FEMINIST POPULAR EDUCATION MANUAL

Sowing Gender Justice to Dismantle Patriarchy



Friends of the Earth International

FEMINIST POPULAR EDUCATION MANUAL:
SOWING GENDER JUSTICE TO DISMANTLE PATRIARCHY

Friends of the Earth International
DECEMBER | 2020

Friends of the Earth International is the world's largest grassroots environmental federation with 73 national member groups and millions of members and supporters around the world.

Our vision is of a peaceful and sustainable world based on societies living in harmony with nature. We envision a society of interdependent people living in dignity, wholeness and fulfilment in which equity and human and peoples' rights are realised. This will be a society built upon peoples' sovereignty and participation. It will be founded on social, economic, gender and environmental justice and be free from all forms of domination and exploitation, such as neoliberalism, corporate globalisation, neo-colonialism and militarism.

We believe that our children's future will be better because of what we do.

Authors: Johanna Molina & Patrícia Cornils. **Compilation:** Celia Alldridge. **Acknowledgments:** Sincere thanks for feminist popular education contributions from World March of Women and the Friends of the Earth International Gender Justice Dismantling Patriarchy Working Group 2020: Celia Alldridge, Dipti Bhatnagar, Isabelle Geuskens, Ivana Kulic, Kirtana Chandraskeran, Kwami Kpondzo, Mai Taqueban, Marília Gonçalves, Natalia Salvático, Peruth Atukwatse, Rita Uwaka, Sam Castro, Silvia Quiroa. **Design:** Paulina Veloso & Natalia Salvático. **Illustrations:** Natalia Salvático. **French translation:** Joelle Bélard Ruchonnet. **English translation:** Gwen Billett.

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www.foei.org
web@foei.org

Friends of the Earth International
Secretary
P.O. Box 19199, 1000 GD Amsterdam
Netherlands

Telephone: +31 (0) 20 622 1369
info@foei.org
Follow us: twitter.com/FoEint
www.facebook.com/foeint

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1. INTRODUCTION

December 2020

Welcome to our 'Feminist Popular Education Manual: Sowing Gender Justice to Dismantle Patriarchy', by Friends of the Earth International (FoEI). This tool is the result of a long process and a lot of political formation, work and struggles for gender justice and dismantling patriarchy within the federation.

Friends of the Earth International has made a commitment and employed practices to challenge and dismantle the system of oppression based on patriarchy, class oppression, capitalism, racism, neocolonialism and hetero-normativity; systemic oppressions that are mutually reinforced through the historic and current exploitation of our bodies, work, lands and nature. Our vision is that of a federation that fights for gender justice and anti-capitalist feminism. Through this we can achieve a radical transformation in our societies, relationships, between people and between people and nature, at every level of our federation and also with our allies[1].

This feminist popular education manual, as well as other gender justice dismantling patriarchy publications - available on FoEI's website - are founded on the exhaustive gender justice work undertaken by the federation and its member groups in the 2000s, and on our struggles to challenge power relationships within our own structures and our societies. In addition to the processes of political formation supported by the FoEI Gender Justice Dismantling Patriarchy Working Group (GJDP WG), created 4 years ago in order to consolidate and strengthen the federation's commitment.

The suggestions and activities in this manual are part of a continual collective learning process, from which we take ideas, we acknowledge and deal with challenges and identify the way forward. We are all part of this pedagogical journey!

This material is by way of an invitation and a contribution to creating a transformative and critical feminist consciousness, that will allow us to move forward towards a world in which we all enjoy autonomy, freedom and equality, in harmony with nature, people and between peoples. We invite you to enjoy it, and to use it with comrades in your organisation to support collective self-training, and the learning processes in local groups, communities and territories you work alongside.



1. From the Friends of the Earth International Feminism and System Change Strategic Plan

2. KEY CONCEPTS FOR FEMINIST POPULAR EDUCATION[2]

For Friends of the Earth, the transformation of society involves a profound change in the capitalist, racist, colonial, patriarchal and heteronormative system currently prevailing in all aspects of our lives.

Systemic oppressions, used as a way of organising society around the market and for the economic benefit of the few, rather than the sustainability of life, have led us into a systemic crisis with clear ecological and social impacts. The contempt for the protection of life, from this productivist and androcentric point of view, puts human beings above nature, animals and territories, as well as men above women. This ignores the fundamental principles of **eco-dependency** and **interdependency**. That is to say that we are part of nature and profoundly dependent on her, as she gives us what we need to live (food, water, shelter, energy, minerals etc.) and at the same time we depend, physically and emotionally, on others throughout our life cycles.

For this reason, structural changes are needed to ensure other paradigms that put life, in all its forms, at the centre of our existence. This would also mean that all our relationships be based on respect for nature, cooperation, reciprocity and collective construction, as well as reorganising care work that has culturally and historically been done by women, who are made invisible and devalued, and experience exploitation and violence.

For this reason, Friends of the Earth seeks to make **anti-capitalist and grassroots feminism** transversal in all of its organisation and work, starting by looking inwards at its own practices and relationships, as well as in its relationships and actions outside of the federation. The goal is to eradicate all types of oppression and violence towards women.

This type of feminism, from the ground up, and based on a class perspective, is a political tool that seeks to change the system and strengthen the struggles against all kinds of violence, for all rights, equality, and women's autonomy, that of non-binary people and other social groups. In order to transform not only the life of women but of all people, as well as defending nature, territories and common goods.

From an **ecofeminist** perspective, we can see how the capitalist system and its model of extractivist exploitation appropriates territories and common goods, as well as the bodies and the work of women. Time, energy, work and the reproductive capacity of women are exploited, as well as nature; as if resources were unlimited and infinite to ensure capitalist accumulation. At the same time, as nature is destroyed and privatized, women are subjected to precarity; although it is they who undertake the care work that sustains the reproduction of life.

This exploitation has been influenced by the **sexual division of labour**. This is the material basis of women's oppression and an essential instrument of patriarchy, the system which suppresses and exploits women, their work and their bodies for the benefit of men as a social group.

The sexual division of labour that is maintained and strengthened through norms, education, religion, advertising etc., is organised according to the principles of separation and hierarchy, with some tasks and activities are considered 'masculine' and others 'feminine'. The latter are accorded less value in capitalist society. 'Masculine' work is linked to the public space, the market, remunerated work and decision making. Whereas 'feminine' work is relegated to private spheres, where women carry out care work that is unpaid and unacknowledged. Women who work in the public space are also subject to the sexual division of labour, given that they are generally employed in sectors that are considered to be an extension of care work, such as services, education and health among others. They are also mostly inadequately remunerated, informal or precarious kinds of work.

At an international level the labour force is divided along the same lines; women in poverty in the global South or rural areas immigrate to carry out the same

2. For more information, please read 'Why Gender Justice and Dismantling Patriachy? Reflections and stories' from the Friends of the Earth International Federation at: https://www.foei.org/wp-content/uploads/2020/02/Why-Gender-Justice-and-Dismantling-Patriarchy-booklet_Friends-of-the-Earth-International_EN.pdf

type of work that is highly exploitative in richer contexts in the global North or urban areas.

