B. Read the article published in the British newspaper The Guardian on January 29, 2021 and reflect on the role of statues in our society. What do you think should be done with the statues of characters who were slave owners?

[Original in English: Tributes to slave traders and colonialists removed across UK. Available at <https://www.theguardian.com/world/2021/jan/29/tributes-to-slave-traders-and-colonialists-removed-across-uk>]

Tributes to slave traders and colonialists are withdrawn across the UK

Dozens of tributes to slave traders, colonialists and racists have been or will be withdrawn across the UK, according to a Guardian investigation, and hundreds more are being reviewed by local authorities and institutions.

In what was described by historians as an "unprecedented"

public reckoning with slavery and Britain's colonial past, an estimated 39 names - including streets, buildings and schools - and 30 statues, plaques and other monuments The memorials have been or are being modified or withdrawn since the Black Lives Matter protests last summer.

The movement to remove controversial monuments has involved a wide section of society, from schools and universities to private owners, pubs, churches, charitable foundations and city councils.

Among them is the statue of Sir John Cass and William Beckford in the Guildhall - both had significant ties to the slave trade - announced last week by London City Council, the kneeling black man's sundial at Dunham Massey Hall and a statue of Colonial Governor Thomas Picton, which is in the process of being removed from Cardiff City Hall.



7.3. IMAGES OF EUROPEAN COLONIALISM

On March 8, 2019, a curious event took place in Milan. A group of women approached the statue of the prestigious Italian journalist Indro Montanelli and covered it with pink paint. It was an act of feminist historical memory and a strong denunciation of one of the “fathers” of Italian journalism, awarded the Prince of Asturias Award in 1986 and considered a renowned liberal intellectual. In 1972, during the broadcast of a television program, a journalist had questioned Montanelli about having had a marriage with a 12-year-old girl named Destà during his Italian colonial period in Ethiopia. Montanelli’s response was: “I was 12 years old, but don’t take me for a brute: at 12 they are already women there. He needed a woman of that age. My noncommissioned officer bought it for me, along with a horse and a rifle, for a total of 500 lire.”

The bath of paint on Montanelli’s statue rekindled the debate on her figure, and the debate on the relationship between European colonialism and the oppression of women in colonial territories was opened.

7.5. “SCIENTIFIC” RACISM

The idea that there are differentiated “races”, based on different secondary physical traits, was established in order to justify that there were people superior to others. This was the way to justify slavery or the colonization of peoples, in societies that supposedly were based on the principles of “liberty, equality and fraternity” for all human beings.

In the 19th century, science came to the aid of racist prejudices and

different theories were developed to justify racial differences on a supposedly “scientific” basis.

A first approach of this type ensured that there were biological hazards in the mixture of races. And that is why, in many countries, there were laws that prohibited “mixed marriages.” Later, this same approach was tried to justify with the first investigations of genetics. But all these theories were proven false, only a product of prejudice. Vulgar attempts to justify with the authority of science what was a pure invention in favor of maintaining social inequality.

The Nazis also relied on pseudoscientific speeches that claimed that the “Aryan race” was superior to the rest. They claimed that this

could be “measured” by comparing the size of people’s skulls, the color of their skin and eyes, and so on.

ACTIVIDAD

A. In your city, what street names or statues would you replace with others and why?

B. Make a list of several people who you think should have a statue of their own or a street named after them.

#8 THE FEMINIZATION OF MIGRATION

#9 MIGRATION CRISES OF THE 21ST CENTURY

Women have always migrated, but the feminization of migration has increased dramatically in recent decades. In 1960 women represented 47% of all global migrants, while in 2003 this figure was 49%.

But now women no longer migrate only as “regrouped” or relatives of male migrants, but often they are the ones who have to migrate to find work, traveling alone or with their children.

8.1. STRUCTURAL CAUSES

The global feminization of migration is explained by multiple reasons, within the framework of a dynamic of expulsion from the countries of origin (poverty, wars, conflicts, environmental crises, loss of land, etc.) and a force of attraction towards the countries destination (labor force demand for certain sectors).



ACTIVITY

In your experience: what are the most frequent causes that lead women to migrate?

After discussing in the group, read the following point and evaluate if you agree with what is indicated there.

Mass migrations are always forced, because no one voluntarily leaves their home, their family, and the country where they were born unless they don't have many options left.

Due to the increase in economic crises, famines, wars and conflicts,

it is estimated that, in the next ten years, the total number of migrants could go from the 230 million people that there are today to more than 400 million. These calculations were made prior to the pandemic, so they will surely increase even more.

The last few years have seen what some have called the most important migration crisis since World War II. According to UNHCR, every minute that passes, 30 people in the world must leave their homes for economic reasons or war.

This crisis is directly related to the wars in the Middle East: fifteen years of war in Afghanistan left 220,000 dead, in addition to more than 1 million in Iraq and hundreds of thousands more between Libya and Syria. In South Sudan, 2.3 million people have migrated to nearby countries seeking refuge while another 1.9 million are internally displaced and almost 7 million are starving.

#10 DEMAND FOR FEMALE LABOR AND GLOBAL CARE CHAIN

10.1. WHO CARES FOR THOSE WHO CARE?

In 2005, two Kiev psychiatrists identified a disease affecting thousands of Ukrainian and Romanian women. The symptoms were depression, stress, hallucinations, severe body aches and suicidal tendencies. What did all these women have in common? They had worked for several years in Italy as caregivers for the elderly. The specialists defined it as the "Italian syndrome".

Those women spent many years caring for the elderly, enduring abuse and exhausting days of work, without rest for 24 hours, sending all the money they collected to their families. The feeling of isolation and loneliness, the physical and psychological abuse, the lack of rest, the guilt for having left the children, were destroying their health.

There are currently 1.6 million caregivers or "badanti" in Italy, most of them Romanian, Ukrainian and Moldovan. The collateral effect of this phenomenon is what one Romanian writer has called the "villages without mothers." They are towns and villages in Romania where children are cared for by grandmothers, aunts or

neighbors. There are an estimated 350,000 children in this situation, half of them under 10 years of age.

While in Italy there are an estimated 13 million elderly people and more and more caregivers are required, in Romania older people must act as mothers and fathers, taking care of their grandchildren so that their daughters take care of the grandparents of others for miserable wages.

10.2. WHAT IS A GLOBAL CHAIN OF CARE?

In the richest countries, a force of attraction for female migration has been activated. This is how what has been called a **global chain of care and transnational families is formed**. In order to work in Europe or the United States, migrant women leave their children in the care of other women, generally their mothers or sisters, in their countries of origin.

Definition: "Global care chains are chains of transnational dimensions that are made up of the objective of sustaining life on a daily basis, and in which households transfer care jobs from one to another based on axes

of power, among which it is worth highlighting gender, ethnicity, social class, and place of origin."

(Source: Amaia Orozco, Global Care Chains, Series: Gender, Migration and Development, United Nations, Instraw. Available at: <https://trainingcentre.unwomen.org/instraw-library/2009-R-MIG-GLO-GLO-SP.pdf>)

10.3. WHY ARE THESE CARE CHAINS FORMED?

Global care chains are formed in response to two social phenomena. On the one hand, the adjustment policies and structural cuts that have increased during neoliberalism. In the countries of the global south, this has meant massive layoffs, unemployment, increased poverty, privatizations, indebtedness and displacement of large peasant populations from their territories, migrations from the countryside to the city, the creation of large-scale shanty towns, utilities, etc. In these countries, women are driven to migrate to survive.

In the richest countries, what some authors define as a "crisis of care" is experienced. This is supported by two trends. The cut in public services associated with the welfare state transfers many care tasks to homes. But at the same time, women enter the world of work as salaried workers and have less time to care.

That is why the demand for salaried workers for domestic and care tasks is increasing. These are precarious but essential jobs that are outsourced as salaried work in the hands of migrant women. Migrant women work as domestic workers, caregivers for children and the elderly, cleaners, etc.

ACTIVIDAD

In your family history or in your close environment can you find a "global chain of care"? Write that story.

Group discussion: How has the pandemic affected women? And in your case? Have you had to do telework? Have you kept your regular job? Do you have more work at home?



PATRIARCH AND RACISM

SECOND PART



#10

#1

VIOLENT BORDERS

A group of artists and activists has drawn up a list with the names of 35,597 people who have died on the borders of Europe or due to lack of papers and whose data has been documented from January 1993 to September 2018.

Many of the deceased are of unknown identity (ID) or their provenance is unknown. Among the causes of death you can read such terrifying things as these: Gerry Johnson (Liberia), died of exhaustion / frostbite in a rail container in Feldkirch; Bush Bacuma (Sri Lanka), suffocated in a bus compartment near Vienna; Joy Gardner (Jamaica), killed by brain damage after a struggle with immigration agents in her London flat; Jasminka (11-year-old girl, Bosnia), killed in an arson against her Roma family in a refugee center in Humboldt-Gremberg; Christine Makodila, killed in a fire at the refugee shelter in Lübeck; Yhan, suicide, hanged with a telephone cable for fear of deportation after his application for asylum in France was denied; Semira Adamu, who died of a brain hemorrhage after resisting forced deportation from Belgium, was smothered by police with a pillow; Tau Zohrd, drowned in



the Adriatic Sea; ID (pregnant woman), died after drinking seawater for 7 days while adrift in the Mediterranean Sea; ID (male), shot by Frontex agents when crossing the Turkish-Greek border on the Evros river; Sajida Ali (girl, 5 years old), killed in a shipwreck trying to reach Greece; Maslah Mohamed (Somalia), drowned trying to reach Italy after leaving a refugee camp in Kenya; ID (19 women; 10 men), crushed dead in boat carrying more than 1,000 people from Libya to Italy; Muhammed Wisam Sankari (Syria), beheaded in Istanbul (TR) after being kidnapped and raped for being homosexual; Khalid Safi (Afghanistan), stabbed in the streets of London after living alone as an unaccompanied migrant child for 5 years in Calais. The list continues, detailing the cause of death of another 35,554 migrants.

ACTIVITY

A. Look on a map for some of the migration routes to Europe. Mark the main cities that a person passes through on this route. And briefly write the story of a migrant woman who has to go through that route. What obstacles and difficulties have you encountered along the way? What have you left behind? What do you hope to find?



#2 FEMINISMS, ANTI-RACISM AND ALLIANCES AGAINST DISCRIMINATION



Read the following paragraph from Angela Davis's book, *Women, Race, and Class*. It refers to the participation of white women in the abolitionist movement against slavery in the United States in the 19th century:

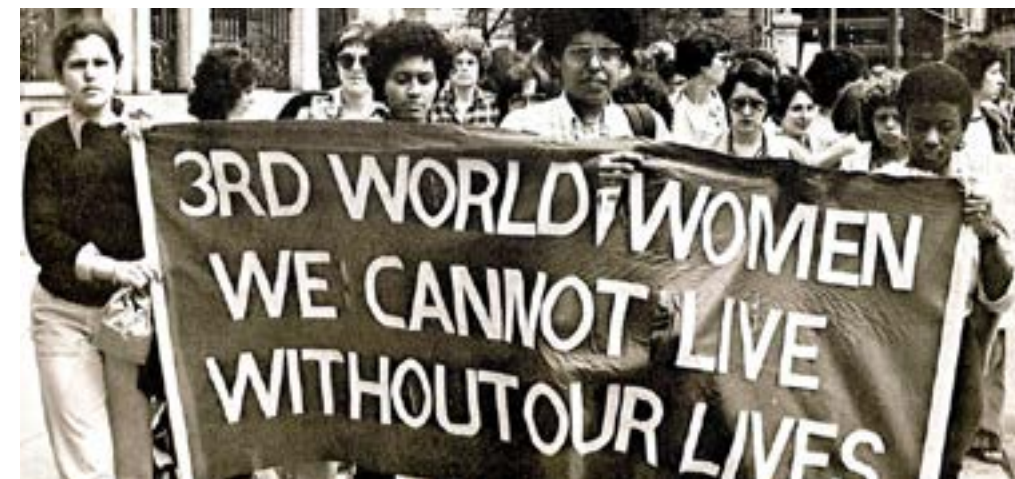
"During the 1930s, white women – both housewives and workers – were actively involved in the abolitionist movement."

While the women in the textile factories contributed money from their meager salaries and organized flea markets to raise funds, the middle-class women became agitators and organizers of the antislavery campaign."

ACTIVITY

Why do you think some white women were actively involved in the anti-slavery movement?

Today: what alliances do you see as necessary to fight racism?



#3 FEMINISMS AND ANTI-RACISM IN THE 70S

In 1977 the Combahee River Collective Manifesto was published. Its name was a tribute to the courageous military action that the former slave and abolitionist Harriet Tubman had led in 1863. The black feminists of the 70s thus recovered the historical tradition of struggle of black women from the 19th century.

Many black women had a bad experience in the feminist movement, since in most organizations white women were predominant and did not consider racism as an important issue. Black women had also grown weary of Black people's rights organi-

zations not paying attention to specific women's issues.

With the publication of the *Combahee River Collective Manifesto*, black feminists made visible the shared experience of multiple oppressions: the trilogy of class, race and gender, to which was also added sexual oppression.

#4 INTERSECTIONALITY

4.2. TESTIMONIALS

Neris Medina is a woman, worker, immigrant and black. He was born in the Dominican Republic and has lived in Madrid for more than 10 years. He has a precarious job in the hospitality industry. Each of these aspects of his multiple oppression are an inseparable part of his life. She puts it like this:

"Sometimes I say: I suffer as a black woman, I suffer as an immigrant and apart from that the system kills me with all the precariousness that I have. But what I do is organize myself, bring people together to create awareness that we have to fight for our rights and join forces."

4.3. A LITTLE HISTORY ABOUT INTERSECTIONALITY

The concept of intersectionality first appeared in an article published in 1989 by black lawyer and feminist Kimberle Crenshaw. In that article, she argued that the experience of black women could not be understood only from an "axis" of discrimination, be it race, class or gender.

They faced special discrimination, which was different from that of white women, but also different from that of black men. Black women experienced discrimination with multiple simultaneous dimensions.

Later, the American sociologist and scholar of black feminism Patricia Hill Collins defined intersectionality as a "distinctive set of social practices that accompany our particular history within a unique matrix of domination characterized by intersectional oppressions."

The idea of intersectionality has sometimes been portrayed as a "highway junction". Other vectors of oppression such as sexuality, nationality, age or functional diversity were added to the trilogy of gender, race and class.

Black feminist bell hooks defines it this way:

"Including the question of class on feminist agendas opened a space for the intersectionalities of class and race to come to light. In our society, within the institutionalized social system of class, sex, and race, black women were clearly at the bottom of the economic ladder."



ACTIVITY

A. We have discussed something about this in the previous unit. What is intersectionality for you?

B. Represent the intersectionality with a drawing.

#5 ANTI-COLONIAL FEMINISM



Françoise Vergès (1952), is an anti-racist and feminist political scientist living in France. He grew up on the island of Reunion, in the Indian Ocean off Madagascar, a territory that is considered an “overseas department” of France. He is a specialist in issues of slavery and colonial violence. Her book *A decolonial feminism* addresses the relationship between women, racism and class in today’s world.

In an interview, she assures: “Migrant and racialized women are doing what I call decolonial feminism: a feminism open to concrete circumstances and situations, which does not seek to impose a truth, but rather aims at social emancipation. When migrant and racialized women are free, all of society will be free.”

ACTIVITY

In pairs, one will be a journalist for a radio station, and the other will be interviewed for 10 minutes on this topic. What special demands do women in the global south have to join the women’s movement? Create three questions and answers and act out the interview with the group.

#6 ANTI-GYPSYISM

6.1. A LONG HISTORY OF DISCRIMINATION

Racism against the Roma or Gypsy people has existed for centuries. In Europe, there are Roma communities in almost all countries and throughout the continent a situation of discrimination, criminalization, persecution, poverty, housing problems and marginalization from the labor market is reiterated.

According to the European Union Agency for Fundamental Rights, nine out of ten Roma people live in poverty. Different gypsy organizations also denounce the cultural segregation of their people. There are no important policies to promote gypsy culture or to fund the work of gypsy artists.

Regarding housing, Roma communities are usually segregated into ghettos on the outskirts of large cities. In poor settlements, without basic services, without adequate

means of transportation or public schools.

In anti-Roma speeches, Roma people are associated with crime. But the reality is that they are discriminated against in the labor market and in general, Roma communities seek to survive through street vending and informal jobs.

From the Rromani Pativ Platform, they point out that anti-Gypsyism is a structural problem. It is not only a matter of prejudices of some people, but of structures where discrimination against the gypsy people is reproduced: in the media, in education, in the health system, in the police, in the courts, etc.

6.2. GYPSY FEMINISM

In recent years, along with the new wave of the feminist movement, some voices of gypsy feminists have managed to make themselves heard. We read below some of them and what they think about gypsy feminism.

For the gypsy activist Silvia Agüero: "From the gypsy feminism, things are understood differently, we must contextualize where the feminist white clown women come from and where the gypsy women start from. Maybe for the Payo-Blanco-hegemonic feminist movement it is necessary to fight for equal wages, but Roma women are fighting for entry into the labor market and at the same time I cannot fight for equality without Roma men –although I believe in non-mixed spaces – because our children are the most unemployed due to racial profiling on the street, by the police, by the institutions".

For her part, Celia Montoya, coordinator of the Rromani Pativ program, argues that the representation of Roma women encompasses both the objectification and sexualization of the exotic Roma and criminalization.

