



DAPHNE II: SECONDARY EDUCATION SCHOOLS AND EDUCATION IN VALUES

Final Report



FINAL REPORT

1. Introduction: Conclusions from the fieldwork and methodological principles to manage the sessions for gender violence prevention in Secondary Education centres.

To do the specific methodological design for education in values to prevent gender violence in Secondary Education, firstly we are going to collect the most relevant conclusions that we have extracted from the adolescents' and teachers' interviews, and from the communicative discussion groups.

Generally speaking, the ideas of all of them are similar to the results obtained in other investigations, like ARIE project¹ promoted by CREA y and the Generalitat of Catalunya, or those obtained by Jesús Gómez in his book *El amor en la sociedad del riesgo*², in which we can see that the traditional models of attraction and election stood immovable in adolescents mentality. However, we have found some new elements in adolescents' and teachers' answers, that, all the time, reinforce the need of design a preventive programme for schools that involve all the members of the educative community, including the pupils' families and other members of the society.

About the **concept of violence** that adolescents have, we have seen that among the teachers, there was unanimity when they valued how their pupils faced the aggressions: Generally they thought that adolescents don't have a correct idea of it because they have violent attitudes with their partners and they don't consider them as violence, they can't distinguish what is violence what is not, specially those who attack other partners and think that this is not violence. As we have seen, they have a big problem in recognising psychological aggressions as violence, they only consider as violence the serious physical harm. In teachers' opinion, pupils don't think about human rights and they don't show respect for themselves or their partners. There is

¹ CREA, *Educació en Valors per a la Socialització Preventiva de la Violència de Gènere als IES*, Barcelona, Generalitat de Catalunya, 2005.

² GÓMEZ, J., *El amor en la sociedad del riesgo*, Barcelona, El Reure, 2004.

another common idea among them: despite of the fact that violence is latent in the school, most of the people that are part of the educative community prefer not to analyse it, normalizing the violent relationships that adolescents have. Beside, teachers denounce that this lack of solidarity of the educative community about coexistence problems is specially evident among young girls and boys.

On the other hand, teachers think that adolescents don't consider gender violence as a real problem, they see it very far, like something that is never going to happen to them or people of their environment. Some of the teacher have even witnessed gender violence acts, and other pupils have seen it as a normal thing.

However, although we found some exclusionary attitudes among adolescents, most of their opinions about violence were transforming, contradicting teachers' ideas.

About exclusionary aspects, adolescents were very are very reticent to report cases of gender violence to their parents, their teachers or other people; apart form that, adolescents saw gender violence as something very far, something that will never affect them direct or indirectly; some adolescents thought that people who act violently do it only because they have a psychological problem or because they drink; another opinion that some adolescents have expressed is that all the things that we could do for preventing gender violence won't work, so some of them don't trust a lost in prevention programs; also some of the interviewed only identified gender violence as something that only happen to adult people, considering it as something normal; and in some cases young people blamed the victim because of what was happening to her/him.

But, according to the interviews, most of adolescents had transforming ideas about violence in general and gender violence in particular, contradicting some of the opinions that their teachers had about them. Despite of the fact that girls were more worried about gender violence, both boys and girls expressed the same rejection about gender violent acts. About the concept that they have about gender violence, most of them named physical and psychological damage, jealousy, obligations, lack of respect, etc., they recognize a lot of ways of mistreatment and they denounce them. When they were asked about why

they would do if they saw gender violence in their schools or near them, although as we have seen before they are a bit reticent to report the cases to older people, most of them would get involved in some way. On the other hand, when they were asked about what people who are suffering from this kind of violence should do, most of them they answer that victims should report aggressors, and they recognise the seriousness of the violent that act and express their rejection.

About **concept of love**, it happens the same that in the previous concept: There is a big difference between the opinion that teachers have about adolescents and those that adolescents express in the interviews. Most of the teachers agree about the lack of the maturity in the concept of love that adolescents have. They think that adolescents are attracted only by sexual aspects, and they don't think of love and the things that it means: respect, affection, confidence, etc. So, in teachers opinion it can cause that adolescents are a bit selfish in their personal relationship, that they only look for their personal profit. Another question that some of them raised was that nowadays young people have the same doubts about love and sex that they could have had forty years ago, but the problem is that in our days adolescents have to hide those doubts because they are afraid of being laughed at by their classmates..

However, although teachers thought that adolescents faced love in a unmatre way, they assured that they worked these issues in their different subjects, specially in Tutorship and Psychology, they try to educate children in love concepts like tenderness, affects, etc. On the other hand, and as we have seen in the analysis, the instructor of the youth club had a very different idea about how adolescents abstract than the teachers had, her close contact with adolescents has allowed her to know what adolescents look for in a relationship, and she admitted that it is possible to give all the values that we ask (tenderness, affectivity, confidence, respect) in a relationship among young people.

About adolescents opinions, again they contradicted what teachers thought: most of boys and girls valued concept related to love, like friendship, trust, or respect. Although these thoughts came more form their own abstract

ideas about love than their practical application in their relationships, because, for example, most of them justified jealousy as a demonstration of love. Specifically in case of girls, some of them defined love as an unconditional feeling that could justify some bad behaviours of their partners, like obligate them to do something. On the other hand, most of them thought that education for love wasn't useful to prevent aggressive behaviours, because of that they didn't identify violence with the wrong concepts of love, for example.

However, and as we have just seen, when we asked adolescents about their abstract concept of love, most of them named the values that we have commented: tenderness, respect, affects, confidence, friendship, to feel good with a person, to be well treated. And most of adolescents recognised that they had to know well the person to fall in love with him/her. Besides most of boys and girls think that love is a process, something that has to be worked day-by-day.

When we have analysed the **models of attraction for boys**, we have found a novelty regarding what other investigations about this issue have said, in which this model corresponded to a unique profile of boy, perfectly defined. In the interviews and the discussion groups we have seen that two male models of attraction were shaped perfectly differentiated, that we can consider as exclusionary and that derive from the traditional conception of ideal man as powerful and dominant, but that in adolescent society it is translated in two kind of different pupils. So, most of the teachers and adolescents interviewed (both boys and girls) agreed in the male model of attraction par excellence. when we asked for them we found two types of boys leaders that we can consider as exclusionary:

- The boy whose leadership is based on his physical aspect (he is the most handsome or the most fit) or his physical qualities (specially if he is good at sports). He is usually charismatic and has an attitude of superiority. However some of the boys that have this kind of leadership can have transforming attitudes, like treating their mates well. But in this epigraph we will only analyse those commentaries that refer to the exclusionary factors inside this kind of leadership. This first type of boy leader usually attracts boys and girls because of his physical qualities, he

is a bit show-off, he is usually the strongest of the class, it's hard for him to put himself in the place of other weaker people, the other boys follow him, if he likes something or someone everybody likes the same, boys follow him because he attracts the girls a lot, he is usually a bit philandering, he often wears brand clothes and has money.

- The boy leader who bases his leadership on his bad attitude, treating his classmates in a bad way, being bad mannered, those who are commonly named as "hoodlums". this kind of boy usually belongs to a gang, he gets bad marks, he treats the teachers and the people who isn't in his gang with contempt, he is very daring, he hasn't stand out because of any special reason, but he can attract girls because he is dominant and popular, he is usually involved in rows, sometimes they can be attractive but it is not essential for their leadership.

As we saw in the analysis, teachers and adolescents interviewed coincide in that the boys who belong to one of these two groups of models of attraction (specially the second one) usually treat girls disrespectfully. They are very philandering, they only pay attention to beautiful girls and they ignore those who aren't so beautiful or they even attack them, but they don't treat beautiful girls well, according to adolescents opinions they treat them as objects. But the worst thing is that although most of girls recognise these disrespectful attitudes they like them, and this kind of boys are successful because of that.

In this epigraph we haven't found almost any transforming factor, because both leadership models are totally established in the adolescent society, although some of the leaders form the first group aren't always disrespectful with their classmates, according to some pupils' answers. On the other hand, in the highest courses of the school these models of attraction and relationship begin to disappear because girls start to value other things apart the physique, girls are more worried about if the boy treats them well. Another transforming factor that we found in some interviews was that despite all the adolescents agreed about the most likable boys were the most handsome and popular although they were bad persons, some of them raised that girls usually give more importance to the character, and some girls put themselves as an

example of liking a boy because of his personality and because he is a good person. Unfortunately they consider themselves as an strange exception.

About female models of attraction, despite a few exceptions, the exclusionary factors are even more clear than in the male models, because without any hesitation for teachers and pupils the girls who attract more are the most beautiful, or if they aren't the most beautiful they have to have something that attract boys in some exclusionary way like being very easy, being popular because of their bad behaviour, wearing provocative clothes, being more physically developed than other girls, etc.

Almost all of them agreed about girls who are more friendly, who stand out because of their good character or qualities like get good marks don't have any success. So, according to the interviews the archetypal model of attraction for girls is the girl who is one of the most beautiful in the class, she belongs to the "hoodlum group", she is a bit show-off and she thinks that she is superior than the other girls because of her success with boys, she is considered by the boys as an easy girl, she usually treats her friends and the boys she likes well, but she treats other people (marginalized people of the class, teachers, etc.) very bad, and about clothes she can wear both provocative clothes or brand clothes. So, these girls can belong to the group of the archetypical and traditional female model of attraction, or can imitate the male model of attraction, being both of them exclusionary.

Although in models of attraction we found unanimity among students and teachers, when we talked about **models of election** some meaningful differences appeared. Almost all the teachers interviewed thought that young boys and girls only look for an attractive partner ignoring other qualities. In their opinion boys choose girls that are considered sexy or beautiful, and girls look for popular boys that stand out physically too. Teachers think that other values like to be a good person are ignored by them at these ages, for adolescents it is an important quality that their friends have to have, but they don't care if their partners have a good character, specially the youngest pupils.

When we asked adolescents the same question about people they choose or the ideal relationship that they would like to have, most of them

named transforming characteristics like “that he is a good person”, as we will see in the next epigraph. However few of them admitted that the physical appearance of their partner had to be good, as an essential premise to have a relationship. And most of them also think that the general tendency of adolescents was to choose a partner because he is handsome or a leader in case of girls, and because she is beautiful in case of boys, although, as we have said, most of adolescents interviewed assured that they didn’t follow this tendency. So, we can deduce that when they have to abstract the characteristics of their ideal partner they think in transforming aspects, but this transforming factors disappear when they have to apply this into the practise.

On the other hand, the gender difference, that hadn’t appeared until now in the previous epigraphs, is patent in this one, because, according to the interviews, girls are usually more reflective when they choose a partner than boys. Most of them made transforming factors about people that they had chosen or how would they describe their perfect relationship, specifying physiological aspects, telling us that they didn’t feel attracted by popular boys, or naming aspects like “being well treated”, or “be understood by my partner”, even boys admit that girls were more worried about their partners’ character than boys, only few of them thought that girls would choose a boy for a long relationship only because of his physical appearance or his hoodlum attitude. On the other hand, and excepting a few transforming commentary, both boys and girls agree about boys look for a beautiful girl, ignoring the rest of her qualities. They think that for a relationship boys look for a girl that has to be beautiful and easy

In the interviews we checked that **friendship** is one of the most important values for adolescents’ lives. However, the influence that the group have in boys and girls is not seen in the same way by teachers and pupils. According to teachers opinions, the relationship that adolescents have with their friends and other classmates are seen by them as very violent. In case of boys physical violence is a way to relate to each others, and it is seen in the school very frequently. In case of girls the kind of violence used in their relationships with friends and other classmates is more psychological (rumours, gossips). And in general the tendency of all of them of forming close groups and

marginalize people are the most important problems that teachers see in their relationships.

However Most of teachers think that if adolescents saw a violent behaviour in a relationship that a friend had, they would do something to avoid it, but they aren't sure because sometimes boys and girls try to not involve in others' problems.

Another time again, adolescents' opinions aren't the same as teachers'. According to girls and boys interviews and discussion groups, the relationship among their friends and them is excellent, they see themselves as supportive and helpful with their friends, they share experiences, they usually give and are given advices, if they like the same boy or girl they solve it peacefully, in their groups all the things are solved with equality among them., they talk about their relationships with their friends freely They also think that the influence that they have in their friends or vice versa is good, and, on the other hand, they think that their friends don't influence them in their tastes. About if they would do something if they saw that a friend is in a violent relationship, almost all of them answered that they would get involved and they would try to help their friend. Or even if their friend is the batterer they would try to avoid the situation and they would ask for help for him/her.

However if we deep down in the interviews, we see that sometimes the influences that their friends have in them aren't always so good, specially in case of boys. For example: if the leader of the group like the same girl, all of them like the same, they give or are given advices that can be considered as exclusionary, when they go out they do very chauvinist things like betting for a girl, or they influence a friend in leaving a girl because they don't like her physical appearance. They recognised that the general tendency was to follow an specific model of attraction that all the people valued, like leadership in case of boys and beauty in case of girls.

When we talked about **family**, according to both teachers and pupils opinions one of the most common exclusionary factors that we can find in the interactions between adolescents and their families is that they almost don't talk about love in general, sexuality, violence, the relationships that adolescents maintain with other people, etc. There are different reasons to explain this: some times it is because

adolescents don't trust in their parents to talk about these things because they feel embarrassed, other times it is because parents are afraid of knowing about their children relationships because they don't accept that they are growing up, another reason expounded in the interviews was that nowadays parents can't spend time with their children because of their work. All of these reasons cause a very dangerous lack of communication in the family that can influence in adolescents in a bad way because they start to look for answers about these issues in wrong issues (friends, Mass Media, etc.). Some of the teachers resumed this lack of communication in a very important problem that adolescents have nowadays: the fact that lots of times parents hold teachers liable for all the education that their children have to have. In teachers opinion education should be a task for parents, teachers and society in general.

The more common transforming factor related to adolescent's commentaries about their families was that most of them considered their parents as a model to follow because they love each other, they treat each other very well, they have respect for the other, and they share house responsibilities. We also found cases in which although they didn't trust in their parents, they have confidence in other member of their families, like sisters, brothers, sisters in law, uncles, cousins, thing that is very important when we establish a gender violence prevention programme that involve the familiar scope.

About **people to whom they have maintained sexual-affective relationships**, generally, teachers opinions about adolescents relationship aren't very optimistic, lots of them think that adolescents are a bit selfish and they only look for their personal benefit, they also think that their relationships are very sporadic and adolescents don't value them as something stable. Another opinion that some teachers expressed was that nowadays some relationships that adolescents maintain can be considered as violent, for example, in teacher's opinion, there are a lot of couples in which one of them dominates the other. Although this tendency tends to disappear when pupils get older.

In case of adolescents' interviews, when they talked about their interactions with persons to whom they have maintained sexual-affective relationships almost all of them had transforming opinions, contradicting again teachers' opinions. When they were asked about their past or actual relationships, or the ideal relationship that they would like to have, they

described them in terms of friendship, confidence, respect, freedom, etc. And, on the other hand, almost all of them were against prohibitions or obligations exerted by one of the couple. For adolescents it is very important to feel free in their relationships, most of them don't want to be monopolized by their partners, and, as we have said, they think that there wouldn't have to be prohibitions in a love relationship. When we asked them about if they see correct that some people prohibit their partners to dress in some way, to meet someone or talk to someone, almost all of them answered that nobody would have to obligate anybody to do anything, they think that you can advice your partner, but never obligate him or her. Another thing that most of them named in the interviews was that they have (or would like to have) democratic relationships, in which the two of them decide things in common. And finally, according to the interviews, maybe adolescents are attracted by the strength or the beauty, but when they talk about their relationships or the relationship that they would like to have for them it is important that their interactions with their partners are based on confidence and respect, they value that their partners were like very good friends of them, and that their partners have a good relationship with their friends, they want to be well treated by their partners, in other words: they want to feel good with the people they are.

However, although we didn't found extreme cases of domination or violence, they named cases of couples in which violent behaviours (to blow or to dominate the other) were normal. On the other hand, jealousy wasn't considered as something negative by the adolescents, in most of their commentaries they expressed that jealousy was a demonstration of love. Besides, despite of the fact that all of them valued the transforming factors that we have said before, most of those who had had relationships had suffered at least once a violent situation (jealousy, humiliation) or knew someone who had suffered them.

As we can expected, when we talked about educative system, teachers' opinion were much more optimistic than the adolescents'. Most of teachers interviewed thought that the interactions between adolescents and the rest of the educative staff were positive. Almost all of them assured that the issues that we asked for (violence, love, etc.) was treated in the school through

tutorships, extracurricular activities, coexistence commissions, conferences, or in other subjects like Psychology or Philosophy. And most of them think that these issues have to be treated to educate adolescents in love, and these activities would have to be a task of all the society: family, school, Mass Media, and society in general, opinion that reinforces again the idea that we support in our project: gender violence prevention and education in values can't be only a task of the schools, they must involve most of the social agents as far as possible.

On the other hand, adolescents opinions about their interactions with teachers weren't too positive, specially because most of them didn't trust in teachers. They think that if they had a problem of love or violence, teachers wouldn't help them. About if they treat love, gender, sexuality and violence issues in class there is a division of opinions, because some adolescents have had lessons about that and others don't. The exclusionary factor is in those who haven't had these lesson or if they have had them they have thought that they weren't useful for them. But the majority group was that who commented that issues like love or violence were treated in tutorships, conferences, extracurricular activities or, even, with teachers and advisors to whom pupils have confidence.

All the teachers interviewed think that the **Mass Media** influence is negative too often, because, specially in Television, the relationships that appear are usually a bit violent or exaggerated, the models of attraction that the TV promotes are based on the stereotypes that we have considered as exclusionary: girls must to be beautiful and boys have to be strong and dominant to be likable. In teachers opinions it would be necessary to do a prevention work that involves Mass Media because it is one of the agents that most influence adolescents, more than school or family.

In case of adolescents they didn't think directly that Mass Media could promote archetypes that strengthen exclusionary factors, but when they were asked for TV programs or characters that they liked, lots of them named those that correspond to the archetypes that we have said: beautiful girls for boys, and arrogant boys for girls, and relationships based on jealousy or psychological violence.

About **other** interaction elements that influence adolescents in their values, we haven't found almost any exclusionary factors. On the other hand, the one of the transforming factors that was more talked about in this epigraph was the youth club: the scout group, seen as transforming not only by the instructor but adolescents that were part of it too. In this youth club adolescents are taught in tolerance and respect, they have to coexist with all their mates in camps, they have to solve their conflicts democratically, and all of them, boys and girls, are educated in equality.

So, through these affirmations, we can conclude that:

- There is a big lack of communication between teachers, parents and pupils, that is translated in the ignorance of all of them about the way of thinking that adolescents have, their values, how they interact among them and with other agents, their doubts, etc. This lack of communication is specially evident in the interviews because in most of the questions treated teachers' and adolescents' opinions were totally contradictory.
- Adolescents are aware of violence is a problem, however, they sometimes establish aggressive relationships among them, that they consider games of their ages.
- Young people know gender violence, and they consider it as a serious problem, although they relate it to "problems of old people that appear in TV"., they think that it is something very far that is never going to affect them directly, because of that they think that they don't have to take prevention measures for it. For most of them violent relationships (humiliations, obligations, etc.) that appear in young couples aren't gender violence.
- Surprisingly, the ideas about love that adolescents expressed had a transforming character when we asked them to define it. However, they didn't associate affective education with gender violence, considering that the

prevention of this kind of aggressions wasn't related to the social learning of love.

- Although their abstract ideas about love were very mature, its real application to their relationships didn't use to be like that, because most of them had suffered or knew a few relationships in which concepts of stability, tenderness, respect, etc. didn't appear.
- The traditional models of attraction keep being totally settled in adolescents' mentality. Except a few exceptions, boys leaders that dominate their mates and girls that are considered as the most beautiful keep being the objective to achieve for everybody, independently of the rest of their values.
- According to the adolescents interviewed, the models of election coincide with the models of attraction, although, some of them, specially girls, assured that they looked for other qualities (of transforming kind) when they have to choose a partner, above all when they get older and their relationships are more stable.
- For adolescents their friendship relationships are essential, and although most of them told us that they weren't influenced by their friends, teachers thought that these influences were evident in their pupils' behaviours, and they weren't always positive. But, on the other hand, the attitudes of solidarity, respect or affect that adolescents manifest in their friendship relationships were clear in most of the interviews.
- The interactions with the families of most of the adolescents interviewed were limited to daily coexistence, trying not to involve their parents in their personal lives. However when these interactions were more tight, they were very positive for all of them.
- With the educative community it happened the same: the relationships between pupils and teachers were usually

distant, but when the interactions broke this academic barrier, the thought of all of them about the result of these were very positive.

- About Mass Media, both teachers and adolescents thought that it was needed a better and wide treatment of the questions that we are analysing in this project, Particularly, teachers thought that Mass Media transmit a model of attraction that influenced in a negative way to adolescents, an adolescents thought that the specific treatment of gender violence in TV wasn't correct.
- The experience of other social agents, like NGOs or young clubs were generally very positive when they strengthened transforming values among adolescents, because they accept them very well and they participate in them voluntarily. So, because of that their approach to the good practices is deeper, because they aren't obligated, and it has a strong repercussion in their personal lives than other kind of activities that they do in schools, for example.

So, taking in account this brief conclusions about the fieldwork that we have done, the preventive measures that we propose should cover the gaps that we have appreciated, correct the exclusionary beliefs, strength the transforming ideas and attitudes and involve the larger number of collectives. To do that we propose the following ideas with general character that, later, we will concrete in an specific methodological programme.

1) The lack of communication between parents, teachers and pupils is a very serious problem that it is necessary to face in order to the activities directed to education in values and gender violence prevention can be effective. Until now most of the actions directed to gender violence prevention in schools have been designed by experts in education and carried out by this collective, programming some interesting curricular activities that only involved pupils.

As we have seen in the fieldwork analysis, although adolescents recognised that their communication with their parents and teachers weren't appropriated, and, they were sometimes sceptic when they valued the

involvement of adults in their affective and sexual education, those adolescents who had had a tighter relationship with their parents, teachers or instructors valued these interactions very positively. Generally the activities in which an expert gave them a speech and proposed them some activities, were mostly rejected, because young people didn't feel involved in them, they thought that those activities weren't useful and they forgot them immediately. The reason of this lack of interest of the pupils could be that they associate these kind of activities with other lessons more, because it is the same communicative act: an expert talks and the rest listen. On the other hand, when they talked about this kind of activities most of them had a feeling or something already known, because through their school lives they had received the same kind of advice and recommendations by the adults, not having in account the adolescents' voices and the opinions of other collectives, like families, for example.