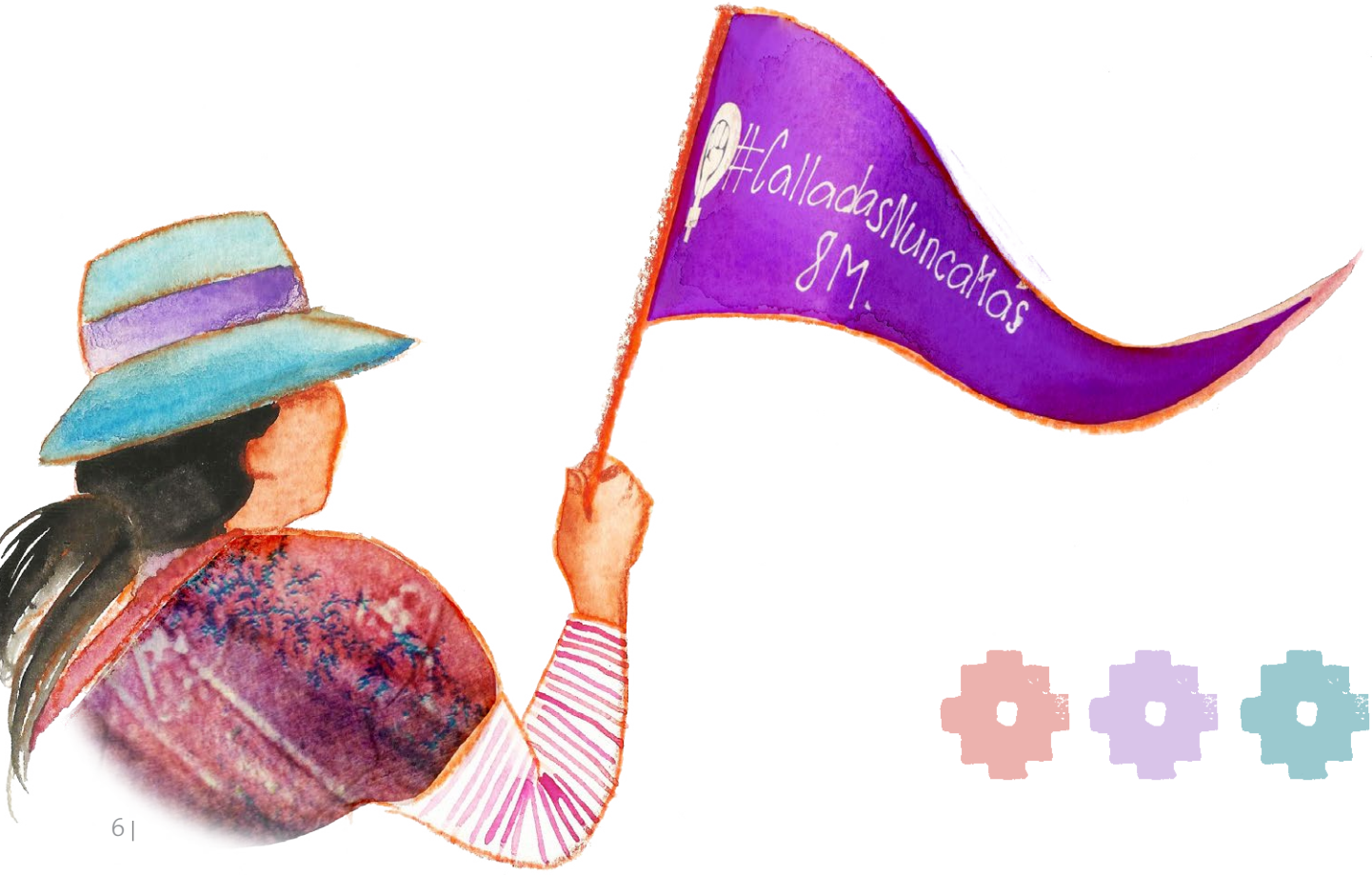
In this context, harassment, violence and the threat of violence towards women are used as tools of control to maintain patriarchal power relationships, especially when women depart from their traditional roles.

So this a call to acknowledge the history of injustice and oppression that women as a social group deal with every day, and to support them in their struggles and demands of autonomy and decision-making power over their bodies and their lives, as well as that of other groups that suffer from discrimination. We demand the reorganisation of care work that has been historically and exclusively undertaken and sustained by the bodies of women. This has made them invisible, devalued, exploited and exposed them to violence due to the logic of capitalist accumulation.

This is the only way that we will achieve gender justice, as symbolised by the circular slogan of our feminists allies the World March of Women: 'Change the world to change the lives of women. Change the lives of women to change the world!'

But patriarchy doesn't work alone, rather it is intertwined with and reinforced by capitalism, racism, class oppression, neocolonialism and heteronormativity. This interconnection is known as intersectionality. At the same time, we acknowledge that people experience different types of discrimination due to non-binary identity, where they come from, their special physical and mental health needs, their age, their level of education, religion etc. This concept of interconnected oppressions, and the need to change the correlation of forces that sustains them, is what motivates FoEI to build alliances between different sectors and groups with the climate justice movement, feminist and women's organisations, indigenous peoples, the peasant movement, the black movement and LGBTQ organisations.

Towards a just world in which we all enjoy autonomy, freedom and equality, in harmony with nature, between people, between communities, and between men, women and non-binary folks.



3. INCLUSIVE WORKSHOPS, FEMINIST POPULAR EDUCATION AND DIALOGUES OF KNOWLEDGE

When we talk about feminist popular education, we are talking about a rich process that stimulates growth and collective and personal development. It allows us to create a critical view of the reality in which we live, which is based on the capitalist, patriarchal, racist, colonial and heteronormative systems, as well as formal education systems that are far from being emancipatory. They contribute to maintaining and widening cultural, social and economic inequalities. The objective of popular education is to change this social reality through educational action, from where power comes, in order to move from passivity to awareness and action.

Seen through this prism, everyone can become the subject of their own learning. Feminist popular education gives us substantial tools to grow our awareness and to take political action to transform situations of exploitation and oppression that people, especially women, experience in this system (Pérez, Amaso y Morán, 2013).



We therefore offer the following manual, understood as a living document, a dynamic resource that can be influenced by others' knowledge and creativity, considering other contexts and communities. What works for some groups may not work for others. At the same time this is a call to generate training and continuous learning processes for facilitators, to open up different ways of sharing knowledge and people-led culture and to collectively build our common knowledge and wisdom.

General structure of an inclusive workshop

By inclusive workshops, we're talking about spaces where everyone has a space, are genuinely listened to and can freely participate. Where participants can understand the issues under discussion and can exchange their ideas in a trusting and respectful environment that values everyone. In order for this to happen it's essential to break down language barriers, use clear and simple language, and promote contributions based on peoples' daily lives.

An inclusive facilitator must try to create these conditions, focusing on the feel-thinking (sentipensares) of participants, always facilitating the expression of a diversity of ideas, visions, experiences etc. through language (oral and pictorial) without forgetting corporeality (diverse ways of expression through use of the body: theatre, role play...) They must prepare for the issues they are going to work on, create engaging content, guide discussion and gather collective reflections to present them in conclusions. They must also be ready to deal with complicated situations and support others if necessary. They also can and should contribute their own ideas and experiences as part of the dialogue.

To develop an inclusive workshop, the following steps and issues should be considered:

1 Advance preparation
2 Preparation of the meeting location
3 Mística
4 Welcome and organising objectives
5 Introductions
6 Developing content
7 Various exercises: introductory, energising, trust building, opening dialogue
8 Conclusions
9 Closing
10 Evaluation
11 Activity records

We will now look at each of these in more detail:

1. Advance preparation: planning the workshop

When we are designing workshops, we must carry out various steps beforehand to prepare ourselves as a team and create all of the necessary conditions to foster dialogue and meaningful learning.

First of all, we must define if it is a one-off workshop, with a beginning, middle and end, or a series of workshops that comprise a wider pedagogical (learning) process. Both options are possible, however we recommend the latter given that the content contained in this manual is closely related (interconnected), just as the oppressions that oppress us are interconnected. Understanding them requires a holistic approach. Accordingly, more long term pedagogical processes allow for better understanding of knowledge, and to have time for individual and collective reflection in organizations and communities. It also allows us to develop new questions to be dealt with during the process.

Those who facilitate the process must evaluate the steps taken in each workshop, the difficulties encountered and also to identify the way forward. At the same time, they must examine the conclusions, so as to complement existing knowledge and build on what has already been consolidated.

Once the above has been defined, the most important thing is to identify a clear objective. Why are we carrying out this workshop or workshops? When we carry out popular education, we are seeking to change a reality, and for this we need to identify this reality: its structural causes and how we view them, how we act and deal with them etc. So it is vital for us to collectively reflect on the issues that bring us together. In order to do this, when we design a workshop we must always have our objective clear in our minds, to take advantage of all of the time available with a coherent methodology that allows us to attain it.

The methodology - that's to say how the workshop will be carried out - will correspond to our objective, as well as the participants, how many people will be present, their backgrounds, their age, the extent of their previous training, if it's a mixed group or only women, etc.