In the same vein, the gypsy feminist lawyer Pastora Filigrana points out that the stereotype of gypsy women has changed throughout history: "When women were needed at home, chaste and pure, women were represented Gypsies as public women, untamed, promiscuous and liberal. When capitalism needs women to go out to produce, to exploit the workforce of women not only in the domestic sphere, but also in the public sphere, it needs to build an antagonist. And the antagonist is the submissive woman, eternally dressed in mourning, subject to the



wishes of her husband or father, and who has no economic autonomy". These stereotypical images of Roma women have served to construct a discourse of what white women "don't have to be" in Western societies.

6.3. SOME GYPSY WOMEN TO RECOVER THEIR HISTORY:

Sofia Kovalévskaya

She was the first woman in Europe to get the post of university professor, the first distinguished mathematician woman to support the nihilist movement that confronted all traditional ideas about the family and the established order.

Bronisława Wajs, Papusza

He survived the Holocaust and became the voice and memory of the Gypsy People with his poetry. When her poems were recognized, she was already 40 years old, married and taking care of a child that she found among corpses during the war.

Carmen amaya

It revolutionized the dance that was done at that time. It was the beginning of a new school, a different way of dancing for women in a time when feminism did not even exist. The first to dance with pants.

Source: 101 gypsy women to build your feminism, Rromani Pativ Platform, April 21, 2021. Available at: <https://rromanipativ.info/digitanas/pikara/101-mujeres-gitanas-pa-construir-tu-feminismo/>

#7

ISLAMOPHOBIA AND RACISM

According to the report “Muslims in the European Union: Discrimination and Islamophobia” by the European Observatory on Racism and Xenophobia (EUMC), it is certain that:

“Discrimination against Muslims can be attributed to Islamophobic attitudes, as well as racist and xenophobic resentments, elements that often go hand in hand. Therefore, hostility against Muslims has to be situated in the more general context of xenophobia and racism against migrants and minorities.”

The report also indicates that European Muslims are overrepresented in neighborhoods with poorer housing conditions, and unemployment rates in the sector are above average. These people occupy more precarious jobs, with low wages and less qualified.

7.1. ISLAMOPHOBIA AND DISCRIMINATION TOWARDS ARAB AND MUSLIM WOMEN

The Italian feminist Sara Farris defines as “femonationalism” the convergence that takes place

between sectors of the extreme right, neoliberal politicians and certain liberal feminism to develop an Islamophobic campaign in the name of “women’s rights”. The idea of “liberating” women from Muslim countries has become a real obsession in the Western media.

With these arguments, an image is built of Arab and / or Muslim women as eternal passive victims who need to be rescued.

While the struggles of these women for their rights are made invisible –they are denied as subjects–, women from Arab countries (and in general from all ex-colonies) are “standardized”, creating clichés that generalize behaviors.

A journey through the real history of Arab women, especially women workers and popular sectors, shows that they have much more in common with women workers from the rest of the world than is usually believed: they have also fought – and continue to do so. – against local dictatorships, foreign powers and against the prevailing machismo in society.

#8 FAR RIGHT AND RACISM

In recent years, common far-right currents have grown up in Europe and other parts of the world. With racist and xenophobic discourses, these formations promote hatred towards migrants and racialized people.

Some of these parties warn about the supposed danger of a migratory and cultural “invasion” on Europe. These ideas are known as the “great replacement theory”, a term created by Renaud Camus, a leading intellectual of French racism, who argues that the “French spirit” and its population will fall as a result of a “great replacement” carried out by a systematic foreign invasion.

Most parties on the extreme right display anti-feminist (anti-gender) discourses, in an attempt to reposition women in a more traditional role within the family.

The extreme right considers the participation of women in feminist, LGBTI or anti-racist demonstrations as a threat.

8.2. THE “DEFENSE” OF WOMEN AS AN EXCUSE FOR RACISM

At the same time that they have a speech against feminism, some organizations of the extreme right use the excuse of “defending women” to try to justify racism.

These organizations defend xenophobic policies in the name of defending “Western women.” They propose to increase the expulsions of immigrants and build walls to curb the threat they would pose to the “egalitarian” and “democratic” values of Europe. This ideology is the basis of a new cultural racism, which is based on the supposed moral and cultural superiority of the West.

ACTIVIDAD

In the following table, we will put aside some of the prejudices that the extreme right spreads against migrants. On the other hand, we ask you to say if you think it is true or false and write your opinion in one sentence. If you think there are other prejudices propagated by the extreme right, complete the list.

Immigrants take jobs away from native people

Immigrants receive more state aid than native-born people

Immigrants are more prone to crime

Immigrants don't respect women

Immigrants do not want to assimilate into our culture

#9 MACHISMO, RACISM AND JOB INSECURITY: HOW DO THEY COMBINE TODAY?

Migration allows the formation of a "global reserve of labor" that can be hired in extremely precarious conditions and with low wages. This is a great advantage that the countries receiving migration take advantage of.

Since the second postwar period, the countries with greater industrial development began to import labor force en masse, prioritizing those flows from their former colonies.

Programs for the temporary hiring of immigrants in origin -especially for the agricultural sector- were transformed into new forms of "modern servitude".

9.1. WE WATCH MOVIES

Pick one of these movies that are about racism and women. If you've seen another one that you liked, recommend it to the group!

Bread and Roses (2000). Director: Ken Loach

The film tells of the struggle of a group of immigrant workers in Los Angeles, who organize against job insecurity. Maya arrives in the United States illegally crossing the border and gets hired at the office cleaning company where her sister, Rosa, works. With the support of an activist from the cleaners union, Maya leads a strike together with her colleagues to demand a salary increase, paid vacations and health insurance. The headquarters of large banks and multinational companies operate in the building where they work, outsourcing cleaning through companies that hire non-unionized personnel. Overcoming fear and pressure, the squad manages to organize and stand firm. But when the police evict a building occupied by hundreds of protesters, several activists are arrested, including Maya. Even when the strike succeeds and the companies are forced to make many concessions, she is depor-

ted to Tijuana. The mobilization of cleaners with pickets throughout the city, shouting "Yes, we can" has echoes in the struggles of other workers in the United States, hotel waitresses or employees of fast food chains such as McDonald's or Burger King. It is also inspired by the struggle of activist Dolores Huerta, who popularized this song by organizing Latina women in the United States, workers and peasants.

Dheepan (2015). Director: Jacques Audiard

Dheepan, Yalini and Illyaal are three Tamil refugees who pretend to be a family in order to receive asylum in France. The girl starts going to school, he gets a job as a janitor and she takes care of an old man. But the difficulties do not disappear and the emotional ties will be more important than ever.

Samba (2014). Director: Olivier Nakache and Éric Toledano.

Samba Cissé is a Senegalese who has lived in France for several years. He works as a dishwasher in a restaurant and studies cooking. He is trying to regularize his work permit, when, due to an administrative error, the State denies his request and orders his deportation. While in a detention center for foreigners, he meets Alice, a woman who collaborates with organizations that support migrants. She is trying to overcome her own problems, after suffering a burnout at work, due to the stressful conditions at work. Samba and Alice begin a personal relationship that must overcome several obstacles in order to have a future.

#10 FEMINIZED AND RACIALIZED SECTORS OF THE WORLD OF WORK

Throughout its history, capitalism has promoted and used racism and machismo in its favor as ways of differentiating ultra-precarious sectors with lower wages. Also, they have served as mechanisms to divide the oppressed from each other.

10.1. THE DAY LABORERS

In the strawberry fields of Huelva and of tomatoes in Italian Puglia, migrant workers carry out essential tasks in the collection of fruits and vegetables. With low wages, no health care and sleeping in small houses or shacks, they are experiencing “modern slavery”. It is an essential job: without day laborers there is no food on the families’ table. But it is one of the most precarious jobs, with a feminized and racialized workforce.

10.2. SOME EXAMPLES

A. According to the Agromafia and Caporalato report of the Flai-Cgil union, in Italy there are 405,000 foreign workers in agriculture, and a high percentage is under the control

of the mafia. The caporali, intermediaries between seasonal workers and employers, charge a commission for recruiting crews, and also for obtaining transport or housing for the migrants. Half of those who work in the fields are women, they receive lower wages and are exposed to constant abuse. In the Vittoria region of Sicily, 5,000 Romanian seasonal workers work around 10 hours a day harvesting cherry tomatoes.

According to local NGOs, rape and sexual abuse are frequent, although few workers dare to report it because they are in an irregular situation, without papers.

B. In August 2020, workers of the Spanish company Frutas Raquel, in the province of Chtouka Ait Baha, Souss Massa (southern Morocco) fought a tough fight for several months, with a permanent sit-in in front of the packing plant.

Among their claims was the delay in salary payment, the right to annual leave and the return to work of several fired people, among them, several members of the union. The management of the company had arbitrarily fired 16 workers and placed them on “black lists” so that no one would hire

them. Morocco is currently the first foreign supplier of fruits and vegetables to Spain.

C. In Huelva, Andalusia, there are the most important exporting companies of red fruits in Europe. The fruits collected in Huelva reach the markets in Germany, the United Kingdom and France. Moroccan women work in the harvest, arriving in Spain every year with “contracts at origin” for a period of 4 or 5 months.

The companies hire women who have minor children in Morocco, to ensure that at the end of the harvest they will return to their country.

In 2018, a group of day laborers denounced the sexual abuse they suffered on the farms by bosses and supervisors. Since then, the day laborers have been organizing to face this situation.

10.3. DOMESTIC WORKERS

We have already seen that “global care chains” have formed worldwide. Domestic workers are part of these chains. They are mostly migrants and have the most precarious jobs.



Although these jobs are essential for social reproduction, they are undervalued. They are considered as if they were not a job, but a secondary task or a “helper”. This depreciation is not only symbolic, but very concrete, since in many countries domestic work is not governed by the same labor legislation that protects the rest of the workers.

Low wages, lack of regulation, absence of basic labor rights (paid vacations, medical leave, unemployment insurance), “sudden” dismissals by the employer, unpaid overtime, but also physical and psychological abuse, humiliation and sexual abuse, they are part of the experience of thousands of domestic workers around the planet. The feminization and racialization of these jobs is not accidental, it is about mechanisms of oppression that make it possible to redouble exploitation.

10.4. TESTIMONIALS

“29 years ago I came to Spain from the Dominican Republic. I came to look for my son and return to go to the United States where I have family, but due to those circumstances that happen to migrants who do not have resources, I had to stay, I worked from the first moment I arrived in what all women we have to work, those precarious jobs with hardly any rights because there is an immigration law that makes us invisible from the moment we arrive. So many women that we have to work in this work so essential to sustain life such as care, but we still have to do it many women who come and fill the place of many women who have achieved the right to work with remuneration and we continue unresolved reorganization of this work. Public care



policies continue to be conspicuous by their absence. We continue with a racist immigration law and a speech in which many of us are seen only as cheap labor.

You don’t see how positive we migrants have, who come with a dream of seeking a better life like what has always happened with migratory flows. I am still here with a life that I share with many wonderful people that I have met throughout these years, where I have learned and shared a lot of knowledge and I continue together with others fighting for a society where migrants are not judged because we came to seek a better life. Now I am with my son, my grandson, my sister, my nephew, and I am in struggle with others and others for them to have a society where hate speech does not prosper.

Testimony of Rafaela Pimentel, Member of the Union of Home and Care Workers (SinTraHoCu). Spain, May 2021.

ACTIVITY

What other sector of work that can be considered “essential” is especially feminized and racialized? Get a testimony from a worker who tells her experience as is done in the previous point.

#11

MIGRANT WOMEN DURING THE PANDEMIC

From Women's Link Worldwide, Amnesty International and the International Family Planning Federation-European Network have warned that:

"Like any other crisis, the COVID-19 pandemic has a differentiated impact on women and girls, not only immediately, but can also exacerbate existing gender and other inequalities. This crisis has exposed the structural and systemic inequality that women and girls have faced for a long time. The pandemic is affecting in a disproportionate and differentiated way those women and girls who were already in a situation of exclusion. Unless their rights are protected, their voice is heard and their needs are met, these women and girls will continue to be deprived of justice".

According to a report, women are in the front line of the health sector.

"In Europe, women represent 84% of the nursing staff, 53% of the medical staff and 83% of the staff caring for the elderly and disabled. This implies that women are in the first line of

containing the spread of COVID-19 and that, therefore, their work in health, social and care centers for the elderly makes them highly exposed to the virus".

In turn, in the sector of care for the elderly and dependents, the majority are migrant or racialized workers. This implies that "they tend to have lower remuneration and greater job insecurity, and it also implies that they lack the necessary protection networks so that crises such as COVID-19 do not entail a loss of income for them."

Source: Guide for Europe. Protect the rights of women and girls during the Covid-19 pandemic and beyond. Available at: https://www.womenslinkworldwide.org/files/3117/guia-para-europa-protoger-los-derechos-de-las-mujeres-y-las-ninas-durante-la-pandemia-de-covid-19-y-el-periodo-posterior.pdf?utm_source=web&utm_medium=nota-informate-web&utm_campaign=guia-covid19-europa&utm_content=spanish

21.2. WHEN WORK COMES HOME

With the pandemic, the closure of schools and the generalization of teleworking have opened up new problems for women. How do you combine teleworking with taking care of your children throughout the day? Or how do you take proper care of your family, if you've been laid off and have to choose between paying rent or buying food? If you have to transform your home into an office, when do you find a moment to rest?

ACTIVIDAD

To end this unit, we propose to the group to put together a mural of anti-racist women. On a piece of paper that occupies an entire wall, each participant can paste a drawing or photograph of a woman that they consider important for the fight against racism. It can be a historical figure, such as Sojourner Truth or Rosa Parks. It can also be an anonymous woman, the representation of a slave, or a domestic worker. Or an acquaintance, a relative, a friend, etc. The important thing is to get an image and accompany it with information. You can also add a phrase or some words that characterize this woman. If it were possible to mount this mural in public, in a square or on the street, it would be a way to culminate the workshop with a presentation in the community.

Example:

Sojourner Truth (1797-1883)

She was born a slave, but fled and fought slavery.

"Am I not a woman?"



WHAT ARE LABOR RIGHTS



#1

#1 HISTORY OF LABOR LAW IN SPAIN

The first relevant point is the Industrial Revolution in England and its subsequent spread across the European continent. It was based on the use of new machines and a model of large factories that, little by little, put an end to the artisan workshops.

This new paradigm gives rise to a hitherto unimaginable industrialization model. Although it is true, it generates an accumulation of power in a small group of people, who are the businessmen and that causes the commission of great abuses to the workers.

In this context, we find, on the one hand, some entrepreneurs with a growth of capital and growing power through the industrialization process and, on the other, a mass of workers suffering from very harsh living conditions, for example, days of more than 14 hours, child labor, poverty wages or lack of prevention measures, in addition to the total absence of public services, caused life expectancy in the working-class neighborhoods of Manchester, Liverpool or Glasgow

to be around 26 years in 1840.

This breeding ground caused the growth of labor movements throughout the 19th century, which, enduring a great deal of repression, began to transfer and put demands on the living conditions of working people on the table. In 1848 a series of revolutionary movements spread throughout Europe that were of special importance in England and France; They make demands of both a political and social nature, proposing the protection of the interests of workers and the right to work. Marx and Engels refer to these movements in the Communist Manifesto, published that same year.

In the 1850s the trade union movement spread across Europe and trade unions were created in Portugal, Belgium and Germany. Although, although it is not clear historically, it seems that the first trade union center dates back to 1829, when John Doherty founded the Great Union of the Piece Spinners and Weavers of Great Britain. In Spain, the oldest

union is the UGT, which was founded by a group of thirty-two delegates, representatives of forty-four trade societies, on August 12, 1888 in Barcelona

However, it will not be until the second half of the XIX century when the first ones in labor matters begin to be promulgated. The first laws enacted were those of child labor and occupational accidents, since being more bloody, they touched more the conscience and social sensitivity.

At this time, the first unions also began to be created, which were distributed by trades, but quickly they were grouped to form large national and international unions. Having to fight and gradually achieving its legalization in most Western countries and becoming fundamental actors. In 1921, in Europe there were more than 46 million workers affiliated to some union.

One of the greatest advances of that century occurred in the United States in 1886, where, thanks to the strike on May 1, the 8-hour day was set. That in Spain it would be replicated in 1919, with the so-called La Canadiense strike, which began on February 5, 1919 and lasted for forty-four days in which the city of Barcelona was paralyzed and concluded with the sanction of the Decree of the eight-hour day.

With that beginning, it is Spain, between 1919 and 1931 a significant number of regulations were issued

and the first labor law codes were promulgated, beginning to have its own consideration within the world of law.

During the Franco regime, despite the high union repression, the work of the labor movement headed by Workers' Commissions is fundamental, which from underground manages to organize working people achieving great achievements in labor matters. The first of these, parallel to the emergence of the workers' commissions, is "La Huelga" in 1962, which was the first time that the Franco regime had to give its arm to twist before the workers, collecting an increase of 75 pesetas in the price of the ton of coal and allowing the creation of commissions of workers' representatives for the negotiation of future conflicts.

Later, in 1980, the Workers' Statute Law was enacted, which contains the basic regulation of labor relations in Spain. Subsequently, the Consolidated Text of the Workers' Statute Law (TRLET) of 1995 is approved, with the modifications that have been made to it, as well as through other legal provisions. It is a changing law, which adapts to the historical and social moment of each moment, without ceasing to be the basis of conflict between trade union and employer organizations.

#2 LABOR LAW, WAGE EMPLOYMENT AND CONFLICT

WORKER CONCEPT

The TRLET determines the worker will be "the one who voluntarily provides paid services on behalf of another person and within the scope of organization and management of another person, physical or legal." (Art. 1.1 TRELET)

Therefore, the activity must be provided freely or voluntarily. It must be paid. That is, there must be a salary for the work performed, which is accrued regularly and progressively. In addition, there must be a dependency between the worker and the entrepreneur.