On the other hand, as we have said, adolescents valued much more the activities in which they are involved directly, like, for example, the group dynamics in which they participated in the youth club, chaired by the instructors, where values like tolerance and respect were promoted, but from the point of view of the adolescents.

Besides to implicate adolescents in their own education, it is also necessary that other important social agents in adolescents' lives take part in it. Indirectly the pupils interviewed manifested their support to this total involvement of all the collectives close to them, because they said that, although in the school they saw or heard something, if in their own houses these transforming ideas didn't appear (because of a very traditional family structure, or whatever) these activities wouldn't be useful for them at all. So the participation of families in the gender violence prevention programmes for Secondary Education should be guaranteed, not only for the social learning of adolescents, but also because these interactions are good for all of those who participate in them: everybody can teach and learn something. So, the education in values is democratised, not being only limited to the classroom. Adults can also learn about adolescents' beliefs, and their relationships, because, as we have seen in the interviews, most of the adolescents don't tolerate chauvinist attitudes of any kind in their relationships with friends, value

that a lot of adults haven't learnt yet, and through the dialogic learnship they could assimilate in a natural way.

To finish this point, it is necessary to clarify that not only the parents can participate in these activities, any member of the family can take part in the interactive groups that we will form to work in gender violence prevention, because, as we have seen, a lot of times the uncles, aunts, brothers in law or sisters are more implicated than parents in the affective education of adolescents. An not only the members of the families, we have also seen how adolescents and teachers valued in a very positive way the involvement of instructors, NGOs members, doctors and other professionals in this kind of activities.

2) The activities that will be proposed should take into account that the definition that will be made of violence in general and gender violence in particular can't be exclusionary. Adolescents understand the seriousness of all kinds of aggressions, and they give the same importance to the psychological violence than the physical one. However they think that gender violence is never going to affect them, a problem of low-class adults, immigrants, people who have problems with alcohol, or mental illnesses. Definitely, they don't think that gender violence can appear in young couples, or that some beliefs and attitudes that they have now can derive in aggressions in a near future. They don't associate the traditional models of attraction and election, or the definition of love as an inevitable phenomenon that can't be controlled, with the relationships that can acquire a violent shape.

Because all of that, the activities that we have to propose to recognise gender violence must cover the widest concept possible, giving the chance to adolescents of recognising what definitions of violence can be considered exclusionary, propose activities to analyse how mass media, the educative system and society in general manage the definition of gender violence, that the pupils acquire the sensitivity needed to make their own definition of gender violence, and they have to be aware of it is a problem that can affect all the people, independently of his/her social level, race, gender or age.

3) As we have seen in conclusions, adolescents don't associate a bad affective education, or an exclusionary model of attraction and election with behaviours that can derive in violent attitudes. Because of that, it is necessary that adolescents understand that, through different activities that we will propose for that, the idea of love that everyone has is essential when we relate to other people, that love is a social construction that we learn through our interactions, and that the affective education since we are children is the base to build a model of life based on respect and tolerance.

To do that, we will design exercises in which adolescents have to give their own definition of love, analyse other definitions, to debate among interactive groups what is what they consider as love, to see how a wrong concept of love can provoke that violent attitudes are accepted by both the person who assault and the victim of this aggressions, to study how love is treated in schools, in the mass media or among their families and friends, and to see if this treatment is exclusionary or transforming through the indications that we will give about that.

4) Besides the issue of love, we find the analysis of models of attraction and election. Inside of this analysis a lot of activities could be proposed, directed to the reflection about how the traditional models persist in our current society, and what we can do to change them to agree with the transforming definition of love.

Firstly it is necessary that pupils understand, like in the previous point, how the adoption of the traditional models of attraction and election can derive in a wrong idea of love, and, because of that, in a model of relationship doomed to fail, or in the worst cases, to a coexistence based on violence consented. So, we will define all these models, we exemplify them through close cases (friends, parents, TV series, etc.), we will see how the models of attraction, both male and female, are based on archetypes that don't take into account relevant values like: goodness, confidence or respect, we will analyse what values we follow when we have to choose a partner for a relationship, Learning how this election must take into account both transforming factors already mentioned and the attraction too, because if the election don't have a part of sexual

attraction it could have the same effects of that one based on exclusionary models of attraction.

On the other hand,, we have to propose activities in which adolescents can identify the exclusionary and transforming models of attraction and election, specially in their close environment, including TV, Mass Media in which adolescents see reflected their own relationships, in which most of the times, the exclusionary models of attraction and election are reinforced, and in which the relationships based on jealousy,, distrust, or infidelity are very common.

It is important that in that point we pay attention to how the adolescents see people who have the values that we have considered as transforming (goodness, respect, friendship, trust), analysing how, traditionally, these people have been excluded from the definition of “attractive”, being relegated to the concept of “friendship”. In order to do that, pupils can give their vision about how they see people who they consider “good”, if they look for this value when they have to choose a person for a relationship, or if they only mind it when they choose their friends. It could be also proposed an analysis of the treatment that these values receive in films, series or spots.

5) Finally, it is necessary to revise in the seasons proposed to carry out the preventive measures how are the interactions between adolescents and their environment (family, friends, educative community, mass media, etc.).

Firstly adolescents should understand that their interactions with other people are a very important part of their personal learnship, and their education as individuals in a society, although most of them think that they aren't influenced by their families or friends. To do that we can propose a debate in which we exchange personal experiences with interactions that have involved a change in our beliefs.

- Specifically, about “friendship”, we will propose group dynamics in which we will analyse how our relationships with friends are. In them we can propose different cases to know how we would act (as we did in the interviews when we asked the what they would do if they saw a friend involved in a violent relationship), so we will be able to analyse if adolescents are supportive among them, if their relationships with friends are based in transforming concepts, or if the influences that they give and receive are positive or negatives.

- About “family”, the participation of its members in the interactive groups is, on its own, a way to analyse the interactions that adolescents have with their families, and an advance with respect to other methodologies of gender violence prevention. On the other hand, we can design other activities like discussions about how adolescents talk to their families about love or violence, how are their relationships with them, involving other family members like brothers, sisters, uncles, aunts, grandparents, etc.

- The involvement of educative community members come implicit in the character of the interactive groups that we propose as a meted of work. In the activities, we can propose a design of a long term work about the issues that we are studying (love, sexuality, violence, models of attraction and election, etc.) to do in the classroom to involve the pupils in their own education and to achieve that our project keep longer in the school.

- About mass media, we can design a lot of activities because of their influence in pupils: we can propose analysis of films, TV series, TV programmes, spots, seeing how they treat the traditional archetypes studied previously, the relationships in young and adult couples, or how they manage love and violence. On the other hand, the use of those can be very useful when we have to study the issues that we are analysing, especially Internet, which adolescents are very familiarized with. So, we can create a forum to debate the activities proposed in the classroom, any kind of opinion about the issues studied and the own experiences of the participants. With that we promote the fact that the education is moved to an environment away from the classroom, the more uninhibited participation of teachers, pupils, parents, etc..., or that adolescents associate their education with their leisure moments, besides we promote the use of new technologies among people who are less get used to them, like the older familiars.

- About other social agents, it would be very interesting to get the participation of NGOs, doctors in medicine, psychology, pedagogy, instructors and members of youth clubs, etc., in the seasons proposed for the pedagogical intervention about gender violence. In the fieldwork we have seen how the interactions among young people in youth clubs gave them a lot of personal and social benefits, because in those clubs attitudes of tolerance and respect for all their partners were promoted, independently of their social condition, gender or

geographic origin. On the other hand, we have also seen how pupils value the activities in which they have the chance of listening to people unconnected to the school, and participating in the exercises that they propose, because they work social issues that pupils learn in the lessons but from other points of view. The inclusion of these is also very beneficial for teachers and familiars, because with them they have the possibility of knowing other ways to manage the education of adolescents. To sum up, the more heterogeneous the participation in groups is, the more rich the information that we get will be.

Conclusions from the research undertaken in the Republic of Cyprus:

- Infidelity or suspicion of infidelity is the strongest reason that leads to physical violence towards girls by their male partners because it puts the masculinity and therefore prestige (reputation) of the boy under question. Jealousy is another reason that can lead to violence in heterosexual relationships
- Reputation is a very sensitive issue for girls within the Cypriot context, especially reputation connected to sexual activity. In many cases one effective way to target a girl or bully her is by attacking her reputation, by defaming her in sexual terms.
- The most common abusive behavior found in heterosexual relationships between teenagers is the control usually inflicted by boys on their girlfriends. This control can take the form of prohibition to socialize with certain people, or prohibition to wear specific clothes or go to certain places. This is again a form of behavior that boys retreat to in order to maintain their reputation according to the model of masculinity within the Cypriot context that expects boys to be and show that they are in control of their girlfriends
- Bullying is mostly inflicted on shy, unsocial students usually by popular students who belong to bigger groups and have protection from older adolescents outside the school context. Bullying related to gender is again inflicted by popular students and applies the same intimidation strategy as in other cases: if the victim reports it she/he will receive more bullying as a consequence while she/he will also be marginalized by the other students who want to get along with the popular students. Gay students constitute one of the primary targets of consistent bullying. Furthermore as was seen through this research the importance of having a group of people to back you up inside or outside the school leads to the conclusion that bullying is a wider and intense phenomenon in Cypriot secondary schools.

- The majority of teenagers as participants have noted follow an exclusionary form of affection, especially girls who consider their submission to abusive behavior by their partners as an indication of love. Most of the female participants rejected this negative model of love and stated that they would not tolerate abusive or oppressive behavior by their partners. Some of the male participants also indicated that they don't understand why girls remain in abusive relationships while others justified this as indication of love.
- Traditional stereotypes regarding gender roles are still maintained among adolescents in Cyprus. Boys are expected to be active (in sexual terms as well) and fit the profile of 'mangkas' that is the macho, manly and reckless guy. Sensitivity and passivity is still associated with femininity while girls that are active either by being naughty in class or by pursuing affective/sexual relationships are usually stigmatized or excluded. Pressure is inflicted on both genders to act according to these prescribed roles.
- The most popular male model of attraction is the boy who is 'mangkas', has connections outside the school, especially in night clubs and who in most cases also has a good physical appearance. Girls in a lot of cases are willing to disregard his rude or ignorant behavior if he fits the above exclusionary model. There are however boys who are popular because of their humor and their very sociable personality but they are less visible within the school context and constitute a smaller number than boys included in the exclusionary model of attraction. As was noted by participants this transformative model of attraction mostly attracts older adolescent girls aged 17 to 18 years old.
- For girls the exclusionary model of attraction that is to be beautiful is very prominent in the Cypriot context. Improving your appearance for both boys and girls is another way to move rank within the school community. There is nevertheless a group of girls that because of their very sociable nature are popular at school but in most cases these girls are also beautiful. Another group of girls that are popular but in a negative way are those who are characterized as 'easy', who have already had sexual relationships and are more easily approachable by boys. Boys approach these girls only with the intent of having a short-term sexual relationship with them while participants tended to blame the families of these girls for the fact that they are more approachable and 'easy'. Parents were also blamed for the superficial nature of most teenage relationships nowadays as they are more lenient (for example in terms of letting them stay out late at night and permitting them from a young age to go to night-clubs) with their children in comparison with older generations. Furthermore the behavior of these girls is vilified because it comes in contrast with the characteristics applied to 'proper' Cypriot female behavior
- Regarding the models of choice of the participants, most of them had a transformative element. Girls especially aged 16-17 indicated that in order to have a relationship with someone they need him to have qualities like understanding, compassion and trustworthiness. Three of the girls interviewed already maintain this type of relationship. Also most of the boys participating in this research, especially third-year high school

students noted that they are looking for girls that are understanding, sociable and trustworthy and to whom they can be physically attracted.

- Finally in the context of the youth club which was investigated in this research, namely the Scout's club in Nicosia, it was concluded that both teenage girls and boys by participating in its relevant activities found other ways of being a teenager rather than the traditional gender-specific models applied by Cypriot society. In the context of the youth club participants said that appearance didn't matter, neither the depiction of power but humor, sociability and observation to the values of Scouts were the key elements for someone to be popular. These values included equality, tolerance, understanding as well as learning to be part of a community and a group. Also through the organized activities Scouts were able to discuss issues that concerned them including affective relationships. It is important to note that in this youth club teenagers felt freer to express themselves and their personalities beyond the demanding models of attraction which set the standards for the behavior of students in the school context.

Factors that influence adolescents' affective relationships and models of attraction:

Friendship: Both boys and girls stated that they would say their opinion to their friends if they didn't like the person who was dating them. It is unclear however if boys would act upon the opinions of their friends regarding their relationship with girls. Most female participants on the other hand said that they usually don't get influenced by the opinion of their friends regarding their potential or current partners. A clear conclusion from this research is that girls tend to be more antagonistic in their friendships while boys have more relaxed, brotherly-type relationships. Girls' antagonism is mostly centred on physical appearance and boys.

Family: Influence by the family is considered by both students and professors to be of major importance to the issues discussed in this research. Both groups have attributed delinquent behavior, acts of bullying but also the tolerance of bullying to family circumstances and parental behaviors. Also as some students noted traditional stereotypes about gender roles are perpetuated through the family while there is a general reluctance in discussing issues of emotional or sexual nature between parents and children. On the other hand the familial environment plays an equally important role for transforming models of attraction. A number of participants both boys and girls have stated that they would like to have a relationship like the one shared by their parents which includes the values of understanding, dialogue and respect.

Educational system:

- There is no separate class in which to talk about values in interpersonal relationships like respect, gender equality, and co-existence in a culturally diverse society
- Professors do not have enough time to devote on these issues due to their overloaded schedule
- Professors are not properly trained to deal with issues concerning adolescent relationships and family issues
- Most professors and especially the older generation don't show an interest in approaching the students or talking with them about these matters. A lot of students complained in most cases professors just want to finish their class and leave and this is an attitude made clear to the students
- Some students also mentioned that issues regarding affective and sexual relationships are still considered taboo by professors who don't feel comfortable discussing about them
- Any awareness and information regarding equal treatment and values in relationships among the genders lies on the willingness and discretion of each professor individually. The educational system does not provide the time, or the material, or the training in order for the professors to deal effectively with these issues

Mass Media: Both students and professors agreed that TV programs mostly promote negative models of attraction and of affective relationships. Also girls try to imitate the physical appearance of TV personas and beauty icons from magazines. For this reason they also try to look older than they are and behave accordingly. Nevertheless most girls and boys participating in this research said that they are not influenced by models of attraction transmitted through the media but they rather believe in and act upon their own personality and character.

From the conclusions stated above it seems that abuse but also the tolerance of abuse are generally considered accepted ways of expressing affection within the Cypriot adolescent population. The fact that expressions of masculinity are still associated with aggressive, careless or indifferent behaviour leaves limited space to other alternatives such as masculinity as expressed through respect, tenderness, tolerance, acceptance of others, creativity etc. In Cyprus both boys and girls are in need to be given or to be presented with alternatives ways of being that emphasise the values of respect towards others regardless if these others consist of the opposite sex, the homosexual students or the culturally

diverse students. Also the negative idea of love and its association with abuse that a lot of students pertain can also be targeted and changed via education. In Cyprus the lack of communication between students and professors but also parents, and the indifference especially of the former and of the educational system in engaging in conversation with the students on these crucial matters has let to a perpetuation of traditional stereotypes and prescribed models of behaviour for both genders. As a final point this report wants to emphasize the immediate need for a separate period in the curriculum in which students can express their concerns regarding gender relationships and the current changes in their society but also be motivated and educated in developing values such as respect, equality, understanding and co-existence. Also the development of critical thinking throughout all these processes must constitute a concurrent objective to achieve.

2. Educative methodologies and their relationship with exclusionary and transforming sexual-affective models. The coeducative ideal and its limitations.

The two models of sexual-affective relationships that we have been seeing all along the research project (the traditional or exclusionary, and the alternative or transforming) have their equivalence with the three kind of schools that we can find nowadays: the exclusionary model would be in the traditional schools (whose current representation is much lower than years ago) and in mixed schools, and the transforming or alternative model would have its base in the coeducative schools (model defended by most of the methodologies analysed in this epigraph).

Next, we will see how are the premises of each model and how they are translated in the different kind of schools that we have seen, according to Jesús Gómez³:

- **Traditional model:** The traditional sexual-affective model of relationship is based on the following points:

- Love is considered as a passion that is impossible to avoid or control.
- The election is based on instrumental theories.

³ GÓMEZ, J., *El amor en la sociedad del riesgo*, Barcelona, El Reure, 2004.

- The social context in which the traditional model is developed is based on, hierarchization, authority, the inequality of identities, discrimination, and individualism. This kind of society correspond to the agrarian and industrial.
- The social relationship are eminently patriarchal, each member has his/her established role and he or she can't avoid it.
- It is tried that the supremacy belongs to the "Occidental, white man", promoting a racist and chauvinist model.
- The expertization is the scientific base, the egalitarian dialogue isn't promoted.
- The rationality that is promoted is the instrumental one, with a systemic perspective.
- Las relaciones no son de igualdad, sino de poder. Los argumentos tienen mayor o menor peso según quién los emita y no según su validez.
- The social process isn't considered, and because of that there isn't a try of consensus out of the institutions. There isn't anything to negotiate because everything is already planned (marriage, paternity, the kind of school, etc.)
- About attraction and election: man must represent the strength, the power, and woman must represent the beauty. We don't consider other values. The qualities of tenderness, friendship, goodness are characteristics of less powerful boys or the less beauty girls.
- So, the passionate love is promoted, this one that is irrational.
- When good values are looked for, we have to renounce to the passion.
- Inside this traditional model two sociological models of relationship are established:
 - *The philandering*: It's the male model that some women consider as attractive. They use the flirt of "use and throw", we mean, they value the conquest but not the maintenance of their partner. They are cold people that calculate their movements, they don't act by impulses as we could think. They are incapable of loving and fall in love with anybody, and they reject the love that women can feel form them. But,

despite those values. They generate envy among men and they are desired by women.

- *Women that imitate the traditional male sociological model:* It's one wrong conception of one kind of feminism in which it is defended that, to advance in the society to achieve the equality, women must imitate the male model of behaviour in relationships that we have just analysed. So, in that way, a new kind of relationship based on inequality, and the unfair valuation by the society of the woman that act like this, naming her as "easy" (instead of "successful" like men) are promoted, with her behaviour the woman collaborates actively in this inequality.
- *Stables and without-passion couples:* It's the antithesis of the previous models, couples renounce to passion to look for goodness and stability, because passion is associated to instability and suffering.

So, because of that, these characteristics of sexual-affective relationships based on a traditional model appear in two kind of schools: the traditional one and the mixed one. Now we are going to see how these premises are translated to the education:

❖ **Traditional school**, whose characteristics are:

- It is based on a positivist teaching-learnship model, seeing the real world as something objective that we have to discover. The world is observed, analysed and described from outside.
- The importance of education fall into the contents that are going to be taught, independently of what kind of pupils will received them. The relationship between the cognitive development and the social and cultural environment isn't considered.
- The reproduction of a unique social and educative model is promoted.
- The relationships among equals are treated as objective social phenomenon, in which is impossible to take part.

- Because of that, we can't participate in the contents and the decisions that have to be taken in aspects like attraction and election.
- The school is the place where inequalities are observed, but not the place where they happen nor the one where we can change them.
- The patriarchal model is validated, in which boys' and girls' values are differentiated and the boys' ones are privileged.
- The gender educative curriculum is created and is centred in male concepts-
- Chauvinist archetypes are promoted, and it is expected that every pupil assumes the role that correspond to him/her, rejecting the female gender in the different knowledge areas.
- This discrimination promotes one kind of exclusionary models of election (the powerful man and the beautiful woman), the heterosexuality as a unique manifestation of sexuality, and a model of relationship of "Using and throwing", or stability without passion.

❖ **Mixed school.** Although the traditional school has fallen into disuse, the mixed school continues being a very present model nowadays, despite of the fact that in it an exclusionary model of relationship is promoted. Now we will see its characteristics:

- Although classrooms are composed by boys and girls, the model of relationship that is established among them keeps being the traditional one, previously described. That is because of the reproduction of models without thinking of the interactions can be analysed and modified.
- This school has into account the relation with the social and cultural environment, but it only looks for adapting to this context, without any objective of transforming the environment, nor the social relationships.
- It begins to consider the aspects of gender and multiculturalism, although the male and occidental model prevails when the educative curriculum and the text books are designed, the respect is more evident for male teachers and pupils than for female teachers and pupils, and the issues considered as not male (tenderness, love) lose relevance.

- It is tried that girls adapt themselves to the male model, promoting the homogenisation, and legitimising the inequalities.
- Transforming strategies in school aren't promoted, maybe a lesson of sexuality or violence is given, but they don't deep in these issues or in the social relationships, and the supremacy of male values isn't questioned.

- **Alternative model:** The alternative or transforming sexual-affective model of relationship is based on the following premises:

- Love is a social construction that is established through personal interactions and dialogue.
- The election is communicative, not instrumental.
- The social context in which it is developed correspond to a model based on the democratisation of personal life, the communication, the dialogue, the consensus, the equality and no-discrimination because of race, gender, economic or social situation, or capacities. This kind of society correspond to the age of the information and risk.
- Social relationships are free, they aren't based on in the patriarchal society, attraction and election aren't subjected to existent models, everything is negotiable and susceptible of being transformed.
- It is opposed to sexism and racism.
- The egalitarian dialogue is promoted, rejecting the expertization as a unique model of scientific investigation.
- Passion and reason can be compatible, they aren't enemies.
- Relationships are based on the egalitarian dialogue. The arguments are valued according to their validity, not depending who say them.
- The socialization process must be reached by a consensus. This consensus is looked for out of the institutions.
- About attraction and election: A communicative model is established.
- Love has more sense through the intersubjectivity in an emotional way. So, love is considered as the manifestation of the internalised values through the years and that point out as desirable some kind of people,

as a result of the social influence. Because of that these values can be observed, analysed and transformed through the socialization.

- This model considers very dangerous the separation between desire-passion and friendship-love, and it thinks that people can feel attraction and choose people that have transforming values like tenderness, goodness, or stability without renouncing to the passion.
- Inside this alternative model we find a new kind of stable and passionate relationship, based on communication and egalitarian dialogue.