We can then invite participants with sufficient notice so that people can plan adequately, and out of respect for their own work. The invitation must be clear, precise and motivating. It must also indicate the objective, location and address, the date, start and end time and other important information to participants. For example, if there is any funding available for travel, if meals will be supplied, if any material must be brought, if the location has any child-minding facilities etc. It should also include a contact phone number or email address to resolve any remaining concerns.






Now we will look at the following:

- location
- food
- materials
- audiovisual support
- *mística*
- program and methodology
- records
- roles and responsibilities of the team

Location: It must be comfortable and appropriate for the number of participants. This can be in the relevant community or organisation that is preparing the meeting, or outside of it. When we carry out feminist popular education and dialogues of knowledge, we must prioritise the horizontal and therefore, as far as possible depending on the room, seats should be arranged in a circle. There should also be space for group activities and other exercises that necessitate mobility.

Physical conditions and aesthetics of the room are important: it needs to be clean and tidy at a minimum, and it could also be decorated with flowers, flags, photographs, as well as being enlivened by music, etc. Ideally also with a space for childcare so that their mothers and fathers can participate fully, knowing their children are safe and enjoying age-appropriate activities.

Food: you need to establish if there will be breakfast, a morning coffee break, lunch, an afternoon coffee break, etc. and an appropriate quantity of healthy food that will allow productive work. It is important to consider if there are any specific food requirements or food restrictions.

Materials will depend on the methodology and techniques used, but the basics include a flipchart, markers, pencils, coloured cards, blank sheets and masking tape. Other materials can include paints, scissors and glue, etc, depending on the exercise. It is recommended that there is a registration process and self-adhesive badges or stickers to write the name of each person, and put it on their front, so that everybody can be easily identified.

Audio visual support: it is possible to share audio visual material if appropriate to the activities, and computers, projectors, appropriate background and tried and tested archives of material (videos, PowerPoint, audio files, etc.) It's also important to have a sound system, as it's always good to have music to brighten up the space and to kick start activities.

The *mística*: This is a ritual, and a time to share. It is the staging of various small events or activities that build trust, unity, joy and collective power to sustain motivation and energy for the day's work. It also creates an atmosphere of trust among participants, including the coordination and facilitation team. It also has political, spiritual and joyful characteristics. 'In this way we put forward our ideals and ideological visions through the ***mística***, incorporating play and creativity, geared towards diminishing prejudice and adult-centric stereotypes. We are shortening the distance between our daily lives and hope' (Lueiro, not published).

There are many ways of organizing a ***mística***. One of these is to focus on elements of nature (water, land, air and fire) and/or the cultural practices of the communities and territories in which we work, and/or the theme of the workshop or following topic on the agenda. Emotions must be taken into account, and how people feel in their bodies.

For example, thematically linked music could be played, flags of the organisations could be shown as symbols, poetry, dance, images, stories, thoughts and other contributions could be shared.






The programme and methodology: then finally we must prepare the programme of activities and the methodology. In other words, what will we do? What activities will we undertake? How will we do them? It is important not to improvise. However, at the same time we must be flexible and open to modifications, depending on what happens during the workshop itself, and to changes to physical conditions or consensus and proposals from the group. It is very important to consider time management, so that everything can in fact take place, without skipping content or time for reflection.

Remember that you can plan a workshop with a beginning, development phase and an ending in one day or over many, and even develop a series of workshops over time. The important thing is to have a common thread running through them that is coherent with its objectives, and that allows for the discussion of both more basic and more complex issues. To do this, facilitators should connect the issues and reflections that come up in the workshop(s) for a holistic approach to the learning process.

Activity records: In this learning process it's fundamental to have registers and to document the contributions and conclusions that are reached. Flipcharts are often important records of the discussion and collective learning, but not sufficient. It is therefore important that before the event the team designates one or more people to take notes, which should be clear and with precise points (it's not enough to just jot down some rough ideas). If it's possible, this systematised information should be shared with the participants. In this way we can strengthen the learned content, while validating and raising awareness of what we have shared.

Roles and responsibilities in the team: It is important to define these beforehand, and to prepare correspondingly. They will include cleaning the location, procuring materials, facilitating, taking notes etc. All tasks should have a person in charge of them, and this itself is part of our political formation/action, as another step towards challenging the sexual division of labour imposed by patriarchy. For example, both men and women can clean and tidy, as well as look after the children.

2. Preparation of the meeting location

In addition to what has already been addressed above, the following can be considered while preparing the room before the arrival of participants:

- arrange seats in a circle
- establish where the mística will take place and when to put items to be used in it.
- define a space or wall to put up posters, flipchart pages or other materials to be displayed.
- Clearly write the programme and the day's objectives (on a flipchart) and pin it to the wall.
- install a computer, projector and screen
- display and organise all materials in one place
- prepare the music (you could ask participants to share music they like)
- signpost other spaces such as meeting rooms, bathrooms, canteen etc.

3. *Mística*

Duration: 10 to 15 minutes (the duration will depend on the goal of the mística and what we wish to deal with - if the focus is motivation, energising, etc, - and depending on the topics dealt with during the day).

Examples:

- Walk in circles to music - specially chosen for the occasion - and laying down organisation's or country flags in the central space, or wherever suitable, to remain their for the rest of the workshop. You could also ask participants to bring other significant objects that represent them and encourage them to talk about themselves during the introductions (based on the object).
- Read stories or poems while others bring soil, water, flowers, fruit, lighted candles to a designated place.
- Acknowledge present and absent activists, showing photographs or videos.

4. Welcome and organisation of objectives

As participants arrive, the team should personally welcome them and register them. However, after the mística the facilitation group can give a general welcome to everyone, to reiterate the objectives of

the workshop and programme of activities, as well as any other pertinent issues. This is also a space to re-examine and organise objectives and expectations, what the participants expect from the workshop and whether this is in alignment with what the team has prepared. Reading though the objectives and discussing them is useful, as well as asking the question "why are we discussing this issue"?

It's a good idea to ask if there are any concerns or issues, if everyone agrees with the objectives and the day's programme, and to incorporate consensual changes if necessary.

Other ways to examine and organise objectives:

- You could put up flipcharts, posters, etc, on the wall so that participants can respond to the question 'what do we expect from the workshop?' when they arrive. The facilitator can read and share these expectations with the group and see how they correspond to the objectives.
- You could form groups of two or three people to talk about their expectations for about two minutes. Someone from the group can then share this in plenary. To finish they can compare this to the meeting's objectives as planned by the facilitators.

It's also important to underline that it is a space of trust, that the space must be respected, we must all look after each other and encourage the effective participation of everyone during the activities that have been organised.



5. Introductions

There are many different ways to introduce yourselves. The main goal is to get to know each other, and also to reveal the identities of workshop participants. In popular education it doesn't matter who participates in the learning process, but it's important to get to know those people (who we are, what we feel, what we do, what we think) and to value this and establish trusting and authentic relationships.

We suggest the following activities, which you could add to, to try out during the day:

Quick introductions:

Duration: 2 or 3 minutes per person
If there's not a lot of time, here are two quick and simple exercises that you can use:

- With all participants in a circle, each person lights a match (one by one) and while it's still lit says their name, and shares some personal characteristics or other relevant information about themselves.

- In a circle you can ask each person to introduce the person on their right, saying 1. their name (or asking it if they don't already know) 2. 'One thing I know about you is...' (and finishing the sentence) 3. 'A thing that I'd like to know about you is...' (and the person on their right responds)...

Who is who?