The requirement that historically has brought more controversies is that of alienation, there are two theses that help us to clarify it:

- Thesis of the alienation of the fruits: at all times, from the beginning, the fruits of the work are attributed directly to a person other than the one who executes the work.

Eg The car factory operator is not the owner of the built vehicle at any time. At all times, it belongs to the company.

- Thesis of the foreignness of the risks: which means that the costs, results and risks belong to the employer. Both the costs of the work, as the result of the same, as the positive or negative result of the production.

Eg both the costs of the materials needed to build the car, as well as the place, the tools and the cost of labor, correspond to the company. Likewise, the car produced will be the property of the company and, when it is sold, the loss or profit will be of the company.

CONCEPT OF SALARIED WORK AND LABOR LAW.

We can define labor law as the legal arrangement of salaried or em-

ployed work. Within the law we can divide it into three sectors:

- **Public law** : whose rules are directed to the regulatory activity of the State, public administrations and all their relations with individuals.
- **Private law**: in this case, it regulates the relationships between individuals.
- **Labor law**: it is a hybrid or intermediate position, as it includes rules from both sectors.

Therefore, the activities that are regulated by labor law are not relationships between individuals, but rather a salaried or employed employment relationship. To be considered this way, it must meet the following characteristics:

- **Voluntary**: must be done freely. As opposed to forced labor or slavery. The decision to work and who to work for must be a free decision.
- **Outsider**: the fruit obtained from the work is transferred to another person in exchange for a salary.
- **Dependent**: it is the entrepreneur who orders how and where the work is to be done. That is to say, he is the one who decides and organizes like work.
- **Paid**: it must be a paid activity, in exchange for a salary.

Therefore, we must understand la-

bor law as the result of a process of balance between freedom of business and state interventionism that was consolidated in the late nineteenth and early twentieth centuries. In this way, it is configured as a set of norms and principles that is configured as well as evolves through collective conflicts and union demands.



#3 LABOR LAW IN OUR LEGAL SYSTEM

The first antecedents of labor law in Spain begin with the first labor laws that deal with the regulation of minors from 1873, prohibiting work for minors under 10 years of age and establishing the 8-hour day for minors under 15 years of age.

The 1978 Constitution establishes the basic rights and duties at the labor level. We currently have a constitutional labor relations model that serves as a starting point to develop the other labor standards, and is based on three basic pillars:

- The importance within our constitution of the conflict of interest between employers and employees.
- The collective autonomy of employers and workers' representatives to self-regulate their interests and demands.
- State guarantee intervention.



#4 SOURCES OF LABOR LAW



means of which the norms are established.

Within these sources, the priority between one or the other, that is, the order of the legal sources, determines the rule applicable to the specific case.

SOURCES OF LABOR LAW

Sources of law are all those that contribute or have contributed to create the set of legal rules applicable at a given time. That is, it is the normative set that regulates a certain section of social life in a State.

By ordering source it is understood:

- The material sources; it is about the social powers that can set legal norms, normally written: the state, different international organizations, society, etc.
- The formal sources; that is to say, the instruments or forms by

Labor law has a series of particularities that affect its sources, because if in the rest of the positive law (set of written norms), there is a legislative and / or executive power with competence to dictate norms; In the case of labor law, private negotiations between the company and the workers or their representatives also have the capacity to dictate rules. These are collective agreements, as well as similar collective effectiveness agreements that bind the parties to the negotiation.

Therefore, we can say that, in labor law, social agents are powers with normative power as their own source through collective agreements. The dynamic constitutes a democratic practice within the productive system, because we must not forget, despite the fact that in practice many employers try to avoid it, our legal system designs companies as mandatorily democratic structures where the participation of workers must be favored.

Internal

The TRLET in its art. 3.1 makes an enumeration, although incomplete, of the sources that regulate labor relations:

Article 3 Sources of the employment relationship

1. *The rights and obligations concerning the employment relationship are regulated:*
 - a. *By the legal and regulatory provisions of the State.*
 - b. *By collective agreements.*
 - c. *By the will of the parties, expressed in the employment contract, its lawful purpose being and without in any case being able to establish to the detriment of the worker less favorable conditions or contrary to the legal provisions and collective agreements previously expressed.*
 - d. *For local and professional uses and customs.*
2. *The legal and regulatory provisions will be applied in strict accordance with the principle*

of normative hierarchy. The regulatory provisions will develop the precepts that establish the standards of higher rank, but may not establish working conditions other than those established by the laws to be developed.

3. *Conflicts arising between the precepts of two or more labor standards, both state and agreed, which must respect in any case the minimum of necessary law, will be resolved by applying the most favorable for the worker as a whole, and in computation annual, with respect to quantifiable items.*
4. *The uses and customs will only be applied in the absence of legal, conventional or contractual provisions, unless they have an express reception or referral.*
5. *Workers may not validly have, before or after their acquisition, the rights that they have recognized by legal provisions of necessary law. Nor can they validly dispose of the rights recognized as unavailable by collective agreement.*

Therefore, we can see that the sources of Labor Law present a series of characteristics with respect to the rest of our Order. Although they have sources common to the rest of the branches of law, they also have exclusive sources that highlight the importance that our legal system gives to collective bargaining.

Therefore, the internal sources could be grouped into 4 groups:

- **The Constitution:** defines the normative umbrella within which labor law is built, defining its extremes within its three large groups:
 - » **Fundamental rights:** Where everything related to freedom of association, strike and non-discrimination is collected
 - » **Rights and freedoms of citizens:** Where the bulk of labor law regulations are included.
 - » **Guiding principles** Where we find that policies should tend to full employment, to support Social Security, to ensure safety at work, to guarantee rest and training
- **Organic Laws:** are those that regulate fundamental aspects such as freedom of association or the right to organize through the LOLS or related to the exercise of fundamental rights.
- Other regulations: here we find both ordinary laws, such as decree-laws, legislative decrees, articulated and consolidated texts and regulations. Each of them have their powers and functions, and all of them make up the bulk of the regulatory framework of labor law.

- **Collective agreements:** this is perhaps the most important normative source, since it only exists in labor law.

We can define it as the written agreement, negotiated between the company and the representatives of the workers that regulate the working conditions, as well as the rules of labor coexistence in the companies.

This type of source is born from the constitution and the right that recognizes collective bargaining with the following text in art. 37:

Article 37

The law will guarantee the right to collective labor bargaining between the representatives of the workers and employers, as well as the binding force of the agreements.

1. *The right of workers and employers to adopt collective conflict measures is recognized. The law that regulates the exercise of this right, without prejudice to the limitations that may be established, will include the necessary guarantees to ensure the functioning of the essential services of the community.*

This means that the conditions established in collective agreements are binding and applicable, and must be respected in all individual contracts, not being able to establish working conditions less favorable than those agreed in the agreements^[1].

- The employment contract, which is based on collective and individual bargaining.
- Local and professional uses and customs: although it is true that the normative body of labor law is currently of such magnitude that it leaves no margin for the application of uses and customs. These continue to constitute a source of labor law, which will be applicable in the absence of a legal, conventional or contractual provision.

[1] The 2012 labor reform includes the possibility of a salary drop, it is a resource that allows companies not to apply the conditions of the collective agreement in exceptional circumstances, complying with the requirements of the procedure established for this.

INTERNATIONAL

In a globalized world, the relationship that exists between countries, organizations and international institutions is of increasing importance. As a result of this, the Spanish State has acquired a series of obligations, through which they are incorporated into Spanish law with primacy over domestic law.

- International Treaties, which become part of our legal system once approved and published in the BOE.

The complexity with these is that they must, in turn, be subject to the provisions of the Constitution.

- The International Labor Organization (ILO): is a specialized agency of the United Nations, which has a tripartite organization and governance: governments, trade union and employer organizations.

Its objective is to promote international actions in order to improve the working and living conditions of all working people.

The ILO legal standards are:

- Agreements: they have the character of international treaties and generate a compendium of international labor law.
- Recommendations: they are not binding.
- Resolutions: they express what the ILO criteria are. They are not binding either.

LABOR RIGHTS IN THE EU

The European Union: among the main purposes of the European Union, we find ourselves raising the standard of living of workers in the member states and equalizing the prevailing working conditions in the different countries.

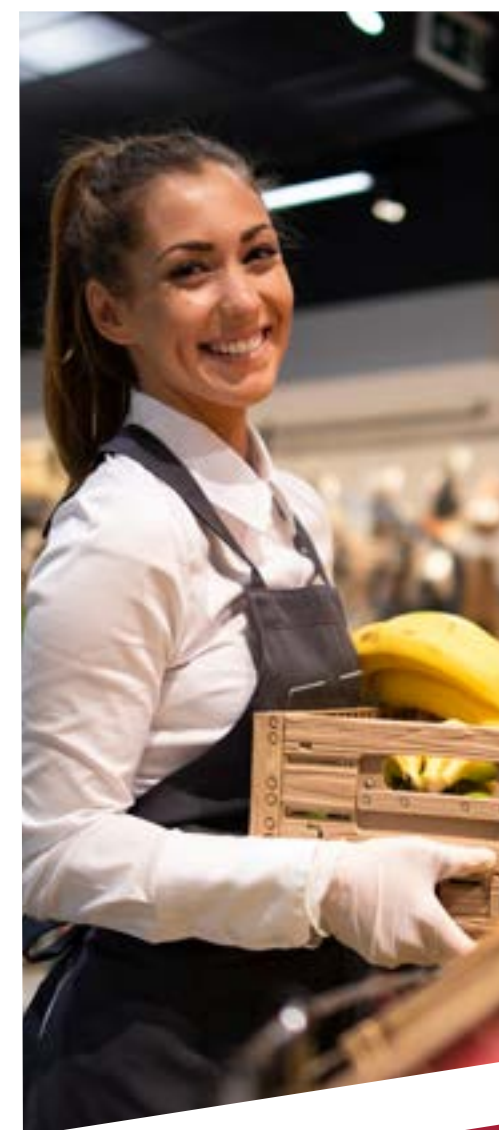
The main rights in labor matters are defined in the Charter of Fundamental Rights of the European Union

of the year 2000, where among others we find:

- Right to free movement.
- Right to fair remuneration.
- Right to social protection.
- Right to collective bargaining.
- Right to equal treatment for women and men.
- Right to health and safety at work.
- In addition to the protection of children, the elderly and people with disabilities.

In labor matters, the European Union has competence to dictate the following rules:

- Regulations: these are rules applicable to all Member States, through this means Union Law is being created.
- Directives: through which, objectives, who and deadlines for the adoption of certain measures are defined. They oblige states to create specific regulations for the transposition of these directives.
- Decisions: they resolve on particular cases.
- Recommendations and opinions: they do not impose legal obligations on the recipients, but rather express evaluations or judgments.



#5 SPANISH LEGISLATION

Although Spanish legislation on labor matters is too extensive to be fully analyzed in this document, we can mention the main laws that constitute the framework of Spanish labor law.

- The 1978 Constitution, which establishes basic labor rights, as well as the frame of reference for the development of regulations in this regard.
- Consolidated Text of the Workers' Statute Law (TRLET), is the basis behind the Constitution, develops the general regulation of the employment contract, regulations on negotiation and agreement and the rights and duties of workers and employers.
- Organic Law on Freedom of Association (LOLS), is the basis of the union legal regime, of union representation and action.
- Law on Prevention of Occupational Risks, regulates the necessary measures for prevention.
- Consolidated Text of the Labor



Procedure Law, developing the procedural and procedural norms in case of conflict before the corporate bodies.

- Organic Law of Infractions and Sanctions in the Social Order (LI-SOS), determine the infractions and sanctions that exist in labor matters.
- Consolidated Text of the General Law of Social Security, regulates the operation, as well as the management of Social Security in relation to contributions and affiliation.

MATERIALS AND RESOURCES

<https://www.um.es/hisminas/wp-content/uploads/2012/06/Volgan-do-a-un-viejo-debate.pdf>

- pikaramagazine.com *The women who stopped Franco for two months*





DUTIES AND RIGHTS OF EMPLOYERS AND WORKERS

A photograph of three business professionals in an office setting. On the left, a person in a brown blazer has their arms crossed. In the center, a man in a dark suit and tie also has his arms crossed. On the right, a woman with long dark hair, wearing a white button-down shirt and large hoop earrings, holds a tablet and looks towards the camera with a slight smile. The background is a blurred office environment.

#12

#1

OBLIGATIONS OF THE WORKER AND THE EMPLOYER

OBLIGATIONS OF WORKERS

The obligations of the worker are defined in art. 35 ET::

Article 5. Labor duties. Workers have basic duties:

- *a) comply with the specific obligations of their job, in accordance with the rules of good faith and diligence;*
- *b) observe the safety and hygiene measures adopted;*
- *c) comply with the orders and instructions of the employer in the regular exercise of his managerial powers;*
- *d) not concur with the activity of the company, in the terms established in this law;*
- *e) contribute to the improvement of productivity;*
- *f) how many are derived, where appropriate, from the respective employment contracts.*

In addition to the **obligations of workers in terms of prevention:**

It is up to each worker to ensure, according to their possibilities and through compliance with the preventive measures that are adopted in each case, for their own safety and health at work and for those other people who may be affected by their professional activity, because of their acts and omissions at work, in accordance with their training and the instructions of the employer. Workers, in accordance with their training and following the instructions of the employer, must in particular (arts. 29 LPRL and 58.1 ET):

- Properly use, according to their nature and foreseeable risks, machines, devices, tools, dangerous substances, transport equipment and, in general, any other means with which they carry out their activity.
- Correctly use the means and protective equipment provided

by the employer, in accordance with the instructions received from him.

- Do not put out of operation and correctly use the existing safety devices or those installed in the environments related to their activity or in the workplaces where it takes place.
- Immediately inform their direct hierarchical superior, and the workers designated to carry out protection and prevention activities or, where appropriate, the prevention service, about any situation that, in their opinion, involves, for reasonable reasons, a risk for the safety and health of workers.
- Contribute to the fulfillment of the obligations established by the competent authority in order to protect the safety and health of workers at work.
- Cooperate with the employer so that he can guarantee working conditions that are safe and do not pose risks to the safety and health of workers.

Non-compliance by workers with the obligations in terms of risk prevention referred to in the previous sections will be considered labor non-compliance, and may be sanctioned by the management of the companies by virtue of it (art. 58.1 ET), in accordance with the graduation of offenses and sanctions that are established in the legal provisions or in the applicable

collective agreement or of offenses, as the case may be, in accordance with the provisions of the corresponding regulations on the disciplinary regime of public officials or statutory staff at the service of the public administrations.

In contrast to the obligation of workers in the area of ORP, there are some rights that they will have.

The art. 14 LPRL promulgates the right to effective protection in terms of health and safety at work for workers, which implies the existence of a correlative duty of the employer to protect workers against occupational risks.

The rights of information, consultation and participation (arts. 40, 56, 68 and 81 ET), training in preventive matters, stoppage of activity in case of serious and imminent risk and monitoring of their health, in the terms provided in This Law is part of the right of workers to effective protection in terms of safety and health at work.

OBLIGACIONES DE LOS EMPRESARIOS

The employer's obligations regarding occupational risks are established in art. 14 LPRL, where it is established that it must guarantee the safety and health of the workers at



its service in all aspects related to work. That stands out:

- Prevention of occupational risks through the integration of preventive activity and the adoption of whatever measures are necessary for the protection of the safety and health of workers in the terms established in the current Legislation (Cap. IV, Law 31/1995, of 8 of November of prevention of labor risks). Such as:
 - » Assess the risks.
 - » Provide information.
 - » Provide training.
 - » Establish action plans in cases of emergency and serious and imminent risk.
 - » Establish health surveillance systems.
 - » Constitution of an organization and the necessary means.
- Develop a permanent action to monitor preventive activity:
 - » Continuously improve the activities of: Identification, evaluation and control of risks that have not been avoided.
 - » Adapting the prevention measures to the modifications that the circumstances that affect the performance of the work may experience.

Likewise, **art. 10 Law 32/2006, of October 18, regulating subcontracting in the Construction Sector**, establishes the duty of accreditation of preventive training of workers, for the aforementioned sector, so that companies ensure that all workers who provide services on construction sites have the necessary and appropriate training for their job or function in the prevention of occupational hazards, so that they are aware of the risks and the measures to prevent them.

On the other hand, **Directive 2009/104 / EC of the European Parliament and of the Council of September 16, 2009 on the minimum safety and health provisions for the use by workers at work of work equipment (second Directive according to Article 16 (1) of Directive 89/391 / EEC)**, also establishes obligations for employers:

- The employer shall adopt the necessary measures so that the work equipment made available to the workers in the company or the establishment is adequate for the work to be carried out and suitably adapted for this purpose, in such a way as to guarantee safety and security. workers' health when using such work equipment. When choosing the work equipment that he intends to use, the employer will take into account the specific work conditions and characteristics and the

risks existing in the company or establishment, in particular in the workplace, for the safety and health of the employees. workers, or the risks that could be added due to the use of the work equipment in question.

- When it is not possible in this way to fully guarantee the safety and health of the workers during the use of the work equipment, the employer shall take the appropriate measures to reduce the risks to a minimum.



#2 QUESTIONS ABOUT YOUR EMPLOYMENT RIGHTS

HOW MUCH DO I CHARGE DURING SICK LEAVE?

Unless your collective agreement improves it, you will receive the following:

COMMON DISEASE

Days 1 to 3: € 0

Days 4 to 20: 60%

From 21... : 75%

WORK ACCIDENT

75%*

* Percentages are based on your regulatory base

WHAT HAPPENS TO MY VACATION AFTER SICK LEAVE? DO I LOSE THEM?