❖ **Coeducative school:** This is the educative model that we are tending to nowadays, and in which we can find the alternative models of relationships that we have just analysed. Its characteristics are:

- It considers the social reality as a human construction whose meanings are built in a communicative way through the interactions.
- Teachers have into account not only the knowledge of the subjects, but also the knowledge of the people, of the learning groups, and the social and cultural environment of boys and girls.
- Learning is dialogic, breaking the methodological gap through the horizontal interactions.
- The school doesn't only look for adapting to the context, it tries to transform it, and with it, the sexual-affective relationships.
- The coeducative school applies the communicative perspective in its methodology to generate a transformation.
- The relationships that adolescents have are considered as a product of their interactions (both among them, and with their families, the educative system, the Mass Media, etc.), they aren't seen as objective facts in which we can't take part.
- Inequalities are observed, they can happen, but they can also be transformed in the coeducative school.
- The equality in this school is real: the opportunities are the same for boys and girls, they reflect about relationship, they respect the sexual freedom of everybody, and a healthy love and sexuality are promoted.

One of the researchers that has worked more in depth in the premises of the coeducative philosophy has been María José Díaz Aguado, specially as a methodology to overcome the social exclusion and the coexistence problems in the school⁴ and as a method of gender violence among adolescents prevention⁵. So, taking as reference her work, specially the two mentioned publications, we are going to analyse how this methodology is carried out when it studies the violence prevention, having into account that our proposal, although it values the coeducative model, wants to overcome the limitations that we have commented before basing our model on the Communities of Learnship.

María José Díaz Aguado and her team base their methodology of insertion of no-violence in the scholar curriculum with four specific procedures, that, according to her researching and evaluations, they have demonstrated their efficiency to prevent the problems of coexistence among adolescents. This methodology can be applied in all the contents and subjects studied in school, according to the author, because of that it can contribute to develop the objectives proposed in each one of them. These procedures are:

- Work though heterogeneous teams: It promotes the work among different classmates (differences of gender, RACE or academic level), in which they do activities of investigation, teaching and learnship, strengthening the experiences of responsibility and solidarity among boys and girls.

- Organisation of discussions and debates among classmates in the heterogeneous groups about the different types of conflicts, both those that appear in schools and those that appear in the Mass Media or those that we know because of historic sources.

- Experiences on positive and efficient procedures of conflict resolution, through those boys and girls can learn to use the reflection, the communication, the mediation or the negotiation to defend their interests or their rights.

⁴ **DÍAZ AGUADO, M.J.**, *Mejorar la convivencia en el aula a través del aprendizaje cooperativo y el currículum de la no-violencia*: <http://mariajosediaz-aguado.blogspot.com/2005/07/aprendizaje-cooperativo-y-curriculum.html>

⁵ **DÍAZ AGUADO, M.J.**, *La construcción de la igualdad y la prevención de la violencia contra la mujer desde la educación secundaria*, Madrid, Instituto de la Mujer, 2001.

- Developing of activities on participative democracy, based on the creation of contexts that allow to know and combine a diversity of perspectives and to adopt decisions in a democratic way.

According to the author, the benefits of these procedures inside the coeducative school are the following:

- The association of pupils in heterogeneous groups (of performance, level of integration in the class collective, ethnic group, gender, risk of violence,...), helps to overcome the segregations and exclusions that could appear in the school. This characteristic contributes to fight against exclusion and to overcome the unequal distribution of leadership that there is usually in the classrooms, and that are one of the causes that can origin violence, using this to achieve a leadership that couldn't be achieved without violence, and directed against victims that are in a situation of vulnerability and isolation.

- A significant increase of the power and responsibility that are given to the pupils in their own learnship, specially in activities in which they are asked to play an adult role, like experts in different areas (Mass Media, prevention, politics). According to Maria José Díaz Aguado, the obtained results have allowed to check that helping boys and girls to play an adult role is very useful. When they play the role of violence experts, for example, they get the formal abilities that this activity gives to them, and they appropriate its objectives: the justice, the tolerance, and the mutual respect. These activities allow the meaningful learnship giving a much more relevant social context than the traditional scholar activities.

- The global valuation of the obtained results in the investigations that these researchers have done can emphasise the collaboration as an essential element to prevent the conflicts and improve the coexistence in the school, collaboration that is needed to be done in different levels: among adolescents, among the pupils and teachers, among teachers, among the school and families, and among these two institutions and the society.

However, we consider that although the work with heterogeneous groups is the base to establish a communicative process that promotes an egalitarian dialog, and, because of that, the solidarity among classmates, the

model defended by most of the researchers of these issues (including María José Díaz Aguado) exclude some social agents that play an important role in the sexual-affective learnship of adolescents, like families or members of the community in which adolescents develop themselves daily. Although these researchers mention the familiar scope when they define the different levels of collaboration, they don't establish specific activities in which their members and other people can participate actively. We think that if a vocation of transform the society exists, in our case to prevent gender violence, we can't limit our activities to the educative centre and people that are part of it only.

With the implication of social sectors that stand out the habitual educative nets, the heterogeneity of the groups grow, giving more varied and richer experiences and points of view, the activities cover a wider social sector to whom adolescents interact daily, although they are rarely involved in the exercises for their education, and the social transformation is done in a opener space than the classrooms, this is because of the activities in which adolescents, teachers, parents, instructors and other voluntaries participate trough the heterogeneous groups. With this, adolescents vary their point of view about the issues that we are going to treat, and the re-education of adults can be done too.

On the other hand, although this point will be more analysed later, we can see how coeducative activities are designed from the beginning, and, despite of the fact that they are very attractive and useful for pupils, they are only directed to analyse violence as a consequence of the gender inequality, forgetting very relevant issues like the models of attraction of election.

Following with the work of María José Díaz Aguado and the coeducative learnship⁶, there are some basic conditions that the author consider necessary to carry out the proposed methodology. According to the researcher so as to the cooperative learnship produce the advantages that they look for, it should fulfil some conditions, with whom we agree with completely, because our work will be also based on heterogeneous groups, and although in

⁶ **DÍAZ AGUADO, M.J.**, *Mejorar la convivencia en el aula a través del aprendizaje cooperativo y el currículum de la no-violencia*: <http://mariajosediaz-aguado.blogspot.com/2005/07/aprendizaje-cooperativo-y-curriculum.html>

our project other social agents will be also included, the work conditions will be the same:

- Definition of specific objectives: It is needed that the teachers define clearly what results want they pupils to have with the activities of cooperative learnship.

- Appropriation of the objectives of the task by the pupils: The efficiency of the work depends on all their members make an effort to get the objectives of the tasks. To do that it is necessary that they perceive these objectives as own, that they desire them and feel that they can achieve them.

- Teacher should give instructions or guidelines to do the task.

- With a general character, the composition criteria of the groups should be the most heterogeneity possible in academic level, RACE, gender, and level of integration, specially if our objective is related to a change of attitudes on violence, solidarity, equality, etc.

- Equality of opportunities to achieve the success: Pupils must perceive this equality, that their membership to a group doesn't mean an disadvantage with respect to other groups. This aspect will be a way to overcome inequalities, prejudices and discriminations.

- Positive interdependence: Pupils must learn that the only way to advance in the achievement of the personal objective is through the group objective. This interdependence can be established in different ways, through: common objectives, group rewards, etc. The members of a group have to have in mind that the efforts of each one of them will benefit no only himself or herself, but also all the members of the group. This interdependence allow to compromise not only with own success, but also with the success of the rest. It is the base of the cooperative learnship.

- Stimulating social interaction: In which all of the members help and encourage each other, and everyone help to the learnship of the other through the opportunities of asking, explaining, analysing, connecting the current learnship with the previous one, and making it more meaningful.

- Learnship of positive conducts, attitudes and social interactions: To get them pupils have to learn the following abilities: direct to shared objectives, create a positive environment, solve conflicts, express constructive critics, compromise, negotiate, encourage motivate each other... Teachers must

describe and teach the conducts and attitudes expected, and assignee determined roles to each member of the groups to allow that all of groups understand their need and work in its development.

- Access to the information that they have to learn. The task should be directly connected to the objectives that they have designed, and to the elements that are going to be used for the procedures.

- Opportunities to complete the task of information procedures required: Each pupil has to complete a number of tasks related to the assimilation of the information of the proposed objectives. The task that has been assigned to the group has to be defined in a way that carries each pupil to complete the activities of using the information necessary to achieve the objectives.

- Give the necessary time for the learnship: Each student and each group need to have the time that allow them to develop the expected tasks and abilities. Without that the cognitive advantages of the cooperative learnship are very limited.

- Individual responsibility: Each pupil has to be responsible of his or her work in the group. To favour that it is precise to evaluate the learnship of each pupil as a member of a group and also as an individual. This evaluation has to be used to improve the obtained results (reinforcing the good choices and efforts, and correcting mistakes). We have to bear in mind that the function of the cooperative learnship is to reinforce each one of the members in their capacities of working both individually and collectively.

- Public recognition for the academic success of the group: It is precise to give a formal appreciation of the collective performance, that can be done total or partially by the performance of each individual.

- Reflection and evaluation about the own operation inside each group: When the task is finished, each group and each pupil have to dedicate some time to reflect systematically about how each work (individual and collective) has been in the following aspects:

- If they have achieve the objectives of the group.
- How they have helped each other to understand the content, the resources and the procedures of the tasks.
- How they have used the positive attitudes and behaviours to favour the group and each of its members.

- What they need to do the next time to get the group to work better.

Two concepts widely developed by the groups of research that have studied strategies of coeducation are the positive interdependence and the individual responsibility, being essential to develop the cooperative structure among pupils that participate in this kind of activities, because its development is much more complicated than the traditional methodologies and a dissemination of the responsibility can be produced when they have to do the proposed exercises.

About positive interdependence, María José Díaz Aguado plead for the cooperative learnship can create a situation in which the only way to reach the personal objectives is through the objectives of the group, this provokes that the learnship and the effort to learn are much more valued among the classmates, increasing the general motivation for the learnship, and the reinforcement and help that are given mutually in this sense. In that way, negative collective attitudes are eliminated, for example when pupils only meet people that are similar to them, isolating the rest if they aren't like them. As they are obligated to work cooperating in heterogeneous groups, new relationships appear and the segregation attitude is eliminated.

When they try to get the exposed objectives (positive interdependence and individual responsibility) how the proposed tasks are carried out takes a lot of relevance: To avoid problems maintaining the advantages of the cooperative structure, the author proposes to evaluate the work of the group in a way in which each pupil can identify his or her contribution, achieving that the responsibility of each pupil aren't diluted.

In the coeducative school, the teacher's role changes with respect to the mixed and the traditional schools. The control of the activities is not centred in him or her, now it is shared for all the class. This change causes that the teacher do new activities that contribute to improve the educative quality, like:

- Teach to cooperate in a positive way.
- Observe what happens in each group and in each pupil.
- Pay attention to each team to solve the problems that can appear.

- Give appreciation and opportunities to check their own progress to each pupil.

According to María José Díaz Aguado, the obtained results suggest that the realization of these activities, inside the cooperative learnship, makes that the interaction between the teacher and the pupils improves much more than when he or she applies other procedures that are more traditional.

This role given to the teacher by the coeducative model will be widened to other members of the society in the methodology that we will propose in the next chapters, because although the role of the teacher is also the coordinator one in the Communities of Learnship, the four labours that the coeducation gives to the teacher are done by other members of the society too, because they are part of each one of the groups that are formed in class.

Specifically for the Secondary Education pupils, María José Díaz Aguado proposes in her publications the development of coeducative activities that derived from the premises previously exposed in this chapter, having into account the following program:

1º) Formation of heterogeneous cooperative learnship teams., stimulating the positive interdependence.

2º) Division of the material in the specialities or sections that each group has (Sociology, Mass Media, History, etc.).

3º) Each pupil develop his or her section in groups of experts with members of other groups that have the same speciality. The teacher encourages and advises the elaboration of a program that allow a good procedure for the proposed task, using different materials and sources of information.

4º) Integration of the experts' work in the cooperative learnship teams, in a way in which each team receives all the information that the experts' groups have elaborated.

5º) Evaluation of the obtained results by the group of experts groups and by the cooperative learnship teams. Each pupil I evaluated form a triple perspective, in which their performance and collaboration is included:

- By the group of experts in which he or she has worked, evaluating the quality of the developed global product and the quality of the collaboration.
- By the cooperative learnship team, in which he or she has taught and has learned.
- Following the proposal that pupils suggest, with the two previous qualifications

The most common activity that is done in these groups is the debate or discussion on a concrete issue, freely or using a text, an spot, a film, or a new that has appeared in the Mass Media. So, firstly, they propose a discussion with all the class, that lets know the different pints of view that exist on the issue. Then some heterogeneous groups are formed (four-six pupils) to follow with the discussion. Finally, the issue is suggested again to all the class, in which a spokesperson expound the conclusions of his or her group, and the principal arguments wielded.

To do that, the author recommends to adequate the procedure of the discussion to the cognitive and communicative competence of the pupils and to stimulate the development of these competences.

She also considers necessary to stimulate the process of adoption of perspectives. To stimulate this process it an be convenient to ask successively each pupil that they represent the contrary perspective of their own, trying to convince the rest. Other strategies of questioning can be used (asking the why of each decision, complicating the circumstances of the situation or paying attention to elements that go unnoticed).

Another strategy that is used in the coeducative proposals of education in values is to relate the discussion to pupils' real life. The studies that have been done about the efficiency of the discussion as an educative process support the convenience of using, when it can be possible, real dilemmas form the pupils' lives. It is very important, in this sense, to favour a reflective and positive attitude in pupils about the conflicts of their daily life, and their possible solutions..

Specifically, to treat the issue of gender violence prevention among adolescents, María José Díaz Aguado⁷ and her research group propose the promotion of the following concepts in the educative centres:

- 1) To include the combat against the sexism and violence against women in the educative curriculum.
- 2) To favour the construction of an own and positive identity, that allow adolescents to discover what they want to be, and take their decisions properly contributing to their future, making their ideals come true, and including in the overcoming of sexism and violence.
- 3) To orient the intervention in the cases of violence in a way that it also influences boys and girls and the cases of risk, helping them to face the high uncertainty that they experiment in adolescence, developing abilities that allow them to treat constructively with the feelings of insecurity and weakness, and fighting against the abuses and exclusion from the relationships that are built in schools.
- 4) To carry out experiences of discussion and cooperative learnship in heterogeneous groups and to favour an active participation of all of them in the educative system, increasing and distributing the opportunities of power and leadership, instead of reproducing in the school the sexist discriminations that exclude women from the power and the men from the empathy and the caring of people.
- 5) To integrate the combat against sexist violence inside a wider perspective: the defence of human rights, helping to discover that these problems not only damage their victims, but also all the society; integrating them in a wider and more universal perspective.
- 6) Helping them to understand the nature of gender violence, what are the conditions that increase its risk or protect against it, how it begins, how it evolves, and the damage that it produces to all the people that coexist with it; and the vulnerability that specially women and children have.

⁷ **DÍAZ AGUADO, M.J.**, *Adolescencia, sexismo y violencia de género*:
<http://www.papelesdelpsicologo.es/vernumero.asp?id=1053>

7) To develop interpersonal abilities alternative to violence, that allow to express conflicts and solve them in a constructive way, besides abilities that protect them against victimization, to avoid situations of risk or solve them asking for help.

8) To integrate the intervention that is developed in the school with that that has to be carried out in all the social contexts.

To develop this premises Maria José Díaz Aguado⁸ and her team designed an specific programme that widened the previous methods proposed in other publications to prevent the social exclusion and the conflicts in schools, adding new activities specifically designed to overcome the sexism and the violence against women. Now, we are going to transcribe the scheme followed by this methodology based on the coeducative school, that will serve us as a reference to exemplify what kind of activities are proposed in this preventive model.

A) The construction of equality.

- Development of activities of communication through the spot “Democracy is equality”.
- Discussion though heterogeneous groups about different kinds of discrimination analysed in the didactic video, emphasizing the connection with the daily life and the sexism.

B) The construction of human rights in the public and private scope:

- Elaboration of a human rights declaration.
- Comparison with the one made in 1948.
- Discussion on human rights violations in the private scope.

C) The detection of sexism.

- The sexism in the language.

⁸ **DIAZ-AGUADO, M.J.; ROYO,P.; SEGURA,P.; ANDRES,T.**; *Programas de educación para la tolerancia y prevención de la violencia en los jóvenes*, Madrid, Instituto de la Juventud, Ministerio de Trabajo y Asuntos Sociales, 1996.

- The sexism in publicity. Discussion through the audiovisual document “Woman in publicity”.
- Evaluation of the messages for equality in heterogeneous groups.
- Analysis of texts.

D) The representation of violence.

- Discussion on the consequences of violence through the document form ACNUR “Hate and destruction”.
- Discussion on violence against women through mass Media documents.
- Elaboration of a message to prevent violence against woman since adolescence.

F) Cooperative investigation on sexism and sexist violence.

G) Final discussion on the integration of the treated issues previously in the own identity.

Through these activities we see how gender violence prevention can be integrated in the educative curriculum developing the collective work, the solidarity among young people, the personal responsibility, and the implication in the treated problems. However, as we have been seeing through these epigraph, we can find the following limitations in the coeducative model:

- Although it has overcome the traditional disciplinary model, that generates social conflicts, it usually validates the mediator model, that carries out problems like the incursion of expert professionals or the reinforce or archetypes.
- The coeducative philosophy hasn't incorporated to its approach the communicative view and the dialogic learnship, so, because of that, the transformation process of the social-cultural context in which adolescents interact is more difficult.
- In the school the interventions of the coeducative school are centred in pupils, teachers, and the educative centre, but they don't incorporate families or the rest of the community where the school is settled down in

the activities that are promoted to carry out the social transformation: courses, speeches, discussion groups, etc..

- Those proposed activities try to achieve the equality, but they don't study in depth questions that we consider very important in our project, for example: the models of attraction, the election of a partner to whom establish a sexual-affective relationship that is satisfactory. The methodologies used in the coeducative school have the objective of analysing and overcome the sexism in the public and private scope, in the language, in the Mass Media, or in the relationships, however, it doesn't analyse the principal cause of gender violence in relationships: the assimilated values of attraction and election.

So, this interesting coeducative proposal, besides the lack of implication of other collectives of the society, lacks of concretion in the activities to talk about traditional models of attraction and election, or the influence that they exert on the social interactions that adolescents have with different collectives. Although the analysis of sexism and mechanisms of violence is very exhaustive, we think that, besides equality, it is very important to try to explain why we feel attracted for an specific kind of people, how are the relationships that make us good, or, on the other hand, unsatisfied or mistreated, or why we relegate certain transforming values to persons to whom we don't want to maintain a sexual-affective relationship. Equality and combat against sexism is very present in adolescents' mentality, specially in girls, but because of that it is necessary to know why these girls that reject the chauvinism categorically, keep feeling attracted for "hoodlums" or "show-off" boys; or why boys, who assure that they treat equally both boys and girls, that support the diversification in the housework, and women development, only bear in mind the girls' physique when they are going to choose a partner.

Because of that, we think that, although coeducative school is the best model to begin to develop a education in values philosophy and it constitutes an important advance against traditional and mixed school, it doesn't achieve the social transformation that we consider necessary to the gender violence prevention can be something real, and not only an strategy destined to the work in the classroom with a reduced sector of the population. The model that we are

going to propose is a kind of communitarian, and it looks for the social transformation through the implication of the most of the social agents that can be possible, a model in which we begin from a conception of this transformation as a dream, an utopia, until its real consecution: The Communities of Learnship.

3. Methodological proposal: The Communities of Learnship.

Next we are going to explain briefly the base of the methodological proposal that we will develop in following epigraph, considering that the Communities of Learnship are designed like global educative projects, although our objective is to apply it to a concrete subject: the gender violence prevention. However, we propose that, although this model is applied only for this subject related to the education in values, it can become a pilot experience for, later, to develop a Community of Learnship itself.

3.1. Introduction to the Communities of Learnship: definition and antecedents.

We have seen the different proposals that have been done in Spain following, in its majority, the coeducation model, methodology that we supported, although we considered that it raises a series of limitations (already described) that can be overcome from the model that we propose next: the Communities of Learnship.

A Learnship community is a project of social and cultural transformation of an educative centre and its environment to obtain a society of information for all the people, based on the dialogic Learnship, through the participative education of the community that takes shape in all its spaces, including the classroom⁹.

Thus, the Communities of Learnship arise with the objective of overcoming social inequalities, looking for transforming the school so that all the pupils manage to cross the barrier of the educative and social exclusion.

⁹ **VALLS, R.**, *Comunidades de Aprendizaje. Una práctica educativa de aprendizaje dialógico para la sociedad de la información*. Tesis doctoral no publicada. Universitat de Barcelona.

Therefore, its own definition already indicates us that it is a methodology which we can use to prevent any type of social marginalization, including the gender one.

The Communities of Learnship arise from different previous experiences, carried out in other countries, with the objective of overcoming the scholastic failure and to obtain a supportive coexistence between all the members of the educative community and their close environment. The most representative than we can consider as antecedents of the Communities of Learnship are:

- **School Development Program:** It is the pioneering program, since it arose in 1968 in the University of Yale, as a result of the collaboration of this university with two primary schools of New Haven, whose scholastic yield was very below the average, and the coexistence problems were habitual. The promoter of this experience was James Comer. The program goes directed to schools of the city centre in situations of low scholastic yield, social problems, etc., specially in schools of primary education (from preschool to the 12 years). It is the educative program more valued by the American Government.

- **Accelerated Schools:** This program is based on the cooperatives of workers and the models of democratic organization of the work, starting off of a community that, being based on its present situation, plans a vision of how all its members would want that their school would be. This project began in 1986 by Henry Levin, professor of the University of Stanford and director of the Educative Research centre (WAXES) of that same university.

- **Success for All:** This program began a year later than the previous project, in the city of Baltimore thanks to a cooperation between the Johns Hopkins University and the Department of Education of the city to work in schools of low yield, problems of coexistence, abundance of conflicts, etc. His director is Robert Slavin.

So, being based on these previous experiences the Communities of Learnship arise during course 1995-96 in Portugaleta (Bilbao), these Communities consider at a first moment that the present scholastic structure is

the same than fifty years ago: it continues being only planned and developed by specialists, ignoring the social changes of nowadays, characteristics that this communities consider that have to be changed radically to obtain a school that doesn't foment neither the social inequalities nor the scholastic failure.

3.2. The base of the Communities of Learnship: the Dialogical Learnship

For this social and cultural transformation of an educative centre and its environment, the Communities of Learnship are based, firstly, in the dialogical Learnship. At the present time all the social processes have the dialogue as departure point. The patriarchal families or the unquestionably of the teacher's authority have been disappearing gradually causing a crisis of the traditional authorities, turning the dialogue to the essential tool when we of interact with the others. So, the power relation that existed previously between the father, the mother and the children has taken step, necessarily, to a dialogical relation, in whom all the members of the family have voice and vote, approaching the elections that must be taken day to day in an democratic way. This model is transferred to the rest of interactions that establish their members with the rest of people of their environment, reason why is logical that the present educative system of master classes and attempt of authoritarian imposition of the professors fails resoundingly.