Duration: 15 minutes.
While playing music, people are asked to walk in different directions, looking at those walking by them without talking. Then they can nod their heads, then shake hands and then hug. You stay with the person you hug and introduce yourself. Everyone has one minute to speak about themselves, what they do and where they come from etc. This can be repeated two or more times to facilitate meeting different people. Depending on the objectives of the workshop, specific topics or questions could be introduced that touch on knowledge and expectations... Some examples

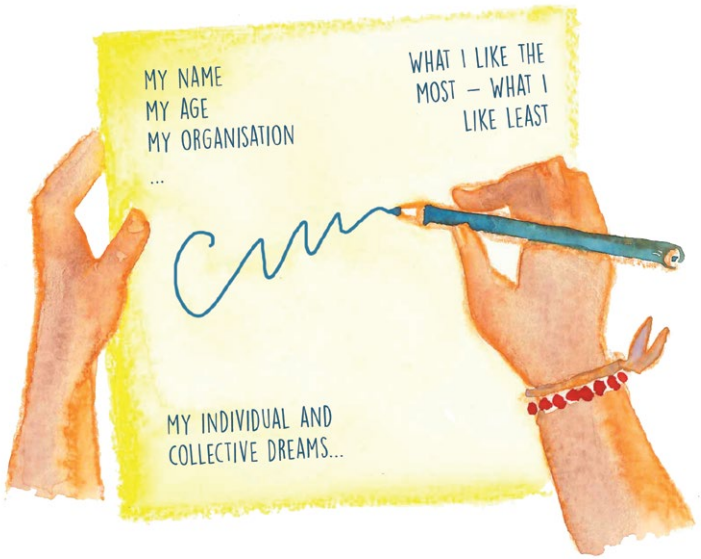
could be 'Why am I participating in this workshop? What brought me here? What do I hope to get out of this workshop?

At the end, participants have an opportunity to share. If there isn't time for everyone to speak, you can ask if anyone has anything new to add. It's fundamental - in this and other exercises - to ask people how they felt taking part in the exercise, what they thought of it, so that they feel like they're able to share in an atmosphere of trust.

Individual introductions through drawing

Duration: at least 35 minutes, in small groups of 10 or 15 people.
Every participant is asked to draw a picture of themselves in the middle of a page or card and add information as shown in the example (or only to draw). Then it can be shared in plenary.

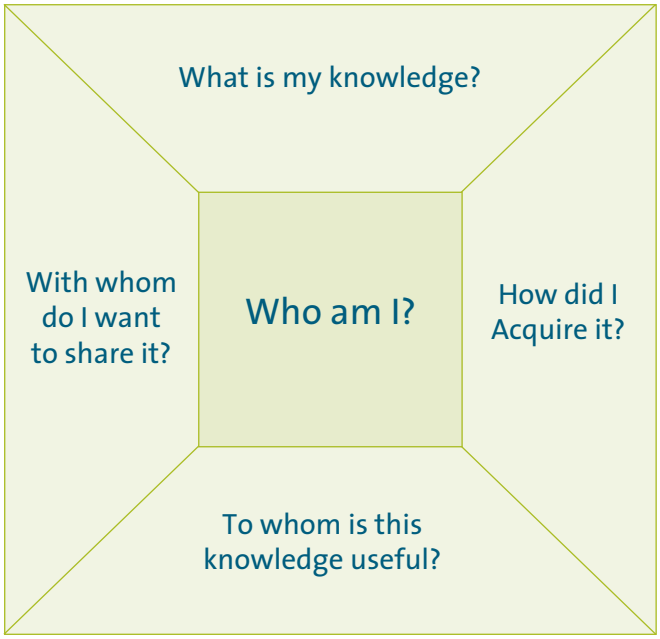
This exercise allows for better self-knowledge, knowledge of others and to establish relationships based on trust. It is a simple and fun way to look at 'who I am' and objectives and dreams in life.



Our wisdom

Duration: time to write and then introduce yourself, about 45 minutes. For small groups.
When we have an exchange of knowledge, a type of introduction that is self-affirming and values diverse knowledge, that can be general or specific, depending on the workshop's objectives. This allows us to introduce relevant themes. It also serves to strengthen organisations.

5 to 7 minutes is given to write and then every participant has 3 minutes to introduce themselves. Then the facilitator comments on the incomparability of knowledge, their origins, differences and values.



6. Development of content

Once the topics and content to develop are clearly established - along with the objectives - the methodology will depend on the number of people, time, space and material available and the depth in which we wish to examine the issues, among other things.

Whatever the methodology, given that the construction of knowledge is social, we must encourage everyone's participation and promote 'the exchange of ideas,

feelings, images, beliefs, notions, concepts, practices, histories, desires, experience and emotions to achieve common understanding and the fulfillment of life' (Salas, 2013). This can be through the use of different approaches, favouring processes of joint reflection, and then introducing and building concepts, content and new proposals.

An initial suggestion is to question oneself, to ask questions based on our daily lives, to try to unpack ideas from our own experience to understand a specific term. And to generate spaces for conducive dialogue, that break with power structures between those that allegedly know things and those who allegedly do not.

It is also recommended that work is initially in small groups that then contribute to the plenary. In the majority of cases groups will be mixed, to promote better exchanges, however on occasions we must separate small groups of men, women and non-binary folks to look at how patriarchy impacts the bodies and lives of everyone differently and ensure safe spaces to share experiences.

For group building, play-based techniques can also be used, so that people can mix and get to know more people, and more ideas and experiences etc. One way to do this is to distribute coloured cards with pictures of animals, and those with the same ones have to find each other. Another simple idea is to numbe the group from 1 upwards (depending on the number of groups you want to have) and then have all of 1 meet up, 2 meet up etc. Or for example you could play a shipwreck game where there are life-rafts, but only a certain number can get in. You can give various numbers to develop the game, in order to end up with the necessary small group size.

There are many publications that mention methodologies that we can use to inspire learning processes. Those we've used in FoEI include "whispers", brainstorming, roleplay or theatre, coloured cards, drawings, among others.

- **"Whispers" (5 to 10 minutes):** this is the rapid exchange of ideas between 2 or 3 people. This can be based on one or various specific questions like 'What do we understand by grassroots feminism?' Then the other person continues the conversation.

- **Brainstorming (10 minutes):** this is useful for sharing ideas, knowledge or the meaning that people attach to an issue, to collectively come to a synthesis. To do this the facilitator must ask a clear question. For example, if we had an all-female meeting and we were going to work on gender, we could ask 'Why are we having an all-female meeting?' Or with a mixed group we could ask 'Why are we having gender training?' What is gender? And then responses can be written down on a flip chart or board so they can be seen by everyone.

- **Coloured cards:** similar to brain storming, but key ideas are written on cards (one idea per card) in a group or individually. Then they're read and can be put up in view of the plenary, grouping them thematically. They can be done to establish a diagnosis, conclusions, plan activities, and evaluate among other things. This technique encourages everyone to express their opinions.

- **Role play or theatre:** participants are organised into groups to discuss a specific topic and prepare a representation of the situation as it could appear in day-to-day life. It could be based on what kind of behaviour different types of people show and what might be some possible solutions to that behaviour. For example, if we were talking about discrimination, you could represent a real-life scenario that had happened to a participant.



- **Plenary:** these are carried out with all participants present, to share and discuss the results of group work, to examine and reflect, and to come to some conclusions.

- **Drawings or "collages":** individually or in small groups, topics or questions can be expressed through drawings or collages (with images, words, letters, etc, cut out of old magazines, newspapers, etc). Drawings (or collages) made by each group are presented to the plenary.

We can work on different topics with these methodological ideas, including gender justice and dismantling patriarchy, and some more specific techniques are presented in the next chapter.

7. Energising activities

When planning a workshop, it's useful to have a list of different exercises that can be used to energise the group; encourage them to get to know each other, establish dialogue, trust, team work, etc. They can be used to promote a change in energy after having worked on an issue for a long time, to change activity, after a break or lunch, or when you feel the need to change the group dynamic.

It's important to consider the well-being of all participants, and so every exercise is an invitation, no one is obliged to participate, especially those that use the body, like giving and receiving massages, dance, etc. Not everyone will feel at ease. In this case other roles can be proposed, such as facilitation, time keeping etc.

Some activities can be:

- **Group massage** (**5 minutes**): Form a circle and then everyone is invited to massage the neck/shoulders of the person in front of them, as if they were cleaning a mirror or kneading bread(!), or in other ways. The massage can also include the head. It's a useful exercise to dispel the tiredness of the day and revitalise the senses.

- **Initial warm-up** (**10 minutes**): the group is invited to walk around the room, breathing deeply, stretching the body and greeting others. You can have pairs and imagine one person is a balloon that the other inflates them with a pump. There are various versions along these lines, you can use your imagination.

- **Circles** (**15 minutes**): two circles are formed, an inner and outer one, and participants are asked to turn, one to the right and one to the left. When the facilitator stays stop, the circle stops moving and you introduce yourself to the person in front of you. This is repeated several times to allow as many meetings as possible.