De baja médica sigues generanYou continue to generate vacations on sick leave and, generally, they are enjoyed immediately after sick leave.

Unless you agree otherwise with the company.

CAN YOU PAY ME THE PAYROLL BY HAND?

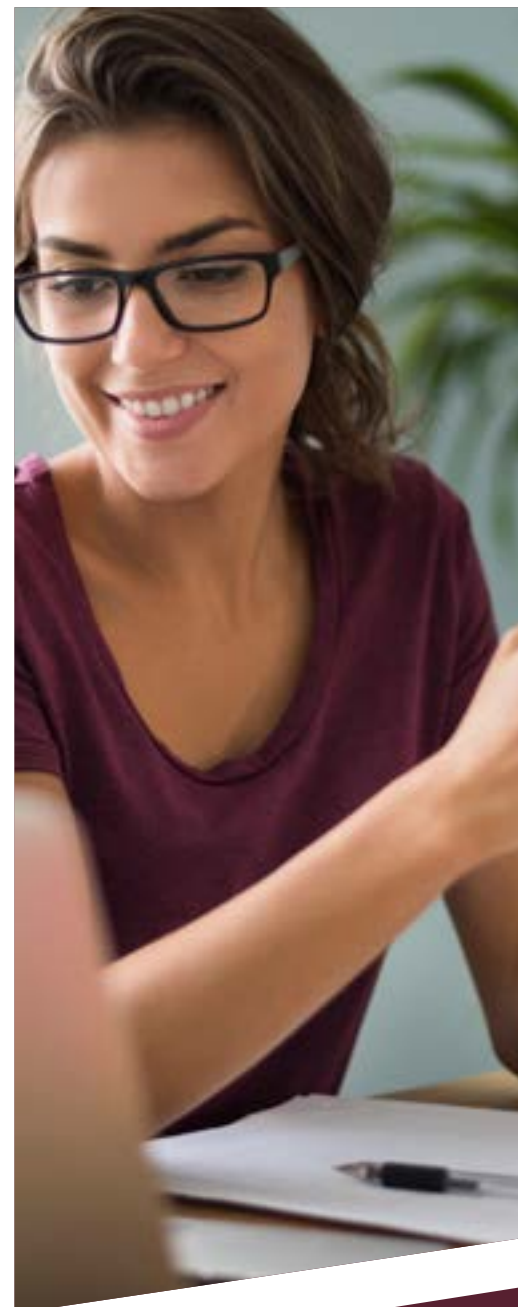
Yes, the obligation to pay you in the agreed manner and term, if you have agreed to do so, is completely legal.

WHAT HAPPENS IF I HAVE A CHILD WHILE I COLLECT UNEMPLOYMENT BENEFITS?

In case of taking maternity, unemployment is frozen until you finish receiving it and once the maternity benefit has ended, you collect unemployment again.

WHAT SHOULD I DO TO COLLECT UNEMPLOYMENT?

- Have contributed 360 days within the last 6 years.



- Not having resigned or requested leave of absence. That is, having been fired for whatever reason.
- Minimum 4 months and maximum 24 months.
- You will receive 70% the first 6 months and 50% thereafter.
- The maximum to be charged are:
 - » € 1,098.09 if you don't have children.
 - » € 1,254.83 with a child.
 - » 1,411.83 with two or more children.

WHAT DO I DO IF I AM FIRED?

You must file a claim for dismissal within 20 working days. It is not necessary but it is advisable to do it with a lawyer.

WHAT IF THEY ALSO DON'T PAY MY PAYROLL?

You can also claim the amounts owed, but whether or not you claim the dismissal, you have one year to file a lawsuit claiming the payroll that is owed to you.

CAN I BE FIRED WHILE ON MEDICAL LEAVE?

It is possible to be fired at any time, although it is true that being on leave,

it would be considered unfair dismissal (but it would be necessary to claim it before the social courts within 20 working days).

Once fired, who is going to pay you depends on the type of leave:

- If it is a common disease, you begin to perceive unemployment (and to spend it).
- If it is a work accident, the duty to pay is the mutual until the end of the leave.

CAN MINORS WORK?

With exceptions, only those over 16 can work and have a series of more protected rights than other workers:

- They cannot work at night (10pm to 6am)
- They cannot work overtime.
- They cannot work more than 8h.
- For every 4.5 hours in a row, they are entitled to a 30-minute break.
- The weekly rest is 2 days that must be consecutive.

CAN MY FULL-TIME CONTRACT BE CHANGED TO PART-TIME?

It is a substantial modification of the contracting conditions, therefore, if it is not agreed with you, you can request compensation and the end of the contract.

IS IT FORBIDDEN TO WORK IN ANOTHER COMPANY WHILE I AM WITH ERTE?

ERTE's situation occurs within the needs of your company and the relationship between it and you as a working person. Therefore, it is not a problem to be active in another company, be it self-employed or employed.

DO I HAVE ANY RIGHTS IF I AM DISCIPLINARY FIRED?

Yes, you have the right to unemployment and settlement, although you do not have the right to compensation, nor are they required to give notice.

In addition, it is mandatory that it be done by letter justifying the reasons for your dismissal. In the event that this is not fulfilled or there are not sufficient reasons, it will be considered unfair dismissal that is claimed within 20 business days by claim.

WHAT IS AN OBJECTIVE DISMISSAL?

It is the decision of the company to fire you based on the causes that art. 52 of the ET puts at your disposal:

- Supervening ineptitude of the worker.
- Lack of adaptation to work.
- For economic, technical, organizational and production reasons.
- Budget insufficiency in non-profit entities.

It requires formal requirements, as well as justifying the reason why and, if not met, it will be an unfair dismissal:

- Written.



- With 15 days notice or pay for those days.
- Make available the compensation of 20 days per year.
- 6h / week paid leave to seek employment.

WHAT ARE THE DIFFERENCES BETWEEN INADMISSIBILITY, PROVE-NANCE AND NULLITY?

We must understand that it is not about types of dismissal, but about the determination given by the court based on the characteristics of the dismissal and the reasons that have led the company to make the decision to dismiss the worker.

- From: implies that the company has proven the causes that motivated it and the reasons that they told you.
- Inadmissible: if the company has not done it or has not sufficiently accredited it. You are entitled to 33 days per year.
- Nullity: implies that the dismissal has had a discriminatory motive and / or a fundamental right has been violated. It entails the reinstatement of the worker and the payment of the processing wages, that is, the wages that you would have received from the moment of your dismissal to your reinstatement.

#3 WHAT TO DO WHEN MY RIGHTS ARE VIOLATED.

As we have seen, the legal system provides workers with a series of instruments and tools that allow them to protect their rights and, if they have been violated, to be able to be satisfied as much as possible for the damage suffered.

For this, as working people we have several instruments at our disposal, these are some of them:

- Workers' legal representation (RLT). It is possible that either in your workplace, or in your company, there are workers' representatives. You can go to them with any questions or if you feel that something is not being done well in the company.

The company has the duty to inform them and reach agreements on numerous matters. In addition, in case of suffering any type of punishment or dismissal for contacting or carrying out tasks with the RLT, it implies, if it can be proven, a situation of null dismissal.

- Go to the representation and advisory services of the different unions, as well as join them.

As in the previous case, if the company violates your rights by being a union or going to the union, it would be a violation of fundamental rights and a possible dismissal or null sanction.

- Hire a lawyer. You can go to a private one or request the right to free legal assistance and public defender if you meet the requirements.
- Go to the labor inspection. It is accessed completely anonymously and the inspector, although he can meet with the workers, must always maintain anonymity and ensure their protection.

The request is made through an internet form, it is accessible and simple.

ACTIVITIES

EXERCISE 1

A young man who has completed the Medium Degree cycle in pharmacy is hired as a technician in a company in France. Will this young man have the same labor rights as the rest of the technicians in that country?

EXERCISE 2

An eighteen-year-old is hired as a nursing aide care technician. The monthly salary for his category according to the collective agreement is € 1,050 / month. In the employment contract it has been stated that he will receive € 980 / month and according to the minimum interprofessional salary, that is, the salary set by the Government each year, amounts to € 950 for persons over eighteen years of age.

What salary is legally required to collect from the aforementioned young woman?

In this case we have three sources of law that concur in the same case:

1. Law (SMI) 950 euros

2. Collective agreement 1050 euros

3. Employment contract 980 euros

Although the first one is the one with the highest rank, the last one is applied because it is the most favorable for the worker and respects the minimums established by the SMI, therefore the provisions of the contract would not be valid.



CIVIL RIGHTS AND POLITICAL RIGHTS

*FIRST
PART*



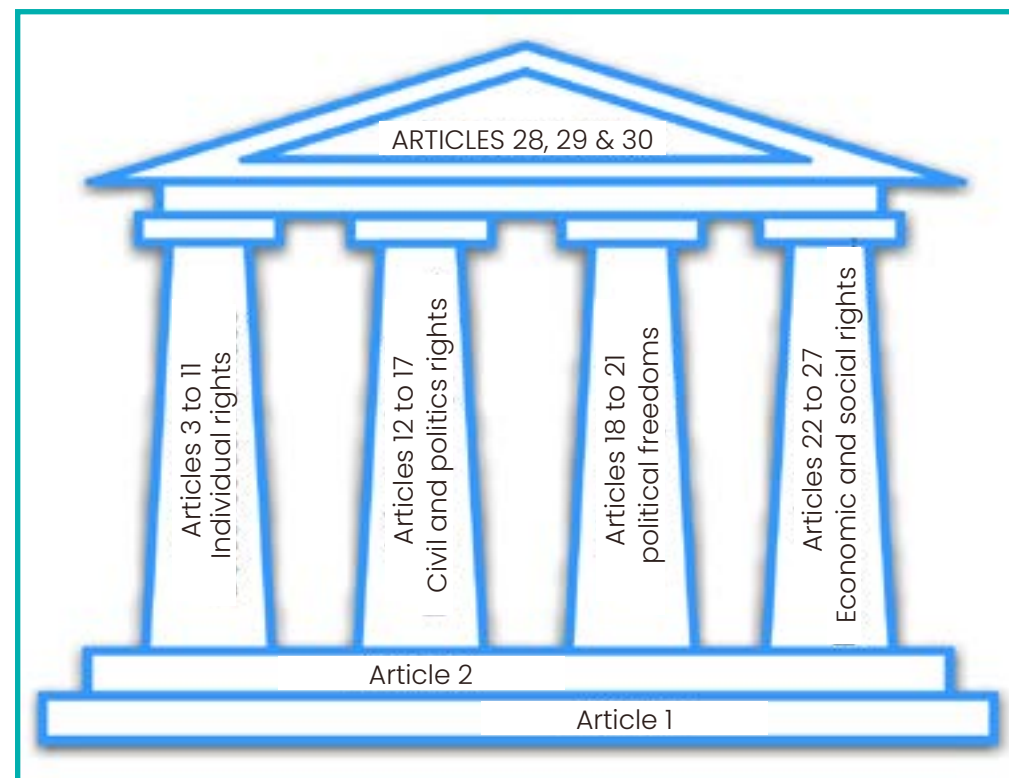
#13

#1 INTRODUCTION TO CIVIL AND POLITICAL RIGHTS

Civil and political rights are those rights that seek the protection of the human person. Although it is true, that they are born from public international law, that is, from the agreements reached by the states to build a legal framework that allows the existence of a global life. The real existence of the same, in many cases is conditioned to its development in their own constitutions.

The creation, development, and universalization of civil and political rights is considered the minimum basis for legal systems in modern democracies. The international community aims to develop and expand these rights throughout the world as a minimum framework for coexistence.

In this sense, in this guide, we are going to study civil and political rights from two perspectives: the international and the national. Well, Spain has not only signed a large number of international agreements, including those that make up the basis of the legal framework for Human Rights (HR), but the Spanish Constitution itself is formed and transposes the provisions of the agreements reached at the international level.



Therefore, on the one hand we will study the provisions of the Universal Declaration of Human Rights consisting of an introduction or preamble and thirty articles. On this page we are going to expose articles 12 to 17, they are called civil and political rights. These rights are related to our life in society, we are free citizens and we have the right to choose how to live our life without arbitrary interference from the authorities. Later developed in the International Covenant on Civil and Political Rights of 1966.

On the other hand, the community framework with the approval of the Charter of Fundamental Rights of the European Union.

And on the other, the provisions of the Spanish Constitution of 1978 civil and political rights make up the list of the so-called Fundamental Rights included in articles 14 to 29.

#2

CIVIL AND POLITICAL RIGHTS IN EUROPE



At the European Union Summit in June 1999, it was decided to draw up a Charter of Fundamental Rights for Europe, since it was considered that at that time it was important to reaffirm the more social facet of European integration, highlighting the importance of protecting fundamental rights at the national level. European.

However, at that time the different opinions and points of view on the part of the different European countries, made this not possible at that time. Consequently, the Summit temporarily put the sensitive issue of the Charter status on hold pending a future decision. In October of the same year, the European Council meeting in the Finnish town of Tampere decided to create a specific body for this task, made up of national and European parliamentarians as well as government representatives, to draw up this Bill of Rights.

This body would meet regularly during the year 2000 and consult with a wide spectrum of civil society organizations before drafting and approving the Charter in October 2000. The Charter should then be approved by the European Parlia-

ment and the Commission in time for the Summit of the European Union that would take place in Nice (France) in December 2000.

In recent years, significant progress has been made towards recognizing the importance of fundamental rights within the Union. In the same sense, the Amsterdam Treaty stipulates that:

- «The Union is based on the principles of freedom, democracy, respect for human rights and fundamental freedoms and the rule of law, principles that are common to the Member States.»
- It also states that «the Union will respect fundamental rights as guaranteed in the European Convention for the Protection of Human Rights and Fundamental Freedoms signed in Rome on November 4, 1950, and as they result from constitutional traditions common to the Member States as general principles of Community law ».
- In addition, Article 46 of the Treaty on European Union (TEU), on the jurisdiction of the Court of Justice of the European Communities, grants it legislative power over the actions of the institutions of the European Union in relation to

the European Convention for the Protection of Human Rights and Fundamental Freedoms (Council of Europe, 1950).

The Amsterdam Treaty obliges the Union to respect the European Convention on Human Rights and the Member States to respect the principle of "freedom, democracy, respect for human rights and fundamental freedoms and the rule of law on which it is based. the Union."

The Maastricht and Amsterdam treaties represented an advance in the protection of fundamental rights in the European Union. Among the most significant provisions are:

- Article 13 of the European Community Treaty (TCE) on non-discrimination against individuals or groups on the grounds of sex, racial or ethnic origin, religion or belief, disability, age or sexual orientation.
- The incorporation in the Treaty of references to the 1989 Community Charter of the Fundamental Social Rights of workers and the European Social Charter (Turin, 1961) (Article 136 of the TCE)
- The recognition of citizenship of the Union and the granting

of rights, among which we can mention the right of free movement, the right to vote in municipal and European elections and the right to petition⁷. (Articles 17-22 of the TCE)

- Article 137 of the TEC that gives the Union the competence to promote programs in order to fight poverty and social exclusion.

Finally, this is materialized with the approval of the Charter of Fundamental Rights of the European Union, approved on December 7, 2000 and which entered into force on December 1, 2009, whose main function was the consolidation of human rights of the Union.

It is important to pay attention to the fact that the Charter assumes the rights from a broader point of view and that not merely the Civil and Political, we could say that they have to be guaranteed throughout the territory of the European Union:

- The civil and political rights enshrined in the Universal Declaration of Human Rights,
- The International Covenant on Civil and Political Rights (UN)
- And the European Convention on Human Rights (Council of Europe)



The following civil and political rights shall apply to all citizens of the European Union and citizens of third countries legally resident in one of the Member States of the Union.

- No one can be sentenced to capital punishment.
- No one may be subjected to torture or inhuman or degrading treatment.
- Freedom of thought, opinion and religion, freedom of expression and communication of information and ideas as well as the right to property.
- Freedom of association, representation and action at local, national and European level.
- Right to life and the protection of privacy.
- All human beings are equal before the law and have the right to enjoy effectively and without any type of discrimination the rights set forth in this Treaty.
- All human beings have the right to equal opportunities and treatment without discrimination based on sex, social, racial or ethnic origin, religion or belief, disability, age or sexual orientation.

#3

RIGHTS RELATING TO CITIZENSHIP

Under the Treaties, a citizen of the Union is any person in possession of the nationality of a Member State and that citizenship of the Union is complementary and not a substitute for national citizenship (Art. 17, TCE).

The following rights must be guaranteed:

- Every citizen shall have the right to move freely, reside and work throughout the territory of the Union. These rights also apply to citizens of third countries legally residing in one of the Member States of the Union.
- European citizenship also includes direct or indirect participation through representative European institutions (European Parliament, Economic and Social Committee, Committee of the Regions). After a specified period of legal residence in a Member State, third-country nationals must have the right to vote in municipal and European elections.
- The right to citizenship requires transparency in decision-making

procedures as well as freedom of information.

- All people have the right to access and correct administrative documents and other data that affect them (exceptions to this rule must be established by law).
- The right to petition before the European Parliament.
- The individual and collective right to act, with the possibility of recourse before the courts, against the actions and deficiencies of the European institutions.

The Treaty recognizes the importance of social dialogue between employers 'and workers' organizations, either between sectors or within the same sector. This dialogue may also be extended to cross-border agreements, that is, those that involve different countries or rather, their legal systems. The right to European collective agreements must now be established.



RIGHTS OF CITIZENS OF THIRD COUNTRIES WITH LEGAL RESIDENCE IN THE EUROPEAN UNION

Nationals of third countries with legal residence in the European Union must enjoy equal treatment, identical to that of EU citizens, in terms of civil, political, economic, social and cultural rights, including freedom of movement.

