

**DEMOCRATIZATION
PROCESSES IN EUROPE:**

THE FEMALE PERSPECTIVES

TOOLKIT



This publication is created in the scope of the project “Female perspectives on the democratic transitions in the 1970s, 1980s, and 1990s”.

The project is co-financed by the European Union.

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I. INTRODUCTION



This toolkit is the result of the work of five civil society organizations brought together by the project „Female perspectives on the democratic transitions in the 1970s, 1980s, and 1990s” (@reshaping1989).

The project explores perspectives on democratization processes in different European countries: the transition from socialism to democracy in Bulgaria, the violent dissolution of Yugoslavia and democratic transitions in Croatia and Slovenia, the non-institutional democratization in Italy in the 1970s, marked by the „strategy of tension“, and the Spanish transition to democracy from the regime of Francisco Franco.

THE PROJECT BRINGS TOGETHER THE FOLLOWING ORGANIZATIONS:

Documenta – Centre for dealing with the past is the coordinator of the project. Documenta is a Croatian civil society organization established in 2004 to engage in the social process and dialogue of dealing with the past across different social structures.

documenta.hr

The Future Now Association is a Bulgarian youth NGO that implements various initiatives and activities to contribute to the development and involvement of young people, based on the principles of mutual assistance and solidarity.

tfn-bg.com

Lapsus - Laboratorio di analisi storica del mondo contemporaneo (Lapsus) is a non-profit organization based in Milan, Italy, focused on contemporary history research, educational activities, and public history projects.

laboratoriolapsus.com

Las Ninas del Tul is a non-profit cultural association from Granada, Spain, that has extensive experience in youth work and focuses on non-formal education to offer opportunities for personal development through experimentation and learning outside the comfort zone.

lasdeltul.net

APIS Institute is a non-profit and non-governmental organization based in Ljubljana, Slovenia. It was established in 2012 as a socially engaged institute to promote social inclusion, intercultural dialogue, and respect for human rights through different artistic and educational mediums.

apis.center

Together we created this project to give voice to women that fought for pluralism, democracy and freedom across Europe. Women who contributed to the democratic transitions in Europe, resisting political violence and opposing totalitarian and authoritarian restrictions on human rights are in the focus of our project.

The project includes study visits, educational workshops for young people, public discussions with citizens and MEPs, training for teachers and the conference “(In)visibility of women’s contribution to democratic transitions in Europe”.

The project has three dimensions through which it highlights the importance of democratic transitions in Europe.

- Firstly, it provides an insight into the involvement of women in the democratic changes and social and political turmoil in Bulgaria, Croatia, Italy, Slovenia, and Spain.
- Secondly, the project has a strong educational dimension, realized through numerous educational activities for young people and a training for teachers.
- Thirdly, the project develops an advocacy dimension that engages European citizens, decision-makers and public officials in a dialogue on how to achieve gender equality in the understanding of history.

WHY THIS TOPIC?

A survey conducted for the TUI Stiftung, shows that almost half of European youth (48%) no longer regard democracy as the “best form of government”, with the majority taking this stance in Italy (55%). Research also shows that in Spain, the far-right targets young people in order to secure their votes and uses great effort to communicate to them its undemocratic values. In Bulgaria, Croatia, and Slovenia, today’s youth were born in the years strongly shaped by the social, political, and economic transitions that spread throughout the 1990s and the beginning of the 21st century. These political and social changes have placed young people into an ambivalent situation towards the future, making them known as the “skeptical generation”.

Considering these aspects, we believe it is crucial to work with young people on the topic of democratization and democratic transitions, and promote the resistance to autocracy and violations of fundamental human rights.

WHY FEMALE PERSPECTIVES?

Gender equality in the understanding of history is not a whim or a trend. It is evident that, until recently, history has been written mostly by privileged classes that ignored the perspectives of marginalized groups (women, to name just one), making them invisible in the common historical narrative.

We believe it is necessary to offer a different model of interpretation of contemporary history, and of the democratic transitions in particular, a model which includes women's perspectives and contributions that have been mostly ignored by historiography and formal education.

THE PODCASTS

In the scope of this project we created the podcast series „Female perspectives on democratization“. The podcast gives voice to time-witnesses, dissidents, activists, members of the organized opposition in Bulgaria, Croatia, Italy, Slovenia, and Spain.

The episodes present various female perspectives on the transition from socialism to democracy in Bulgaria, the violent dissolution of Yugoslavia and democratic transitions in Croatia and Slovenia, the non-institutional democratization in Italy in the 1970s, marked by the „strategy of tension“, and the Spanish transition to democracy from the regime of Francisco Franco.

While researching and conducting the interviews for the podcasts, it became evident that there is a great need for educational content that deals with democratization processes and takes into account female experiences and perspectives of the historical events.

THIS TOOLKIT

The toolkit “Democratization processes in Europe: the female perspectives” suggests new approaches to the topic of the democratic transitions that could be used by educators from formal and non-formal education:

- Incorporating female experiences and perspectives
- Including small-scale historical events on local and community levels
- Comparative overview of democratization processes in different European countries

The main aim of this toolkit is to suggest ready-to-use methods for dealing with the democratic transitions in Bulgaria, Croatia, Italy, Slovenia, and Spain.