But the dialogue is not only the way of relation and decision making of the present time, but that is, in addition, the method of Learnship that democratizes the knowledge in an egalitarian way and makes participants to all the members of the society, without fomenting the expertization, nor excluding any sector of the society, because the dialogic Learnship is based on the idea that everybody has cultural intelligence, and through the social interactions, sharing our knowledge, we interpret the reality and we give it a meaning.

Nowadays we can talk about "dialogical modernity", as a project that is extending the egalitarian dialogue towards all the possible social scopes, causing that the values do not emerge from impositions, but that is constructed

through the different agreements that settle down between people and cultures. So, according to the dialogical model, an argument will have greater weight according to its validity, not according to whom emits it, fomenting therefore the inclusion of social sectors excluded until the moment from the decision making and the participation in the majority culture and education.

This dialogical modernity questions the traditional authorities (the patriarchal one, the official institutions), but doesn't reject the attempts of searching the truth, as it happened with the post-modern theories, but that looks for a reorientation of those. An analysis of the dialogical dynamics that affect the society is promoted and determine the factors that promote or inhibit the dialogue.

Starting off of this conception, the new sociological and educative theories plead to include the voice of the social agents in their investigations, considering their opinion.

So, we can define the dialogical Learnship as: "*the one that is the result of the interactions that the egalitarian dialogue produces, that is to say, a dialogue in which different people contribute arguments in conditions of equality to achieve a consensus, starting off of we want to be understood speaking from pretensions of validity.*"¹⁰

In order to understand better these bases of the dialogical Learnship model, we will establish a comparison of this one with the objectivist perspective (model of Learnship surpassed in modernity) and constructivist (most used model of Learnship nowadays), considering the dialogical one as an evolution of both, through the following table¹¹:

¹⁰ ELBOJ, C. Et alt, *Comunidades de aprendizaje. Transformar la educación*, Barcelona, Graó, 2002.

¹¹ ELBOJ, C. Et alt, *Comunidades de aprendizaje. Transformar la educación*, Barcelona, Graó, 2002.

CONCEPT	OBJETIVIST	CONSTRUCTIVIST	DIALOGICAL
Bases	The reality is independent of the individuals that know it and use it.	The reality is a social construction that depends on the meaning that the people give.	The reality is a human construction. The meaning depends on the human interactions.
Example	The paper is a paper independently of how people see it.	The paper is a paper because we see it like an suitable object to write.	The paper is a paper because we agree ourselves in using it to write.
Learnship	Traditional teaching: It is learned through the message that emits the teaching staff.	Meaningful learnship: It is learned through the relation of the new knowledge, that are gotten up to the cognitive structure from the previous knowledge.	Dialogical Learnship: It is learned through the interactions between equal, teaching staff, relatives, friends..., that produces the egalitarian dialogue.
Education	Of the teaching staff in contents to transmit and the methodologies to do it.	Of the teaching staff in knowledge of the process of Learnship of the actors and its form to construct the meaning.	Of the teaching staff, relatives and community in knowledge of the processes of Learnship of the individuals and groups through the interactive construction of meaning.
Disciplinary approach	Pedagogical direction that doesn't consider the psychological and sociological aspects.	Psychological direction that doesn't consider properly the psychological and sociological aspects.	Interdisciplinary direction: pedagogical, psychological, sociological and epistemological.
Consequences	The imposition of a homogenous culture generates and reproduces inequalities.	The adaptation to the diversity without considering the inequality of the context generates increase of the inequalities.	With the transformation of the context, the respect to the differences is included as one of the dimensions of the egalitarian education.

In this way, the Communities of Learning look for the social and cultural transformation of an educative centre and its environment, being based on the dialogical Learning. This supposes to reorganize everything, from the classroom to the organization of the own centre and its relation with the community, district or town, on the basis of the dialogue. The dialogue extends to everybody looking for the social transformation.

Thanks to this dialogue, in the community a series of interchanges between the world of life (the people who compose this community) and the system (the present institutions in the daily life of these subjects) are established. It's no longer a communication process in which the system dictates a series of organizational norms that the life world must accept, but that the families, the associations, the administrations, etc. work jointly to imagine, to organize and to carry out the school dreamed by all.

As we have commented, the base of this dialogue is not the hierarchies, but that two main rules are considered: cultural intelligence that all the people have and social interactions as elements of social transformation.

- The cultural intelligence¹²: It includes the plurality of dimensions of the human interaction and includes the practical, academic and communicative abilities. All the people have cultural intelligence, which allows to use the knowledge and abilities that they have in any situation of dialogue, of Learning and/or decision making, as well as the capacity to develop new knowledge and to create meaning through the interactions.
- The social interactions like elements of social transformation: For authors as Freire "*People are beings of transformation and not of adaptation*"¹³, and it is indeed through the interactions that we establish with others a form by which we know the reality, we interpreted it and we transformed it. Through interactions that appear in the cultural contexts exclusionary educative beliefs can be overcome, with the dialogue people that are part of the educative community

¹² Término y definición acuñados por CREA (Barcelona)

¹³ **FREIRE, P.**, *A la sombra de este árbol*, Barcelona, El Roure, 1997.

(children, adolescents, familiars, professors) are giving sense to the world that surrounds them, and transforming their own direct beliefs being contributors of other vital experiences different from their own ones. Because of that, social stereotypes and prejudices are eliminated., through the interactions based on the egalitarian dialogue.

3.3. The instruments of work of the Communities of Learnship: The interactive groups and the egalitarian dialogue.

Both concepts that we have just seen in the previous section will be seen materialized actually in the **interactive groups**, fundamental part in the development of the Communities of Learnship. Inconveniences

With the arrival of immigrant students to the classrooms, and the massive taking of conscience on the part of the society of the conflicts that appear between the students without professors or relatives can make nothing to avoid them, the creation of the most homogenous groups possible in the classrooms so that the operation of the classes is the most less altered possible has been defended at any cost on the part of many sectors of the society (including the official organisms), pleading for grouping the students of smaller academic level to relegate them to an independent group. This measurement, far from reducing the indices of educative failure, has caused that the socially underprivileged groups see themselves also marginalized within the own educative institution, supposed leader of the equality, the tolerance and the respect by the differences.

The interactive groups are totally the opposite. The objective is not to remove to any student from the classroom, but to include to more people in it. Assuming that the single teaching staff cannot do a lot with all the boys and girls, each one of them originating from a different social (and often cultural) context, and with very diverse levels of Learnship, all the necessary resources are introduced in the classroom so that all the boys and girls learn and the problems of failure and conflict disappear. The people who enter into the classroom are not only teachers, but the own relatives of the children, retired

teaching staff, voluntaries, etc; so many people as are necessary so that nobody remains straggler in the Learnship and so that all of them coexist since they are children in a supportive way.

The interactive groups are formed in a heterogeneous way by groups of four or five children or adolescents, depending if we are in Primary or Secondary, each one of them must contain people of different gender, level of Learnship and cultural origin. These groups will be monitored or tutorizados by adult people who can be from the own teachers of the classroom, to relatives of the students (parents, mothers, brothers, grandparents), and particular volunteers or associations, etc... In each one of the groups activities of about 20 minutes of duration are programmed, to obtain a continued attention on the part of their members. Thanks to the reduced number of students whom each group conforms, the monitor of each one of them can far better take care of the necessities of each student, and to foment that, through the dialogue, the own young people are who are solving among them their doubts. In this way it is guaranteed that the Learnship is much more creative, when it comes from the interaction between people who don't have to follow a preservative academic line.

The direct treatment between the professionals of the education, the students and the people of the community has as a direct consequence a transforming interaction that the Learnship facilitates and enriches, harnessing, in addition, values like solidarity between different cultures and social extractions.

Following the publication of Carmen Elboj et. alt.: *"The dynamics that is generated in the group assures that all the children feel like people in charge of their own Learnship, as well as of the Learnship of the rest of classmates. In the interactive groups it is stimulated, therefore, the change of roles: the pupils can teach and at another moment Learnship from their classmates. On the base of the egalitarian dialogue, the pupils learn to help themselves to share efforts, to explain the things of the most effective way, to animate themselves, to discuss and being shared in common. Thus in the interactive groups the dialogical Learnship makes sure."*¹⁴

¹⁴ ELBOJ, C. Et alt, *Comunidades de aprendizaje. Transformar la educación*, Barcelona, Graó, 2002.

The participation of the volunteers is very important at the time of working with the interactive groups, looking for the heterogeneity in these, in addition to in the students, because the more varied it is its origin the more realities will include and the more rich will be the experience. Any member of the community can be voluntary in the interactive groups.

In addition to the concepts that they are Learnship, the young people (in addition to the teachers and volunteers) are acquiring as important social values as solidarity, because in the group activities they have to help each other, without becoming distinctions between levels of Learnship. On the other hand it is an instrument to prevent any type with conflicts in the classroom, because as the work in heterogeneous groups is fomented itself, all coexist with all, avoiding the creation of closed groups of power, or the formation of level groups, in which the children with less capacities are marginalized and despised by their classmates. The competitiveness takes step to solidarity, the coexistence problems are surpassed thank to the conceptions of equality that are acquiring students, teachers, relatives and voluntaries, being assumed for all like a requirement necessary to obtain the transformation of the school (and the society, therefore), not an imposition.

The traditional expertization in which the professionals of the education decided how the education of children and young people had to be disappears for a communitarian project in which, besides to be included the voices of the experts, they appear represented at the same level that the opinions of the rest of the members of the community. Thus, an **egalitarian dialogue** between all the participants of the experience is established valuing each argument based on its validity and not of whom it emits it, turning the democratic interaction into the knowledge method, but not a science or immutable knowledge, but premises susceptible to be debated and reached a consensus at any time.

It is certain that the egalitarian dialogue is not a work method that is easy to obtain since a first moment, previously, we will have to overcome a series of cultural, social and personal prejudices, like for example the theories of the deficit, in which we estimate that, depending on the culture, social or familiar surroundings of a person, this one can develop less capacities than other than has grown in an atmosphere that erroneously we considered like more favourable. For that reason it is necessary to make a bet by the capacities

of each person for the education and the dialogue, but that, obviously, the Communities of Learning do, obtaining a transformation not only in the school but in all the society that is in the project.

3.4. Design and development of a Community of Learning.

As we have specified at the beginning of the epigraph dedicated to the Communities of Learning, this educative methodology is initially thought as a global project that affects to all the subjects distributed in a school, besides to be used, in most of occasions, in Primary schools. Nevertheless, we think that its critical philosophy of pedagogy, in which the change of articles of incorporation is favoured, the diminution of inequalities of all type (including the one of gender), that changes not only the school but all its surroundings, that is based on the communication between the human beings, being these and its interactions those that fight against the reproduction of the systems, overcoming the disadvantages of the society of the risk (that derives as well from the industrial society) through the dialogue, the hope and, really, of a new type of human relations, is the most adapted to treat subjects related to education in values of young people, and, in special, those problems in which the personal communication and interactions are essential, as it is the case of gender violence.

Therefore, in this epigraph we will see how the Communities of Learning are design, because, although the process is more complex than the one than we will propose for the concrete methodology of prevention of gender violence (because it includes all the scholastic system in general), it is the base of the project that we will develop to work with the adolescents.

Firstly, the community where it is going to be developed this educative methodology will have to know clearly its will of transformation, being conscious of how it is its school and its present social reality and how it wants that it will be after the intervention. So that this is fulfilled the following conditions must occur:

- Implication of the institutions that facilitate the development of the Learning communities.

- Search effective models for the operation of the Communities of Learning, as for example to consider the experiences of the centres in which the Communities of Learning already are implanted.
- To advance in the technical innovations necessary to allow that they appear the Communities of Learning, and to facilitate work tools that cause modern and flexible surroundings. An excellent element would be the access to Internet for all, for example
- The open and horizontal participation of all the members of the community, not in hierarchic and vertical schemes.
- The access to the education of all in equality of conditions without considering its condition or the place where they live.
- The interactive work in groups.
- To locate to the student in the centre of the target of Learning.

If these fundamental conditions occur, the Communities of Learning establish the following objectives:

- To become projects of educative centres in which problems of coexistence exist or under scholastic yield, transforming them.
- To include not only the scholastic centre, but all the surroundings that surround to this one, obtaining that the transformation affects all the community. Thus the surroundings become an educative agent.
- To obtain a society of the information for all the people, from the students nonfamiliarized with the new technologies, to the members of the community that have not had access to them.
- To obtain that the dialógico Learning becomes the essential pedagogical principle in the development of the classes, and

to foment activities that are made in the classroom and outside it.

If these conditions occur, the benefits of the Communities of Learnship are the following:

- The main benefit, is that it leaves from the dialog as the pounding power station of the process, obtaining a greater interaction, participation in the classroom, a better attention, and a qualitative increase in the relationships professor-student-relatives-community.
- The shared responsibility: all the members of the community are participants of the Learnship process.
- The knowledge is understood like dynamic, to acquire it does not suppose to ingest a list of elements to reproduce in an examination, but to construct an own understanding of the subject.
- It is an active and collaborationist process. This aid to avoid the passivity that frequently exhibits the pupils in other approaches.
- Another added advantage of this model is that the community must consider and review the quality and the evaluation in the education: the approach of the Community of Learnship to the social environment allows that the results can be evaluated based on the real practice in this community and its continuous evolution.

To obtain the described objectives and benefits we must consider a series of pedagogical directions of general character, that later we will make specific in our program of prevention:

- Participation: As we have commented previously, it is necessary that the education does not hand solely over of the professionals, but the relatives, local associations or the voluntaries can play a very important role in the formation of the young people and the social transformation of the

community. The participation of all these agents in the planning, development and evaluation of the educative activities takes shape in mixed commissions that are in charge of each one of the phases of the project, coordinated by the teaching staff, making possible the interchange of knowledge and experiences for a common aim.

- Centrality in the Learnship: The last objective of the Communities of Learnship is to obtain that all the students develop the maximum of their capacities avoiding any conditioner or external limitation. For them equal objectives for all are established, with a formative activity that has continuity inside and outside the classroom, and that implies to the maximum number of social agents through the interactive groups. The instrumental Learnship and the resolution of conflicts without isolating any groups are promoted, on the contrary, to the maximum possible of members of the society are integrated and it becomes them contributors of the educative transformation.
- Positive expectations: One of main the pedagogical bases on which the projects are based to develop the Communities of Learnship are the high expectations that are had with respect to all the pupils, including which they have themselves, assuming that all the people have the necessary capacities to achieve the academic success. For it the activities destined will foment the self-esteem, the success, the personal control of the own educative process and the aid to improve the cooperation. The positive expectations also must come from and towards the relatives and the rest of the members of the community, because they themselves, when seeing the utility of their aid, increase their self-esteem.
- The permanent progress: As much the educative process as the evaluation of it must be permanent in the Communities of Learnship and made by all their participants. In the evaluation the transformations obtained during the process

must be considered, reason why this one will not be made solely when we finalize the course, but that also will be made during the same one.

Once we know clearly all these premises we will go to the beginning of the Community of Learning, which we will divide in different phases. In this point we will again consider the extremely concrete character of our project, reason why the phases of design and beginning of the this will be briefer than if it were a transformation project of the centre in a complete Community of Learning. The phases¹⁵ are:

- **Sensitisation:** It contemplates sessions of continuous formation of 30 hours where it is explained and discussed the society of the information in which we were and the knowledge that it will require from the children who in the next years will work in it. The sensitisation contemplates sessions with all the implied social actors. It includes, for example, 30 hours of reflection with the teacher staff and the rest of agents of the community, if it is possible. In them it is necessary to make a serious analysis of the social context in which the educative and formative processes are framed and the present developments of Social Sciences, in which fundamental changes for the transformation from the conceptions that are hegemonic between us arise. These 30 hours are made in a intensive way in a short period of time and, among other things, they serve to clarify and to discuss the knowledge that the children of today will need to overcome the situations of social inequality in the new informational context and to develop successfully in the different spheres from their personal and labour life.
- **Take of decision:** After the phase of sensibilización, it is precise that the community makes the decision to initiate the project of

¹⁵ **ELBOJ, C. Et alt**, *Comunidades de aprendizaje. Transformar la educación*, Barcelona, Graó, 2002.

transformation of the centre into a Community of Learning. The minimum requirements of the decision making are:

- a) 90% of the teacher staff have to be in favour of carrying out the project.
- b) Agreement of the directive equipment of the educative centre.
- c) Approval by the scholastic advice.
- d) Majority approval in the assembly organized by the Association of Mother and Parents of Students
- e) Implication of the Community (social organizations, agents...)
- f) Decision of the Main Directorate equipping the centre with the maximum of autonomy.

- **Dream:** The community dreams about a new type of school, result of the dialogue and consensus between the maximum of implied sectors: professionals of the educative system, professional of other educations (social educators, centres of free time), relatives, pupils, associations, companies, city councils, etc.

To start up the project means to transform the context and that all the adult people who are related to and the students participate in it. In the socially nonprivileged communities, we have the failure assured if the teacher staff goes on the one hand, the families by another one and the centre of free time on the other hand, etc

All those groups and people have to arrive at a commitment that even takes shape in the signature of a Learning contract. For it we must privilege reaching agreements through the dialogue and not centring us in discussions on if the specific objectives of curriculums are had to write up in infinitive and the contents in noun.

It is a fundamental phase because not only the school and the environment that we want are dreamt, but that three basic aspects are emphasized:

- The high expectative
- The illusion
- The sensation of power to transform the reality.

➤ **Selection of priorities:** After the dream, the selection from priorities for the next years comes. It is the part of utopia that we can obtain in the short and mid term. The consensus is easy because we governed ourselves by the principle indicated in the phase of the dream: the school that we love for our children and daughters is the school for all. All the people want an education that serves to them to live with dignity in the present and future society. There are many priorities, but some usually agree in all the cases.

➤ **Planning:** The organization in work groups is one of the tasks to make. Each priority has to be carried out and somebody has to take responsibility of it. The chosen system is the one of mixed commissions (formed by relatives, teaching staff and/or pupils), who are the ones in charge to throw ahead the priority, although the decisions are taken by the competent organs in each case: the directive equipment, the teacher staff or the scholastic advice. The organization of the classroom is also an innovating element in the organization of the Communities of Learnship. One is not making flexible groupings by levels, since these increase the inequalities, but organizing interactive groups. The teaching staff, when is working in a coordinating way with other adult people in the class, becomes the manager and organizer of the same one. Also, the families increase their motivations when they participate from all the angles of the project, classroom including.

In these processes an important increase of the instrumental and dialogical Learnship is obtained, of the competition and

solidarity. Thus it is demonstrated in the evaluations constructed from this same logic, but also in other evaluations designed from different approaches. Not to fall in the social exclusion, the youth that leaves these educative processes will have to respond before evaluations designed with very diverse criteria in academic scopes, labour and social. The Communities of Learnship are possible utopias in really existing societies and no islands that auto justified themselves.

Summarizing this beginning we can establish the following scheme:

PHASE	SENSITISATION	TAKE OF DECISION	DREAM	SELECTION OF PRIORITIES	PLANNING
DURATION	A month approximately	A month	One-three months	One-three months	One-two months
DESCRIPTION	The objective of this initial phase is to know in broad strokes the transformation project, analysing the social context of the community, the evolution of the present theories of social sciences and the models of education.	In this phase it is decided to take the commitment, or not, to initiate a transformation process towards a Community of Learning, for which it must have a voluntary and majority consensus of teachers, relatives, students, community, etc.	Phase in which the best possible school between all is devised. A school that is not limited to the present moment but that it is susceptible to go agreed with the times and to continue with its transforming work not only in the present, but also in the future.	The objective of this phase is to know the reality and the means on which it is counted in the present, to analyse them and to establish the priorities of the dream.	Finally it is planned how we want to take to end the dream, taking as it bases the educative priorities that we have established.
TASKS	<ul style="list-style-type: none"> - Initial sessions of work with the different agents from the education community - Study of the documentation given after the informative days - Communicated on the conclusions at which the community has arrived 	<ul style="list-style-type: none"> - To decide the beginning of the project with the commitment of all the educative community 	<ul style="list-style-type: none"> - To meet in groups to devise the educative centre that is desired. - To reach an agreement on the centre model that is tried to reach. - To conceptualise the principles of the 	<ul style="list-style-type: none"> - Search of information on the educative centre and its context. - Analysis of the obtained results. - Selection of priorities. 	<ul style="list-style-type: none"> - To design heterogeneous action groups. - To create commissions of work to carry out the action plan of each priority.

			Community of Learnship		
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Once put in march the transformation project of the school in a Community of Learnship we will establish two additional phases that will be carry out parallely to the development of the process:

- ❖ **Phase of formation:** It will be made as much previously to the process of implantation of the Community of Learnship in the school, as during its development. The changes that this type of project implies cause that the traditional instruments and the methodology are not used, reason why teachers, relatives and volunteers in general will have to learn new abilities. This formation can be made through the creation of educative centres for families and the community in general, connecting the formation of the adults with whom receive the students.
- ❖ **Phase of evaluation:** This one will be permanent, since it is necessary to be constantly improving the Community of Learnship and to animate to who are carrying out it. In it all the implied agents will participate, because they are those that better know the march the project.

4. Specific program of intervention: Adaptation of the model of Communities of Learnship for a preventive socialization of gender violence among adolescents.

4.1. Introduction: The preventive socialization and the base of the project in the Communities of Learnship.

The preventive socialization of gender violence is the social process through we develop the conscience of some norms and values that prevent the

*behaviours and the attitudes that lead to the violence against the women and favour the egalitarian and respectful behaviours*¹⁶

Although studies about gender violence, their causes and consequences exist more and more it is necessary to approach the social construction of this problem from the field of the sexual affective relationships, analysing why they keep on maintaining this type of partners, who attracts us and why. These sexual-affective relationships are constructed mainly during the adolescence through the interactions that we establish with the family, the friends, the educative community and the rest of the society, in which our cultural values and social structures interrelate with those of the others. Due to it, the education during these years must have to prevent the violence from the context of the human rights and democracy.

To teach and to learn to value and to discern, through a socializing process, between the sexual-affective relationships impregnated of violence and the egalitarian sexual-affective relationships based on love, represent a new step in the fight for equality and against gender violence. In this way the centres of Secondary Education become privileged socializing spaces in which we can act in an active way when adolescents reject the first type of relationships and value the second.