The Union and the Member States shall take coordinated measures to combat all types of discrimination and ensure the promotion of equal treatment.

RIGHTS OF CITIZENS OF THIRD COUNTRIES WITHOUT LEGAL RESIDENCE IN THE TERRITORY OF THE EU.

The Union must supervise the respect of the right to asylum as contained in the 1951 Geneva Convention and its 1967 Protocol. Member States must take joint measures to ensure full compliance with this right.

Any person in the territory of the Union may enjoy the following rights without discrimination based on sex, social, racial or ethnic origin, religion or belief, disability, age or sexual orientation:

- Right to life and the protection of privacy. No one can be sentenced to the death penalty. No one may be subjected to torture or inhuman or degrading treatment.
- Right to medical, legal and social assistance (food and shelter).
 - Right of access to education for children of school age in accordance with the right to equal treatment at the same level as citizens of the Member State in which they reside.
- Right to equality before the law, to transparency and understanding of sentences or rulings that concern them and access to the right of appeal. Right to create associations and participate in actions that concern them

#4 INTERNATIONAL SYSTEM OF CIVIL AND POLITICAL RIGHTS

The Universal System for the Protection of Human Rights operates within the framework of the United Nations. It is made up of a set of international treaties and instruments, and organizations that seek to guarantee the protection of the rights enshrined in said instruments. In a very synthetic way, we can summarize them as follows:

The fundamental text for Civil and Political Rights is the International Covenant on Civil and Political Rights, hereinafter ICCPR, which is responsible for recognizing a series of rights that generally coincide with those embodied in the Universal Declaration of Human Rights. However, unlike this, it was prepared to be binding on the States, which is why it defines more precisely the content, limits and scope of these rights.

Some of the Main Rights in the International Framework

Right to life (article 6).

The Pact ensures that it is a right "inherent to the human person" and that "no one may be arbitrarily deprived of life." It also says that the death penalty can only be imposed "for the most serious crimes" and "in compliance with a final sentence of a competent court."

Right not to be tortured or subjected to cruel, inhuman or degrading treatment (article 7).

Article 8. Right not to be subjected to slavery or servitude

Article 9. Right to personal liberty and security

This right includes not being subjected to "arbitrary arrest or detention," to be informed of the reason for any arrest and to be brought to justice "without delay."

Article 12. Right to privacy

No one shall be the object of arbitrary interference in his private life, his family, his home or his correspondence, nor of attacks on his honor or reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13. Free movement

1. Everyone has the right to move freely and to choose his residence in the territory of a State.

2. Everyone has the right to leave any country, including his own, and to return to his country.

Article 14. Right of asylum

1. Everyone has the right to seek asylum, and to enjoy it, in any country, in the event of persecution.

2. This right may not be invoked against a legitimate judicial action for common crimes or for acts contrary to the purposes and principles of the United Nations.

Article 15. Right to nationality

1. Everyone has the right to a nationality.

2. No one shall be arbitrarily deprived of his nationality or of the right to change his nationality.

Article 16. Right to family

1. Men and women of legal age have the right, without any restriction for reasons of race, nationality or religion, to marry and found a family. They shall enjoy equal rights in relation to marriage, during the marriage and in the event of its dissolution.

2. Only with the free and full consent of the future spouses may a marriage be contracted.

3. The family is the natural and fundamental unit of society and has the right to the protection of society and the State.

Article 17. Right to property

1. Everyone has the right to property, both individually and collectively.

2. No one shall be arbitrarily deprived of his property.

ACTIVITY

EXERCISE 1.- Read the following text and answer the questions.

1979

The past year witnessed the final stages of transition of the constitutional and judicial reform program, initiated by the government of Mr. Adolfo Suárez. The most notable achievement was that of a new Constitution that replaced the Fundamental Laws of General Franco. The text was approved by both houses of the Cortes (parliament) on October 31, 1978, after several months of debate, and backed by a referendum held on December 6, 1978. It entered into force on December 28, 1978.

The new Constitution abolished the Death Penalty, except under military law in times of war, and prohibited the use of torture and inhuman and degrading punishments. The writ of habeas corpus was introduced, and the period of preventive detention was limited to 72 hours. The rights of association and strike were also recognized.

The armed conflict between left and right extremist groups and the public order forces continued, especially in the Basque Country. In 1979 there were more than 80 murders, most of them police or army officers. In order to combat this violence, the government has passed laws that can contribute to the deterioration of the civil and human rights guaranteed by the new Constitution.

(..) Law 56/1978, of December 4, 1978 says that the suspect must be brought before the judge within 72 hours after the arrest, but the judge can order a new incommunicado period of seven days of detention. (..) The decree establishes that the exercise of these powers should not be detrimental to the right of defense, but there have been repeated complaints that the judges interpret the right of defense in such a way that it obstructs the visit of the lawyers to the detainees. by virtue of this law (..)

The interpretation of these laws in order to restrict the detainee's right to a lawyer was, in Amnesty International's opinion, a very important factor in the sudden increase in allegations of torture by political detainees. They came especially from Basques accused of belonging to ETA, but they were also trade unionists, communists and antifascists in general. However, the complaints; all of them came from someone arrested under anti-terrorism laws and detained without the assistance of lawyers.

(..) Four members of the Els Joglars mime company sentenced to two years in prison on March 6, 1978 under the Code of Military Justice for having insulted the armed forces, were pardoned after serving one year of their sentences (..)

The government has yet to pass a new law on conscientious objection. Only one trial was registered,

in February 79, according to the old law. Military authorities were ordered to offer a postponement

1986

Torture and ill-treatment inflicted on detainees, particularly those held incommunicado, in accordance with anti-terrorism law, continued to be Amnesty International's main concern. There were numerous judicial proceedings and prosecutions of police officers and civil guards accused of torture and ill-treatment of the detainees. (..)

On July 3, the Amnesty International Spain report, the question of torture, was published, which included a memorandum on cases of alleged torture and on protection measures against them, together with the response received from the government. Spanish. A representative of the Human Rights Office of the Ministry of Foreign Affairs commented in an interview broadcast by the BBC, on July 3, that the Spanish government was aware of the problem of torture and recognized that the legislation relating to the protection of detainees Perhaps it was insufficient, as there were deficiencies in the antiterrorist law. (..)

Trials against civil guards continued in the two cases described in the book. (..)

On April 27, regulations regarding the application of the new law on military service and conscripts who claim to be recognized as conscientious objectors were approved.

Article 30 of the new Constitution allows a glimpse of the introduction of a form of alternative service. The creation of a substitute social benefit. The new system established a 12-month military service or a substitute social benefit of 18 to 24 months, outside of military control and constituted by activities of public utility. (..)

On January 14, Spain ratified Protocol No. 6 of the European Convention for the Protection of Human Rights, which provides for the abolition of the Death Penalty for crimes committed in peacetime (..). Amnesty International saw the planned reform of the Military Penal Code as an opportunity to achieve the total abolition of the death penalty, but although the organization individually urged all members of both Houses to vote for the total abolition of the death penalty, a new law was passed in October that retained the use of the death penalty for a wide range of crimes listed in the Military Penal Code.

On January 25, Spain acceded to the Optional Protocol to the International Covenant on Civil and Political Rights, which provides the individual with the right to file complaints against violations of their rights recognized in the Convention.

1996

The special legislation relating to armed groups remained in force. Persons suspected of belonging to or collaborating with armed groups

could be detained by court order under a reporting regime for periods of up to five days, 48 hours longer than the legal term applied to other detainees, and were denied the right to assign your own attorney.

In February, Spain signed the Second Protocol to the European Convention for the Prevention of Torture and Inhuman or Degrading Treatment or Punishment, which it ratified in June.

In November, the Death Penalty of the Military Penal Code was abolished by law.

The highest levels of the judiciary, such as the National Court and the Supreme Court, continued to investigate complaints of involvement of politicians and members of the security forces in a "dirty war" against alleged members of ETA. Apparently the clandestine organization Antiterrorist Liberation Groups (GAL) was the one that carried out this illegal campaign. According to reports, the GALs consisted of state security officials and hired gunmen, and it was believed that they had been linked to the highest Spanish ministerial echelons (...).

Amnesty International considered two conscientious objectors to military service, imprisoned for desertion. (...)

There were further reports of ill-treatment allegedly inflicted by law enforcement officials. In August, a judicial investigation was opened into the complaint against the National Police for mistreatment against Guillermo Guzmán, a han-

dicapped person, in Vitoria-Gasteiz. (...)

Numerous legal proceedings against prison and security force officials accused of ill-treatment committed in previous years continued (...)

During the year, several officers who had been convicted of torture and ill-treatment were pardoned. (...)

During the year, the attacks by the armed group ETA against members of the security forces and civilians continued. This group killed 15 people and wounded approximately 95. (...) The armed groups also continued to kidnap people, especially businessmen, in order to collect ransom for them.

HABEAS CORPUS

Any person who considers himself to be illegally detained, or a third party on his behalf, may appeal to the Supreme Court of Justice, which issues an act, writ of habeas corpus by which those who detain him must present the body of the detainee, so that the court can decide on the validity of the detention. Disobedience to the court order is severely punished.

As a resource it is maintained in many countries. It should be noted that, due to political circumstances, its application is sometimes ineffective, mainly when Parliaments do not function and constitutional guarantees are suspended^[2].

[2] (Encyclopedic Dictionary of Usual Law by Guillermo Cabanellas edited by Heliasta in 1989 in Argentina)

PREGUNTAS

In which International Treaty does the abolition of the death penalty appear for the first time?

How has the situation of these human rights in Spain been changing during these twenty years?

Do you think it is susceptible to further improvement in this field? Explain your answer.

Do you think that the Spanish Legislation has been improving in the matter of human rights?

Do you think that the approval of the Charter of Fundamental Rights of the European Union helps to improve the Spanish legal system in terms of Rights?





CIVIL RIGHTS AND POLITICAL RIGHTS

SECOND
PART



#14

#1 HUMAN RIGHTS COMMITTEE #2



POLITICAL RIGHTS

To ensure that the member states comply with the obligations to respect and guarantee the rights enshrined in the ICCPR, the Human Rights Committee is created and its basic statute for its composition and operation is established. In this sense, the Committee is in charge of monitoring and complying with the Pact, as well as the optional protocols:

- First Optional Protocol of the Covenant on Civil and Political Rights of 1966 in which the functions and powers of the Committee are developed, and the competence to receive and examine individual communications is recognized.
- Second Optional Protocol to the International Covenant on Civil and Political Rights, of 1989 and whose main function was the abolition of the death penalty.

Therefore, depending on the provisions of the protocols, the Committee has two main functions:

- To receive and study individual communications, that is, individual individuals from member countries who consider that their civil and political rights have been violated by the member state, have the right to present to this Committee individual communication so that, in the event if so, the violation does not continue to occur and is rectified and compensated.
- In addition, every five years the member states must render reports on the progress in the realization and guarantee of the rights recognized therein. The States Parties, at the end of the review of the measures taken to guarantee respect for human rights in their territories and policies every four years, must make public which recommendations they undertake to implement, which ones it rejects, and which ones are simply noted.

Political rights. Political rights are the set of conditions that enable the citizen to participate in political life, constituting the relationship between the citizen and the State, between the rulers and the ruled. They represent the instruments that the citizen possesses to participate in public life, or the political power that the citizen has to participate, configure and decide in the political life of the State.

In the field of International Human Rights Law, political rights belong, together with civil rights, to the so-called rights of the first generation or rights of freedom.

That is, to be able to enjoy, without undue restrictions, the following rights and opportunities:

- Participate in the management of public affairs, directly or through freely chosen representatives.
- Vote and be elected in periodic, authentic elections, carried out by universal and equal suffrage and by secret ballot that guarantees the free expression of the will of the voters.
- Have access, under conditions of equality, to public functions in their country.

#3 CIVIL RIGHTS IN THE SPANISH CONSTITUTION

In the following table, we can see a breakdown of the articles that make up this fundamental body of fundamental rights:

As we have seen so far, human rights are those freedoms related to basic goods that all people enjoy for the simple fact of their human condition.

From Human Rights, therefore, objective Rights are derived, that is, powers recognized to a person by law, which give him the ability to do or not do something, or to prevent another from doing something.

For this reason, it is important that Human Rights are developed in the internal regulations of the different countries. Regarding the Spanish legal system, the Spanish Constitution develops between articles 14 to 29 the fundamental rights, that is, human rights with constitutional rank that the Spanish political system considers to be sufficiently essential given their link to human dignity. For this reason, they enjoy a special status in relation to guardianship and reform within the Spanish legal system.

It is true that all those that appear in the Constitution should be considered constitutional rights, however, fundamental rights, from 14 to 29 delimit an area of the individual essential for the development of life and the freedom of people, they are the nucleus basic and inalienable of our ordinance.

ART	RIGHT/FREEDOM	BASED ON THE PRINCIPLES OF PREFERENCE AND SUMMARITY	AMPARO ACTION	DIRECT APPLICABILITY WITHOUT NEED FOR REGULATORY DEVELOPMENT	REGULATORY DEVELOPMENT	REGULATION BY DECREE-LAW	MODIFICATION OF THE CONSTITUTIONAL REGULATION
14	• Equality before the law	YES	YES	YES	By Law (art. 53.1 CE)	Forbidden (art. 86.1 CE)	-
15	• Right to life and to physical and moral integrity. • Prohibition of torture, inhuman or degrading punishment and treatment.	YES	YES	YES	By Organic Law (art. 81.1 CE)	Forbidden (art. 86.1 CE)	Taxed Reform (art. 168 CE)
16	• Ideological and religious freedom.	YES	YES	YES	By Organic Law (art. 81.1 CE)	Forbidden (art. 86.1 CE)	Taxed Reform (art. 168 CE)
17	• Right to liberty and security.	YES	YES	YES	By Organic Law (art. 81.1 CE)	Forbidden (art. 86.1 CE)	Taxed Reform (art. 168 CE)
18	• Right to honour, to personal and family privacy and to one's own image. • Inviolability of the home. • Secrecy of communications.	YES	YES	YES	By Organic Law (art. 81.1 CE)	Forbidden (art. 86.1 CE)	Taxed Reform (art. 168 CE)
19	• Freedom of residence and movement.	YES	YES	YES	By Organic Law (art. 81.1 CE)	Forbidden (art. 86.1 CE)	Taxed Reform (art. 168 CE)
20	• Freedom of expression.	YES	YES	YES	By Organic Law (art. 81.1 CE)	Forbidden (art. 86.1 CE)	Taxed Reform (art. 168 CE)
21	• Right of assembly	YES	YES	YES	By Organic Law (art. 81.1 CE)	Forbidden (art. 86.1 CE)	Taxed Reform (art. 168 CE)
22	• Right of association	YES	YES	YES	By Organic Law (art. 81.1 CE)	Forbidden (art. 86.1 CE)	Taxed Reform (art. 168 CE)
23	• Right to participate in public affairs. • Right of equal access to public functions and positions, subject to the requirements established by law.	YES	YES	YES	By Organic Law (art. 81.1 CE)	Forbidden (art. 86.1 CE)	Taxed Reform (art. 168 CE)
24	• Right to effective judicial protection. • Right to defence. • Procedural rights	YES	YES	YES	By Organic Law (art. 81.1 CE)	Forbidden (art. 86.1 CE)	Taxed Reform (art. 168 CE)
25	• Principle of criminal legality. • Right of those sentenced to imprisonment.	YES	YES	YES	By Organic Law (art. 81.1 CE)	Forbidden (art. 86.1 CE)	Taxed Reform (art. 168 CE)
26	• Prohibition of honour courts	YES	YES	YES	By Organic Law (art. 81.1 CE)	Forbidden (art. 86.1 CE)	Taxed Reform (art. 168 CE)
27	• Right to education • Freedom of education	YES	YES	YES	By Organic Law (art. 81.1 CE)	Forbidden (art. 86.1 CE)	Taxed Reform (art. 168 CE)
28	• Right to organise. • Right to strike.	YES	YES	YES	By Organic Law (art. 81.1 CE)	Forbidden (art. 86.1 CE)	Taxed Reform (art. 168 CE)
29	• Right to petition	YES	YES	YES	By Organic Law (art. 81.1 CE)	Forbidden (art. 86.1 CE)	Taxed Reform (art. 168 CE)

From the provisions in the table, we extract the special importance of the right to equality before the Law recognized in art. 14 of the Spanish Constitution that enjoys, as we have said, a protection established by the Constitution itself.

- Any person can request the protection of the right to equality before ordinary courts and tribunals, through a procedure based on the principles of preference and summary (art-53.2 CE).
- Likewise, the appeal for protection and unconstitutionality before the Constitutional Court is available to all citizens (art. 53.1, 53.2, 161.1.a and 161.1.b CE).
- Any Decree-Law that affects the right to equality, that is, Title I of the Constitution, will be unconstitutional.
- The figure of the Ombudsman, for the defense of the rights recognized in Title I of the Constitution (art. 53.1 CE).



ACTIVITY

EXERCISE- Read the following texts and answer the questions.

Art. 26 Universal Declaration of Human Rights - Everyone has the right to education. Education should be free, at least with regard to elementary and fundamental instruction. Elementary instruction will be mandatory. Technical and professional instruction must be generalized; access to higher education will be the same for all, depending on the respective merits.

Education shall aim at the full development of the human personality and the strengthening of respect for human rights and fundamental freedoms; it will promote understanding, tolerance and friendship among all nations and all ethnic or religious groups; and promote the development of United Nations peacekeeping activities.

Parents will have a preferential right to choose the type of education to be given to their children."