- **Anne went to the Moon!** (**10 minutes**): In a circle, the first person turns to the person on their right and says 'Anne went to the Moon! The other answers 'I didn't know. How did she get there?" The response is 'She went like this..." (carrying out an action). And then the whole group mimics the action. This exercise provokes humour, which is indispensable when work can be hard.

Remember to consider energy levels in the group, asking them how they felt after the activity, or if they want to share any thoughts.

8. Conclusions

Duration: 20 to 30 minutes

After every activity that deals with a specific topic, there should be a collective discussion to reach conclusions that synthesise the conversation, grouping together key ideas and highlighting the most important of them to ensure that everyone has understood. This should especially be done at the end of the day. It is important that the facilitator ensures that no fundamental issue or considerations are left out, and that they guide the group's discussion towards achieving the workshop's goals.

The continuous learning process should allow space for the organisation to challenge itself continuously, and even more so when our objective is to dismantle patriarchy and end inequalities and violence. We should

ask ourselves questions such as: What suggestions for change do we propose inside our own organisations? What should we do with others?

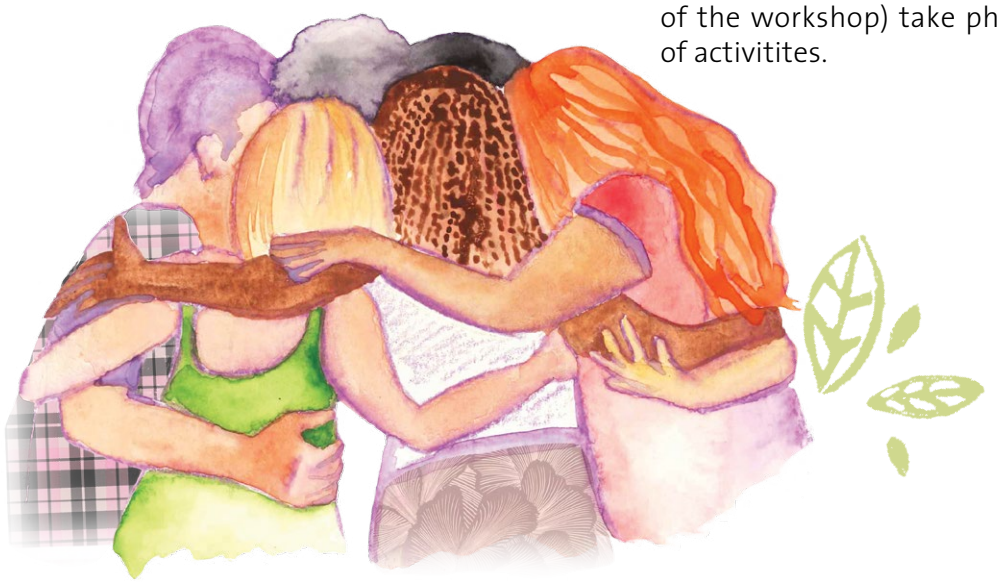
9. Wrapping up the workshop

Duration: 10 to 15 minutes
In the same way as the opening mística, wrapping up the workshop is an important moment, to value and give thanks for what we have learnt, the exchanges, the people that have participated and made commitments to continue the process.

This can be done in various ways, some more and some less complicated, and then be connected with the mística. For example:

- **Group hug:** A circle is formed so that everyone puts their arms around each other's shoulders, and anyone who wishes to can express what they've learnt, their intentions, emotions, a message etc.

- **Closing mística:** In a circle around the objects used for the mística, everyone goes to take back what they brought at the start (flag, object etc) and says something about the workshop (what they learnt, thoughts, feelings...). You could also bring seeds or flowers to the mística so that at the end of the workshop everyone can take some while they share their contribution.



10. Evaluation

Duration: 15 to 20 minutes
It is essential to carry out an evaluation of the learning process to have ideas of how to improve future activities. This can be done before or after wrapping up the workshop, and in varying degrees of detail. It can also be done anonymously. Some options are:

- all participants express their evaluation in a single word that they share out loud or written on cards with the whole group.
- write an evaluation in simple words, the good/bad, or what I liked/didn't like, what to improve, what I learnt.
- more complex evaluation can include reflections on each part of the workshop, the content and time dedicated to each activity, the detail in which each issue was dealt with, concepts learnt, etc.

11. Activity record

Records are made to systematise the work, given that when we systematise we are creating knowledge from our practices and learning from processes to improve our work. The essential thing is to organise and reconstitute the process, carry out a critical interpretation and extracting learnings.

For this, one or various members of the team should take notes, keep the flipcharts (or take photos) and if everyone is in agreement (ask at the beginning of the workshop) take photographs and/or video of activitites.

4. FEMINIST POPULAR EDUCATION TECHNIQUES

As we mentioned before, we recommend setting up a pedagogical process to work on different and complementary topics. In this section, we will propose some specific techniques to work on gender justice and dismantling patriarchy. The order in which they appear follows a logic we believe is coherent, with a step by step process of reflection that allows for an understanding of patriarchy, violence and systematic oppression and then the possibility of carrying out internal diagnostics and propose alternatives. However, you can organise the work according to your own logic, linking them to your objectives and the groups with which you work, your knowledge of the participants, degrees of closeness and trust, etc. There are many ways of organising them.

In a similar way, the duration assigned to each activity is only indicative. You can change it according to the available time, the participants, and the depth in which you wish to examine each topic and group dynamics.

We also strongly recommend you leave time for discussion, coming together and drawing conclusions at the end of each activity, for which we've included some key ideas - as a reference - that you can use to guide the discussion. For more material you can refer to the Gender Justice Dismantling Patriarchy conceptual framework mentioned in section 2 of this manual, and the Friends of the Earth document '***Why Gender Justice and Dismantling Patriarchy: Reflections and stories from the Friends of the Earth International federation***'[3].

24 hours in the life of men and women

Topic

Sexual division of labour as the material basis of patriarchy.

Objetivos

- To identify how the sexual division of labour oppresses women in the capitalist, patriarchal system, based on day-to-day examples.
- To make care work more visible and look at its relationship with production / productive activities.
- To understand and interpret the world from the point of view of the reproduction and sustainability of life, instead of the capitalist and patriarchal view that organises life around markets and profit.

Materials/requirements

Flipchart or paper to draw a clock and note the daily activities of men and women in 24 hours. Markers, pens and/or pencils. A space with chairs and tables, or space on the floor, so that groups can chat, draw and write.

Time

Total duration: Approx. 100 minutes (30-40 minutes to do the clock; 1 hour to reflect on it and the plenary)



3. Ibídem

Description

1. This activity is based on the description of a typical workday of women and men, based on what the participants have experienced in their daily lives. This is to examine how the sexual division of labour reinforces gender divisions.

Divide participants into small groups of 3 or 5 people, made up of just women and just men. Ask the groups to draw a 24-hour clock on the flipchart, and fill in daily activities over 24 hours. If there aren't many participants, this can be done individually.

Expression of different realities should be considered and represented, such as men and women in both urban and rural areas, and with and without children, etc.

If there are only women participating in the activity, they can be asked to describe their own experiences, and then describe what they think men's experiences are, and vice-versa (for a men-only group).

2. Sharing of the group work

In plenary, you can invite the small groups to present the results of their work (5 minutes). They can analyse and reflect, based on the following questions:

- How did you feel about this activity?
- Are there differences between men and women?
- Is there a difference between rural and urban contexts?
- What do we think of when we talk about the daily life of a single woman with children, being head of her household?
- Where do women work? Where do men work?
- What do they both do? Where do they do it?
- What are their main responsibilities?
- When do they have leisure time, or opportunities for self-care?
- What is their work worth?
- Who benefits from women's work?

3. Conclusions and wrap up

The facilitator can reflect on the reality shown in this exercise and the concepts and key ideas that help us to understand and analyse this reality: patriarchy, care work, separation and hierarchy of public and private sectors and work in them, structures of the oppression of women, the need to reorganize and redistribute reproductive work, public services, etc.

Key ideas for discussion

The technique of the 24 hour clock is simple, and it allows a deep discussion around the social relationships established by patriarchy and capitalism. Many points of discussion can come up during this activity, that can be dealt with in greater or lesser detail, depending on the available time and what participants think and propose.