As we have just seen the model of Communities of Learnship is a proposal of global transformation of the school and the community where this one is based. The present methodological proposal, that we will describe next, starts from the conception of the Communities of Learnship, although being centred solely in the subject of education in values to prevent gender violence in Secondary Education centres, reason why is not a project of global transformation. Although we can consider it as a form of approach of the model of Communities of Learnship to the society, one first taking of contact that allows teachers, students, relatives, and the rest of the community to know this methodology from its own participation in a series activities oriented to the preventive socialization of gender violence.

To speak of educative and social transformation can cause, at a first moment, certain feeling of uncertainty in the society, reason why to give the

¹⁶ OLIVER, E. & VALLS, R.. *Violencia de género. Investigaciones sobre quiénes, por qué y cómo superarla*, Barcelona, El Roure, 2004

opportunity to the agents who will be contributors of that change of know by first hand the experience can be helpful at the time of raising this type of methodology, specially because the members of the community would be already immersed from a first moment, and until the end, in the educative model that we raised: from the initial sensitisation and planning to the intermediate and final evaluations. Therefore, we propose that, specially in the social communities, districts and sectors in which any change is seen in a reticent way, a first approach to the Communities of Learnship from the methodology that we are going to raise to prevent gender violence among the adolescents should be considered. So, the accomplishment of the activities that we are going to propose can be the beginning of an educative and social transformation, that begins by this type of preventive socialization and finishes with the beginning of a Community of Learnship itself.

On the other hand, and as we have been already seeing throughout the project, we consider that the model of Communities of Learnship is the is more adapted to the necessities of the present society and to our transforming of the education vocation, being an evolution with respect to other previous methodologies. In addition, in the own fieldwork, through interviews and groups of discussion, we have seen that it is possible to deep in sexual-affective subjects with the adolescents with facility, that the young people are very arranged and prepared culturally to debate these subjects, and that they see in a very positive way any attempt of improvement in their education in values, specially if they are direct contributors of its design, development and evaluation, because they usually see themselves outside from these processes. We also saw how, although the relations between the students and the rest of the community (teachers, parents, etc.) was not all the fluid that would have to be, what happened was that, in the cases in which these interactions were more habitual and/or deep, the results were valued very positively on the part of the adolescents and teachers interviewed.

4.2. Development of the methodology of preventive socialization: sensitisation, decision making, dream, selection of priorities and planning.

Taking as reference all previously commented about the Communities of Learnship, and the conclusions drawn both of our study of the state of the question, and of the fieldwork, we are going to design next a concrete methodology to approach the subject of the gender violence prevention among adolescents.

Firstly we will previously see what principles we must follow to start up the methodology, following the described steps for the Communities of Learnship, but considering that, in our case, when being a concrete subject it will be necessary less sessions:

- **Sensitisation:** In this first taking of contact will be made formatives sessions with all the social actors who will be implied in the sessions (teacher staff, relatives and the rest of the community). These sessions will last of 10 to 15 hours in which it will be analysed: The last theories of Social Sciences about gender violence prevention in the adolescence, considering specially those that serve to us as base for the accomplishment of this adaptation of the model of Communities of Learnship; the theories on attraction and election and how to treat them in the classes will be explained and debated; it will also inquire what the methodology of the Communities of Learnship is and how we are going to adapt it to the subject that we are studying; the social context of the environment of the educative centre will be analysed between all of us, considering specially how the relations of the adolescents (as much among them as with the rest of the community) are. These sessions will have intensive character since because they will be made in a short space of time.
- **Take of decision:** As it happened with the Communities of Learnship, after the phase of sensitisation, the community will make the decision to initiate the project of preventive socialization. The minimum requirements of the decision making are:

- g) 90% of the teacher staff have to be in favour of carrying out the project.
- h) Agreement of the directive equipment of the educative centre.
- i) Approval by the scholastic advice.
- j) Majority approval in the assembly organized by the Association of Mother and Parents of Students
- k) Implication of the Community (social organizations, agents...)

➤ **Dream:** The dream of the community will be to improve the relations between the adolescents, to foment a type of interactions based on the confidence, the sincerity and the respect, to prevent the problems derived from a wrong election within the young pairs, the implication of the maximum possible number of implied sectors: professionals of the educative system, professional of other educations (social educators, centres of free time), relatives, pupils, associations, companies, city councils, etc., and that the interactions between all of them are more fluid to foment the communitarian dialogue like method of prevention and resolution of conflicts, that is to say, that the preventive socialization is not only in the classrooms, but that affects all the implied ones. For that it is important that all the people who participate try to imagine what is the type of sexual-affective relationships that wish for their children, friends and for adolescents in general, which will help to the dream goes towards the same objective and exists a consensus.

So that the project has success is necessary that, on the one hand, the professors open the classrooms to the community and they make it contributor of the sessions, and that, on the other hand, these social sectors that are usually unconnected to the school consider the education of the young people as something own and they are implied in the project in a responsible way, and, finally that the relation between all of them (the students including) is fluid and constant and goes in the same direction.

For that it is important that all the people take part in the planning and development of the methodology.

All those groups and people have to arrive at a commitment that, like in the Communities of Learnship, can take shape in the signature of a contract of collaboration, education and Learnship. So, in the phase of "dream" the dialogue is fundamental to reach an agreement on which we want to obtain with these sessions of preventive socialization and how we are going to carry out them, trying that the consensus is the greater as possible. As we saw in epigraph previous, we must emphasize in this phase three basic aspects:

- The high expectations.
- The illusion
- The sensation of being able to transform the reality.

➤ **Selection of priorities:** After the dream, it comes the selection of priorities for the sessions that are going to be done in class. In them we will discuss on which are our objectives are in the short and mid term. In this point we can retake the discussions of the part of sensitisation about the relations between the adolescents and what transformation priorities we have in mind for the development of these. On the other hand, in this phase we can also debate if one of our objectives could be the later transformation of the school in a Community of Learnship.

➤ **Planning:** Like in the Communities of Learnship, the organization in groups of work is one of the tasks to make. The priorities established in the previous point must have a responsible group each one. These commissions will be formed by relatives, teaching staff, pupils and other volunteers, although the decisions are taken by the competent organs in each case, or by the directive equipment, teacher staff or the scholastic advice. These commissions can be dedicated, for example: to the design of activities related to the selected priorities, to the search supports of associations and institutions to integrate to the greater number possible of social agents and to have more

material support for the activities, or to the evaluation of the applied methodology. Another point in the planning of the interactive groups is the necessity of not making flexible groupings by levels, but looking for the greater possible heterogeneity. Like the Communities of Learning, the teaching staff, when it is working cooperatively with other adult people in the class, becomes the manager and organizer of this one. Also, the families increase their motivations when are participating from all the angles of the project, classroom including. And, on the other hand, the rest of the community is implied in a responsible way in the educative project, which causes that the relations between their members are more fruitful and the project of social transformation becomes task and objective of all. In this phase of planning it is very important that, besides to organize the commissions and groups, we know clearly on what structural materials (classrooms, projectors of video, computers, spaces outside the classroom), and what time we have weekly to the accomplishment of the sessions we have.

4.3. Design of the sessions: timing, materials and contents.

Once all the premises of the methodology that we are going to develop are known clearly and we have passed through the phases above described we will come to begin with the design of the sessions.

In the phases previously described they will have taken shape, like we have seen, the interactive commissions and groups, the structural materials which we have, and the time available that we have weekly for the accomplishment of the sessions, reason why, in the first place we will come to make it specific through an scheme a for, later, designing the contents adapted to the conditions on which we counted. For example:

Spaces destined to the accomplishment of the sessions of preventive socialization	Materials susceptible to be used in the activities	Professionals, associations and volunteers who are going to participate in the project	Commissions	Formation of the interactive groups	Timing of the sessions	Duration of each session and activity
<ul style="list-style-type: none"> - Classroom - Assembly hall of the centre. - Computers room of the centre. 	<ul style="list-style-type: none"> - Video player - DVD - Television - Computers with Internet connexion - Music player - Press (newspaper and magazines) - Internet host. 	<ul style="list-style-type: none"> - Teachers and advisers of the school - Doctor - Psychologist - Housewives - Pensioners - Journalist - NGOs - Scout group of the district - Roman association of the district. 	<ul style="list-style-type: none"> - Planning and design of activities - Structures and materials. - Evaluation - (If collective will exists): Commission for the later transformation of the centre in a Community of Learning. 	<ul style="list-style-type: none"> - Groups formed by 5 or 6 people. - 4 or 5 pupils and 1 or 2 volunteers - Coordinator of the activities: the teacher of each classroom. 	<ul style="list-style-type: none"> - A session per week - Possibility of doing some sessions outside the school. 	<ul style="list-style-type: none"> - Two hours - Based on its nature each activity will have a determined last, although we will take as reference 30-40 min.

Once we know with clarity with what humans and materials resources we have, we will come to the design of contents of the activities. For it, in the first place we will consider the fieldwork that we have made and the questions that have arisen throughout their development. As we saw, the subjects of sexism and equality are treated by other methodologies based on the education, and, although we can integrate these in our activities, we will try to raise innovating questions in the activities that we propose for the gender violence prevention, like those that we made to the adolescents and teachers in the interviews and groups of discussion or those that we have come raising throughout the project, related to the interactions between adolescents, their models of attraction and election, their concept of love, their concept of violence, etc. So, before raising the activities to make in the interactive groups we must consider towards where we want to orient these innovating questions, for it we can establish a list of questions that we will treat in the sessions through different exercises:

- **What concept of love do adolescents have?**
- **Which is the concept of love that the relatives, teachers and the society think that adolescents have?**
- **Are there differences between each point of view?**
- **Is love an instinct that cannot be controlled?**
- **Is jealousy a manifestation of love?**
- **What concept of violence in general and gender violence do the adolescents have?**
- **Which is the concept of violence that the relatives, teachers and the society think that adolescents have?**
- **Are there differences between each point of view?**
- **How would the adolescents react if an act of gender violence occur?**
- **How do the relatives, teachers and the society think that the adolescents would act in this situation?**
- **Which are the masculine and feminine models of attraction that prevails between the adolescents?**
- **Which are the masculine and feminine models of attraction that the relatives, teachers and the society think that adolescents have?**
- **Are there differences between each point of view?**
- **Which are the masculine and feminine models of election that prevails between the adolescents?**
- **Which are the masculine and feminine models of election that the relatives, teachers and the society think that adolescents have?**
- **Are there differences between each point of view?**
- **How do the adolescents define their interactions with their families?**
- **How do the families treat the subjects related to the love, affectivity, sexuality or violence?**
- **Which are the proposals of adolescents, teachers, relatives and volunteers to improve the interactions with the family, specially to treat these subjects?**

- How are the relationships between the groups of friendship of the students?
- How do relatives, teachers and other volunteers think that these relations are?
- How do they threat the subjects love, sexuality or gender violence?
- How do they act with the loving relationships that their friends establish with other people?
- Do they influence or are they considered themselves influenceable at the time of feeling attracted by somebody or to choose to a pair?
- How do they treat the sexual-affective subjects in class?
- What type of activities are made in relation to the education in values?
- How do adolescents, teachers and rest of volunteers value this type of activities?
- What type of activities would they design to treat these subjects in a long term?
- How are the masculine and feminine models of attraction that appear in mass media?
- How are the relationships that appear reflected in the series, films or realities that appear in television?
- How do the songs that the adolescents listen to treat love, relationships, sexuality or violence?
- How does mass media (presses, etc.) treat the cases of gender violence? And the violence between adolescents?
- What models of attraction predominate in the magazines for adolescents?
- How do the magazines for adolescents treat the sexual-affective subjects? .
- Is the influence of mass media in the adolescents positive or negative? .
- With what another type of socialization agents do adolescents interact?
- How are these interactions? .

- **If they participate in some type of club or association: how they are the relationships between adolescents that established there?**
- **How do they treat the sexual-affective subjects?**

These questions are susceptible of variation, limitation or extension based on the objectives that we have paid attention to in the phase of planning, and according to the time which we have to the accomplishment of the sessions. Nevertheless, it is useful to take them like as a reference to can orient the activities later and that the discussions are not diluted in other less relevant subjects.

4.4. Design of the sessions: Example of a concrete design of sessions to work the preventive socialization of gender violence between the adolescent population.

Starting off of all the premises that we have seen previously the design of the activities can very be varied. Next we propose a specific development to carry out the preventive socialization of gender violence with adolescents, teachers, relatives and other volunteers, taking as a base the dialogical and communicative model of the Communities of Learning.

For it, from the questions that we have raised in the previous epigraph, we are going to define which are the basic competences that we will develop in the sessions with the objective to order the questions and the objectives, and to propose activities to carry them out. In this point we have taken as reference the work of Jesus Gómez¹⁷, because there aren't almost any publications related to this subject from the point of view that we been raising throughout all the study. On the other hand, the proposed activities are own of this project, although in the work to which we have just referred to and in other methodologies designed from coeducative proposals it speaks in main lines of what type of exercises can be made in the prevention sessions.

¹⁷ **GÓMEZ, J.**, *El amor en la sociedad del riesgo*, Barcelona, El Reure, 2004.

The competences that Jesus Gómez defines as basic at the time of designing the activities divide itself in three great groups (in which we would thematically include the questions that we have raised in previous epigraph):

- Competences in attraction
- Competences in election
- Competences for equality

In the sessions we will develop specially the two first, because the competitions for the equality have been treated widely in the coeducative methodologies to which we have already talked about. On the other hand, we will add one that we considered very important and that it doesn't appear reflected in the analysed publications:

- Competitions in dialogue and interaction

This competence will be developed through the proposed activities for the analysis and the preventive socialization of attraction and the election, because, as we have commented, the process will be made through the communitarian dialogue between adolescents, teachers, relatives and the rest of volunteers, fomenting this type of egalitarian interactions.

Within each one of the mentioned competitions we found a great variety of subjects to treat, which we define next with their corresponding activities to work them:

➤ **Competences in attraction.**

1) To develop the love like a feeling of social and nonpersonal origin.

Within this competition we will try to inculcate that love is not a feeling that we cannot control or avoid, is not something pulsional and instinctive. It is necessary that in the sessions it is understood that the love is not an irrational or spontaneous question, but a social construction that is formed through our cultural baggage, our historical traditions, and, mainly, to traverse the interactions that we establish with the people of our environment.

In this subject we will treat the traditional models of attraction: the image of powerful man and the beautiful woman like leaders of the perfection, and the meaning that this continues having at the present time, in spite of being an ancient ideal.

We will see how these models of attraction and the image of the love as something irrational and uncontrollable have their negative consequences, one of them is the gender violence, and how, in spite of it, they continue being promoted by mass media and/or through the ideas that we transmit to each other, with our families or friends, in the school or when we go out to have fun.

To do that we propose the following activities to do in each one of the interactive groups:

a) Debate about the love concept that adolescents have. The monitors will direct the discussion and will also give their point of view about which the adults think that is the vision of the adolescents about the subject. In order to orient the debate we propose to retake some of the questions that we had raised in previous epigraph:

- What is the concept of love that adolescents have?
- Which is the concept of love that the relatives, teachers and the society think that adolescents have?
- Are there differences between each point of view?
- Is love an instinct that cannot be controlled?
- Is jealousy a manifestation of love?

While the questions are considered, the coordinators of each group, educated previously as we saw in the phase of planning, will give the necessary information so that the students know the theories that the international community has about the exclusionary and transforming factors on these subjects.

Later we will make a putting in common of the drawn conclusions in each group.

Approximate duration: 30' for the discussion in groups and 20' for the putting in common.

b) Debate about the masculine and feminine models of attraction that adolescents have. In the first place we will discuss about this subject through the questions:

- Which are the masculine and feminine models of attraction that prevails between the adolescents?
- Which are the masculine and feminine models of attraction that the relatives, teachers and the society think that adolescents have?
- Are there differences between each point of view?
- Why do they think that this type of boys and girls have success?

It would be interesting in this point that the participants in the interactive groups tell personal experiences in this sense, so that the examples of the attraction models are clearer and we notice that, in spite of our personal tastes, a general tendency exists to feel attracted by the same type of people.

Once we have discussed on the attraction models and write down its characteristics the monitors will inform to the group about the traditional models of attraction, explaining the symbols of the masculine (shield, sends) as power, and feminine (mirror) as beauty, proposing a group reflection on it.



Finally we will put in common the conclusions that we have extracted in each group.

Approximate duration: 30' for the debate in the interactive groups and 20' for the putting in common.

c) Discussion on the attraction models that appear reflected in mass media and leisure that adolescents consume. The subject of the attraction models that use mass media at the time of reflecting stereotypes is very ample, because nowadays adolescents are potential consumers of a very diverse number of sources of information and cultural manifestations (programs of television, radio, press, Internet, films, series). Due to it we will make in the first place a brief discussion in group to know the vision that adolescents and volunteers have on the subject, for thus, later, focusing in the analysis of these. For it we will orient the discussion with the following questions:

- What types of TV programmes, series and films do adolescents consume?
- Wow are the male and female models of attraction that appear on them?
- What models of attraction prevail in magazines for adolescents, on the Internet, and in other cultural products that adolescents consume?

It is very important again that in the discussion groups concrete examples of series films, forums, etc are put, since, of this form, we will be able to identify better the characteristics of the attraction models and their extension in the society.

We will put the conclusions and extracted examples in the activity in common.

Approximate duration: of 20 to 30' for the discussion in groups and of 10 to 20' for the putting in common.

d) Practical analysis of the models of attraction that appear reflected in the most habitual visual mass media for adolescents. Once we have discussed about this subject and we have put concrete examples, we will analyse in a practical way several works in which those traditional models of attraction which already we have known and analysed previously are reflected. As we have already commented, a great variety of films, series and programs of television exists that foment this type of stereotypes, specially between youngest, reason why the proposals can very be varied.

In order to carry out the exercise, the visualization of the film can be proposed (if we counted on the two proposed hours for each session) or a

chapter of the series or programs chosen in class, if we do not have the necessary materials or the time it can be proposed as an activity to be made in house, that later we will analyse in the classroom and through the forum that we create in the Internet.

- Proposed films:
 - “Grease” by Randal Kleiser (1978).
 - “Clueless” by Amy Heckerling (1995)
 - “Carrie” by Brian de Palma (1976).
 - “Election” by Alexander Payne (1999).
 - “Pretty in Pink” by Howard Deutch (1986)
 - “Bring it on” by Peyton Reed (2000)
 - “Never been kissed” by Raja Gosnell (1999)
 - “The Breakfast club” by John Hughes (1986)
 - “Tesis” by Alejandro Amenabar (1996)
 - “A Cinderella story” by Mark Rosman (2004)

- Proposed Series:
 - “El Internado” by Daniel Écija (2007)
 - “Compañeros” by Daniel Écija (1998)
 - “Laguna Beach” (2003)
 - “Los hombres de Paco” by Daniel Écija (2005)
 - “Adolescent diary” (2007)
 - “Yo soy Bea” by Jon Koldo Berlanga (2006)
 - “Los Serrano” by Daniel Écija (2003)

- Proposed TV programmes:
 - “Operación triunfo”
 - “Gran Hermano”
 - “Fama”

Once we have made the visualization of one of these (it can be dedicated, for example, a session to a film, another one to a chapter of a series

and another one for a television program, setting out the rest as a voluntary visualization and discussion in the forum) we will come to its analysis.

Firstly, in each one of the interactive groups we will follow the following scheme of discussion:

- Brief summary of the argument and the main characters.
- Analysis of the context in which the film is developed.
- Analysis of the following questions:
 - How are the main characters?
 - Do they correspond to some of the described traditional stereotypes in previous sessions? Enumerate its characteristics.
 - Do the film, series or television program foment these stereotypes?, it is to say, Do they value them like positives or negatives?
 - How do the characters treat the others?
 - Do the way to act of the characters corresponds with some type of situation that you have lived?
 - What is your opinion about the film, the series or the program and its characters?
- Group debate about the drawn conclusions of the answers

Later we will put in common the reflections that have arisen from the work in groups.

Finally it will be proposed to continue the discussion in the forum of Internet, in which, in addition to being able to give our point of view on the activity, we will be able to propose new visualizations and debates.

Approximate duration: 2 hours for each type of audio-visual means.

e) Analysis of the models of attraction that are fomented in the magazines for adolescents. At the present time the press dedicated to the youthful population is extremely varied and extensive, predominating the magazines destined to the feminine adolescent public. Several studies, among them the one of Jesus Gómez, have analysed how these subjects treat this

type of mass media to which young people accede without any filter, and in which it is mainly fomented a type of relationship founded in exclusionary premises, so and as we will see later, and attraction models that agree with the traditional stereotypes.

As we have already good material with the work of Jesus Gómez we will propose, in the first place, a reading of chapter 4 of his book "*Love in society of risk*"¹⁸, of that later we can make a brief summary and a critical reflection about the models of attraction which are defended in these magazines through the interactive groups.

Later, and following the previous model, we will come to make our own analysis of this type of magazines: Two or three magazines by group will be distributed, their components will select those news, articles, advices, histories of the daily life, etc. that they consider exclusionary or transforming as far as the attraction models that appear; of them we will extract those affirmations that are revealing to us in this sense and we will analyse them in common, reflecting about:

- What male models of attraction are promoted in the magazines?
- What female models of attraction are promoted in the magazines?
- How do the members of the groups value the fact that the professionals that answer the adolescents' questions or make the reviews and test promote these archetypes?
- How do they think that this influence affect to adolescents?

Later we will put in common the conclusions of each group.

Approximate duration: 40' altogether

¹⁸ GÓMEZ, J., *El amor en la sociedad del riesgo*, Barcelona, El Reure, 2004.

2) To analyse critically mass media like forming agents of “falling in love” that follow the traditional model of relationships.

Once we have described, analysed and exemplified the traditional models of attraction and have differentiated between the exclusionary conception of love as an irrational passion that we cannot control, and the transforming of love as a feeling of constructed social origin through our interactions, we must learn how to distinguish in a critical way that model of love that we have rejected from a beginning in the prevention sessions. A reasonable form to foment this critical reflection is, again, through mass media, because it is one of the more direct ways in which we can see what attraction models are fomented, how the loving relations considered as typical by the society in general are and how gender violence is seen from these mass media

This competence implies the observation and later analysis of the values that have the girls and boys who the mass media consider as attractive. It is necessary to put special emphasis in the study of the sexism and stereotypes that are promoted in mass media, that is to say, the boy that is "powerful" or the "beautiful" girl, or the boy that have many relations as "successful" and the girl who acts in this same way as "easy". This analysis, still initiated in the previous competence, we will unite it to the study of how the relations are reflected in these audio-visual mass media, the written press or even in the songs, paying special attention to concepts like "lack of respect", "instability", "violence" or "irrationality in the attraction" like elements that are considered characteristic and inevitable in the personal relations, and in special, in those that are established between the young people.