Art. 27 CE - Everyone has the right to education. Freedom of teaching is recognized. The education shall be directed to the full development of human personality in respect for the democratic principles of coexistence and the rights and fundamental freedoms.

Art. 4.3 LOMLOE - Without prejudice to the fact that throughout basic education a common education is guaranteed for all students, inclusive education will be adopted as a fundamental principle, in order to meet the diversity of the needs of all students, both for those who have special learning difficulties and those who have greater capacity and motivation to learn. When such diversity requires it, the pertinent organizational, methodological and curricular measures will be adopted, in accordance with the provisions of this law, in accordance with the principles of the Universal Design of Learning, guaranteeing in any case the rights of children and facilitating access to the supports that students require.

QUESTIONS

Based on these articles, who do you think has the right to education?

Do migrant minors who are in an irregular administrative situation have the right to access the public schooling system?

In the case of minors with disabilities, can they access the ordinary education system? What can the administration do to ensure that this right is fulfilled?

In the event that any of the above groups (migrants without proper documentation or disabilities) are denied access to the ordinary public education system, what can you do? Is it mandatory to previously exhaust the options of the internal legal system? which are? How far could they go? Could they use both the European and the United Nations mechanisms?



WOMEN RIGHTS

POLITICAL, SOCIAL,
PERSONAL RIGHTS AND
AGAINST VIOLENCE.



#15

#1 WOMEN'S RIGHTS IN SPAIN

GENDER EQUALITY: THEORY AND REALITY.

In Spain, at the legal level, women and men have the same rights and are equal before the law. In the practical aspect, although the law recognizes equality, there is still systematic discrimination against women (rapes, sexist murders, workplace harassment, street harassment, etc.). Therefore, we differentiate between real equality and legal or theoretical equality. While it is true that, legally, neither gender has recognized privileges over the other, the truth is that women continue to be the main victims of trafficking and prostitution, who continue to be subjected to discriminatory situations due to the fact of being a woman (unfair dismissal due to pregnancy, questions about maternity in job interviews, wage gap, etc.). All these situations that women go through by virtue of being one pose an added difficulty and condition women as a whole. All this discrimination, legitimized by culture and society, which has been transmitted from generation to generation for centuries, is what we know as patriarchy.

triarchy. The rights obtained through the struggle and social movements are many, and some of them are exposed below, although it is true that, despite everything, there is still much to continue working for. The achievements at the legal level are, certainly, fundamental to continue advancing, although it is true that it is through activism and social and political organization outside the institutions that more achievements have been achieved (assemblies, demonstrations, platforms, unions, etc.).

Although the theory recognizes equality between both genders in our country, as we said, the truth is that women face a series of obstacles on a day-to-day basis that do not respond to coincidences nor are

they isolated cases that belong to the individual plane. These are obstacles that come from the macho mentality that is still ingrained in the mentality of society. That is why machismo generates systematic, structural problems. Thus, despite the fact that we enjoy legal equality, we find a very clear social reality, supported by objective data: the wage gap exists, despite the fact that women tend to have more training than men; in Spain there is a violation every five hours; in this country there are more than a thousand women who have been fatal victims of sexist violence; only nine of fifty Spanish public universities are run by women; domestic and household chores continue to fall on women.

ACTIVITY

Do you think women are at a disadvantage today? How is equality reflected or the lack of it? What do you think it responds to?

ACTIVITY

Have you experienced situations in which you have been treated differently because you are a woman?

How you felt? How would you recommend other women to act on it? Do you know what mechanisms can be used in response to this?

TO KNOW MORE:

Consult the different tables and graphs of the INE (National Institute of Statistics) on Conciliation, work and family (updated April 24, 2020). Between them:

- People with employment, average daily time dedicated to the different activities;
- Busy people, caring for dependent people (sick, disabled or elderly children or adults);
- Total people (18 and over). Home care and chores activities. Children attending educational and care centers. Households with dependent persons: https://www.ine.es/ss/Satellite?L=es_ES&c=INE-Publicacion_C&cid=1259924822888&p=1254735110672&pa_genname=ProductosYServicios%2FPYSLayout¶m1=PYSDetalleGratis

Consult the following article on labor inequality: Gender inequality in the labor market : https://www.eldiario.es/opinion/zona-critica/desigualdad-genero-mercado-trabajo_129_4991894.html

#2

SPANISH CONSTITUTION

Commonly known as the Law against Gender Violence, this organic law aims to treat sexist violence, the violence that is exerted on women because they are, that is, because of gender. This law places special emphasis on sensitization, awareness, prevention and detection, as well as on the social, legal, psychological and economic help of the victims. The aim is, above all, to avoid this type of violence and to give protection to those who suffer it.

Thanks to this law, there are Courts for Violence against Women, necessary to provide an immediate response to this widespread problem that, according to official figures, has exceeded a thousand murders since 2004, the year the counts began. In addition, this law provides protection measures such as the removal of the aggressor from the home, the restraining order, the order to suspend communications and the deprivation of parental authority and custody of minors, or the suspension of the visitation regime.

The increase in penalties for gender violence, included in article 153.1 of the Penal Code and modified by the law on gender violence, allows higher penalties in cases in which the male is the aggressor and the female the victim. An aggression is considered to entail greater damage to the victim when the aggressor acts according to a cultural pattern, as is the case of inequality within the couple.

In 2018, the Government of Spain announced in 2018 a reform of the law to adjust it to the State Pact against Gender Violence, approved in September 2017 in the Congress of Deputies. With these modifications, the concept of sexist violence is extended to types of aggressions against women that are included in the Istanbul Convention, ratified by Spain. It also plans to include as victims of gender violence those subjected to trafficking, exploitation, harassment and sexual assault, as well as victims of genital mutilation, forced marriage and forced sterilizations. In the Congress it was also known

that all these violence included in the Istanbul Convention would be included in the official statistics, in order to have knowledge of the real figures and to be able to develop preventive and awareness campaigns.

The State Pact against Gender Violence also allows to attend to victims even if they have not denounced their aggressor. In this way, from April 3, 2019, any victim who has not reported but who has a document from social services that proves the situation of violence can access aid.



ACTIVIDAD

Do you think the quota system is necessary? Were we fairly represented before they existed?

Are we already valued fairly for our capabilities, or would we be under-represented if it weren't for quotas?

TO KNOW MORE:

In favor of quotas for women:
https://www.eldiario.es/opinion/zona-critica/favor-cuotas-temporales-representacion-mujeres_129_4259814.html



ORGANIC LAW 3/2007, OF MARCH 22, FOR THE EFFECTIVE EQUALITY OF WOMEN AND MEN

This law affects public policies in Spain, of a state, regional and local nature. It establishes measures to promote equality in private companies, for example, in the matter of public contracting or subsidies or in reference to the boards of directors. Thus, it focuses in particular on correcting inequality in labor relations.

In Title I, basic legal concepts and categories related to equality are defined, such as direct and indirect discrimination, sexual harassment and harassment based on sex, and positive actions. It also determines the legal consequences of such discriminatory conduct.

Title II contains a very relevant part of the law, which is the case of the principle of balanced presence of women and men in electoral lists and in appointments to public powers, with the consequent modifications in the Electoral Law. It also regulates gender impact reports and public planning of actions in favor of equality. In Chapter II of this Title, in addition, criteria of orientation of public policies in education, culture and health are established, which are some of the most important, since prevention, awareness and awareness about equality are the most important mechanisms. effective in eradicating sexism.

ORGANIC LAW 2/2010 ON SEXUAL AND REPRODUCTIVE HEALTH AND VOLUNTARY INTERRUPTION OF PREGNANCY

In 2010, Organic Law 2/2010 on Sexual and Reproductive Health and the Voluntary Interruption of Pregnancy was approved in Spain. Articles 13 and 14 of Title II specify the decriminalization of induced abortion during the first 14 weeks of pregnancy. Article 15 also indicates that pregnancy may also be voluntarily interrupted until week 22 in the event of serious risks to the life and / or health of the pregnant woman or fetus. As of week 22, the pregnancy can only be interrupted in two cases: first, if an abnormality is detected in the fetus that is incompatible with life, and second, if an extremely serious disease is detected in the fetus and that it is incurable at the time of diagnosis (confirmed by a clinical committee). On the other hand, in the event that there is a risk to the life or health of the pregnant woman after week 22, the medical team must induce labor.

In 2013, the Popular Party tried to carry out what they called the Law for the Protection of the Life of the Conceived and the Rights of the Pregnant Woman, without obtaining support at the institutional level. On February 1, 2014, in response to this attempt, thousands of people demonstrated to defend the Law on Sexual and Reproductive Health and to protest against the

attempt to modify and restrict it by the Popular Party, demanding the resignation of the Minister of Health Alberto Ruíz Gallardón, who finally resigned, resigned his deputy seat and his leadership positions within the Popular Party.

However, the Government of Rajoy in 2015 changed the law. This was a setback since, in the case of 16 and 17 year old women, the right to voluntarily interrupt the abortion is taken away from them in the same way as women of legal age without the legal representatives (father, mother or guardian / guardian) are informed of their decision. However, there is no obligation to report in the event that the minor alleges in a substantiated manner that this may generate a serious conflict at home, which may give rise to violence, threats, mistreatment, etc.). This modification denied the autonomy and the right of women aged 16 and 17 to decide about their own body and subjected them to possible situations of coercion. However, the co-government of the Socialist Party and United We Can is currently working to once again modify this law so that they can once again regain the right to make their own decisions without the impositions of parents / guardians, which until now may condition to minors for cultural, social, religious values, etc., in this regard.

#3 PROSTITUTION AND TRAFFICKING OF WOMEN FOR THE PURPOSE OF SEXUAL EXPLOITATION.

PROSTITUTION AND TRAFFICKING IN SPAIN

Prostitution is a type of violence against women that, to this day, continues to occur in Spain and that moves large amounts of money not only within the country, but also internationally. It is based on taking advantage of socioeconomic inequality based on gender, but also on issues related to ethnicity, nationality and gender expression.

One of the main problems of prostitution is that it is another mechanism of male domination and control over women and female sexuality. It reinforces, once again, the idea inserted in the collective imagination that women can be used by men, as objects, to satisfy them, for male pleasure, and it reduces and dehumanizes them, turning them into merchandise. There is a clear asymmetry of power between the prostituted person and the person who wants to consume prostitution, since whoever pays automatically turns the other person into an object, dehumanizing

them. At the end of the day, this relationship is summarized in the fact that you are paying to be able to sleep with a person who does not want to maintain that relationship, who is conditioned by the socioeconomic situation and who does not feel attracted to whoever pays. In this way, it is one more way of generating and deepening gender inequality, since it is demanded mainly by men and the majority are women in a situation of prostitution. Thus, prostitution and trafficking are another institution at the service of a patriarchal society, which violate the most basic rights.

In Europe, the United Nations Office on Drugs and Crime (UNODC) estimated in 2010 that there were one million women in prostitution, as well as 70,000 women who are treated for exploitation purposes each year. It is also estimated that the number of women in prostitution is between 300,000 and 400,000.

The prostitution situation in Spain is currently complex. There is no law that regulates it. On the one hand,

pimping is illegal and is included in the Penal Code, in article 178, with a penalty of between two to four years in prison. Whoever consumes or who exercises is not penalized.

On the other hand, trafficking is criminalized and is included in article 177. It includes the recruitment, transport and reception of nationals or foreigners, who through deception or intimidation abuse a situation of superiority to use the vulnerability of a victim or for the delivery of payments, he has control over it to impose sexual exploitation.

Human trafficking for the purpose of sexual exploitation is a crime and a serious violation of human rights, and is one more expression of gender inequality, since it affects, once again, especially women and girls, who account for 97 % in our country according to data from the State Attorney General's Office.

The United Nations Office for Drugs and Crime (UNODC) explains, based on the Palermo Convention (the most relevant international legal instrument against trafficking in persons), what are the elements that occur within trafficking. Trafficking is based on capturing and transferring people (inside or outside the State) under threats, coercion, deceit, fraud or abuse of power or a situation of vulnerability, or by granting payments or benefits, in exchange for control over the life of the victim, for the purposes of sexual exploitation (forced prostitution, pornography, shows with sexual content, etc.) or forced labor, among others. It involves continued exploitation for the trafficker to obtain profits illegally.

ACTIVITY

Why is prostitution predominantly female and demanded almost exclusively by men?

What do you think it is due to?

Do you think that in an egalitarian society men would be willing to sleep with women who do not feel the desire to have sex with them?

#4 PROTECTION OF WOMEN IN THE WORKPLACE

TYPES OF HARASSMENT

sexual harassment

Sexual harassment responds to a situation of power typical of a situation of structural inequality in society, and violates the principle of equality between men and women. According to the International Labor Organization, sexual harassment is any conduct of a sexual nature or based on sex that affects the dignity of people, that is ungrateful and offensive for the recipient, creating a hostile and intimidating environment for the victim. They can be both requests or proposals for behavior of a sexual nature such as sexual comments, inappropriate "compliments", jokes of a sexual nature, unnecessary and excessive physical approaches, the insistent search for encounters in the sun in places and times outside the work environment, questions about sex life, etc. Sexual blackmail, for example, would consist of the offering of benefits or advantages in exchange for sexual favors, as well as the suggestion that refusing these offers could result in problems for the victim.

According to the aforementioned Organic Law 3/2007, of March 22, for Effective Equality between Women and Men, in its article 7, sexual harassment is considered verbal or physical behavior, of a sexual nature, that has the objective or the effect to violate the dignity of the person and that creates an intimidating or degrading environment. Article 4.2e of the Workers' Statute, for its part, includes the right to respect for privacy and sexual protection of workers.

On the other hand, article 184.1 of the Penal Code provides for a prison sentence of three to five months or a fine of six to ten months for sexual harassment, which is considered to request favors of a sexual nature in the context of a labor, teaching or educational relationship. provision of services, whether punctually or for a prolonged period of time, and which causes a seriously intimidating and humiliating situation for the victim. Article 184.2 also provides that, if the guilty person had committed these acts taking advantage of a situation of labor, teaching or hierarchical superiority, or under threats and coer-

cion, the penalty will be five to seven months in prison or a fine of ten to fourteen months.

Finally, the Jurisprudential Doctrine of the Constitutional Court and the Supreme Court differentiates between two different modalities of sexual harassment: on the one hand, sexual blackmail is that carried out by a person hierarchically superior to the victim and that directly or indirectly conditions any labor decision by making sexual proposals. On the other hand, environmental harassment is one in which sexual behavior occurs by a person who, whether or not he is hierarchically superior to the victim, as a consequence gives rise to a work environment that is hostile to the victim.

Harassment on the grounds of sex

Harassment behaviors based on sex are, among others, verbally attacking, ignoring contributions and / or comments, making invisible or excluding, ridiculing, not taking into consideration, not delegating responsibilities, belittling abilities, etc., due to the gender of person.

Article 7 of Organic Law 3/2007, of March 22, for Effective Equality between Women and Men, includes as harassment on the basis of sex those behaviors that are carried out based on the sex of a person, with the aim of generating a degrading or offensive environment.



ACTIVITY

Viewing the Salvados program on sexual harassment in the workplace: https://www.lasexta.com/programas/salvados/noticias/la-investigacion-de-salvados-sobre-el-aco-so-sexual-en-el-trabajo-in-ten-headlines_201910205da-cb53f0cf2647bba5d2d45.html

#5 PROTECTION OF WOMEN AGAINST SEXUAL VIOLENCE

Title VIII of the Penal Code, relating to Crimes against sexual freedom and indemnity, includes:

Abuse.

Sexual abuse, contained in article 181 of the Penal Code, consists of carrying out acts that violate the sexual freedom of another person without intimidation or violence but without consent.

Sexual assault.

Included in article 178 of the Penal Code, sexual assault is included as an attack against the sexual freedom of another person through violence or intimidation. He has a prison term of between one and five years.

Violation.

According to article 179 of the Penal Code, it is about carnal access through the vaginal, anal or buccal route or the introduction of bodily limbs or objects through the same routes. The penalty is imprisonment for six to twelve years.

Although we have exposed in this text what is currently the current legislation, the Organic Law of Comprehensive Guarantee of Sexual Freedom promoted by the Ministry of Equality of the Coalition Government proposes a series of changes that, among other things, would modify the Penal Code, including repeated harassment or street harassment. In addition to this, it is contemplated to broaden the definition of rape, increase penalties and, above all, influence prevention, awareness and sensitization.

TO KNOW MORE:

Draft of the Organic Law of Comprehensive Guarantee of Sexual Freedom <https://www.igualdad.gob.es/normativa/normativa-en-tramitacion/Documents/APLO-GILSV2.pdf>

MATERIALS AND RESOURCE

- **016** – Free telephone service for information, legal advice and immediate psychosocial attention by specialized personnel for all forms of violence against women . Permanently active (24 hours a day, 7 days a week, every day of the year). By WhatsApp at the number 600 000 016, and by email 016-online@igualdad.gob.es. It has service in 53 languages. More information: <https://violenciagero.igualdad.gob.es/informacionUtil/recursos/telefono016/home.htm>
- **Citizen Collaboration.** Anyone can notify the police about cases of gender violence, without having to file a complaint, and without being the person affected, through the Citizen Collaboration Web.. <http://tramites.administracion.gob.es/comunidad/tramites/recurso/colaboracion-ciudadana-con-la-policia-nacional/6820c902-8f8e-44fc-afa8-fa826c9500e7>
- **Institute of Women.** Promotion and promotion of gender equality and the participation of women in political, cultural, economic and social life. Contains studies, reports, research and other publications related to equality : <https://www.inmujeres.gob.es/>
- **900 191 010** – Free information telephone number for service and advice from the Women's Institute.
- **Ministry of Equality:** <https://www.igualdad.gob.es/Paginas/index.aspx>

ACTIVITY

After having read about the various laws on violence, equality, abortion, etc.,

What challenges lie ahead and how should we as a society face them?