The first point is the sexual division of labour. Capitalist, patriarchal society is structured around sexual division of labour, separating the work of 'women' and 'men' and giving more value to the work of men than that of women (financially and symbolically). The work of men is related to production (what is sold in the market) while the work of women is reproductive work (the production of human beings and relationships). The representations of masculine and feminine identities are dual and hierarchical, similar to the association with men and culture, and women and nature (World March of Women, 2014).

Remunerated work, which takes place outside of the home, is valued more than care and domestic work, which is what actually allows for the reproduction of life. It is given less value in patriarchal society. This is work that is historically and still usually carried out by women. Through this vision we can see a dichotomy between the paid and unpaid, which shows us how hierarchy and power relations are established. It also creates a separation in aspects of our lives that are essential and interdependent, the reproduction of life and production for the market. We can see that production is valued and reproduction becomes invisible, as does the relationship between the two.

The work necessary for sustaining life is hidden and the work necessary for production and the market is more valued. However, production and reproduction are indivisible elements of the economic process.

The oppression of women is material: we are poorer and more dependent on our husbands, fathers, brothers... this lack of economic autonomy is a tool of patriarchy to keep us dependent on men in society and also so that we carry out unpaid work that is necessary for life itself, but to the benefit of capitalism.

Look through the list of activities carried out by women. Without having participated in this exercise to identify them, would they be visible? Are they well or poorly paid? What work is most related to decision-making and to whom is it assigned? It's also important to look at what happens when women carry out activities in the market, as they continue to be responsible for reproductive work, seeking ways to fulfill all of their responsibilities, like unpaid care work and community work with subsequent double or triple work days.

The sexual division of labour is perpetuated by education and socialization in the family and society through patriarchal mechanisms and in this way are considered 'natural' or 'biological'. We learn these 'natural' roles from a very early age in the nuclear family through toys, colours, emotions (who is fragile and who is strong?), in the home and in the public space... In this way oppression against women is normalized and is reproduced in our societies and communities from one generation to another.



What's more, there is an interconnection between structural oppression based on gender, race, class, sexuality and others. Where do poor women work? Where do white people work? The capitalist system is not only patriarchal, but also assimilates other powers and privileges based on age, nationality, religion and what are considered to be 'normal' 'productive' bodies. Patriarchy is interlinked with capitalism, racism, heteronormativity and colonialism; Why do we understand it in this way? How do these kinds of oppressions reinforce each other? By what mechanisms?

At the international level, the labour force can also be divided along the same lines. Women in poorer contexts in the global South or some rural zones often migrate towards the same kinds of work that are exploitative, in richer contexts of the global North or urban areas.

The feminist economy shows us that there is huge and unsolvable contradiction between natural reproduction in society and the accumulation of capital. We need to change the focus from money to what a sustainable and good life could and should be.

"We are profoundly interdependent beings, from when our mother gives birth to us until we die. People physically and emotionally depend on other people, we are beings in vulnerable bodies. But we get sick and age, we are finite and during our whole lives, but especially in some stages of our life cycles, we could not survive if it wasn't for other people- mostly women, given the sexual division of labour that patriarchy imposes ... they dedicate their time and energy to look after our bodies." (Herrero, 2016).

Inequalities, obstacles and challenges to the participation of women

Topic

Manifestations of patriarchy, inequalities and daily obstacles in the life of women.

Objectives

- To identify the ways in which patriarchy manifests in the life of women.
- To examine patriarchal behaviours in our lives, in our organisations and in activist spaces.
- To share proposals and strategies for the pursuit of gender justice in our own organisations' actions.

Duration:

Total duration: Approx. 2 hours. Work in 4 groups (depending on the number of participants and groups). 30 minutes for the work in small groups, 5 minutes for every group to show their work, 10 minutes per group to discuss the incorporation of suggested modifications and different representations, and 15 minutes for conclusions and wrap up.

Materials:

None

Description

1. Divide participants into mixed groups of 5 to 7 people. Give 25/30 minutes so that women in each group can share examples of obstacles, gender inequalities or violations of their rights, from their own experiences or women they know. Maybe a situation in which they felt oppressed or in which they felt there were specific obstacles or challenges in their work or their lives because they are women. Ask participants to listen carefully to colleagues' experiences.

   These shared personal experiences can create a collective process where each group chooses one of the experiences that the women have shared and turn it into a role play or short theatre scene of one or two minutes duration.

2. Groups show their performance (a mini-play or sketch) to others for about 2 minutes. After each performance the facilitator asks 'What can you see in this scene? What happened? What caused this situation? What obstacles, violence and oppression does it show? What kind of obstacles are they? (5 minutes).

3. After each scene of inequality, oppression or violence, we can think together about how to make changes. Participants can intervene in the scene and make these changes. Every change has to be explained by the person that suggests it, and the new scene can be acted out by the group. (10 minutes).

4. To deepen the discussion, the facilitator can ask the following questions in plenary: In what part of the scene did you make changes? What does this show? What obstacles / oppressions are naturalised and what do we need to change? Do the proposed solutions make women even more responsible for their own oppression/ exploitation? Are they collective or individual solutions? (10 minutes).

5. This methodology should be repeated with every small group showing their own sketch/scene and then the rest of the participants can make changes and explain why those changes have been proposed.

6. Conclusion and wrap up of the activity (15 minutes) How did you feel listening to women colleagues and participating (through theatre) in a concrete situation that they have gone through? How can we take concrete steps towards equality?

Key ideas for discussion

Many types of obstacles and situations of violence or violation of rights can appear in these sketches. Some examples might be internal to our organisations, such as a woman being passed over for a travel opportunity, a promotion or as an organisational representative. Or they could be physical impediments such as difficult access to public transport, lack of childcare or the double or triple workdays that women often face (productive work, reproductive work and activism / community organising / defense of territories). There could also

be obstacles related to internal or external patriarchal behaviour, such as women not being listened to, not being taken seriously, having their ideas are ignored and then taken up later by men, etc.

These obstacles are linked to historical exclusion, and many women experience difficulties and conflict in relation to the societal imposition of a "natural" role as care givers. This can provoke feelings of insecurity, feeling incapable, guilty, disappointing the family...

Faced with these patriarchal and conservative obstacles and situations of violence, women have struggled to defend their collective rights and to enshrine them in international instruments like the convention of CEDAW[4] and the Declaration on the Eradication of Violence against Women[5].

The capitalist and patriarchal system is based on inequalities where power is considered the domain of a few (heterosexual, white, middle class men), and where these men are considered the reference in society. For this reason, it is important to build and strengthen self-esteem and expand women's collective identify as political subjects.

The sexual division of labour is also reproduced in our own organisations. Women are not given the space to grow and exercise their protagonism. How and why are these obstacles and challenges reproduced and strengthened? What obstacles are similar in different contexts and in the lives of women in those different contexts? Or are we talking about very different obstacles?

For women to have the same citizen's rights as men in all spheres - personal, professional, economic, political - it's important to indicate where and how inequalities manifest themselves and to develop strategies to fight against them. The first step is to breakdown isolation and silence, and to share experiences to understand exploitation. Then we can build resistance and strategise for collective alternatives. This workshop is a first step.

Another important step that we are talking about in FoEI is the self-organization of women's spaces. To this end, we agree with the idea that "women's groups are strengthened through meetings and dialogue, discussions, protests and self-defense activities. The objective is not just to identify sexist violence as a problem for some women, but to strengthen all women, learning and re-learning to resist, and build and to reconstruct our lives without violence (World March of Women, 2021, Action Areas). It's based on this idea that we have proposed women only meetings during FoEI activities and events at national, regional and international levels, and for women in all national organisations to meet together and / or to participate in the feminist movement in their country.

Gender Justice and Dismantling Patriarchy

Topic

FoEI Gender Justice and Dismantling Patriarchy Conceptual framework.

Objetivos

- To work with and deepen understanding of the concepts sexual division of labour, patriarchy, gender justice and feminism.

Materials/requirements

- Print out the definition of the 4 concepts of gender justice, dismantling patriarchy, gender justice and feminism.
- Flipcharts or boards, markers, pens, pencils to take down key words suggested by the plenary.