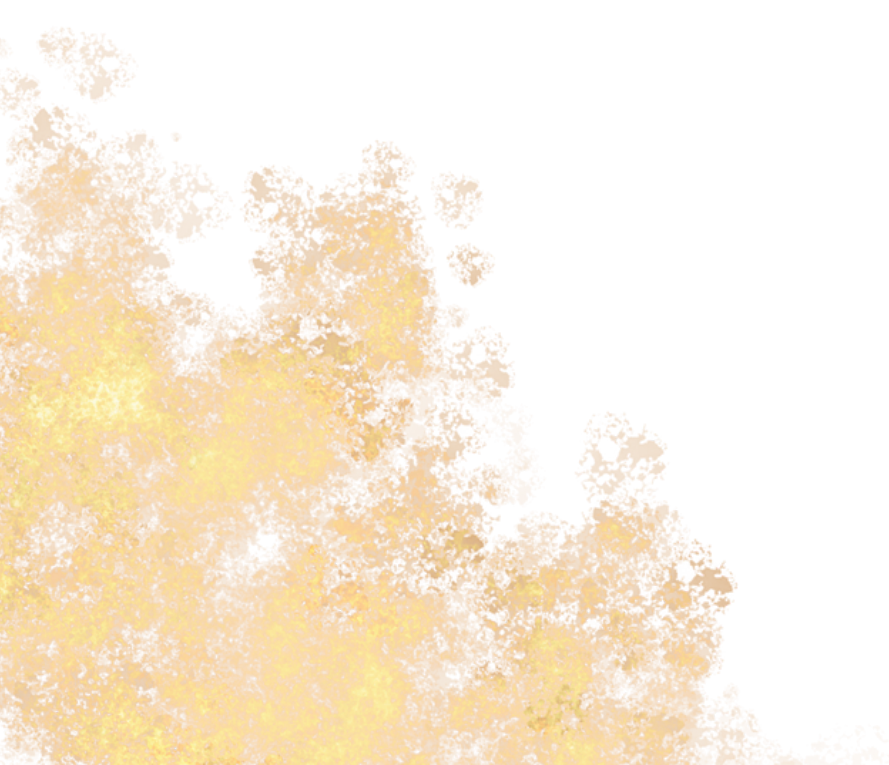
The term “democratic transition” is used in a broader sense and defines a specific time period in each country:

- Bulgaria - the transition from socialism to democracy in the 1990s
- Croatia and Slovenia - the violent dissolution of Yugoslavia and democratic transitions in Croatia and Slovenia in the 1990s
- Italy - the non-institutional democratization in Italy in the 1970s, marked by the „strategy of tension“
- Spain - transition to democracy from the regime of Francisco Franco in the late 1970s and the 1980s

Each of the following chapters suggests one workshop that deals with the respective topic for each country.

We would suggest implementing the methods with groups of young people from 16 years old and up.

We hope that this toolkit will be useful to all youth workers, teachers, and other educators working with youth on topics connected with the democratic transitions and that it will increase the visibility of women's contributions to democratization.



II. WORKSHOPS

1. DRIP DOWN MEMORY LANE WORKSHOP: THE FUTURE NOW (BULGARIA)

Target groups and number of participants:

- Youth
- No restrictions

Duration:

- approx. 1h 30 minutes

Resources and materials needed:

- Watercolour paper
- Watercolour paint
- Brushes (round watercolour brush size 6 but you can go with what you have, just make sure it retains water)
- Water
- Open container for water

Article with photos:

['This Is My Bulgaria': Artists Replicate Life In Tower Blocks To Explore National Identity](#)

Podcast:

BLOCK 1989 PODCAST: [podcasters.spotify](https://podcasters.spotify.com/pod/show/block1989)

TikToks:

[tiktok.com/@anemoiaaesthetics](https://www.tiktok.com/@anemoiaaesthetics)

[tiktok.com/@historiaedescobertas](https://www.tiktok.com/@historiaedescobertas)

[tiktok.com/@thegoldentimess](https://www.tiktok.com/@thegoldentimess)

Suggested music:

[LoFi Girl](#)

[Chill Music Lab](#)

[An Artistic Kind of Chaos](#)

Description of the activities:

- **Setup**

While there is no strict limitation on the number of participants, it's important to consider the capacity of your venue, the availability of supplies, and your ability to effectively manage the group size. This workshop is ideally designed for a mixed group of participants from countries of both the former Western and Eastern bloc, for a varied outcome. However, it can also be tailored for a national audience.

For the physical setup, participants can choose to sit on chairs and tables or even on the floor, depending on their comfort and your logistical considerations.

- **Introduction: (30 min)**

Introduce the topic of the workshop and say why the topic is important to you as the facilitator – the personal touch could be very helpful for connecting the participants with the topic.

Spend some time either in introductions if the participants don't know each other, or in a small verbal getting to know each other game, either all together or in smaller groups, depending on the group size.

Invite everyone to share their personal experience, ideas or images they might have from the Soviet-style aesthetic, in a circle. You can either limit participants to speak for no more than 1 minute or invite them to a specific answer like „What is the first thing that comes to my mind when I think about Soviet-style aesthetics and why?“

After this introduction, to kick off the workshop, distribute paper to participants and articulate the activity: the creation of a drip-style, abstract watercolor painting reflecting their envisioning of the Eastern bloc aesthetic. Encourage participants to develop a unique color palette inspired by their memories, social media experience, or specific places they imagine or recall. This approach allows for a broader spectrum of interpretations, particularly considering that participants from non-affected countries might have distinct preconceptions.

- **Main part of activity: (30-45 min)**

Initiate the session by playing the podcast that delves into the intricacies of Bulgarian homes that bear the traces of socialism, while the participants create their paintings. Providing visuals such as pictures of the art discussed in the podcast can enhance participants' engagement and comprehension. If the podcast ends before participants are done, you can play music to keep the mood light.

Given that not all participants may be familiar with Soviet-style aesthetic, the podcast serves as a valuable tool to offer insights. Those who have lived in countries of the former Eastern bloc will bring their personal experiences and mental imagery to the discussion, creating a dynamic exchange of perspectives.

- **Wrap-up and reflection: (15-30 min)**

After the artistic endeavor, invite participants to share their creations. This phase provides an opportunity for individuals to articulate the symbolism behind their drip paintings, delving into the memories and emotions evoked by their artwork. By fostering this open dialogue, the workshop aims to not only showcase the diversity of perspectives but also promote a deeper understanding of the complexities associated with socialism in Bulgaria and its influence on the homes of Bulgarians.

Reflection questions:

- Would you like to share what memory or place is your painting based on?
- How do you think the Eastern bloc shaped the cultural identity of individuals who lived through that era?
- What feelings does soviet architecture create in you?
- Are there views from other participants that surprised you?
- How do you think women were affected by socialism in Bulgaria?
- Have you thought about women's private and public roles during socialism in Bulgaria?
- Do you think architecture of that time had women's safety in mind?

Comments / Tips:

Cover the working space you'll be using OR bring wet wipes to make sure you won't leave a mess.