All these concepts we will have to know how to differentiate them and, over all, to compare them with those that we consider transforming as far as the attraction and to the way that we have to understand the “falling in love”.

a) Debate of introduction to speak on what type of love we think that it is fomented in mass media. In this activity we will remember firstly the concepts of love and attraction that we studied in the activities of the previous competence, for, later, to discuss in the interactive groups on how we think that these subjects are treated in the films, series, programs of television,

magazines or music that we consume In order to orient the debate we propose the following questions to treat:

- How are the relations that appear in the films, series and programs of television that we watch daily? Do they treat well each other, they are stable, they are respectful?
- When a fiction character falls in love, how do you think that this “falling in love” is treated? Is it like a ray of light as or does it appears rather like a rational process? What consequences has each type of “falling in love” got?
- When there are young people in productions of fiction or realities, how are their loving reactions? How are their “falling in love” and their later relationship? What concepts do appear (stability, respect, tenderness, or, on the contrary, instability, jealousy, or violence)?
- What type of “falling in love” do you think that the written press foment, in special in the magazines for adolescents?
- What type of “falling in love” or attraction predominates in the success songs?

As in previous activities we will try that the debates foment the reflection on concrete examples that the own participants expose. On the other hand, the heterogeneous character of the groups, as much in age as in cultural origin will cause that these examples are very varied and the discussion becomes rich to a great extent.

Once we have made the debate in the interactive groups we will come to put in common the drawn conclusions, writing down the characteristics and examples that we consider more relevant.

Approximate duration: 30' for the discussion in groups, 20' for the putting in common.

b) Analysis of the “falling in love” models and relationships that appear in audio-visual mass media. Once we have written down the characteristics that we think that mass media gives to the “falling in love” in general, and to adolescents in particular, we will see in a practical way through the analysis of concrete examples. For it we will take as reference, again, films, series and programs of television near to the adolescents in which these issues are treated:

- Proposed films:
 - “*The Faculty*” by Robert Rodriguez (1999)
 - “*Garden State*” by Zach Braff (2004)
 - “*Dirty Dancing*” by Emiliie Ardolino (1987)
 - “*10 things I hate about you*” Gil Junger (1999)
 - “*Azuloscurocasinegro*” by Daniel Sánchez Arévalo (2006)
 - “*Clueless*” by Amy Heckerling (1995)

- Proposed series:
 - “*El Internado*” by Daniel Écija (2007)
 - “*Compañeros*” by Daniel Écija (1998)
 - “*Laguna Beach*” (2003)
 - “*Los hombres de Paco*” by Daniel Écija (2005)
 - “*Diario adolescente*” (2007)
 - “*Yo soy Bea*” by Jon Koldo Berlanga (2006)
 - “*Los Serrano*” by Daniel Écija (2003)
 - “*Beberly Hills 90210*” by Darren Star (1990)
 - “*Al salir de clase*” by Antonio Cuadri (1997)

- Proposed TV programmes :
 - “*Gran Hermano*”
 - “*Supervivientes*”

Once we have made the visualization of one of these (we can dedicate, for example, a session to a film, another one to a chapter of a series

and another one for a television program, proposing the rest as a voluntary visualization and discussion in the forum) we will come to its analysis.

In the first place, in each one of the interactive groups we will follow the following scheme of discussion:

- Brief summary of the argument and the main characters.
- Analysis of the context in which the film is developed.
- Analysis of the following questions:
 - How are the main characters?
 - Do they correspond to some of the described traditional stereotypes in previous sessions? Enumerate its characteristics.
 - Do the film, series or television program foment these stereotypes?, it is to say, do they value them like positives or negatives?
 - How are the relationships between the characters?
 - What characteristics has the “falling in love” that the characters undergo got? Do you consider them positive or negative? What consequences have this “falling in love” got?
 - Do the way to act of the characters corresponds with some type of situation that you have lived?
 - What is your opinion about the film, the series or the program and its characters?
- Group debate about the drawn conclusions of the answers

Later we will put in common the reflections that have arisen from the work in groups.

Finally it will be proposed to continue the discussion in the forum of Internet, in which, in addition to being able to give our point of view on the activity, we will be able to propose new visualizations and debates.

Approximate duration: 2 hours for each type of audio-visual means.

c) Analysis of the treatment of love in the magazines for adolescents. As we have already seen in the previous epigraph , the magazines for adolescents are a very representative source of the way to see love and attraction by adolescents. The latent lack of communication between adolescents and their families or teachers is a barrier for the knowledge about how the relationships between young people are and what consequences they have in their perception of the reality, in this point the magazines provide a very valuable information to us and in first person of how love and attraction are seen by the young people, since through sections such as advice columns or stories the models that they follow at the time of falling in love and what characteristic each “falling in love” has appear exemplified .

Again we can go to the work of Jesus Gómez, concretely to chapter 4 of *“Love in the society of the risk”*¹⁹, of which we will make an analysis of the questions relative to the “falling in love” and the concepts that are defended in the relationships that in these magazines, examined by the author, appear. The used method will be the one of reading, critical analysis and discussion of the conclusions in the interactive groups.

Once made this first passage of approach to the analysis of the magazines, we will make our own practical study: Two or three magazines by group will be distributed, their components will select those news articles, answers of advise columns, histories of the daily life, etc. that they consider exclusionary or transforming as far as the “falling in love” models and relations that appear; of them we will extract those affirmations that are revealing to us in this sense and we will analyse them in common reflecting about:

- What concepts of “falling in love” are promoted in the magazines?
- What concepts related to adolescent couples do these magazines mention and defend?
- How do the members of the groups value the conception that these adolescent magazines have about love and attraction between young people? Do they think that the

¹⁹ **GÓMEZ, J.**, *El amor en la sociedad del riesgo*, Barcelona, El Reure, 2004.

magazines promote a good model of interaction among girls and boys?

- How do they think that this influence affect to adolescents?

Later we will put in common the conclusions of each group.

Approximate duration: 40' altogether

d) Analysis of the type of love that appears reflected in the songs.

In order to complete the multidiscipline character of the proposed activities and to verify how the traditional models of attraction, personal election and relationships can appear in any cultural product, and we even can consume it without realizing the affirmations that we are defending with it.

Most of the songs that we listened daily have as main issue the love, and this one is treated in many different ways. What we try with this activity is to learn to recognize the exclusionary and transforming concepts related to this subject and all its variants (the “falling in love”, the intimate attraction, relations, the suffering, the passion, etc.) that t appear in the lyrics of these.

For that we propose the following representative songs:

- *“Foundations”* by Kate Nash
- *“Miénteme”* by David Bisbal
- *“Stalker”* by Turin Brakes
- *“Re-Offender”* by Travis
- *“The River“* by Bruce Springsteen
- *“Nothing Compares 2 U”* by Sinnead O’Connor
- *“That's the Way I've Always Heard It Should Be”* by Carly Simon
- *“Anyone Who Had a Heart”* by Dionne Warwick
- *“Hallelujah”* by Leonard Cohen
- *“Ruido”* by Joaquín Sabina

Each one of them treats love and the relationships in a different way, in some cases they promote transforming concepts and in other exclusionary, they appear mentions to the violence, the jealousy, the uncontrolled passion, to the love like suffering, etc... Like these an infinity of examples can be found, reason why we propose again the use of the forum that we have prepared for the discussion of the sessions as point of contact to discuss other examples which the participants in the project propose.

As procedure to carry out this activity we propose:

In the first place, to distribute the lyrics of the song between the participants, to make a hearing of the same one, to let minutes to reflect on the letter, to emphasize the phrases that seem more relevant to us and to write down the questions that seem more important to us.

Secondly to put in common in the interactive group the more significant aspects that are meaningful to us and to try to respond and to discuss between all the following questions:

- What subject does this song treat?
- Which are the characters who appear?
- How do the subject of the love, the attraction, the relations or the rupture appear reflected in the song?
- What concepts of which we have studied (tenderness, respect, confidence, jealousy, violence, etc.) appear explicitly or implicitly reflected in the song?
- Do you think that that the song defends exclusionary values or transforming?
- Do you know any other song, film or series that treat these subjects? Put examples and reflects on them .
- Do you have lived a similar situation to which it appears in the song or do you know someone that has done it?

Later we will put in common the drawn conclusions in each interactive group and we will continue the discussion on the subject and the examples in the forum.

Approximate duration: 40'

3) To reject people who act according to the values opposed to the transforming definition of love.

During the previous competences we have identified the models of attraction considered as exclusionary, the type of conception of love (as something irrational) that can end at violent or unsatisfactory relationships, and how these are pronounced daily in our daily life through our own interactions or what mass media shows to us. Through the competence that we presented next we try that these values are interiorised by the adolescents and the rest of the participants in the sessions, since, so and as we saw in the fieldwork, as much adolescents as professors know the theory perfectly, but at the time of applying it to its personal life they recognize that these transforming values are not assimilated on the part of the society, not even by they themselves.

The objective of this competence is to know how to identify those people who use the scorn or the violence in their interactions, that treat people like objects, and that, often, are the most wanted for all. Through the previous activities and those that we propose in this point we try that the participants take a first step towards the personal change in desires and attractions, rejecting to those who attract but have negative values. In the following competences we will try to take the following step: to feel us attracted by the people who have positive values.

In order to carry it out we will come to analyse real and fictitious situations of sexual-affective relationships in which one of the two people is disdainful, violent, controller, etc. In them the members of the interactive groups will have to identify these characteristics, to reason why they are negative and to try to anticipate the consequences that can bring that behaviour for him or her or for the rest of the people who are close to them.

a) Stories of the daily life to analyse risk situations. In this activity we need that the members of the interactive group agree in telling personal experiences, as much lived by they themselves, as cases near them that they know. In this point of the project it is probable that the members of the group have already acquired confidence among them and the coordinator of the same

one, because they have made several activities in a plane of egalitarian dialogue in whom they have had to discuss on different sexual-affective subjects, so, it can be the perfect moment to initiate this type of activities that require a greater degree of lack of inhibition.

The activity consists of that each one of the members of the group relates one or several experiences which they have had with even violent controllers, or if they haven't had them, if know someone who has undergone them. Once concluded the story a discussion can be initiated about the following questions:

- What characteristics had the person to whom we have considered like possessing of negative values got?
- Did that person attracted the others? why?
- What characteristic had their pair got?
- Did she or he know those negative values before feeling attracted by him or her?
- How was the relationship?
- What consequences had the behaviour of the person that we have considered possessing of exclusives values for himself or herself, or for his/her partner and the people of their environment?
- If the relation finished: Who finished it? why? What consequences could have had if it wouldn't have finalized?
- If the relation has not finished: What consequences do the participants think that this behaviour can have in a near future?

In this case, if it is desired to put in the stories and conclusions drawn by each group common, it must have consensus at the time of exposing it, since there can be very personal experiences. Also it is possible to be proposed that this exhibition is anonymous.

Approximate duration: Between 30' and 40'

b) Analysis of fictitious situations in which a character exists who combines some of the characteristics considered as opposed to the transforming definition of love. This activity can be considered in this order or before the previous one, specially if the students with whom we are going to work are very young, because analysing firstly fictitious examples before approaching its own personal experiences can be helpful for them.

In it we will follow the same scheme proposed in the previous one: Firstly we will try to name fictitious cases that come from films, series, books, or songs in which the negative characteristics of a person (lack of respect, violent attitude, scorn) causes consequences in its loving relationship. In each interactive group their members will name one or several examples, that again, we will try that they are as varied as possible and that they come from the general culture of each one of the participants, so that the cases are nearer to them. In each example, the person who has named it (and the rest of members of the group that knows the film, series, song or book) will explain the characteristics of the character that behaves in a negative way and how their sexual-affective relationships are, analysing the consequences of his/her acts.

Later we can analyse works that we have exemplified in previous activities, in which a character or a relation that foments the violence or the scorn exists, or in that exists a mistaken conception of love. Taking seen examples in previous activities will help us to understand how a wrong model of attraction, or an erroneous conception of love can end up in a violent relationship, although we can also take new examples:

- Proposed films:
 - *“Te doy mis ojos”* by Icíar Bollaín (2003)
 - *“Sólo Mía”* by Javier Balaguer (2001)
 - *“Antigua vida mía”* by Héctor Olivera (2002)
 - *“Leo”* by José Luis Borau (2000)
 - *“Sleeping with the enemy”* by Joseph Ruben (1991)
 - *“Wellcome to the dollhouse”* by Todd Solodnz (1995)

- Proposed series (previously seen)
 - *“El Internado”* by Daniel Écija (2007)

- *“Compañeros”* by Daniel Écija (1998)
 - *“Laguna Beach”* (2003)
 - *“Adolescent diary”* (2007)
 - *“Yo soy Bea”* by Jon Koldo Berlanga (2006)
 - *“Sensación de Vivir”* by Darren Star (1990)
 - *“Al salir de clase”* by Antonio Cuadri (1997)
- Proposed songs:
 - *“Salir corriendo”* by Amaral
 - *“El clan de la lucha”* by Saratoga
 - *“Where the wild roses grow”* by Nick Cave and Kyle Minoge
 - *“Re-Offender”* by Travis
 - *“Stalker”* by Turin Brakes
 - *“A golpes”* by La Fuga
 - *“Ay Dolores”* by Reincidentes
 - *“Lo que Ana ve”* by Revolver
 - Proposed books:
 - *“Cumbres Borrascosas”* by Emily Bronte
 - *“Trátame bien”* by Esmeralda Berbel
 - *“Íbamos a ser reinas”* by Nuria Varela
 - *“Eclipse total”* by Stephen King

If we have enough time it is possible to dedicate a session for each media, if it is not possible we will select that one that seems more suitable to us for the development of the activity or according to the material infrastructure that we have. Independently of the artistic manifestation that we choose, the development of the session will be the same o: Firstly we will watch, listen or read the work in concrete; secondly, already by groups, we will discuss the same one following the following questions:

- What subject does the film, series, song or literary work treat?
- Who are the personages that appear?

- How do the subjects of love, attraction, relations or rupture appear reflected?
- What concepts of which we have studied (tenderness, respect, confidence, jealousy, violence, etc.) appear explicitly or implicitly reflected in its characters?
- Is the character who has values that we have considered as negative treated as winner or as a failing? Is he/she attractive? how do the rest of characters see him/her? What is your opinion about him/her?
- How does the attitude of the negative character affect in his/her sentimental relationships and his/her environment?
- What final consequences do the acts of the personage with negative values have?
- Do you think that the work defends exclusionary or transforming values?
- Do you have lived a similar situation to which it appears in the work or you know someone who has done it? This question we can be connected with the previous activity.

Once made the analysis and written down the conclusions of the debate between interactive groups, we will put in common the reflections that we have extracted on the subject.

Duration: Depending on the media that are analysed, from 40' to two hours.

c) Analysis, through the written press, of real situations in which cases of people with some of the characteristics considered like opposed to the transforming definition of love and their affective-sexual relations are related. Our objective is that the participants in the sessions of preventive socialization of gender violence learn to reject those people who represent values considered as exclusionary at the time of maintaining a sexual-affective relationship, made from activities of critical recognition of these people and the risk situations that they can create, it culminates with the analysis of real

situations that we know daily through mass media, and, even, in the magazines for adolescents, although in this one they appear a little bit buried.

In order to make the activity we will distribute a newspaper and a magazine for adolescents to each group. From these their members will have to extract the news, stories or commentaries that refer to situations of violence or lack of respect within the sine of the pair. Once selected we will come to its analysis:

- Summary of the news, story or commentary
- What people appear implied in the story?
- What characteristics do they have? Can we attribute to some of them the exclusionary values of which we have spoken in previous activities?
- How is the relationship between the couple that appears?
- What consequences does the negative attitude of one of them have?
- How do the media treat the news or the story?
- What differences exist between the form to treat history on the part of the "serious press" and the magazines for adolescents?
- Do you know any similar case to the analysed ones?

Later we will put in common the conclusions and we will make a mural with the cuts of press that we have gathered in the activity.

Approximate duration: Between 30' and 40'

4) To feel attraction towards the people who develop values of the transforming definition of love.

As we have commented in a the previous competence, the following step in our way towards the assimilation of the transforming values in the love definition is to learn to distinguish and to know how to appreciate those people who have them, trying to they coincide with the attraction model which each person follow, that is to say, to develop this attraction towards those that demonstrate stability, fidelity, tenderness, friendship, esteem, respect and

preoccupation by the feelings of the others. The people who have these values are those that provide relationships based on the sincerity, the equality and the feeling, but it is necessary that we assimilate these characteristics like attractive, not like those that we would have to like and therefore we chose although we feel more attracted by people that don't have these values, because, otherwise we would foment unsatisfactory and anodyne relationships, cradles in the stability without passion (something that we will analyse with thoroughness in the following point).

As much the previous competition as this one that we presented next try a personal change in desires of the adolescents individually (although this can be also extended to the rest of participants in the project), it foments the rejection towards whom despise the transforming feelings related to the love, and the attraction towards which those who demonstrate to have these values and to love really.

When being a parallel content to the previous one we will make the same type of activities. It is important to clarify that if there is no sufficient time or if it considers opportune it is possible to alternate both analysed competitions or being in a same session, because at the same time that we analysed the exclusionary behaviours we can do the same with the transforming, establishing parallelisms between them. We must also know specially that the known examples of relationships in which predominates the transforming values are quite little in mass media, since this type of love is not usually promoted in films, series, etc.

a) Stories of the daily life to analyse transforming situations.

Again, in this activity we need that the members of the interactive groups agree in telling personal experiences, as much lived by they themselves, as cases near them that they know. We must consider the interactive group as a transforming agent, reason why in this activity it is very important to share good experiences in the sexual-affective land since, through the dialogue, we are transforming our vision about different aspects, among them the relationships. Seeing that it is possible that in a stable relation concepts like tenderness, respect and passion are combined will change the conception of some of the participants who think that the couples only can be either passionate or stable

(conception that we verified that many of the students interviewed had). On the other hand, the older participants (familiar, teachers or volunteers) will have the opportunity to verify how in the adolescent relations can occur to the transforming values that we have been enumerating.

The activity consists of that each one of the members of the group relates one or several experiences that they have had or they have at the present time with pairs with which they share tenderness, stability, respect, and friendship, and if they have not had them, if they know which yes has east type of relation. Once concluded the story a discussion can be sunk about the following questions:

- What characteristics does the person to whom we have considered as possessing of positive values have?
- Does that person attract the others? why?
- What characteristic does his/her pair have?
- Did he/she know those positive values before feeling attracted by him or her?
- How is the relationship?
- What consequences did the behaviour of the person that we have considered as transforming have for himself/herself, for his/her partner and the people of their near environment?
- How does he/she value this relation?
- Do you think that there was passion, in it in addition to the rest of good characteristics that we have commented?

Once concluded the reflection we will put in common what we have learned of the activity.

Approximate duration: Between 30' and 40'

b) Analysis of fictitious situations in which a character exists who combines some of the characteristics considered as favourable to the transforming definition of love. Like in the activity about the exclusionary values that we have seen in the previous competence, we will try to name fictitious cases that come from films, series, books, or songs in which the positive characteristics of the people who form the couple (respect, tenderness, kindness, friendship, stability, fidelity, esteem by the feelings of others) causes transforming consequences in their loving relationship. In each interactive group their members will try to name one or several examples, although, as we have commented, it is very difficult to find fiction works that treat the love from a totally positive or transforming perspective. In each example, the person who has named it (and the rest of members of the group that knows the film, series, song or book) will explain the characteristics of the character that behaves in a positive way and how their sexual-affective relationships are, analysing the consequences of its acts.

After seeing the examples proposed by the participants, we will analyse some of the most representative audio-visual or musical works in this sense:

- Proposed films:
 - *“10 reasons I hate about you”* by Gil Junger (1999)
 - *“El cielo abierto”* by Miguel Albadalejo (2001)
 - *“Mi big fat Greek wedding”* by Joel Zwick (2002)
 - *“Keeping the faith”* by Edward Norton (2000)
 - *“The painted veil”* by John Curran (2006)
 - *“Melinda and Melinda”* by Woody Allen (2004)
 - *“Anything else”* by Woody Allen (2003)

- Proposed series (previously seen):
 - *“One Tree Hill”* by Mark Schwahn (2003)
 - *“The Office”* by Ricky Gervais (2005)
 - *“My so called life”* (1995)
 - *“Las chicas Gilmore”* by Ammy Sherman (2000)

- Proposed songs:
 - “Stars” by The Cranberries
 - “Sin miedo a nada” by Álex Ubago
 - “One” by U2
 - “Be mine” by R.E.M.
 - “Yellow” by Coldplay
 - “En mi pecho” by El último de la fila

- Proposed books:
 - “Harry Potter” by J.K. Rowling
 - “Love story” by Erich Seagal
 - “Memorias de Idhún” by Laura Gallego García
 - “Una (simple) historia de amor” by Jordi Serra i Fabra

As we have said in the previous epigraph, if we have enough time it is possible to dedicate a session for each media, if it is not possible we will select that one that seems more suitable to us for the development of the activity or according to the material infrastructure that we have. Independently of the artistic manifestation that we choose, the development of the session will be the same: Firstly we will watch, listen or read the work in concrete; secondly, already by groups, we will discuss the same one following the following questions:

- What subject does the film, series, song or literary work treat?
- Who are the characters that appear?
- How do the subjects of love, attraction, relations or rupture appear reflected?
- What concepts of which we have studied as positive (tenderness, respect, confidence, friendship, goodness, etc.) appear explicitly or implicitly reflected in its characters?
- Is the character who has values that we have considered as positive treated as winner or as a failing? Is he/she attractive? how do the rest of characters see him/her? What is your opinion about him/her?

- How does the attitude of the positive character affect in his/her sentimental relationships and his/her environment?
- What final consequences do the acts of the character with positive values have?
- Do you think that the work defends exclusionary or transforming values?
- Do you have lived a similar situation to which it appears in the work or you know someone who has done it? This question we can be connected with the previous activity.

Once made the analysis and written down the conclusions of the debate between interactive groups, we will put in common the reflections that we have extracted on the subject.

Duration: Depending on the media that is analysed, from 40' to two hours.

c) Analysis, through the magazines, of real situations in which cases of people with some of the characteristics considered like transforming are related, according to the definition which we have given of love and its sexual-affective relationships. In order to finalize our analysis of cases of couples in which transforming love values appear we will go to the written press, specifically to the magazines (both for adolescents and for adult people) because in them we can also find cases of this type.

To make the activity we will distribute two magazines in each group. From these their members will have to extract the news, stories or commentaries that refer to models of attraction, couples and conceptions of love that we considered like transforming. Once selected we will come to its analysis:

- Summary of the news, story or commentary
- What people appear implied in the story?
- What characteristics do they have? Can we attribute to some of them the transforming values of which we have spoken in previous activities?
- How is the relationship between the couple that appears?