Duration

Total duration: Approx 2 hours. (40 minutes for the first part, 15 minute break, 60 minutes for the second part.

Description

First part (40 minutes)

1. Organise small groups, each of which will find a space to work. Groups can be previously defined, with names written on flipcharts. (10 minutes).

4. More information on the Convention at: https://www.unwomen.org/es/digital-library/multimedia/2019/12/infographic-human-rights
5. For more information: https://www.ohchr.org/EN/ProfessionalInterest/Pages/ViolenceAgainstWomen.aspx



2 Groups work with the 4 key concepts and create sculptures that represent them. In meetings with larger numbers of participants you could ask two groups to work on the same concept. Every group should have its own facilitator (previously chosen and briefed by the main facilitator(s) of the meeting) who has been given printed copies of the concept definition that they're working with.

a) Facilitators communicate the concept that they'll be working on to the small group..

b) The facilitator suggest that the group brainstorms some key words or ideas related to the concept (5 minutes).

c) The facilitator reads out the definition of the concept, and everyone can also read it for themselves (5 minutes).

d) The facilitator asks the following questions, in order to guide the group in their discussion around the concept. Are there similarities or differences between the definition of the concept and the key words/ ideas that we brainstormed? If there are differences, are they complimentary or are they related to the structural understanding of the concept? (10 minutes).

e) The group prepares a sculpture to represent the concept and shows it in plenary (5-10 minutes).

Second part

40 minutes to show all sculptures and concepts, 5 minutes to discuss the conceptual structure; 15 minutes for closing and evaluation. A brief break between the first and second part of the exercise is recommended.

3 The facilitator invites one or two groups (depending on whether more than one group has worked on the same concept) to show their sculptures at the same time. This group(s) are those that have worked on the concept of sexual division of labour, but the plenary should not be aware of this.

4 The facilitator asks the plenary for 3 or 4 key words or ideas in relation to the sculpture(s) they have just seen and then asks what concept they think has been represented. A co-facilitator can write these ideas on a flipchart or large paper (one sheet per concept).

The facilitators should watch our for ideas from the plenary that might reinforce stereotypes or that might be contrary to their progressive definitions. Should these ideas be identified, the facilitator should ask the group to discuss them, so that the exercise serves as political formation for collective construction.

5 The same process is repeated by all groups that worked on patriarchy, gender justice and feminism.

6 The facilitator gives a brief presentation of all the key issues related to the 4 concepts, mentioning Friends of the Earth International's Gender Justice Dismantling Patriarchy conceptual framework[6], referring to its general structure, how it's organised and describing its development process (5 minutes).

7 Conclusions and wrap up

In plenary, all the key ideas identified by groups per concept will be looked over and compared with the definitions given by the facilitator. It is essential to ask if everyone agrees, and to discuss differences to ensure that the concepts are clear and coherent, especially if there are ideas that are contrary to how we understand the concepts in FoEI. You can also refer to the rights of women established through international instruments and conventions.

6. Ibídem

Key ideas for discussion

This exercise is a way to familiarise participants with the Gender Justice Dismantling Patriarchy conceptual framework that was developed collectively by Friends of the Earth International member groups, regions and international structures. The framework is based on our collective realities and helps us identify and critique structures that oppress us, and to collectively deepen our understanding of power and oppression with a view to challenging and dismantling it.

It is a living document/tool that can be modified during use, once it incorporates the wishes and vision of those who use it. It explains the concepts of sexual division of labour, patriarchy, gender justice and feminism, among others.

Oppression and violence against women are a part of the structure of our society and are manifested in the sexual division of labour. Our work therefore must identify inequalities and gender injustice that affects women in our organisations and how patriarchy is linked to other systemic oppressions - racism, capitalism, class oppression, neocolonialism, heteronormativity – to structure our societies, to the benefit of certain determined social groups.

What is the sexual division of labour and how is it linked to patriarchy? How is power concentrated, strengthened and reproduced in our societies and by way of what mechanisms of oppression?
What has gender justice and dismantling patriarchy got to do with us in our organisations? What would a gender just world be like?
Why do we think that feminism is essential to system change?

This conceptual framework is an instrument to fight against inequality and to understand how gender justice is part of the struggle for economic justice against capitalism, colonialism and for self-determination, equality and for the sustainability of life.

As a grassroots environmental federation focused on climate justice, FoEI considers system change to be a key component for transformation in our societies. We acknowledge that gender justice and dismantling patriarchy are essential for achieving this transformation.We believe that grassroots, anti-capitalist feminism is essential to achieving equality, transformation and eventually system change.

Violence against women

Topic
Structural violence against women.

Objectives
- To collectively understand what violence against women is, and how it's expressed and occurs in difference spaces.
- To identify the causes of different types of violence against women.

Duration
90 minutes

Materials
Flipcharts, paper or paper, markers, pens, coloured pencils, pencils, scissors, glue, old magazines and newspapers.

Description
After understanding what patriarchy is and how it structures our society, we can think about the violence it generates. When carrying out this activity it is important to create a safe space where women can talk about violence that may be present in their lives. It's very personal and sometimes difficult, so it could be best to have separate groups for men and women. It also requires sensitivity and care from facilitators to ensure that violence isn't normalised, and to know when to pause or stop the activity if that's necessary. This kind of sensitivity is always needed, but in this exercise it's fundamental.

1 Invite participants to carry out a quick brainstorm in pairs, based on the following questions:

- What is violence against women?
- What kind of violence do women experience? (physical, psychological, sexual, domestic, economic, trafficking...)

Then share ideas in plenary, writing them down on a flipchart. The facilitator summarises briefly (10 minutes).

2 To reflect together on the causes of violence against women, the plenary should be divided into small groups, separated by men and women (to create safe spaces), who will discuss the following 2 questions:

- Why are women victims of this types of violence?
- What are the causes of these types of violence?

Based on these discussions, groups are invited to do a collective drawing or collage (with images and words from old publications). They can sit on the ground or around a table to work (30 minutes).

3 Show and describe the drawings or collages in plenary (5 minutes per group). One or more plenary participants are invited to describe the image, and to interpret it. Then the group that created it are asked to describe what their collage or drawing represents.

4 Plenary discussion on the causes of violence against women (20 minutes).

5 Conclusions and ending the exercise.

Facilitators can make a summary of what came up and refer to the collective responsibility we have to create processes and practices that contribute to gender justice and dismantling patriarchy in our organisations, work and lives (10 minutes).

Key ideas for discussion

Violence against women is not only an individual act of brutality, carried out by a man against a woman, or don't happen because men are violent or sick, crazy or drunk. Violence and the threat of violence is a tool of control against women as a group and a politically tool to stop the struggle for rights and equality. Violence is a tool with which patriarchy structures society and subordinates women to men.



Patriarchy, as we explain in the FoEI Gender Justice Dismantling Patriarchy conceptual framework, is a system that oppresses and exploits women, their work and bodies to the benefit of men as a social group. The oppression of women is based on the economic difference between men and women. Many women often lack money for their own needs and those of their families, so that they financially depend on their husbands or male members of their family.

Harassment, threats and violence against women is used as a tool of control to maintain patriarchal power structures, especially when women move out of their normalized roles. Examples of this include when a woman is sexually abused because she wore 'provocative clothes', a woman suffers domestic violence because 'dinner was running late', a woman is pressured into having sex with superiors to get a promotion or a woman feels under pressure to get married young.

The various manifestations of violence, as established in international documents on the human rights of women(CEDAW, Declaration on the Eradication of Violence against Women, the Beijing declaration, etc.) are characteristics of oppression. Often the cycle of violence begins with small or less significant things that can be dressed up as love or protection. For example, being told not to wear certain clothes 'so as not to draw attention to themselves', or not seeing a certain friend because they are 'a bad influence' etc. Within the patriarchal system, women are considered or assumed to be objects or possessions, always available to men because they are women. Inferior, disposable and

exchangeable, this is reinforced by the socialization and education of women to play a certain role in society (determined by the sexual division of labour). This includes behaviours like fragility, vulnerability, docility, needing to be protected, etc.

Men rely on the common feelings of guilt, shame, fear, dirtiness and low self-esteem felt by women, as well as the silence and difficulties in reporting, particularly in the case of sexual violence. The patriarchal system also relies on society treating violence as a "private", domestic matter.