Credits: Dimitar Popov,
@dimifilm

2. DECONSTRUCT “ARKZIN”: MAKE YOUR OWN 1990’S FANZINE WORKSHOP:

DOCUMENTA (CROATIA)

Target group and number of participants:

- 25-30 young people (18-30-year olds)

Duration:

- 3 hours

Resources and materials needed:

- The podcast “The Antiwar Campaign of Croatia: an untold story of the 1990s”
- Archive of Arkzin
- Speakers
- Archival photos and articles from the 1990s (Annex 1)
- Paper, pens, pensils, scissors, glue, etc.

Aims:

- Improve youth’s knowledge on democratization in Croatia
- Introduce female experiences and perspectives to democratization
- Encourage reflection and creativity

Methods:

- Podcast listening
- Photo collage
- Drawing
- Writing

Description of the activities:

- **Introduction (10 min)**

Introduce the concept of fanzine to the group

Suggestion:

- Fanzine - a non-professional and non-official publication produced by enthusiasts of a particular cultural phenomenon for the pleasure of others who share their interest.

- **Historical context: Croatia in the 1990s (20min)**

Provide enough context before listening to the podcast

Suggestion:

A time that saw the dissolution of Yugoslavia, for Croatia the 1990s meant a transition from a member of the socialist federation to a newly independent capitalist state. The period was marked by the Croatian war of Independence that lasted from 1991 to 1995 and resulted in more than 20 thousand victims. As nationalism was sweeping across the country, a group of activists established the Antiwar Campaign of Croatia. The Antiwar Campaign became one of the most important opposition voices in Croatia, gathering antimilitarist, pacifist and civic groups and activists. This network of people contributed greatly to the development of civil society in Croatia, and to promotion of peace-building and anti-war culture, as well as the protection of human rights.

Outline the situation for women in Croatia in the 1990s

Suggestion:

Women were subjected to retraditionalization, repatriarchialization and the growing influence of the Catholic church, conservative and nationalistic ideas.

With war raging for several years, in their homes women were also put in a difficult position, taking care of relatives and children and providing for their families. The pressure put on women resulted in a new wave of development in the feminist movement in Croatia with many civil society organizations emerging to fight for women's rights.

Introduce the group to Arkzin

Arkzin was the periodical of the Antiwar Campaign, published in Zagreb, Croatia, from 1991 to 1998. Digitized issues can be found at this link:

monoskop.org/Arkzin

Introduce the activity the participants will engage in – creation of their own version of Arkzin or another 1990's fanzine that reflects their thoughts on the podcast.

- **Listening to the podcast “The Antiwar Campaign of Croatia: an untold story of the 1990s”: (40 min)**

Before playing the podcast, give the participants several questions to answer after they listen to the episode:

- What were some of the main activities of the Antiwar Campaign?
- Did some women's rights change in the 1990s?
- Why were evictions happening at that time?
- What was the Volunteer project Pakrac?
- What is the public image of the Antiwar Campaign?

Play the podcast for the group. Encourage them to take notes while listening.

- **Coffee break: (15 min)**

At this point the group has been working for more or less an hour so it may be a good idea to have a short break (10-15 min) and return to the activity with more energy.

- **Group discussion: (15 min)**

Encourage the participants to answer the questions you provided before they listened to the podcast and to discuss the content of the podcast.

- **Fanzine creation: (30 min)**

Divide the group into smaller groups (4-5 in each group). Each group has around 30 minutes to create their own 1990s fanzine, reflecting their impressions from the podcast.

In doing so the participants can use the provided archival photos and articles (annex 1), as well as colourful papers, pens, pencils, scissors, glue, etc. Depending on time and their inspiration, the group can create only the cover page or certain segment of the fanzine.

Encourage the participants to be creative. If needed, help with suggestions: they could think of a title for the fanzine, a colour scheme, a theme for the issue, make collages from the provided archival photos and articles, add their own drawings, comics, graphics, etc. As the time to create the fanzine is limited, it will be difficult to create articles and essays, but participants can think of possible titles of articles they would like to include or they could come up with a person they would interview for the fanzine.

Give the groups time updates so that they manage to more or less finish the fanzine in 30 minutes. You could play some music to keep the mood light and the participants enthusiastic.

- **Fanzine presentation: (30 minutes)**

- Provide enough time for each group to present their fanzine and the thoughts and ideas behind it.
- Let the participants discuss the similarities and differences among the fanzines created.
- Make photos of all fanzines created to compare to archival issues of Arkzin.

- **Wrap-up and reflection: (15 min)**

Make an evaluation round and invite each participant to share what do they take away from the podcast and how would they evaluate the activity.

Comments/Tips:

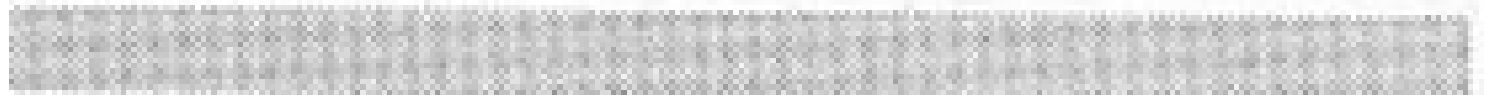
- Provide the group with various examples of fanzines on different topics:

wikipedia.org/wiki/SniffinGlue

wikipedia.org/wiki/DenimDelinquent

wikipedia.org/wiki/TheCityGent

- Before playing the podcast, consider the mood and energy level of the participants.
- If needed, play only a part of the podcast. An alternative end of the audio could be at 24:55.