- What consequences does the positive attitude of them have?
- How do the media treat the news or the story? Do the magazine give importance to the fact that it is a healthy couple and with good feelings?
- Do you know any similar case to the analysed ones?

Later we will put in common the conclusions and we will make a mural with the cuts of press that we have gathered in the activity.

Approximate duration: Between 30' and 40'

5) To unite towards and in the same person the feelings of passion and friendship, of madness and tenderness, rejecting the people who represent the opposite.

If the two previous competences were parallel, we can consider this one like a consequence of the two previous ones: Traditionally the values that we have seen as transforming have been identified with the friendship, and those that we have seen that were exclusionary with the love, are to say: the friendship associated to the tenderness, kindness and the stability, and the love to the irrationality and the instability, two conceptions that go parallel and rare time cross. What we will try to obtain with this competence is the union between our idea of good man and sexy man, or good woman and sexy woman, rejecting as well the people who do not foment these feelings of kindness and friendship on one hand and passion on the other hand.

In this epigraph we will see how our conception of which it is sexy and what it is not is totally social. How we usually look for values that we considered transforming in our friendships and when they have them we value them a lot as friends, but we never think about them as love-partners, and on the contrary: when somebody is considered as the most attractive we never think about him/her if he/she has characteristics like kindness or tenderness, but, rather, if he is popular, if she is beautiful, or if he is powerful. We even see strange if two friends end up falling in love, thinking that their relationship will be led to the failure, because we think that it cannot there be passion in it.

For this competence the activities of the two previous ones will be useful, but also we can add some more to treat specifically the subjects that we have just commented:

a) Studies of paradigmatic (real) cases of people who have very good values and are considered friends, but never attractive. In this activity the members of each group will speak of own or other people's experiences in which a boy or a girl who has characteristics such as kindness, loyalty, affection, respect, etc., and are considered like a good friend, but nobody consider them as attractive.

In this occasion it will be very simple to find examples, since they are cases that we see daily and, on the other hand, this activity doesn't imply that the adolescents must relate very intimate personal experiences.

Within this activity we can also analyse the opposite case (already seen in the first competition): people who having negative values are considered like attractive, comparing with others. For it we can follow the following scheme of questions:

- Do you know any case of a person who having many positive values he/she is not considered as attractive? Why do you think that this happens?
- Do you know any case of a person who having negative values is considered as attractive? Why do you think that this happens?
- The relationships that you have had were your friends previously? What values do you looked for in them?
- About the couples that you know, were they friends previously?
- When you are with your group of friends, how do you speak of your friends of the other sex? and of your partners? What values do you look for in each one of them?
- Do you think that you could fall in love with a friend?

When we conclude the discussion in groups we will come to put in common with the rest of the groups the conclusions that we have extracted.

Approximate duration: 30' for the discussion in groups and 20' for the putting in common.

b) Studies of paradigmatic (fictitious) cases of people who have very good values and are considered friends, but never attractive. In this activity we will follow the same scheme that in the previous one, but from cases that we have seen in the fiction, in that this situation of "people with transforming values as little attractive" it is also very common. Normally in the fiction productions, the prototype of attractive gallant is played by somebody with charisma, powerful, that treats with certain disdain to the women and a winner, the "girl" must be obligatorily beautiful and quite cold, and, on the contrary, that one that play the role of "friend" or companion of the "gallant" or the "lady" is the one that presents the transforming characteristics par excellence (kindness, affection, humility, respect), but he/she is never treated as somebody attractive or susceptible to have a loving relationship. These traditional stereotypes, that already occurred in the Renaissance theatre, continue repeating at the present time in films as in series of television.

Next we propose a series of films in which it appears this stereotype, sometimes, the majority, treated in the exclusionary way that we have seen (like incapable to be considered as somebody attractive), and others in which, finally, it changes his/her conception. Of course we will consider as an exclusionary treatment when, to be attractive, the boy or the girl "good person" finally changes of aspect to please to the "gallant" or the "lady", very habitual plot turn of these fiction works.

- Proposed films:
 - *"She's all that"* by Robert Iscove (1999)
 - *"Keeping the faith"* by Edward Norton (2000)
 - *"Remember the Titans"* by Boaz Yakin (2000)
 - *"Now and then"* by Leslie Linka (1995)
 - *"Superbad"* by Seth Rogen (2007)
 - *"The Holiday"* by Nancy Meyers (2006)

- Proposed series (in this case any series for adolescents serves to make the analysis, since the stereotype of "likeable friend without success with the girls" is totally extended):
 - *"El Internado"* by Daniel Écija (2006)
 - *"Los Serrano"* by Daniel Écija (2003)
 - *"Beverly Hills 90210"* by Darren Star (1990)
 - *"Heroes"* by Tim King (2006)
 - *"Lost"* by J.J. Abrahms (2004)
 - *"One Tree Hill"* (2006)

Once we have watched the film or the chapter of the series, we will come to discuss in groups on the subject related to the competence that we are developing, from the following questions:

- What happens in the film or series?
- Who are the characters and what characteristic has each one got? Can we relate them to any stereotype?
- How are the relationships of the couples and the relationships of friendship that appear in the film or series? What differences are there among them?
- What characters and relationships are those that have more positive characteristics: those of loving or friendship?
- Is there any character who having positive values is not considered as attractive? Why do you think that this happens?
- Is there any character who having negative values is considered as attractive? Why do you think that this happens?
- How do the main characters see their friends? Do they consider them attractive? And if it is not like that, why do you think that this happens?
- Do you know any similar case to that you have seen in the film or series?

Next we will debate in group these questions and we will put in common with the rest of the class our conclusions trying to make a critical

reflection on which we have seen, trying to find out why this vision of the good boy or girl as only friends is so extended.

Approximate duration: 2 hours

c) Guide of good practices. Through the previous competitions we have seen the exclusionary and transforming values that we can find in the different models of attraction (traditional and alternative respectively), the conceptions of the love that defends each model, and the consequences that these can carry in our sexual-affective relationships. Therefore we propose that the last activity within the competences in attraction is the elaboration between all the participants of a guide of good practices.

The methodology to follow to make this activity can also be very varied, because it will depend on the each participant's or interactive group proposals and on the materials on which we count:

- We can make a mural in that we oppose a model with another one, placing slogans or drawings related to the subject in which we advise a series of good practices.
- It can be considered as an informative pamphlet that consists of general information about gender violence, the causes that this one can have (models of traditional attraction and love), and what we can do from the transformation of our desires to prevent it.
- A comic can be made in that we develop a fictitious history that exemplifies what we have seen in the activities.
- We can raise the accomplishment of an spot in which we promote these good practices in our personal relationships.
- If the necessary means exist it would be interesting to design a web page with the contents of the activities that we have made, with an specific section of good practices.

The formal possibilities are multiple, but it must there be consensus of all the community about the contents that we will develop in them. These will derive from the conclusions that we have extracted of each one of the

previously made activities, they will be written up of clear and concise form and they will go directed to all type of public.

The methodology that we will follow will be the following one:

- Consensus of all the participants of the contents that we are going to develop and election by each interactive group of the activity that they are going to use to make the guide. If it is possible we will also think how we will spread the contents to the rest of the community
- Work in the interactive groups using the contributions of each one of its members. Again the heterogeneity becomes an advantage, since each participant will be able to use his/her own abilities, independently of its age, geographic origin, culture or academic level.
- Put in common of the result
- Diffusion to the rest of the community of the made guides.

Approximate duration: This work will be able to be made throughout all the course, parallelly to the rest of activities that we do in other competitions.

➤ **Competences in election**

1) To know, to distinguish and to choose between the different types of election, being prioritised the intersubjective one.

In this competition we will analyse what types of election exist, differentiating:

- Election according to personal aims.
- Election according to the social norms.
- Emotional election.
- Dramaturgical election.
- Intersubjective or communicative election

In the previous competence we have seen how a type of loving conception or mistaken attraction could cause that the personal relationships derived in violent or apathetic behaviours. Taking an another step in our analysis we are going to study the subject of the election, a very important aspect for our later life in a couple because, although we decide not to choose a person who is attractive but has negative values, our election can come marked by exclusionary conditioners that cause that our affective relation is not positive.

For the recognition of the types of election that we can find and the promotion of the intersubjective election we propose the following activities:

a) Reading and discussion about the different types of election.

So that the participants in the sessions have the same information about the different types of election and begin to form a critical opinion about them, we will make this first activity of approach, through the reading of the chapter 1 of the work of Jesus Gómez, specially epigraph titled "The election in the relationships"²⁰.

Once read the information we will comment it within the interactive group, following the following scheme:

- What types of election models exist? Comment them and make a critical reflection of each one of them.
- Which model of election do you think that will have more positive consequences? Why?
- Do you know examples of each one of the types of election models?

As the coordinators of each group are considered the questions, formed previously as we saw in the phase of planning, they will give the necessary information so that the students know the theories by the international community about the exclusionary and transforming factors on these subjects.

Later we will make a putting in common of the drawn conclusions in each group.

²⁰ GÓMEZ, J., *El amor en la sociedad del riesgo*, Barcelona, El Reure, 2004.

Approximate duration: 30' for the discussion in groups and 20' for the putting in common.

b) Debate about the masculine and feminine models of election that the adolescents have. Firstly we will discuss about the subject through the questions:

- Which are the models of election that predominate between the adolescents?
- Which are the masculine and feminine models of election that the relatives, teachers and the society think that the adolescents have?
- Do exist differences between each point of view?
- What consequences have each model of election followed by the adolescents?

Again it is important that the participants of each group put personal examples or known by them, to make nearer the theory in the discussion

Once made this debate in groups we will transfer it to the class in general.

Approximate duration: 30' for the discussion in groups and 20' for the putting in common.

c) Discussion on the models of election that appear reflected in mass media and leisure that the adolescents consume. Like it happened with the attraction models, in different mass media and, in special, in fiction works, the models of election appear reflected in very varied ways. Although in the beginning it is something complicated for adolescents and participants in general to recognize the models of election in the culture that they consume daily, the two previous activities will have served to form an approximated idea of each type of election, in addition the coordinators of each group, previously informed into the activity, will be able to put some paradigmatic example so that the rest understands what we are looking for.

For it we will make in the first place a brief discussion in group to know the vision of adolescents and volunteers on the subject, for thus, later, focusing in the analysis of these in one or another form. For it we will orient the discussion with the following questions:

- What type of television programs, series and films do the adolescents consume?
- How are the models of election that appear in them?
- What models of election predominate in the magazines for adolescents, in Internet or in another type of cultural media that the adolescents consume?

It is very important that in the discussion groups concrete examples of series, films, forums, etc, are put since, in this way, we will be able to identify better the characteristics of the models of election and their extension in the society.

Again, we will put in common the conclusions and extracted examples in the activity.

Approximate duration: of 20 to 30' for the discussion in groups and of 10 to 20' for the putting in common.

d) Practical analysis of the models of election that appear reflected in the most habitual visual mass media for adolescents. The previous activity has served to us to have a first approach to the analysis that we will make next using the visualization and later detailed work study of different fiction works in which the different models of election appear reflected. In order to make this activity it could be useful for us to analyse some of the films or series that we have analysed in the part of "attraction models" because in many of them we have also present the subject of the election, and we can see how it influences one in the other.

Since we have commented in the attraction competences, to carry out the exercise the visualization one of the film can be proposed (if we have the two hours for each session proposed in the project) or a chapter of the series or

programs chosen in class, if we do not have the necessary materials or the time they can be proposed as activities to make in house, that later we will analyse in the classroom and through the forum that we create in Internet.

- Proposed films (besides those that appeared in the previous competences):
 - *“Runaway bride”* by Garry Marchal (1999)
 - *“Hi-Fi”* by Stephen Frears (2000)
 - *“Amelie”* by Jean Pierre Jeunet (2001)
 - *“Annie Hall”* by Woody Allen (1977)
 - *“Sabrina”* by Sidney Pollack (1995)
 - *“Beautiful girls”* by Ted Demme (1996)
 - *“The Truth About Cats & Dogs”* by Michel Lehmann (1996)
 - *“She is the one”* by Edward Burns (1996)
 - *“Manhattan”* by Woody Allen (1979)
 - *“Irma la douce”* by Billy Wilder (1963)
 - *“Love actually”* by Richard Curtis (1997)
 - *“The notebook”* by Nick Cassavetes (2004)

- Series propuestas:
 - *“El Internado”* by Daniel Écija (2007)
 - *“Compañeros”* by Daniel Écija (1998)
 - *“Laguna Beach”* (2003)
 - *“Los hombres de Paco”* by Daniel Écija (2005)
 - *“Adolescent diary”* (2007)
 - *“Yo soy Bea”* by Jon Koldo Berlanga (2006)
 - *“Los Serrano”* by Daniel Écija (2003)
 - *“One Tree Hill”* by Mark Schwahn (2003)
 - *“Las chicas Gilmore”* by Ammy Sherman (2000)
 - *“Dawson Creek”* by Kevin Williamson (1998)
 - *“The Office”* by Ricky Gervais (2005)

Once made the visualization we will come to its analysis: In the first place, in each one of the interactive groups we will follow the following scheme of discussion:

- Brief summary of the argument and the main characters.
- Analysis of the context in which the film is developed.

Analysis of the following questions:

- How are the main characters?
 - Do they correspond to some of the described traditional stereotypes in previous sessions? Enumerate its characteristics.
 - Do the film, series or television program foment these stereotypes?, it is to say, do they value them like positives or negatives?
 - What models of attraction appear in the film/series?
 - What models of election appear in the film/series?
 - What motivations does the film/series¿ give to use this model of election?
 - What consequences have this model of election got?
 - What model of election appear in the film as ideal?
 - Do the way to act of the characters corresponds with some type of situation that you have lived?
 - What is your opinion about the film, the series or the program and its characters?
- Group debate about the drawn conclusions of the answers.

Later we will put in common the reflections that have arisen from the work in groups.

Finally it will be proposed to continue the discussion in the forum of the Internet, in which, in addition to being able to give our point of view on the activity, we will propose new visualizations and debates.

Approximate duration: 2 hours for each type of audio-visual media.

e) Analysis of the models of election that are fomented in the magazines for adolescents. In study of Jesus Gómez, to that already we have made reference in a lot of occasions, concretely in chapter 4, was carried out an analysis of the magazines for adolescents that included the study of the models of election that these had. In this way, and as in the initial activity, we will make a reading of this chapter, already analysed in previous exercises, of which later we can make a brief summary and a critical reflection about the models of election which are defended in these publications, through the interactive groups.

Later, we will make our own practical analysis of this type of publications, although also we can include press destined the majority public, since in them they appear stories of the daily life (as much of anonymous people as of famous people) in which people tell loving elections that they had to take in their lives by different motivations. In order to make this exercise two or three magazines by group will be distributed, their components will select those news articles, advise columns, histories of the daily life, etc. that they consider exclusionary or transforming as far as the election models that appear; of them we will extract those affirmations that are revealing to us in this sense and we will analyse them in common reflecting about:

- What models of election appear reflected in the magazines?
- What models of election are promoted by these magazines?
- Are there differences between the male and the female models of election?
- Do you think that in these publications the reality of the models of election that adolescents and the society in general follow is reflected?

Later we will put in common the conclusions of each group.

Approximate duration: 40'

2) To know the pretensions of validity and to choose having them into account.

Against the traditional idea of love like something irrational, instinctive or chemical which we cannot control at the time of choosing to our partner, we propose in this activity the knowledge and the valuation of the different pretensions of validity which they exist for, , to have them in account at the time of face the election of our partner.

Throughout all the project we have defended that the love has social origin, reason why it responds to scientific, moral and aesthetic criteria, no superstitious, as the most traditional theories defend. Following each one of these pretensions and dialoguing them we can establish a series of criteria that take to us to choose a person who combine in himself/herself our feelings of passion, stability, tenderness, madness, etc.

About the scientific criterion, this one will make us to raise if what we felt towards that person, and what she or he feels towards us is "true" or "false", avoiding to those that only look for the quick conquest to despise it as soon as possible.

Following with the moral scope our arguments, with universal pretensions, will follow "the good or bad" criterion , that is to say, if we consider that the behaviours that a person has are positive or negative for a relationship. For example if a person is dominant we will consider it like an unacceptable aspect at the time of having a relationship.

Finally, the aesthetic criterion is totally arbitrary. The "pretty" or the "ugly" thing can be totally different for each person, reason why the consensus in this point is not necessary, we do not have to convince to anybody so that he or she changes his/her criteria of beauty.

Therefore, so that the participants in the project know these pretensions of validity, they value them, they engage in a dialog on them and they establish a consensus, we propose the following activities:

a) Information and critical analysis of the pretensions of validity.

Before undertaking any debate about the pretensions of validity that we follow at the time of facing a loving election, we will have to know perfectly what the

pretensions of validity are, on what they are based and how we applied them to our sexual-affective life . For it we propose a first approach to these theories through works of Habermas, in concrete his two volumes of "Theory of the communicative action"²¹²². Depending on the age of the adolescents with whom we work we can propose the reading of these works, or the epigraph dedicated to it that appears in the work of Jesus Gómez, called "Theory of the communicative action applied to the election"²³, in which the different pretensions from validity are transformed.

Once we have made the reading of this theory, we will come to the accomplishment of a brief critical summary in which each participant will expose which are, in his/her opinion, the most important ideas of this theory, what are his/her opinions about it and, if it is possible, he/she will relate it to some personal experiences.

Once exposed all the points of view we will come to the accomplishment from a brief debate on the different pretensions of validity following the next questionnaire:

- What pretensions of validity are followed generally at the time of choosing to a partner, a friend, etc.?
- What pretensions of validity do you follow?
- Do you think that there is one more important than the others? Why?
- What consequences do you think that it has to prioritise one of the pretensions of validity as opposed to the others?

While the debate is developed it is very important that the members of the interactive groups put examples of their own personal life or people of their environment, considering whenever that if desires are the motor of our acts we have to adapt them to the scientific and moral criteria. Thanks to this group discussion and the exhibition of examples we will be able to see that it is not the same a relationship based on love than other based on the scorn, and the

²¹ **HABERMAS, J.**, *Teoría de la acción comunicativa, vol. I. Racionalidad de la acción y racionalización social*, Madrid, Taurus 1987.

²² **HABERMAS, J.**, *Teoría de la acción comunicativa, vol. II. Crítica de la razón funcionalista*, Madrid, Taurus 1987.

²³ **GÓMEZ, J.**, *El amor en la sociedad del riesgo*, Barcelona, El Reure, 2004.

consequences that each option (in which the pretension of moral validity has been considered or not, for example) has had for the couple.

Once concluded the debate in groups we will transfer it to the rest of the class and will write down the conclusions at which we have arrived.

Approximate duration: 30' for the critical reflection of texts, 30' for the debate in groups, and 20' for the putting in common.

b) Analysis of the pretensions of validity through practical examples. Starting off of the previous activity in which the participants in the interactive groups analysed the different pretensions of validity which we considered at the time of choosing to a person for a loving relationship, and had to put examples of real situations, we continued with the analysis of practical situations, but this time through the mass media that expose both real cases (through newspapers or magazines) and fictitious (books, films, series of television).

The objective of this activity is that the participants are able to identify the pretensions of validity that the real people and the fictions characters have followed, which have primated, and what consequences these priorities in the relationship have had.

About the proposed works they anyone of the examples that we have seen previously in that a loving election has existed can be used:

- Proposed films:
 - *“Runaway bride”* by Garry Marchal (1999)
 - *“Hi-Fi”* by Stephen Frears (2000)
 - *“Amelie”* by Jean Pierre Jeunet (2001)
 - *“Annie Hall”* by Woody Allen (1977)
 - *“Sabrina”* by Sidney Pollack (1995)
 - *“Beautiful girls”* by Ted Demme (1996)
 - *“The Truth About Cats & Dogs”* by Michel Lehmann (1996)
 - *“She is the one”* by Edward Burns (1996)
 - *“Manhattan”* by Woody Allen (1979)
 - *“Irma la douce”* by Billy Wilder (1963)

- *“Love actually”* by Richard Curtis (1963)
- *“The notebook”* by Nick Cassavetes (2004)
- Proposed films:
 - *“El Internado”* by Daniel Écija (2007)
 - *“Compañeros”* by Daniel Écija (1998)
 - *“Laguna Beach”* (2003)
 - *“Los hombres de Paco”* by Daniel Écija (2005)
 - *“Adolescent diary”* (2007)
 - *“Yo soy Bea”* by Jon Koldo Berlanga (2006)
 - *“Los Serrano”* by Daniel Écija (2003)
 - *“One Tree Hill”* by Mark Schwahn (2003)
 - *“Las chicas Gilmore”* by Ammy Sherman (2000)
 - *“Dawson Creek”* by Kevin Williamson (1998)
 - *“The Office”* by Ricky Gervais (2005)
- Proposed books:
 - *“Una simple historia de amor”* by Jordi Serra i Fabra
 - *“Love Story”* by Erich Seagal
 - *“Cumbres Borrascosas”* by Emily Bronte
- Proposed magazines:
 - Ragazza
 - Super Pop
 - Loka
 - Nuevo
 - Cosmopolitan

Once made visualization or the reading of different mass media and its analysis we can make a debate in the discussion groups in which, besides to discuss on the conclusions that we have extracted of the film, series, book or magazine, we propose other examples that we know, to put it in common with the rest of the community later.

Approximate duration: 2 hours by each media

c) Elaboration of a creative work that exemplifies the different types of election and the pretensions of validity that we follow in them. In order to complete the analyses of the types of election and the pretensions of validity and to develop the creativity of the members of the interactive groups we can propose the accomplishment of a creative activity, to election of each group, in which we exemplify from a fiction history a type of election (either exclusionary, or transforming) and the consequences that this one has.

The participants can choose between:

- The accomplishment of a digital short-film.
- A comic.
- A written story.
- A photo-novel
- Any other creative proposal that arises in the sessions.

Approximate duration: It can be made throughout all the course

3) To identify and to eliminate the situations in which desire is against the reason.

We already know the motivations that we consider before choosing a loving partner, to what interest this one can respond and through what premises we justified them. Nevertheless it is to know how to take to end this election basing on the premises previously exposed: As we already advanced in the first competences in the election we defend the argumentation, the dialogue and the consensus as the intersubjective process to carry out it. In this competence we will learn to prioritise this argumentation as opposed to our personal desires: when the group consensus is opposed to the attraction that we felt we will have to surpass the situation, making the argumentation to prevail. In this sense a personal commitment at the time of listen to the group is necessary when we are in situations in which desire is against the reason.