What do you think remains to be done at the political level?

What do you think is the best way to achieve social changes to advance on equality?



THE CHALLENGES OF TODAY'S WORLD



#16

#1

THE CLIMATE CHALLENGE



Climate change is one of the gravest challenges humanity has to face in the 21st century. Although there is no shortage of deniers, it is no longer a virtual threat but a reality, which causes the death of thousands of people, causes migration and changes in ecosystems or the rise in sea level, among other scenarios, in an economy based on fuels that makes it unsustainable.

Climate changes have been a constant in history, either heating or cooling, but the novelty has been the acceleration caused by human activity from the Industrial Revolution to the present day, due to the use of fossil fuels or intensive agricultural exploitation. , among other factors, that have increased the emission and concentration in the atmosphere of greenhouse gases.

There is a consensus in the international scientific community that climate change is of anthropoge-

nic origin, that is, it is generated as a consequence of changes in land use and the so-called greenhouse effect. Through this phenomenon, the greenhouse effect, the earth absorbs half of the radiation that reaches it from the sun and subsequently emits it in the form of infrared radiation, a part of this radiation ends up in space, but another part the greenhouse gases from the atmosphere. , like methane, nitrogen oxide, and carbon dioxide, reflect it back to earth.

The greenhouse effect is initially a positive phenomenon because without it the average temperature of the Earth would be 30° lower, which would make it difficult for most of our ecosystems to survive. But since the mid-20th century, the concentration of methane and carbon dioxide in the atmosphere has grown, causing the return of infrared radiation to increase the earth's temperature.

As an example of this phenomenon that we are explaining, it must be borne in mind that between 1765 and 1965, the amount of carbon dioxide in the atmosphere increased by 14.2 percent, but in the period from 1965 to the present day, the situation changed. it has wor-

sened reaching 27.5 percent.

Human action has been key to the climate change that we are experiencing today. In 2011, scientists Mark Huber and Reto Knutti from the Federal Polytechnic School of Zurich published research that looked at the Earth's energy flows and estimated that at least three-quarters of climate change in the last 60 years was due to human activity.

ACTIVIDAD

In what way do you think intensive livestock farming affects the greenhouse effect?

For years the loss of employment was alleged if factories had to produce without polluting, do you consider that respect for the environment collides with the defense of employment?

While human factors that can influence temperature changes, such as the level of solar radiation or volcanic activity, can only explain a small part of the global warming that we have experienced.

Even if greenhouse gas emissions stabilize today, the earth's average temperature will continue to rise for years to come. In the short term, the Earth will continue to heat up as a result of current emissions and that most of them take years to disappear, in addition to the thermal inertia of the oceans, of between 30 and 40 percent of the carbon emissions of the last decades. They have dissolved in rivers, lakes and have reached the seas and oceans, which has resulted in an increase in temperature and acidification.

On our televisions we have seen scenes of cars floating in the Chinese city of Zhengzhou, towns in British Columbia burning by the absolute record of temperatures, or the German city of Erftstadt washed away by floods. The picture is global: the whole world is in danger from climate change and it is a reality, not just a temporary sensation.

The overheated atmosphere gives rise to meteorological conditions that leave grim images of destruction and if we do not remedy it, the situation will get worse. If temperatures rise in the coming decades, the Amazon rainforest will be a mere memory, large areas of the tropics risk being too hot to allow outdoor work or coral reefs disappear. The Antarctic and Greenland ice sheets will melt, prompting



sea level rises that will be measured in meters.

As we have seen, one of the great challenges is to face global poverty and climate change, since vulnerability to global warming not only depends on the climate but also on the development model.

The European Union is leading the reduction of greenhouse gas emissions, to avoid the increase in temperature above 2°C. But there is still a long way to go.

The European Commission has presented the Green Deal, a growth strategy that includes measures aimed at boosting economic growth with a more sustainable use of natural resources, in a fairer way, and achieving a level of net zero emissions. By neutral emitter we mean that greenhouse gases emitted into the atmosphere are captured by natural sinks or carbon removal technologies.

One of the first measures taken by the European Union has been to incorporate a regulation that will reduce greenhouse gas emissions by 50 percent in 2030 compared to 1990 levels, a measure that is more ambitious than the one that it was taken in the Paris Accords, which provided for 40 percent. And by 2050 the European Union must be a neutral emitter of greenhouse gases.

The Green Deal responds to a social concern of European citizens about how the climate emergency is having an impact on their lives. The European Commission have presented an investment plan that aims to mobilize at least one trillion euros over the next 10 years.

The green pact is linked to the process of economic recovery that the European region needs, a good example of the confluence of this approach is the investments destined to the renovation of buildings to make them more energetically sustainable. In this way, a labor-intensive sector such as construction is supported, which suffers the shock of unemployment and, on the other hand, emissions from the residential sector are reduced, taking into account that currently buildings are responsible for 36 percent. percent of the emissions of the European Union.

The panorama that we have been reviewing is worrying, but there is also a hopeful factor and it is the greater awareness that there is in our societies regarding the need to take measures to confront it and transform the economic model, which is one of the causes of the situation. The big question is: How much time do we have left?

#2

THE DEMOGRAPHIC CHALLENGE



Throughout the 21st century, our country has experienced a general increase in population. Between 2001 and 2019, Spain went from 41 to 47 million inhabitants, almost six million more people, which represents a growth of close to 15 percent. But that global figure that could seem hopeful hides another reality: the intensified depopulation process, which has increased in the last decade, of most of its territory, mainly its rural areas, which affects 62.7 percent of the population. the Spanish municipalities.

The generalization of depopulation, three out of four municipalities in Spain lose inhabitants in the last decade, it is no longer linked to the smallest municipalities, it already affects almost 70 percent of capital cities, 63 percent of small cities and more than half of the provincial capitals.

Depopulation is compounded by territorial dispersion and the low population density in the territory, which makes the provision of basic

services difficult due to their higher cost. In Spain, the average density is 93 inhabitants per square kilometer, below the European average of 120 inhabitants per square kilometer. Practically half of our territory is at demographic risk, some 243,000 square kilometers, which represents 48 percent of the country's surface. Almost four thousand municipalities are considered by the European Union as having a demographic risk as they have a density of less than 12.5 inhabitants per square kilometer.

The depopulation process is accompanied by the progressive aging of the population. Internationally, life expectancy at birth has gone from 52 and a half years in 1960 to 72 years in 2016, according to World Bank data.

The longevity of our society is a country success. Since 2001, the number of people aged 65 and over has increased by 28.7 percent. Most pressing is in rural areas where nearly 25 percent of people are

over 64 years old. The territories most affected by depopulation are not only aged but also over aged, four out of 10 over 65 have already exceeded 80 years.

All this is directly associated with the fact that Spain has the highest life expectancy in the European Union, with 83.6 years, which is a success of our social system. But the increase in longevity together with the low birth rate places the aging index at 1.23 over 64 years for every under 16 years, data from 2019, which represents an increase of 17.6 points in the last 10 years.

In the last decade, eight out of ten Spanish municipalities have had negative vegetative growth, having more deaths than births, and this population loss due to the difference between births and deaths will continue in Spain in the coming decades.

The current population dynamics pose a risk to territorial structuring, social cohesion and our model of coexistence, which can put the Welfare State at risk.

Demographic change affects all countries, but not all in the same

way; rapid population growth in certain parts of the world is compatible with the global decline in the rate of population growth. Although the demographic challenge is not exclusive to Spain, it also affects other European regions, which is why it is necessary to face it globally. The UN recommends increasing investment in rural infrastructure and strengthening economic, social and environmental links between urban and rural areas.

To address the problem of depopulation, a policy aimed at rural areas is urgent, as a transversal and multisectoral instrument that allows influencing and implementing solutions with a comprehensive and sustainable vision. The administrations must ensure that the adequate provision of basic services, the economic diversification of the most disadvantaged areas, full digital connectivity, or the incorporation of the demographic perspective in the decision-making process of the Government is fulfilled.

#3

THE WATER CONFLICT

Water is an essential resource for life and for almost any human activity, so controlling its availability becomes a dispute for economic and political power, as we can see in both local and international examples. In recent years we have seen in Spain the transfer of water from a basin with high availability to another with little or overexploitation problems, prioritizing economic interests over ecological sustainability, while an international example for the control of aquifers is the conflict that the State of Israel has generated with the Arabs, who have even suffered the expulsion of their inhabitants to have greater control.

To ensure regular supply for the strong demand from industry, agriculture, electricity generation and human consumption, reservoirs were built in our country that have guaranteed the constant flow of river flow but have also had negative environmental and cultural such as the breakdown of river biodiversity due to the interruption

of the connectivity of river systems, the loss of landscape value with the disappearance of heritage under its waters.

Other negative factors are the degradation of water quality, the loss of sediments from the deltas and salinization of the soils due to the intrusion of the sea or irrigation systems, in addition they alter the natural flow regime which affects threatened species and Protected areas because they facilitate the transit of invasive species between basins, they also contribute to the production of greenhouse gases due to the decomposition of the biomass of the large areas of land flooded by the reservoir, which also produces much more polluting methane gas.

The lifespan of dams is usually 60 to 80 years, but their impacts are almost irreversible in our societies. The construction of hydraulic megaprojects increases the social conflicts linked to their develop-

ment. They require large investments with long construction periods, affecting very large territories with the displacement and forced eviction of entire communities.

As we said, water is a limited resource. According to data from the World Resources Institute (WRI), more than 1 billion people currently live in water-scarce regions and up to 3.5 billion could experience water scarcity in 2025.

The countries most affected by water scarcity are in the Middle East and North Africa. The top five countries with the greatest water scarcity are: Kuwait, Bahrain, the United Arab Emirates, Egypt and Qatar, based on information from WRI.

The causes of water scarcity in the world are diverse, but they tend to highlight the contamination of fresh water, droughts and the uncontrolled use of water that is wasted without taking into account that it is a finite resource.

To assess access to water, it is as important to consider the quantity as the quality of the water. The concentration of the population in large cities together with the polluting discharges from industries, agricultural debris and urban garbage are creating danger to human health.

According to the World Health Organization (WHO), 80 percent of the most common diseases in developing regions, such as fevers,

diarrhea, dengue or malaria, are related to water quality.

The UN General Assembly explicitly recognized in 2010, through Resolution 64/292, "the human right to water and sanitation, reaffirming that they are essential for the realization of all human rights".

However, many governments and administrations, instead of complying with their obligations to guarantee public supply and access to water, are privatizing the management of our water resources and placing their supply in the hands of a few private companies; which entails a loss of quality of service to citizens, a significant reduction in jobs and an increase in rates to profit entrepreneurs. The film "Also the Rain" reflects well the conflict that in the year 2000 the Cochabamba region, in Bolivia, experienced the so-called Water War caused by the Government's decision to privatize the municipal water supply of the region.

The struggles for water are going to become more acute, because fresh water is a limited resource, so it is necessary to change water policies so that they can continue to be guarantors of life.

#4

ALL THE SAME, ALL DIFFERENT



"No one is born hating another person because of the color of their skin, or their origin, or their religion. People have to learn to hate, and if they can learn to hate, they can also be taught to love, love comes more naturally to the human heart than its opposite", Nelson Mandela.

Racism is one of the main threats to the democratic functioning of societies, if a part of society does not enjoy total freedom due to racial discrimination, there is no democracy or full freedom in society.

Traditionally, racism has been defined by the belief in the existence of a causal relationship between races, in its biological sense, and the moral qualities of a person or a group. But later on, the definition was expanded not only linking it to race, but with a more general definition such as the unequal treatment of individuals due to their belonging to a particular group. Among the broad definitions of racism, those that include different phenomena such as classism, sexism, xenophobia, anti-Semitism, homophobia, etc., stand out. and they have as a common element

the rejection of the "other", of the different. This alterphobia, rejection of the other and the different, being so broad, includes phenomena that, although they are related, have a different dynamic and history such as sexism or classism. But all the definitions coincide in the approach that people are victims of racism not because of what they have done, but because of who they are.

Racism is structured in several moments, the first is that of differentiation. A process of construction of the symbolic border through the social categorization that produces alterity and identity. Once a person is assigned to a certain social category, it becomes a general and universal reference.

Essentialism is the next step. Concepts such as ethnicity, culture or identity are racialized according to the rigid and essential characteristics of the concept of race. The new racism affects cultural differences, absolutizing them to turn them into homogeneous and clearly differentiated blocks. The group is perceived as an entity that has a specific sta-

tus, people who belong to a certain social category cannot belong to another, so the belonging of people to a single identity is simplified, in this way the relationship is reaffirmed between belonging to a social category (culture, ethnicity, race, identity) and the possession of certain characteristics, strengthening the belief of a cause and effect relationship between the category, created socially, and the characteristics of a member of this category.

The racist logic leads to naturalize the characteristics in a pejorative way, the difference is transformed into stigma. Negative connotations and stigmatization is the final stage of the dehumanization process.

Being able to identify these three steps of the logic of racism: differentiation, essentialism and stigmatization, allows us to identify and recognize the possible racist drift of discourses and practices that may seem alien to racism, such as identi-

ty discourses, but which tend to end in be concretized in explicit ways.

Lately we are seeing how racism wants to present itself as a respectable option and appear to be compatible with democracy, they deny being racist and place their discrimination no longer in a discourse of biological but cultural superiority: they are not like us and that justifies the rejection, it is the argumentative thread they use.

Institutional and social racism are proportional since the former legitimizes the latter. That is why we can see how negative attitudes are expressed towards members of minority groups or discriminatory actions against them are legitimized, either from a public institution, from legislative initiatives or at the level of grassroots communities from the racism of the anonymous citizen.

#5

DEFENSE OF PUBLIC SERVICES

The governments of Ronald Reagan in the United States and Margaret Thatcher in Great Britain unleashed a "conservative revolution" that advocated in the ideological field the exaltation of the private in the face of public management that was denigrated. As a consequence, policies of privatization of services and public companies were promoted.

This privatization fever was born in the Anglo-Saxon world, but it reached the rest of the world and although it was born in the eighties of the last century, it has been gaining momentum to this day as we can see in our country, being a practice that has been carried out by both governments Social Democrats as Conservatives.

Privatization began in sectors such as water supply and electricity production and distribution or telecommunications, passing through street cleaning in the municipalities and reaching the education and health sector.

The effects of the privatizations have become catastrophic as seen in the rail accidents in Great

Britain which, after their privatization, reduced investment in road maintenance and safety to increase profits.

The privatization of public services was carried out under the discourse of an improvement in the service and greater savings for taxpayers when they were in the hands of private management, but time showed a clear deterioration in efficiency and a higher cost for the coffers. public companies, in addition to a reduction in competition due to the successive mergers and takeovers of private companies, when even on repeated occasions it has been highlighted how the rates agree between them.

There are common goods such as water that have ended up being a business of private entities having great power over the lives of citizens, being incompatible with the search for the common good.

Privatization processes are usually simple for the governments that carry them out, but reversing them becomes a long-distance

race with great obstacles in their legal frameworks. The law of the European Union does not usually make it easy under the discourse of protecting the free provision of services as one of the fundamental freedoms, so in many processes such as remunicipalisations it is expected at the end of the service provision contracts.

The Court of Auditors in 2011 indicated in a report that the provision of public services directly was cheaper than if the same services were contracted to private companies. By providing the same service, the private company has to incorporate its benefit into the provision of the service, other times it is also added that there is a greater precariousness of working conditions entering a chain of outsourcing of outsourced services. An example we have in the Madrid City Council that with private management of garbage collection costs each citizen 53 euros while if it were public management it would be 44 euros.

Public services Quality and accessible to all citizens are essential for Europe's social, economic and regional cohesion, as well as essential for its role in redistributing wealth and a fairer solution to the economic crisis.

Progress in Europe has been linked to the development of the social welfare state, largely consolidated thanks to good public services, whose construction is a conse-

quence of the social pressure of organized workers demanding better living conditions.

But today, every year the governments and public institutions of the European Union invest 2 trillion euros in goods and services provided by private companies. Public tendering sometimes drives a worsening of working conditions, causing wage cuts, because current public procurement rules take price above all other considerations into account, so the only way for companies to compete is undermine working conditions to the detriment of their workers' fundamental collective bargaining rights.



#6 THE TECHNOLOGICAL TRANSFORMATION

Technology is not deterministic, it poses challenges and offers opportunities, but there is no doubt that Information and Communication Technologies (ICTs) play a transformative role in the new digital economy that become new patterns of relationships and work capable of increasing productivity and transform the employment map.

The boundaries between industry and services sectors are blurring, with the emergence of new competitors, as well as the difficulty of enforcing national laws and regulations regarding cross-border trade in digital products and services. Faced with the inequalities and job insecurity that this sector can promote, economic development must be revalued around activities that generate value, both in production and in services.

The sector's global business volume in 2018 was 3,411,866 million euros, with growth from 2018 to 2017 of 4.3 percent and with growing prospects, but at a lower rate, with forecasts of an average 3.8

percent annual until 2023. The position of the United States stands out with 33.4 percent, followed by Europe with 22.3%, and in third position the BRIC countries (Brazil, Russia, India, China and South Africa).