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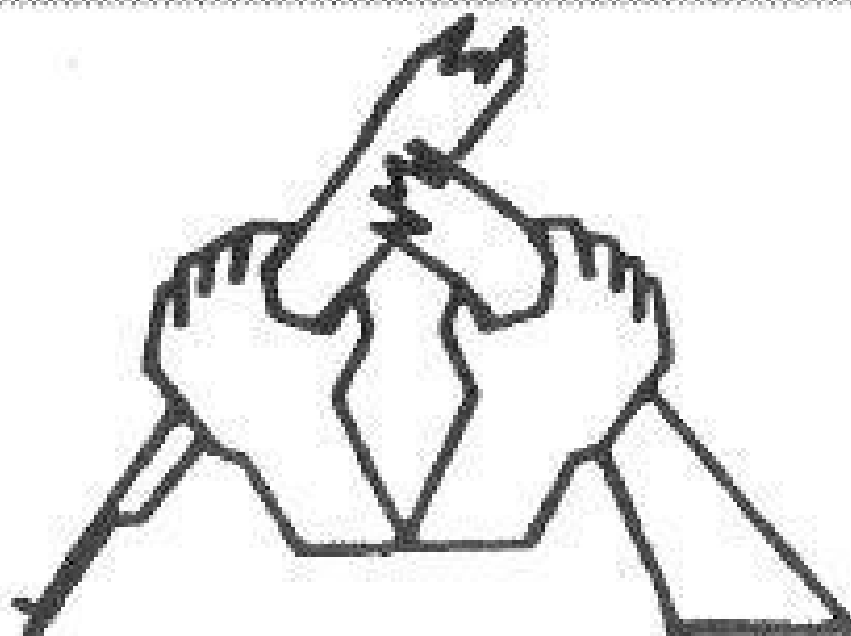
CHARTER OF ANTIWAR CAMPAIGN

Whatever will be the result of today's armed confrontations, people will have to live together in these districts. We all need peace, we all need to work on the development of democracy and achievement of the economical, social and ecological welfare.

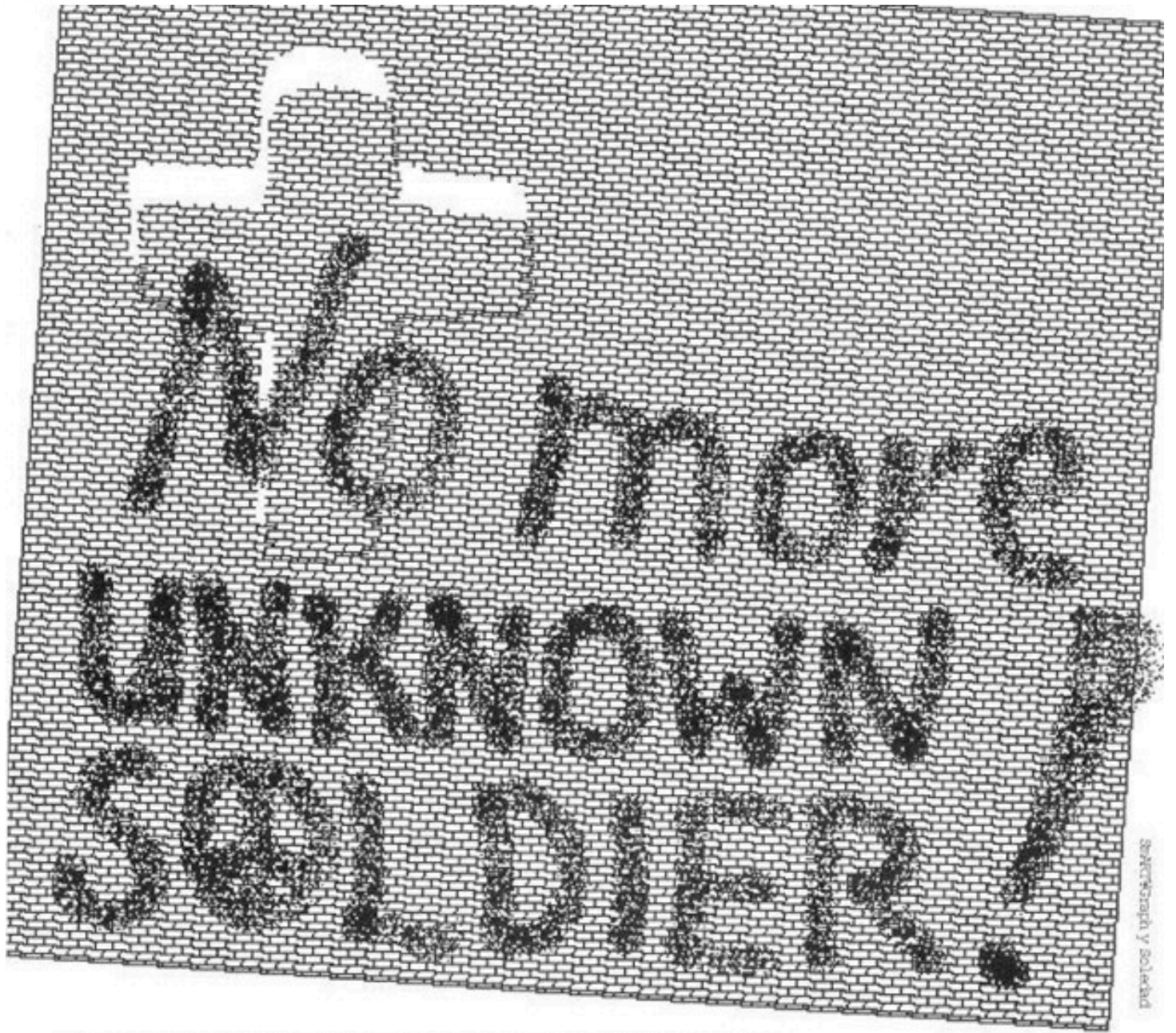
Citizens of all republics and members of all nations, regardless of actual difficulties, must maintain and develop mutual communication and cooperation on projects useful for all sides included. We are part of modern Europe in which state borders are becoming point of connecting, rather than separating individuals and nations. Our governments and other state institutions have limited function and range. They can not be exclusive representatives of our interests if they are pushing us to fight with each other.

We, citizens of our republics, citizens of Europe and the World, resolutely reject violence and war. We will communicate and cooperate regardless of differences in political views and regardless of future relations between the republics. Everybody for himself and all together, we will confront those who are imposing war as the "only left" solution for our problems.









Sección de y Solería

You



*are born for
rock'n'roll*

Dvorac Eltz, Vukovar



Spomenik kulture nulte kategorije, biblioteka s 80 tisuća knjiga, uništen višestrukim zračnim bombardiranjem zabranjenim kasetnim bombama švedske proizvodnje.

Castle Eltz in Vukovar, A-rated cultural monument, a library with 80 thousand books, destroyed in repeated air bombardements with forbidden CLUSTER bombs, Swedish origin.