Within the patriarchal system, therefore, gender is one of the vulnerabilities that puts women human rights defenders at greater risk as women. Violence is present in public spaces and women defenders are often blamed for the violence that they suffer. What did you think was going to happen? Stop provoking or angering the religious extremists! Don't take part in illegal street protests or civil disobedience! Don't challenge the natural order of things (mining for profit, men as decision-makers)!

This is the cycle we need to break and this is the reality we want to change.

Territorial mapping exercises on socio-environmental conflicts and their impacts

Topic

Ecofeminism, proposal to defend territories and common goods.

Objectives

- To identify and examine eco-feminist analysis and perspectives, from our own experiences in defense of our territories and common goods
- To understand the relationship that exists between the exploitation of territories, and oppression and violence towards women.
- To understand why gender justice is fundamental for preventing violence against female defenders of human rights and territories.
- To identify and commit to actions against gender injustice and patriarchal oppression in our organisations.

Duration

2 hours (30 minutes for the mapping exercise; 15 minutes for the identification of conflicts; 15 minutes of group reflections; 20 minutes for the first plenary; 20 minutes for mixed group work; 20 minutes for the final plenary).

Materials

Flipcharts, markers, pens, coloured pencils, post-its...

Description

1 Mapping the territory

Carry out a mapping exercise of a territory (your own, as an organisation, the area in which we work or struggle). Depending on the number of participants we can divide into groups, separating men and women, and if possible, by ages so as to be able to see and hear everyone's vision and to contrast and complement them.

Every group is asked to draw their territory, with its various characteristics: natural environment, human settlements, infrastructure, common spaces, institutions and organisations, economic activities etc. The limits of what is understood as the territory can be determined by the community themselves.

2. Identify and locate the conflicts, issues and socio-environmental threats on the map that has been drawn. This can be done directly on the map, or by using different coloured post-its that are stuck onto it.

3 Questions for reflect in the small groups:

- What does it mean to be a woman in this territory?
- How did these conflicts impact on the lives and bodies of men, women, and non-binary folks? Are there any differences? How do these differences manifest themselves?
- How do we deal with these conflicts? What are the strategies of different groups men, women, non-binary people? Are there any differences? What do these struggles reveal?
- Do we see any relationship between violence and exploitation of territories and common goods and of women? What are they, and what might they be caused by?

4 First plenary

Share the map and reflections of each group. The facilitator can make a summary, emphasizing how the impacts are different on men and women, and how the way in which we confront these conflicts demands structural change. Gender justice and dismantling patriarchy are essential to this. Also incorporate the notion of ecofeminism as a type of analysis and practice that integrates both the synergies of environmentalism and feminism, demanding change in the social model. It is based on sustaining life (Herrero, 2015).

5 Work in mixed groups

This time in small mixed groups of around five people. Invite the groups to discuss what the previous reflections (from the 1st round) mean to our contexts, in our organisations and in the specific struggles that we are involved in.

In order to deepen the conversation, small groups might be encouraged to discuss the following questions:

- What failures or challenges do we see inside our organisations or in carrying out our work?
- What are our commitments to change these conditions of oppression in our organisations and the work that we carry out?
- What do we understand by ecofeminism and how can we make sure it becomes transversal in all our work?

The summary of the answers can be noted on flipcharts by each small group to be seen by plenary.



6 Final plenary

Every group can share the results of their discussions, supported by flipcharts. Then the facilitator can open the floor to share reflections questions and comments. Finally, facilitators can summarise, based on the different ideas that have come up, underlining convergence as well as divergences and sharing some key ideas that have already been shared to concretise our commitment to gender justice.

Key ideas for discussion

To examine and highlight the structural and systemic violence to which we face in our territories due to extractivism[7] and corporate exploitation. Also to discuss how this impacts our lives and bodies, especially of women, as those that sustain and care for life. This role is not due to genetics or to the 'essential' nature of women, rather it women who have been traditionally and culturally obliged to guarantee basic conditions of subsistence within the patriarchal system through the sexual division of labour.

The concept of ***interdependence*** (that we depend on each other, and we need this care throughout our life cycle) must be expanded and, to this end, we need to reorganise care work that allows for the reproduction of life in all its forms.

Similarly, it is also important to identify the instrumental violence carried out against the socio-environmental movement and defenders of the commonss, through criminalization and the militarization of territories to perpetuate the capitalist patriarchal system.

7. **Extractivism** is an economic model that is based on the expropriation and exploitation of our natural resources on a grand scale in the global south, starting with colonialism.

For ecofeminism, the subordination of women to men and the exploitation of nature are two sides of the same coin, and are part of a system of domination that submits life itself to the logic of accumulation (Herrero, 2015).

Through the increase in control and appropriation of our territories, control of our bodies and lives as women also increases. According to the system, the exploitation of nature and common goods has no limits in terms of accumulating wealth. Time, energy and the work of women, especially unpaid work, has historically been exploited by the system of capitalism accumulation. In this way the bodies of women have become goods for the market of sexual exploitation, and also women's reproductive capacity is a source of labour force reproduction.

To change this approach, we must acknowledge that we are eco-dependent, in other words profoundly dependent on nature and the commons that we need to stay alive: food, water, energy. This obliges us, therefore, to change our anthropocentric outlook, and to accept that we are part of nature and that we need to care for her.

Ecofeminism analyses these issues together (***interdependency and eco-dependency***), helping us to understand the the ecological crisis is also a crisis in social relationships.

Overcoming this reality implies imagining other ways of organizing society, where care work is a priority for men and women and is re-organised. Everyone should be able to 'know how to care for, learn to care and be ready to care' (Carrasco, 2019) We also need other forms of production, consumption and distribution that are in harmony with nature and based on the fundamental needs of people, based on principles of solidarity, reciprocity and collaboration. This is the time to embrace ideas coming from peasants and indigenous peoples and women, like agroecology, local markets and food sovereignty, the feminist economy, buen vivir and other alternatives.



MUSICAL SUGGESTIONS

Music can be used at different moments of the workshop: for reflection, for fun, to relax, motivate and energise the group, etc. This is a way to tune our feel-thinking *(sentipensares)*.

The following are some ideas from feminist or female artists, to inspire facilitators, depending on their objectives and needs.

In English: Aretha Franklin; Dolly Parton ("9 to 5"); Katy Perry ("Roar"); Helen Reddy ("I am woman"); Lydiah Dola ("Sisters in the March"); Lizzo ("Like a Girl"); Mari Bone, Chiwoniso & Banda Dida ("Rebel Woman"); Miriam Makeba; Muthoni Drummer Queen ("Power"); Nina Simone; Noname ("Song 33"); Queen Latifah ("U. N.I.T.Y."); Resistance Revival Chorus ("You don't own me"); The Chicks ("March March"); Tracy Chapman.

In Spanish: Ana Tijoux; Eli Almic; Sara Hebe; El Diluvi; Bebe ("Ella"); Julieta Venegas y Miau Trío ("Mujeres"); Marta Gómez, Martirio & Andrea Echeverri ("Manos de mujeres"); Monsieur Periné ("Mi libertad"); La Perla ("Bruja"); Lido Pimienta; Mer-cedes Sosa ("De mí", "Como la cigarra"); Renee Goust ("La cumbia feminazi")

In French: Angèle ("Balance Ton Quoi"); Debout les femmes; Oumou Sangaré.

In Portuguese: Ceumar; Ellen Oléria; Elza Soares; Francisco el Hombre ("Triste, Lou-ca ou Má"); Karina Buhr; Luana Hansen.



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FEMINIST POPULAR EDUCATION MANUAL:
SOWING GENDER JUSTICE TO DISMANTLE PATRIARCHY

Friends of the Earth International
DECEMBER | 2020

Women, our names must be proclaimed,
In a space of love of thousands of open mouths
and at the end of all the poetry
they will say that humanity lies within us.

Excerpt from the poem "Mujeres" (***The Women***)
Mafalda Galdames, World March of Women - Chile



In memory of Déia, our friend, comrade and educator, who continues to inspire our feminist struggles to change the world and the lives of women.

Friends of the Earth International