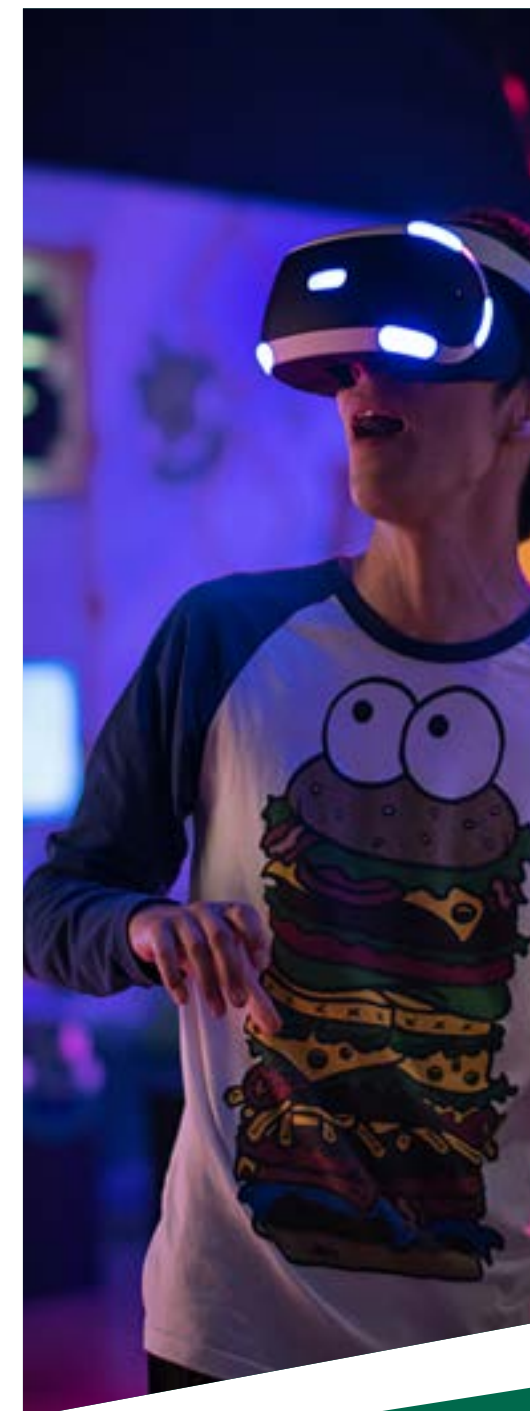
The trade war between the United States and China is also a technological war, in which Washington seeks to recover greater links of production in its territory and reduce its dependence on Chinese manufacturing.

About 88 percent of China's ICT imports are electronic components that are assembled there and re-exported, so a growth in North American tariffs to 25 percent for all of its telecommunications products and Chinese smartphone components would curb the growth of ICT manufacturers and would cause a transfer of the production plants that global brands have in this Asian market.

An indicator to evaluate the effort made by each country to achieve

technological mastery is the expenditure allocated to research and development (R&D). In 2017, United States investment in R&D over GDP amounted to 2.05 percent, of which 19.35 percent went to ICT, while in China 1.66 percent to R&D on GDP, of which 16.2% was allocated to ICT.

Although these data may make us think that the United States is leading the technology race, we must take into account the strong growth rate of investment in R&D by China to reduce the difference. The number of researchers in the ICT Sector in China has grown in the 2009-2017 period at a much higher rate than in the US (6.1% versus 0.07%). In telecommunications, the added value generated in China already had, in 2017, a greater weight than the United States, 1.86% in the first compared to 1.73% in the second.



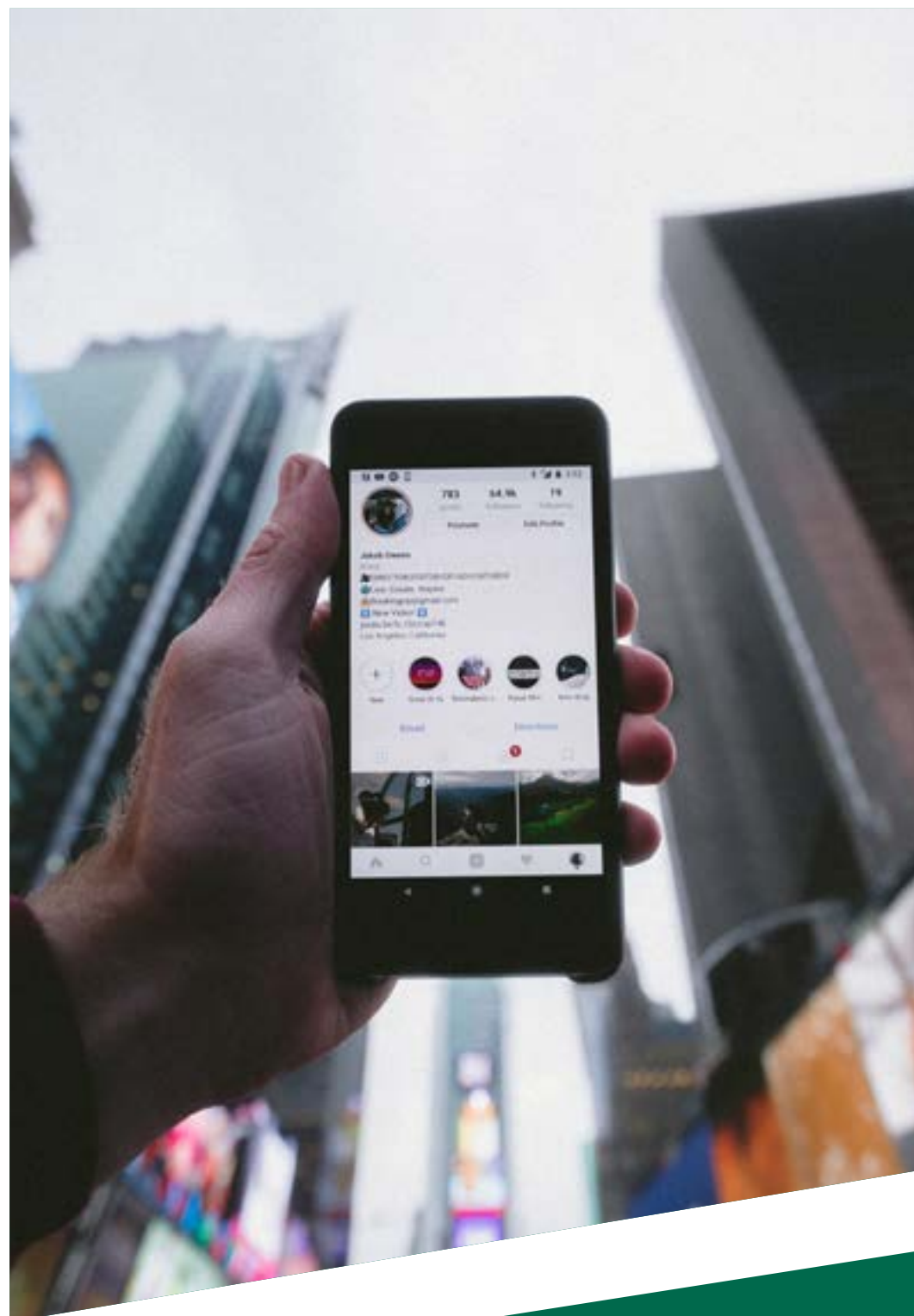
In this technological war, Europe plays a secondary role. In 2017, the weight of investment in R&D over GDP in the ICT sector (1.4%) was lower than that of China (1.65%) and the United States (2.1%).

The Information and Communication Technologies (ICT) sector is key to economic and social recovery, allowing us to competitively face the challenge of the energy and digital transition. Due to its transversal nature in the rest of the sectors of activity, it has a great impact on productivity and competitiveness.

The development of interactive multimedia services, the interconnection of networks and the greater flexibility of work produce changes in education and the economy, but also cultural, social and political changes.

The improvement of high-speed networks, the greater supply of devices with Internet access and the increase in access to it has meant an acceleration of the sectorial transformation towards digital.

The telecommunications operators are the agents in charge of facilitating the connection of companies, individuals and institutions, but they have not managed to capture the new business opportunities of digitization as companies such as Telegram, Google or WhatsApp, known as over-the-counter services have done. top (OTTs). These services have greater economic potential because they generate new revenue models, such as online advertising, the distribution of audiovisual content or electronic commerce.



So far, telecommunications operators, their main source of income is voice and data transmission, but they have lost profitability levels while they have increased their added value in data and information management, which improve advertising revenues and the development of solutions for specific sectors. In order to add value to the customer, the operators have also included audiovisual content in connectivity: ipTv services.

Despite the new job opportunities that information and communication technologies mean, there is still a considerable disconnect in the research sector between the University and the Industry, which demands qualified jobs in the programming environment such as cybersecurity or Big Data.

ICTs can modernize the labor market, but they can also make it precarious if new digital technologies are favored for the loss of autonomy of workers and the intensification of work rhythms instead of boosting productivity.

The possibilities offered by technological capabilities in production can generate social progress, but it does not mean that it must occur by itself, but rather that it depends on the political decisions that are made. The distribution of the surplus produced by the increase in productivity can lead to a system with more redistribution of wealth or higher rates of wealth accumulation, which will mean greater social inequality and lower demand.

#7

THE MIGRATION CHALLENGE



Migration is not a new phenomenon, whether within the country itself or across borders, when one tries to improve their economic opportunities, or to access better education or health services, or who are displaced for reasons such as instability, politics, criminal violence, natural disasters and inequality.

Migrants sometimes suffer the rejection of those who view the “newcomers” with fear in a world where there is the paradox of the reduction of barriers to the exchange of goods and the increase of restrictions on the entry of goods. people, prioritizing people with a higher educational level while those with a lower academic qualification tend to face more impediments or are usually relegated to the workforce in sectors such as agriculture, construction, industry or services.

Migrants deserve to be respected in their dignity, rights and freedoms, needing to offer a joint response of effective measures that protect and contribute to the improvement of their situation, that

avoid being victims of criminal networks of human trafficking, for the sake of a vision global, comprehensive and balanced that seeks to eradicate poverty, reduce inequalities and ensure the prosperity of the entire society, within an international cooperation of different actors to ensure that emigration is orderly, safe and regular.

In the New York Declaration of 2016, on whose behalf the member states of the United Nations (UN) agreed to share the responsibility to welcome and assist migrants. The document calls for a multifactorial reading of migration from a complex perspective that, articulated with the dynamics of the Sustainable Development Goals (SDGs), recognizes the needs of migrants as a vulnerable group that needs empowerment.

The main lines of the document indicate the protection of human rights, above other cultural or nationality factors, the fight against organized networks of smuggling and trafficking in persons, the implementation of urgent measures such as the immediate schooling

of infants, the fostering a culture of reception as opposed to expressions of xenophobia and racism, supporting the main receiving countries of migrants and refugees.

Taking into account their multiple dimensions, both qualitative and quantitative, migration governance frameworks should be evaluated under three variables: their investment in people, their effectiveness in building institutional capacity, and their success in opening more avenues for legal migration.

International cooperation through bilateral or regional agreements can improve the more efficient protection of the rights of migrants, but also the use of their potential that contributes to the development of countries and communities of origin and also those of host countries.



#8

THE FIGHT FOR PEACE

Pacifism can be considered as the set of ideas and actions that defend peace between peoples and nations. It rejects the use of violence to solve conflicts and seeks reconciliation using mechanisms of diplomatic dialogue.

Within the pacifist movement we can see a more collective position that seeks to make war disappear from international relations, and another that we could consider more personal or individual against the State that is related to conscientious objection to compulsory military service.

Throughout history there are examples of some philosophers such as Confucius and Lao Tse, or the Hindu concept of *ahimsa*, such as respect for all forms of life, or in Christian thought to Saint Thomas and his theory of "just war" that advocates some pacifist principles or a war with rules in times of absolute violence. In the nineteenth century, Kant with his work *On Perpetual Peace* seeks to establish a legal order to position war on the illegal plane. These religious and secular origins or those from the Enlightenment are



forging the basis of pacifism in the contemporary era.

The socialist movement advocated pacifism from its inception. In the Stuttgart Congress of 1907, he agreed to the resounding rejection of the war because it only benefited the capitalists and not the workers who were used as "cannon fodder". In the Basel Congress of 1912 this posture of defense of peace was ratified, but they failed to stop the First World War and even some socialist parties collaborated in the war effort supporting governments in parliaments.

The tragedy of the war, its aftermath and its memories, did not mean a rise in pacifism in the interwar period but a rise in violence in political practice such as Nazism and fascism, which led to World War II, a conflict that marked the history of European generations.

The Cold War period meant a gradual advance in peace awareness. The economic and technological development that was experienced in the decades after the end of the Second World War promoted an improvement in the living conditions and in the values and behaviors of the citizens that expanded their awareness of personal fulfillment in an environment of peace, rejecting wars and violence.

In the second half of the 20th century, the problem of military intervention and other forms of direct violence was joined by the threat of nuclear war, in which the certainty of total destruction of huma-



nity, regardless of the country where you are, races, beliefs or social class led to a wide awareness of society.

The opposition to the Vietnam War or the most recent in Iraq, has been a challenge to the elites with massive mobilizations of support through various organizations such as political parties, unions, religious institutions or social movements around a specific demand.

In the eighties of the last century, the celebration of the referendum for the exit of Spain from NATO was an important moment of the mobilization capacity of Spanish society from very diverse sectors that were able to converge around the defense of the peace in the face of the Atlanticist alignment of the powers that be. The guerrilla peace processes of the 1990s in Central America were another sign of the transition from the armed route to politics for the resolution of conflicts.

But the fall of the Berlin Wall represented a difficult challenge for the peace movement, which, although it remained active, was also hesitant. The world as it was known until then disappeared and another emerged that had not yet finished consolidating but was trying to do so with wars, that of the Gulf in 1991 and that of Kosovo in 1999. These military interventions by the United States and a NATO, which no longer it had its foundational justification of stopping the Soviet world, they were carried out without a geopolitical power to act as a counterweight. This expeditious route raised doubts about whether decades of pacifist awareness had penetrated the public or not.

But the repositioning of NATO with the bombings against Yugoslavia at the end of the century and especially after the attacks on the World Trade Center on September 11, 2001, there was a resurgence of the international community's indifference to violence, in the so-called "fight against terror" it seemed that all was worth. But the citizens mobilized occupying the streets rejecting the military interventions shouting: No to war!

There were more than three million people who demonstrated, against the war in Iraq, in the Spanish squares as well as in most of the capitals of the world. It is interesting to note that unlike the protests against the war in Vietnam that aroused pacifism in the United States citizenship, where the main motivation was the fear of losing the lives of young compatriots in a distant war and of more than uncertain victory, in the demonstrations of 2003, solidarity prevailed in the mobilizations with the Iraqi population that were to be the main victims of the conflict caused by the unilateral policy of the White House hawks, which, through information manipulation, sought control of Iraqi oil sources by foreign powers.

In the 21st century, the pacifist movement must defend values framed in the culture of human rights and peace, not only understood as the absence of direct violence but also as social justice, democracy, the right to the environment, to gender equality and social justice, among other aspects.



#9 PRECARIOUSNESS: THE NEW LABOR REALITY

Globalization has produced a great convergence in the transformation of conditions in the world of salaried work towards the extension and intensification of the instability of its conditions and competitiveness in low wages.

The classic worker used to learn a trade or skill at an early age and with his competence at work he rose through the different categories, building an identity that gave him the world of work in which he worked. But this ascending occupational mobility has been interrupted with the precariat, where unlike in previous times, a person who belongs to the precariat usually has an educational and training level above the level that will be required of him in the job

that is offered to him and that is not corresponds to your expectations.

In the new global labor paradigm, the new precarious worker has to be continuously learning and developing skills that surpass any previous demand, where a new type of relationship with work is established, which generally uses more resources in unpaid work (works in search of work) and almost all of your income is monetary, but you do not receive the non-salary benefits of the company, such as paid vacations, pension plan or leaves for different reasons.

Society is not being able to fulfill its promises of social improvement for the new generations and this makes the precariat not feel identified with the traditional worker that we had known until now.

Precariousness did not start with the financial crisis of 2008, but had already started since the eighties with the policies of flexibilization of labor relations of the neoliberal political program, promoted by Margaret Thatcher and Ronald Reagan, and that after the fall of the Socialist Camp was left without a counterweight.

In the precarious, companies are committed to subcontracting, permanent product innovation and flexible working conditions. In the internal organization we have variation of salaries and hours, while externally, temporary hiring and part-time are the tonic. However, the work is carried out with an increasingly rigid standardization.

Precariousness cannot be seen only as an unstable job, the result of the extension of low-productivity jobs with low wages and almost no extra-salary benefits, but as the formation of an unstable life, even reaching the figure of the poor worker, that who works, but cannot subsist on his income, and who is often on the border of social exclusion.

In the same way that Fordism meant a change in the way of organizing work at the beginning of the 20th century, precariousness supposes a change in the ways of organizing work and society, developing a mechanism for disciplining workers to legitimize the loss of labor and social rights.



ACTIVIDAD

Find information about the life of Nelson Mandela and the struggle he led against apartheid in South Africa.

Have you felt the discrimination? Explain your experience as a group.

Look in the press for some examples of conflicts over water in our country and discuss with your colleagues the causes and the role played by each affected party.

Do you know social, environmental, peasant and indigenous leaders who have been assassinated for the defense of water? Look for some examples.

See and comment on the movie Also the rain.

Explain in the classroom whether or not you are the first generation to live in this city and the reasons for living in it.

What can be the main measures to improve the birth rate?

Faced with the depopulation of our rural areas, what measures would you propose?

Do you think that the solution to the gap between life in cities or in the countryside is solved only with technological development? Do you see necessary other factors?

Should pacifism be absolute or are there permissible exceptions? Look for examples and group discussion.

Do you think that migrants have gone from invisibility to stigmatization? Discuss these two phenomena and look for concrete examples.

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