Credits: Arkzin archive, Documenta

3. DISCUSSION “NAVIGATING THE 90S, SQUATS, AND CREATIVE RESILIENCE” WORKSHOP:

APIS (SLOVENIA)

Target groups and number of participants:

- 25-30 young people (18-25-year olds)

Duration:

1 hour 45 minutes – 2 hours

Resources and materials needed:

- The Podcast [Metelkova Chronicles: Navigating the 90s, Squats, and Creative Resilience with Nataša Serec](#)
- Speakers for the podcast
- Projector for the archival photos

Aims:

- Improve youth's knowledge on democratization in Slovenia
- Introduce female experiences and perspectives to democratization
- Improve youth's knowledge on peace initiatives in Slovenia

Methods:

- Podcast listening
- Structured discussion

Description of the activities:

- **Introduction (15 min)**

Introduce the topic to the group:

You are invited to embark on an exploration of the 1990s through the lens of [Nataša Serec](#), a witness to the era and an active participant in the establishment of the [Autonomous Cultural Center Metelkova Mesto in Ljubljana](#), Slovenia's capital. Metelkova, formerly a military barracks, underwent a transformation in the early 1990s following the Slovenian War of Independence. Ms. Serec, currently serving as the President of the Association KUD Mreža, shares her insights into the foundational years of this distinctive cultural and artistic hub.

Beyond her role as President, Ms. Serec assumes responsibilities as a fundraiser and overseer of all programs and projects within the association. Under her guidance, KUD Mreža orchestrates cultural events, operates the Alkatraz Gallery, facilitates art auctions, conducts art workshops, and manages a comprehensive archive. Additionally, Ms. Serec, a founding figure of the International Feminist and Queer Festival Red Dawns, offers reflections on her experiences since the inception of Metelkova.

The pivotal moment of 1993, marked by the threat of demolition, becomes a focal point in Ms. Serec's recollections. With precision, she recounts the night when, prompted by a phone call, she and approximately 200 individuals scaled fences to assert their claim to Metelkova Mesto. This spontaneous act transformed the space into a hub of artistic expression, hosting exhibitions, concerts, and a diverse array of programs.

Ms. Serec sheds light on the intrinsic diversity within Metelkova, navigating conflicts through monthly forums and fostering a shared understanding during external challenges. The absence of a formal structure is emphasized, allowing for an organic coexistence of divergent visions and principles.

Reflecting on Metelkova's enduring success, Ms. Serec attributes its resilience to the external challenges it faced, fostering a collective sense of unity among its residents. In her discerning perspective, she dismisses fear as imaginative, underscoring the importance of addressing conflicts when necessary and the value of shared values over written rules.

Furthermore, Ms. Serec expounds upon Metelkova's role as an experimental space, providing a platform for young artists, musicians, and individuals exploring alternative identities. The meticulously curated archive she oversees serves as a repository of Metelkova's intricate history, offering invaluable resources for researchers, history students, and the broader academic community.

In conclusion, Ms. Serec, with her wealth of experience, emphasizes the ongoing relevance of Metelkova Mesto as a dynamic and vibrant cultural enclave. Celebrating three decades of existence, Metelkova remains a testament to alternative social and cultural models that emerged during Slovenia's democratization process. This narrative, steeped in historical significance, resonates with the earnest pursuit of knowledge by history students and researchers alike.

Vocabulary: (15 min)

Provide definition and details if needed. Discuss the following terms with the participants:

- Squatt, squatter
- Peace movement
- Autonomous Zone
- Conflict

Podcast listening: [Metelkova Chronicles: Navigating the 90s, Squats, and Creative Resilience with Nataša Serec](#): (35 min)

Before playing the episode, present the questions for the discussion of the podcast:

- How does the lack of a formal structure at Metelkova influence the way people with diverse visions and principles coexist in the community?
- According to Nataša, why does she dismiss fear as imaginative? How might this perspective contribute to problem-solving within Metelkova?
- In what specific ways does Metelkova provide a platform for young artists and those exploring alternative identities? How do you think such spaces impact the broader cultural scene?
- How did the peace movement in Slovenia during the late 80s and early 90s, as described by Nataša, contribute to the formation of initiatives like Metelkova, and what lasting impact did it have on the cultural and social landscape of the region?

Encourage participants to listen carefully and take notes while listening.

While listening, the participants can go through archival photos connected with the Metelkova and Nataša Serec (Annex 1).

- **Structured discussion: (30 min)**

Encourage the participants to answer the questions you provided before they listened to the podcast and to discuss the content of the podcast.

- **Wrap-up and reflection: (15 min)**

Make an evaluation round and invite each participant to share what they take away from the podcast and how they would evaluate the activity.

Comments/Tips:

Before playing the podcast, consider the mood and energy level of the participants. If needed, play only a part of the podcast.







Credits: Nataša Serec,
personal archive

4. INSTITUTIONAL VIOLENCE AND DEMOCRACY WORKSHOP: LAPSUS (ITALY)

Target groups and number of participants:

- Formal education
- max 25 students (age 16-19)

Duration:

- 3 hours

Resources and materials needed:

- Speakers
- Desks / tables
- Computers/smartphones to read the sources (at least one for each sub-group)
- Post-it / pieces of paper
- Cardboard
- Pens/markers

Sources:

- Claudia Pinelli's interview (from 5:38 to 25:00): youtu.be
- EU Study "Democratic Oversight of the Police" (pp.13-21): europarl.europa.eu/RegData (Europe)
- Amnesty International, article "Police violence": amnesty.org/en/what-we-do/police-brutality/ (Worldwide)

Aims:

The aims of this activity is reflecting on institutional violence and how it can affect democracy. This activity serves as a platform for learning, empathy-building, and fostering a community committed to justice and equality.



Methods:

Participants will listen to the audio interview, share thoughts about the contents and compare data about repression and the use of violence by the authorities in democratic contexts.

Description of the activities:

Set up

This activity can be carried out in the classroom or in informal education groups of people. It's important to consider the set up of the venue to be able to divide the group into smaller size groups.

- **Introduction of the activity and historical context: (40 mins)**

Introduce the topic starting from the interview. Here some brief information about her and her life story that could be useful to contextualize the workshop. The aim is to start from an episode of institutional violence of the recent past and then actualize the topic to nowadays issues; to compare and reflect on changes/continuity of the phenomenon.

- **Listen to the Claudia Pinelli's testimony.**

About the time-witness

Claudia Pinelli, is a living testament to the power of resilience, determination, and unwavering commitment to justice. Her life story is deeply intertwined with the tumultuous events of her time. Claudia's life became profoundly entwined with historical events, notably the tragic bombing at the Banca Nazionale dell'Agricoltura on the 12th of December 1969 in Milan. This event led to the wrongful arrest of her father, Giuseppe - Pino - Pinelli, and others within the anarchist movement. Claudia's journey became one of resilience, advocating for justice while battling media scrutiny and manipulative narratives.

About the historical context

In the afternoon of the 12th December 1969 a bomb exploded in the Agricultural bank, in Piazza Fontana, in the very centre of Milan, Italy. Sixteen people died and eighty-eight were wounded. Around the same time other explosives detonated in Rome and one more unexploded bomb was found in another bank in Milan. With this episode, what became known as *strategia della tensione*, the strategy of tension, had its first public outcome.

It encompassed the different dimensions of the violent reactionary responses of neo-fascist groups, armed and supported by groups within the military and security apparatus, to the rise of student and worker activism in 1968/69 and to the general shift to the Left within society from the beginning of the nineteen sixties.

4,584 attacks were carried out between 1969 and 1975. The 83% was clearly attributable to the subversive right (which caused 113 deaths – 50 in bombing attacks – and 351 wounded), the protection of the subversive right by secret services is increasingly evident; and a number of coups d'états were either planned or attempted.

All such massacres were initially attributed to the far-left – especially anarchist groups – only to be later disproved during decades of enquiries. Each investigation was delayed, halted and sabotaged by elements within public institutions, in order to hide the role of neo-fascist terrorist groups and their connections with the authorities.

- **Main activity: from the past to the present: (60 mins)**

Divide the participants in sub-groups (3 to 5 people).

Take a brief moment to reflect on the statement of Claudia Pinelli: “Just like now, it's not the institutions that will seek the truth when someone dies at the hands of a uniformed officer or within an institution, whether it's a police station, a prison, or a psychiatric hospital. It's not the institutions that will try to find the truth.”

Facilitate each participant to discuss among the group the content of the interview and the statement. Encourage them to write down a few key-words connected to the contents on post-it or pieces of paper. Collect on cardboard all the thoughts and start to cluster them by topic.

Then focus on institutional violence and police abuse nowadays, comparing the interviewee's words to the other sources. Take a look at the EU study report and the Amnesty international report and promote a debate in each group on the topics emerged.

- **Reflection questions: (40 mins)**

The topic could stimulate a very large discussion. It can be helpful to guide the debate with some questions, choosing among a more content-based approach or an educational and active citizenship perspective. Here are some suggestions.

Content-based approach:

- What is the data on the issue in the EU and worldwide?
- Which countries are the most affected by the problem and in which way?
- How is your country affected by the problem?
- How has this issue changed (or not) from recent history to nowadays?



Educational / active citizenship approach:

- Why is there a link between democracy and public confidence in the police?
- How could this kind of issue affect democracy?
- Why is police brutality a human rights issue?
- Do you have witnessed/experienced institutional violence? Share your thoughts.
- **Wrap up: (40 mins)**

Facilitate each group to produce a definition of institutional violence to share with others on the cardboard. Then confront their definitions to the one provided here.

- Form of structural violence and axes of oppression - Given the shared definition of s.v., the group is guided in the compilation of a radial map of the various forms of violence (in relation to the sources or to one's own personal knowledge) and the possible axes of oppression that underlay in our societies. This activity is useful to highlight the connection between the various systems of oppression and better recognise the forms of institutional violence. Some suggestions: Axes of oppression (sex/gender, social class, ethnicity (or race), age, political affiliations, etc.) Form of structural violence (police violence, institutional limitations of public demonstrations, discriminatory laws, economic disparity, unequal access to resources as healthcare or education, language (and media), political/institutional representation).
- Possible solutions? Given the definition of institutional/structural violence, ask the group about what could be possible solutions (both on an individual and collective level) to this highlighted issue, maybe suggesting the distinction between individual and collective levels.



Therefore, the whole group is guided in the compilation of a scheme on a whiteboard. For instance, on an individual perspective it may be suggested to reflect on the importance of self (and group) reflexivity and questioning one's own perspective, as well as developing a critical approach (in relation to narratives, positions, news, data, etc.). On a more collective perspective, it may be useful to stress the importance of joining associations, investing in education, or political/institutional participation (demonstrations, vote, etc.).

- **About a definition of institutional violence**

Institutional violence, often referred to as structural violence, encompasses the systematic ways in which social structures, policies, and institutions perpetuate harm and inequality. Unlike interpersonal violence, which involves direct physical or psychological harm inflicted by individuals, institutional violence operates on a broader scale, impacting entire communities or marginalized groups. This form of violence is deeply ingrained in the fabric of society, manifesting through discriminatory practices, unequal access to resources, and the reinforcement of power dynamics that disadvantage certain groups. Therefore, this form of violence is often invisible both for those who do not experience it and sometimes also by those who are affected by it.

At its core, institutional violence is sustained by entrenched norms, biases, and policies that uphold systemic oppression and marginalization. Examples include discriminatory laws, biased law enforcement practices, economic disparities, and unequal access to healthcare and education. While the perpetrators of institutional violence may not always intend harm, the consequences of these structural inequalities are pervasive and often devastating for those affected.

Addressing institutional violence requires comprehensive efforts to dismantle oppressive systems, challenge unjust policies, and promote equitable practices. It necessitates advocacy for systemic change, grassroots organizing, and collective action to dismantle the structures that perpetuate harm and inequality. By recognizing and confronting institutional violence, societies can work towards creating a more just and inclusive world for all individuals.

Comments/Tips:

- To stay focused try to narrow down the clusters of themes emerging from the interview but keep all the notes: some of them could be a good starting point for other activities!).
- Focus on sex/gender discrimination: what are the forms of structural/institutional violence against women (or other genders) in our societies? Suggested activity: iceberg of gender violence/oppression. Participants are asked to write into an iceberg-shaped scheme any words related to gender/sex discrimination, from the most explicit or relevant (top, above water) and the less visible ones (bottom, under water). This activity may be useful to share opinions about underlying causes/structures of discrimination/oppression, as well as to clarify the meaning of “structural violence” since most of the submerged words may be considered “normal” (or not problematic) by some participants.
- Time permitting, you can promote a brief research among students organized in groups based on the sources. They could produce a brief summary of the issue and share it with others.

5. A JOURNEY THROUGH SPAIN'S RECENT HISTORY WORKSHOP:

LAS NIÑAS DEL TUL (SPAIN)

Duration:

- 1hour 50 minutes approx

Target group:

- Young people from 24-30 years old (it can also be from 18-30 years old, but it may be interesting if they are not so far from each other with the ages and the generation they belong to)

Materials:

- Podcast episodes
- Markers, pens, post-its
- Large paper or whiteboard
- Audio device / speaker
- Materials for timeline activity (the historical fact printed, a big wall or a rope, tape)

Objectives:

- Facilitate reflection. Encourage participants to reflect on women's experiences during Franco's times and after his death, during the Transition, paying special attention to the conquest of rights for women.
- Promote dialogue: Boost dialogue and exchange of perspectives and ideas among participants so they get more knowledge about historical events with feminist perspective.
- Inspire action: Motivate participants to consider how the lessons learned from history are important and can be a motivating tool for them to keep working for gender equality and social justice.
- Dissemination: Let the participants know about the project and its results.

Workshop's structure:

- **Presentation of the team and the project: (5 minutes)**

The facilitators will introduce themselves and will explain the whole project, and the structure that the workshop will have.

- **Icebreaker: (10 minutes)**

Before we start, we want to know the participants' names, so we will use an activity. They will pass a toilet paper roll, and they will be asked to take "as many pieces as they want/need". Once everyone has taken their pieces, they will need to say their names and as many things about them as pieces of papers they have taken (for example, if I get 2 pieces of paper, I can say: My name is Olivia. 1. I like history very much 2. I worked in a radio).

- **Brainstorming: (10 minutes)**

Before getting into the podcast part, we will ask the participant to write in a big piece of paper (with pens or using post-its) the ideas they associate with these 3 periods of time (regarding opportunities and rights): Franco's dictatorship / the Spanish Transition / Nowadays (we are not sharing any historical information so we can check what they know about this period). Later, we will share and explain specific facts.

- **Podcast's pills: (15-20 minutes)**

The participants will have to listen to some parts of different podcasts actively and they should take some notes for the activities afterwards. We will play some selected parts of the Spanish episodes, so they know about specific facts our guests told us. For example, this part about women's rights and the Transition from one of the women we interviewed.

00:05:59 María Isabel

OK, pues mira, yo si me planteo el feminismo y Transición para mí habría como 3 ideas principales. La principal idea que era la lucha sobre lo formal, conseguir que las mujeres tuviésemos los mismos derechos que los hombres. Y todo lo que estos procesos, sobre todo para mí, si tuviese que resumirlo en una palabra, sería la palabra “vindicación”. Creo que la vindicación ha sido lo que ha configurado la transición desde el punto de vista femenino y feminista en los dos sentidos. Luego creo que ha habido otro momento, y es que en España la “carga”. lo voy a llamar así, la carga de los 40 años de ideología franquista de dictadura franquista ha condicionado toda la forma en la que las mujeres principalmente, o los hombres o la sociedad patriarcal se ha expandido incluso ya en épocas de democracia, porque la educación ha venido precedida siempre de una idea política de lo que estaba bien y lo que estaba mal, y en un contexto como el nuestro de una sociedad dictatorial y todavía una sociedad católica y muy marcada desde el patriarcado heteronormativo, vamos a intentar resumirlo así, creo que muchas de las mujeres que empezaron a trabajar para en pos del feminismo se encontraron que la ética y la ideología dominante no permitía hacer nada.

Y además, que la apertura hacia el exterior tampoco era tan grande. En España siempre ha habido grandes feministas, mujeres espectaculares y creo que no había suficientes textos y los textos que había siempre llegaban vía otras élites que ya las interpretaban para el resto de personas. Creo que eso ha sido como para mí transición en feminismo, yo lo definiría ahí.

00:07:56 Sara Vílchez

Vale, ¿podría hablarnos la vindicación si puedes un poco explicar el concepto?

00:08:02 María Isabel

Pues si algo así vamos a intentar resumirlo sin irme a buscártelo a la RAE directamente. Vindicar es como reivindicar cuando una sociedad, o un conjunto de personas, hace que algo que no sería justo esté naturalizado. Por ejemplo, en este caso. Si nos centramos, por ejemplo, en la infidelidad, la infidelidad masculina no estaba castigada y la femenina sí. Entonces, aunque todos planteemos... O el divorcio, había unos tipos de divorcios o muchas de las acciones que las mujeres podían llevar a cabo siempre tenían que contar con el beneplácito o el visto bueno de su marido. Entonces se resuelven a nivel formal, pero cuando hablamos de vindicación hablamos también de trabajar en eso, en la escala de los valores.

00:08:50 Sara Vílchez

Marisa, gracias ¿Hay alguna anécdota histórica personal? ¿Algo que quieras que quieras contarnos sobre tu experiencia, cómo has vivido tú el feminismo o qué acciones has llevado tú a cabo y que pudiésemos remarcar aquí?

00:09:10 María Isabel

A ver, es verdad que yo no he tenido nunca que luchar por demostrar que podía estudiar o que podía hacer determinadas cosas porque soy de 1977. Sin embargo sí que es verdad que todavía se seguía pensando que había carreras o determinadas formaciones que solamente estaban destinadas en función de tu sexo. Ya no hablo ni de tu género en tu sexo, porque el género era un concepto que todavía creo que ni se estilaba entonces. Yo estudié una carrera técnica, empecé a estudiar una carrera técnica y era la única mujer, junto con muchos hombres. Y, desde luego, o bien debía tener una orientación sexual distinta o era ¿por qué me habían autorizado a hacer esos estudios? Las “mujeres bien o las niñas bien”, solo podían estudiar magisterio o enfermería, o bien educación o cuidados. Básicamente eran los dos ámbitos prioritarios para las mujeres. Entonces yo nunca me he sentido inclinada hacia las carreras sanitarias o las carreras vinculadas a la infancia. Nunca me he sentido atraída y eso ya era un paradigma.

00:10:22 Sara Vílchez

Y la decisión en tu entorno de la de la carrera que decidiste estudiar, ¿qué tal fue?

00:10:26 María Isabel

Fue bueno, pues fue negativa, primero porque yo soy la primera mujer titulada en mi familia. El resto de personas, ninguna ha estudiado ni mis abuelos, ni mis padres ni mis tías, ninguna había estudiado. Ahora tengo una tía que estudió después de mí, y de hecho ha hecho educación social y yo estoy muy orgullosa de ella, pero las mujeres no estudiaban. Las mujeres cuando llegaba a una edad determinada, pues se casaban y se dedicaban a la crianza.

Como mucho, hacían trabajos, trabajos sometidos a economía b. trabajos por los que no cotizaban, aparte de las tareas domésticas. Entonces mi familia fue un hándicap y una ruptura bastante grande. De hecho, bueno, la presión familiar hacía que no estudiara. Se convirtió en que tuve que buscarme la vida para poder estudiar. Y fue una ruptura bastante bastante grande en mi círculo familiar.

00:11:16 Sara Vílchez

Marisa, ¿cómo fue el notificar que te querías dedicar o que querías estudiar una carrera que no estaba dentro de lo que se esperaba que hicieses?

00:11:23 María Isabel

Bueno, pues cuando yo comuniqué eso, evidentemente fue un rechazo, ya no solamente porque iba a estudiar una carrera, cosa que no era lo que se esperaba de mí, porque realmente de mí lo que se esperaba es que me casara con alguien del pueblo y que realmente me dedicara a criar a mis criaturitas, todas las que vinieran y a criarlas en el mismo municipio. Entonces fue bastante duro. Fue un rechazo bastante grande en mi familia.



Yo soy la primera persona que ha hecho estudios superiores y además soy mujer, con lo cual era una doble sorpresa para ellos que una mujer quisiera estudiar, ¿no? Y además, yo en principio empecé una carrera técnica donde todos mis compañeros eran chicos, entonces pues mi familia no te creas tú que estaba tan bien visto que fuera la única chica de una carrera donde solo había hombres, y que además no se conocía para nada esa carrera. Con lo cual, ¿por qué vas a estudiar eso? ¿porque no haces una educación infantil, porque no eres maestra como para niños o por qué no eres enfermera o alguna cosa así? Por supuesto médico no. Médica, tampoco, por supuesto, enfermera, siempre un poquito menos, una escalita más adscrita a mi sexo.

- **Sharing in small groups: (10 minutes)**

We'll divide the participants into groups of 3-4 people, so they reflect about what they have just listened to.

- **Group discussion: (20 minutes)**

The participants come back to the big group, and they share what we have been discussing in the previous part. Also, they will be asked some questions:

- Have you ever imagined that women had to deal with situations like the Marisa/Yolanda/ etc. told in the podcast?
- Do you think that it was hard to get the rights that we enjoy today?
- Do you know similar facts/stories that the one you listened to?
- Do you think that women have already conquered all the rights thanks to the feminist movement?
- What do you think about the Spanish Transition?
- Do you think that these stories are important? Why?

- **Timeline activity: (25 minutes)**

Now, we will give the participants some facts (around 20) that happened in the period previously mentioned. For example, the first time a woman could open a bank account in Spain without the permission of her husband. They will be divided into groups again to collaborate and think together, and then, they'll have to put them in order on the wall or maybe using a long rope. Once they finish, we will correct the mistakes and explain all the historical facts. We can come back to what they wrote in the piece of paper during the brainstorming (point 3), so we can get deeper in Spanish recent history.

- **Final part: (10 minutes)**

We will discuss and evaluate the activity and encourage the participants to listen to all the podcast if they want to know more about the stories we recorded. Also, if we have some time, we can listen to more podcasts all together as a group.

III. CONCLUSION



From divided to united Europe: European dimension of resistance and opposition of totalitarian / authoritarian regimes and illiberal government in the 1970s, 1980s, and 1990s.

At first glance, it may seem unusual to group Bulgaria, Croatia, Italy, Slovenia, and Spain in a publication that deals with the democratic transitions. It is indeed a combination of various historical contexts and decades. The topics of the workshops in this toolkit vary from the transition from socialism to democracy in Bulgaria, the violent dissolution of Yugoslavia and democratic transitions in Croatia and Slovenia, the non-institutional democratization in Italy in the 1970s, marked by the „strategy of tension“, all the way to the Spanish transition to democracy from the regime of Francisco Franco.

Democratization, however, is an European topic which needs to be addressed through a multiperspective approach. During the Cold War European countries had to identify as part of the East, West, or the Non-aligned which left them with very limited knowledge about the other side(s). Even countries on the same side of the Iron Curtain were living isolated from one another, with only controlled glimpses into other nations' lives.

That is why it is crucial to promote instances of civil resistance and the female figures who led them, on a transnational level. As this project brings together organizations from countries that had different roads to democracy and peaceful political coexistence, we hope that this toolkit will help to compare different perspectives and nourish a common culture of remembrance.

The transnational approach to the topic of democratization is especially important today when current events put pressure to bring back old divisions in united Europe. Faced with the brutality of a new armed conflict in Europe, Europeans, now more than ever, realize the importance of resistance to autocracy and violations of fundamental freedoms. The horrid consequences of the failure of democratization in Russia are evidence of the need for promotion of the democratic transitions of the 1970s, 1980s, and the 1990s as vital processes for peaceful coexistence in Europe.

As a result of these struggles for democracy, countries from the former Western and Eastern blocs are now allies in the European Union, and their cooperation is founded on respect for human dignity, freedom, democracy, equality, the rule of law, and the respect for human rights.

We hope you find this toolkit helpful and use it in your work with young people to address democratization on local, national, and European level.

Find a link to the podcasts here:

podcasters.spotify.com/pod/show/female-perspectives-on-de

**Female perspectives
on the democratic transitions
of the 1970s, 1980s and 1990s**



**DEMOCRATIZATION PROCESSES
IN EUROPE:**

THE FEMALE PERSPECTIVES

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