In the fieldwork we have seen that the teachers had little confidence in the fact that the adolescents were able to restrain their desires for the reason,

something that seemed corroborated by the own students when they commented us that normally they did not listen to their friends if these advised them that their partner was not good (and vice versa). For that reason it is very important that we promote the commitment with the agreements that are reached in the group.

The subject of the desire opposed to the reason we see it daily in our daily life through our own experiences or those of people of our environment, it has been also an habitual subject form the traditional literature (in special during the period of the Romanticism) to the present films, reason why our analysis will be centred again in the study of real or fictitious situations in which desire and the reason have been opposed:

a) Analysis of real situations in which desire and reason were opposite. The first activity that we will make will be a way to understand how situations can exist in which desire and reason are totally opposite, what consequences can derive from this dichotomy and how we can solve it. So that the components of the interactive groups understand that the opposition of these arguments of validity can have very negative consequences and how we can solve them, we will resort to the analysis of real cases that we know.

An effective formula to carry out this analysis is the stories of the daily life: All we have had some situations in which desire and reason were opposite, or at least we know somebody who has had this problems, thus, in the interactive groups we will come to relate our personal cases and to analyse them through the following questions:

- For personal cases:

- Why desire and reason were opposite in this situation?
- How did you face it?
- What did your friends, family and environment think about this situation?
Did they support your rational part or your desires?
- Did you pay attention to the opinion of the group or did you follow your own impulses?
- What consequences did your actuation have?

- Do you think that you acted in a positive way?
 - For other people's cases:
- Why desire and reason were opposite in this situation?
- How did he/she face it?
- What did his/her friends, family and environment think about this situation? Did they support his/her rational part or his/her desires?
- Did this person pay attention to the opinion of the group or did he/she follow his/her own impulses?
- What consequences did his/her actuation have?
- Do you think that he/she acted in a positive way?
- What would you have done in his/her situation?

Later we will transfer these real cases to the rest of the class to continue with the group analysis.

Approximate duration: of 20 to 30' for the discussion in the interactive groups, and of 10 to 20' for the discussion of all the class and writing of conclusions.

b) Analysis of fictitious situations in which desire and reason are opposite. As in previous activities it is very useful that the analysis of this subject is also transferred to mass media and the fictitious situations in general, since in these this irrational aspect of the love is often promoted, following the impulses in front of any rational opposition that exists, and going against the recommendations of the people of our environment.

In order to make this analysis we propose visualization or the reading of following works:

- Proposed films:
 - *“Sense and sensibility”* by Ang Lee (1995)
 - *“Pride and prejudice”* by Joe Wright (2005)
 - *“Dangerous liaisons”* by Stephen Frears (1988)

- *"The bridges od Madison County"* by Clint Eastwood (1995)
- Proposed books:
 - *"Cumbres borrascosas"* by Emily Bronte
 - *"Grandes esperanzas"* by Charles Dickens
 - *"Don Juan Tenorio"* by José Zorrilla

Once we have seen or read the work, we will analyse it following this scheme (similar to the one of the previous activity):

- Brief summary of the argument and the main characters.
- Analysis of the context in which the film is developed.
- Analysis of the following questions:
 - Why desire and reason are opposite in the main character's situation?
 - How does he/she face it?
 - What do his/her friends, family and environment think about this situation? Do they support his/her rational part or his/her desires?
 - Does this person pay attention to the opinion of the group or does he/she follow his/her own impulses?
 - What consequences do his/her actuation have?
 - Do you think that he/she act in a positive way?
 - What would you have done in his/her situation?

Later we will put in common our impressions with the rest of the groups

Approximate duration: 2 hours by each media

c) Debate "Desire against Reason". Once we have understood the dichotomy that can sometimes occur between desire and the reason, and how only the consensus and the argumentation can serve to surpass it, we will make an activity that will serve to apply all that we have learned by means of the dialogue argued in pretensions of validity: the debate.

The central subject will be "desire against reason", but the activity can be carried out of diverse forms, although from this project we propose the following one: If the class is divided in 6 interactive groups, for example, we can match them of two in two, being left 3 pairs of groups, to each pair we will give them a fictitious assumption in which a case of opposition between desire and reason appears, a group will defend the passionate part and the other the rational, to it they will have 20 minutes to prepare their arguments, to look for examples, etc. Once we have prepared the debate we will make it in an ordered way, when each debate concludes the rest of the groups will give their opinion about the assumption and of how it has been argued, concluding with a group consensus about how that situation would have to be overcome.

In that way we are harnessing the egalitarian dialogue, the argumentation by means of pretensions of validity and the value of the social consensus as a way of overcoming conflicts.

It is also important that we remember in these activities that, as we have already said in several occasions, we are not making to prevail the reason as opposed to the desire, but which we defend is that both can go together in the same direction, and that its union in the same person is the ideal relationship that we look for our young people as we will see in the next competence.

Approximate duration: one hour and a half altogether (20 minutes for the preparation, 40 minutes for debate -20 ' for each pair of groups and 30 minutes for the general discussion and the group agreement).

4) To take conscience from how the election is only correct if it is in agreement with the values of the transforming definition of love.

Through all the competences that we have compiled until now we have seen the different elements which compose both exclusionary and transforming definitions of love, we have analysed them, we reflected on them and we have even exemplified them. In this last competence on election we will culminate our study with the recommendation to promote those elections in

which the transforming elements of love (tenderness, confidence, stability, respect, communication, dialogue, protagonism of its actors, consensus) are present, to foment the idea that the way in which they treat the other will have the protagonism in a relationship, and its success or failure will depend on this simple premise.

Within this competence we can also analyse elements that cause that a relation moves away of this transforming definition of love because of the protagonism that elements such as the jealousy or violence can acquire, caused by an erroneous election and a type of relationship that is not based on the communication.

For it we propose the following subjects:

a) Discussion on the ideal relationships. In this activity we propose to make an exercise similar to that we did in the fieldwork, to propose to the members of the discussion group that they tell us how it would be their ideal relationships, through the following questions:

- How would be your ideal relationship? What elements should it have?
- Have you had a relationship that have the elements that you have commented?
- Do you know anybody who has that type of relationship?
- What characteristics should the chosen person have?
- Relate the characteristics that you have commented with the exclusionary or transforming elements that we have seen in other activities.

Later we will discuss within the interactive groups the values given by each one of them, differentiating those that we have considered as exclusionary to those that we think that are transforming. Once opposed with others we will try to intuit the consequences that could have a relationship in that the elements considered as exclusionary appear and another one in which the transforming are prioritised, putting our conclusions in common with the rest of the groups when we finalize the activity.

Approximate duration: 30' for the discussion, 10' for the putting in common.

b) Debate on the paper of the jealousy in a relationship. One of the subjects that more often appeared in the answers of adolescents and teachers in the fieldwork was the jealousy. Although the young people defended that their relations had transforming characteristics (like tenderness, stability, passion and friendship) the subject of the jealousy did not cause consensus among them, since many of them considered them indispensable in a relationship as a demonstration of love. Due to it we considered necessary that, once we have made all the previous activities in which we defended a model of alternative attraction and election and a transforming definition of love, it is important to make an exercise in that we reflect about the relevance that the jealousy has in a relationship and its no needing.

For it we propose the debate as the most adapted methodology to treat it, because the variety of ideas that exist on this subject will cause a dynamic discussion that takes us to a final consensus in which we demonstrate that the jealousy constitute a negative element in the relationships and can carry very negative consequences for the couple. For it we can follow the following questions

- Do you think that jealousy is necessary in a relationship?
- Do you have ever undergone jealousy or you have caused them?
- If it so, what consequences has it had?
- Has any person of your surroundings undergone jealousy or he/she has caused them?
- If it so, what consequences has it had?
- Put fictitious examples of situations of jealousy that you have seen in television (films, series) or that you have read (books, Internet). How these situations have been? What consequences have they had?

Once concluded the discussion we will try to establish between all the members of the group a series of conclusions about this subject, that later we will put in common with the rest of groups.

Engaging in a dialog between all on this subject and to see that the consequences of the jealousy are always negative probably will convince to those who saw them as necessary in a relationship, without any needing of dogmatise the activity nor trying to change the opinion of anybody with pretensions of validity based on the authority of the teacher, for example. The opinion of each member of the group (student, relative, teacher or volunteer) has the same validity, it is the strength of the arguments of each one what has the power of conviction and the possibility of arriving at a consensus not the social role of the people.

Approximate duration: 30' for the discussion in groups and 20' for the general debate and the conclusions.

c) Analysis of the consequences that the elections based on exclusionary or transforming elements can cause. The gender-based violence. In order to conclude with the competences of attraction and election we will make a final discussion about the consequences that can have making an election basing on exclusionary elements (irrationality, instinct, etc.) or transforming (passion together with the friendship, tenderness, stability). In this case we will inform to the interactive groups days before that we are going to make this discussion with the objective of they prepare their arguments, look for example material, etc.

In this way, the day in which we make the activity the participants will have compiled stories, press reports in magazines, films, songs or series chapters in which the consequences of a type of election (exclusionary or transforming) is shown, although, as we saw in previous exercises, it will be the more easy to find exclusionary examples.

In this activity we are going to pay special attention to the gender-based violence as a result of an erroneous conception of love or an election based on mistaken premises, so that, after all the activities that we have taken until the moment, adolescents and adults have noticed that an education for

love and affectivity is totally necessary so that the present and future relationships of young people are the healthiest possible and they don't derive in negative consequences like the apathy, the lack of respect, or even the violence.

We think that this activity is very necessary, because in the fieldwork the adolescents associated the gender violence to a type of a concrete population, they didn't think that it could affect people of their age, and considered that the education for love did not have anything to do with the prevention of the gender violence, and that, therefore, it wasn't useful. From our point of view, once we have made all the proposed activities to now, the participants of the interactive groups, through the socialization, will have learned to differentiate the situations and the beliefs from risk, to analyse them and to prevent them, and they will be able to establish a discussion in egalitarian terms about the election of a partner and its consequences.

The discussion will be made firstly in the interactive groups, and later it will be put in common with the rest of the class, prioritising in this case the examples that the participants have put: the news, films, etc.

Once the discussion has concluded the accomplishment of a mural (either in each group, or one in common) can be proposed, in it we will resume the important points of the discussion and we will oppose the traditional and alternative models. On the other hand, the discussion will be able to be continued in the forum of the Internet which we have to our disposition, in that we will also be able to be hung new examples.

Approximate duration: 30' for the discussion in interactive groups, 30' for the discussion in general and one hour for the accomplishment of the mural. If the activity is successful more sessions with the same subject can be considered.

➤ **Competences for the equality**

As we have commented in the introduction of the methodology, the competences for the attraction and the election haven't been treated in the

education nor in the theoretical proposals for the prevention of the gender violence, nevertheless the competence for the equality is a subject that is very present in the students' curriculum and in the preventive methodologies of violence (specially in those cradles in the coeducation, as we have seen in the example of Maria Jose Diaz Aguado). Due to it we consider that it is not necessary to extend us in this point a lot, since innumerable activities exist proposed to foment the gender equality in the schools.

However we will make brief approach to these competences and how we could work them in the frame of the adaptation which we are making to the model of the Communities of Learning for the preventive socialization of gender violence, basing our work on the theoretical proposals of Jesus Gómez.

1) To know the hierarchies of power and how we interiorise them from the birth.

Throughout all the project we have defended the egalitarian dialogue and the argumentation based on the pretensions of validity, concepts that are totally against the relationships of power and the hierarchies. Due to it we think necessary to approach the subject of the power in the society, who exerts it, and how we accept it since we are young, so that the participants in the interactive groups acquire a critical vision on the subject and are able to surpass these relationships of power, not only from the man towards the woman but in any sector of the society. In this first activity we will pay more attention to daily situations, so that the students understand better what is the hierarchies and the relationships of power, and thus, in the following competences, to look for a more global vision.

a) Discussion on the different relationships of power that the participants see in their daily life. In this activity the interactive groups will debate on the hierarchies that appear in their homes, the school, the moments of leisure, those that they see in mass media etc., valuing who uses hierarchic resources, what fights of power are established, or how we accept those pretensions of power without raising them in a critical way.

Again it is very useful that in the discussion groups there are relatives, teachers and other members of the community, because in this way they can discuss with the adolescents about what situations of use of power occur between parents and mothers, between teachers and students, or in other social relationships, providing a varied and complete vision on the subject. Specifically we will analyse the subject of the chauvinism like one of the leaders of the social inequality, exemplifying it with real situations that the participants have lived in their houses, their educative centres and work or in the streets.

In order to develop the debate we can consider the following questions:

- What do you think that the relationships of power are?
- What hierarchies exist in your house, your work or educative centre or in other places?
- Who exerts the power in your daily environment?
- What relationships of power appear in mass media? Put examples.
- What justifications do you find so that a person exerts the power on another one?
- How could we overcome these situations?
- Is the chauvinism a manifestation of power that you see habitually? Put examples.
- Do you think that the chauvinism continues being effective in our daily life?
- Do you think that the chauvinism appears in mass media? Do you know any examples?
- What could we make to overcome the situations of chauvinism in our daily life?

Once we have made the debate through the communicative groups of discussion, we will put in common the conclusions that we have extracted, continuing the debate also in the forum of Internet.

The students and other participants will be able to propose in a consensus way the visualization of some of the examples that have been put in the debate: a film, a series, one new that has appeared in television, etc.

Approximate duration: one hour (30 ' for the debate in groups 10' for the common putting in of the conclusions and 20' for the visualization of the fragment of film, series or the news and its analysis)

b) Role-playing game: The relationships of power in the daily life.

In this activity we propose the accomplishment of a role-playing game or a dramatized representation of a situation in which the hierarchies are representative and the relationships of power are evident: a family in whom the patriarchal power is totally dominant, a class in which the opinions of the students aren't considered, or a group of friends in whom a leader exists that the rest have to follow in everything what he/she says or does, for example.

If we raised the role-playing game, in each interactive group we will propose a daily situation similar to the examples that we have put and we will distribute the roles that each member will have to represent arbitrarily, one of the members of the group will not have any role and will be the one in charge of redirect the situation if this one drift to other subjects, treating that all the personages take part into the game, and making that the representation evolves. Once concluded the game each group will write up through a consensus the conclusions that he/she has drawn of the raised situation and how this one could be avoided.

When we have finished the activity by groups we can raise a representation in turns, as if a theatre work one was, the situation that we have represented, proposing an interchange of roles, so that the participants see the situation from different points of view. Whenever a group represents its "work" the rest of the class will expose the conclusions that have arisen when they have seen it.

Approximate duration: 1 hour (30 ' for the role-playing game and 30' for the representation to the class)

2) To develop the critical spirit with respect to the patriarchal power and to the different fundamentalisms.

Once the participants of the discussion groups have analyzed the relationships of power that we see daily, we can take the step to analyse globally the evolution of the patriarchal power, the fundamentalisms, the feminism, and the different initiatives that have been carried out to obtain the equality.

a) Analysis of the cases of extreme patriarchal power and fundamentalism. In this activity we propose that the adolescents and the rest of members of the discussion groups approach the knowledge of the ideologies that have taken to the extreme the hierarchic superiority of a social sector (or a gender - the patriarchal one -, a race, or a religion). For it we can use the documents that the teachers in subjects like Education for the citizenship, History, Geography, Philosophy, History of the Religions or Ethics, use normally to make a first approach to the different fundamentalisms that we have known throughout history and those that keep being effective at the present time: Islamic fundamentalism (traditionalism against the western society), Christian fundamentalism (prohibition of the use of the preservative), or the extreme patriarchal one (submission of the women to desires of the man).

In this exercise we propose to distribute a text that makes reference to a different type of fundamentalism in each group of discussion, we will read the information that the document mention and we will make a personal critical resume that, later, we will discuss with the rest of the members of the discussion group. From our debate we will write down the conclusions that we have extracted of our reflection and we will draft an informative document that we will expose to the rest of our mates to inform them about what type of fundamentalism we have worked in, how one has occurred historically, if it continues at the present time and what measures could be taken to overcome it.

In this way the participants extend their knowledge through a methodology in which they feel implied, being contributors of the information

that is given to them from the first moment, and not only a mere passive element in the communicative process of a master-class, for example.

If they do not have documents about the different fundamentalisms, or if it is wanted to extend the activity with audio-visual examples we propose the following films in which there are very representative examples of the different fundamentalisms in different degree:

- *"Camp Jesus"* by Rachel Gray (2006)
- *"The body"* by Jonas McCord (2000)
- The trilogy *"Water"*, *"Fire"* and *"Earth"* by Deepa Metha (2005).
- *"In the name of the father"* by Jim Sheridan (1993)
- *"Te doy mis ojos"* by Icíar Bollain (2003)
- *"Nosotras"* by Judith Colell (2000)
- *"East is east"* by Damien O'Donnell (1999)
- *"Frida"* by Julie Taymor (2002)
- *"Padre padrone"* by Paolo Taviani (1977)
- *"Claroscuro"* by Galina Likosova (2005)
- *"Zona de guerra"* by Tim Roth (1999)

Approximate duration: 2 hours

b) Discussion about the feminism and the fight for the equality.

With the previous activity we have already learned what types of extreme fundamentalisms exist and what consequences they have for the society that undergoes them. In this exercise we will see specially what proposals have occurred to overcome them and what consequences have had this fight against the inequalities and the extremisms, centring our work in the fight against the chauvinism. For it we will divide the activity in two parts:

In the first place we will propose a brief documental analysis of the evolution of feminism, specially along 20th century and its social achievements, for this it will be very helpful for us the lessons dedicated to these issues that we have in own text books (of History or Philosophy). Once the text are analysed we will discuss on how the role of the woman throughout 20th century has evolved and which is her role at the present time, seeing the consequences

of the fight for the equality that has extended during decades and that have still not finished. Later we will put in common our reflections with the rest of the class.

In this activity it is very useful that we oppose the experiences of the members of more age of the groups (pensioners, grandparents and grandmothers, etc.) with those of youngest in this sense, to understand how the women's role has changed.

Later we can exemplify it visually through films in which appear the woman exerting exclusionary roles (for example the "woman object", or "femme-fatale") in contrast with present films in those than the woman has already an active paper being an agent of social change. For it we propose the following ones:

- Films in which woman plays the role of femme fatale:
 - *"Perdición"* de Billy Wilder (1944)
 - *"La dama de Shangai"* de Orson welles (1947)

- Films in which woman plays the traditional role:
 - Most of the Spanish films between 1940 and1970, specially those by Ozores, García Iquino, Rafael Gil or Juan de Orduña.
 - *"Seven brides for seven brothers"* by Stanley Donen (1954)
 - *"Shane"* by George Stevens (1953)
 - *"Calle Mayor"* by J.A. Bardem (1956)
 - *"The night of the hunter"* by Charles Laughton (1955)

- Films in which woman plays a transforming role:
 - *"Orlando"* by Sally Potter (1992)
 - *"Hola, ¿estás sola?"* by Icíar Bollaín (1995)
 - *"The hours"* by Stephen Daldry (2002)
 - *"¿Qué he hecho yo para merecer esto?"* by Pedro Almodóvar (1984)

Once we have made the visualization, a cinema forum can be initiated in that the traditional model and the transformer are opposed, discussion that we will continue in the forum of Internet.

Approximate duration: 2 hours

3) To develop sexual-affective relationships that are not of power but are of equality.

One of the elements that attract more our attention at the time of analysing the fieldwork made with adolescents and teachers was that adolescents have the concept of equality in the relationships very interiorised, the fact that both must contribute and decide in the same measurement so that the relation works, and the necessity of that there aren't obligations nor submissions to the other on the part of neither of them, although this internalisation was essentially theoretical, because in many cases of young couples known by the young people exist in which this equality did not exist. Therefore, to culminate with this subject we can make two activities that reinforce this idea so that it is applied practically.

a) Stories of the daily life of situations of equality or inequality in the relationships: So that both adolescents and adults can be conscious that, although in the present society the chauvinism seems to be surpassed, a great number of young couples exists in which one of them dominates the other completely, we will make a new activity of stories of the daily life in which the participants of the interactive groups will tell their personal experiences or those that they know of people of their environment, putting examples of relationships in which the equality is a fact, and couples in which exist domination on the part of one of them. In order to carry out the story and the later discussion in group we can follow the following questions:

- How do you think that the decisions in a couple must be taken?
- Do you think that there are any justification to force to your partner to dress in a determined way, or don't meet determined people?

- Do you have lived this situation or do you know any similar case?
- What consequences did the domination attitude have?
- Have you had any partner or do you any in which the decisions are taken in an equality plane?
- What consequences do that attitude of respect and equality in the pair have?

If different opinions in these subjects exist we can organize a final debate in which the different points of view are defended.

Approximate duration: 30' for the discussion in groups and 20' for the putting in common.

b) Role-playing game: The equality in the relationships. So that this competence has dynamism and the members of the discussion groups understand the importance of fomenting the equality in the relationships we propose the accomplishment of a new role-playing game. In it we will give to each group a situation (of equality and of inequality in the couple) and we will distribute the roles arbitrarily: For example a situation in which the boy forces the girl to go out only with him and not to see her friends, there can be the rolls of "the boy", "the girl", "two girl's friends" and "the girl's parents", and see how each one acts and what consequences the situation has for each one of the characters.

Once role-playing game has finished in each group we can represent it to all the class, so that, later, we can reach global conclusions between all, seeing the consequences of one and another attitude and opposing the situations in which inequality has existed with those in which this hasn't existed.

Approximate duration: 1 hour (30 ' for the game of roll and 30' for the representation and the conclusions).

➤ **Competences in interaction**

For this competence that we have added we don't propose any activities in particular, since through all the activities that we have made in the previous competitions we will have obtained that:

- The interactions with our relatives and the other students' relatives are more frequent and deep, speaking of subjects that habitually aren't treated in the family
- The debate is transferred to our homes, because if our brothers, parents or grandparents have participated in the sessions probably we will continue the discussion and reflections in house
- The relatives have a greater knowledge of the life of their children, brothers or grandsons, of their beliefs, their relationships, their doubts and aspirations
- The relationship between the educative community will be stronger, the teachers will be seen in a nearer form by of the students, since teachers will also contribute with their personal experiences and they will listen to those of their students.
- Teachers will know more their students, reason why, parallelly to the accomplishment of the activities or later, they will be able to orient better their classes to the characteristics of their students, and to take advantage of the work made in interactive groups to propose exercises of this type
- The relationships between the adolescents will be benefited, because in the heterogeneous groups the students will have worked with mates with whom they didn't meet before, fomenting solidarity and comradeship among them and preventing situations of conflict
- The community (before out of the activities of the educative centre) will be implied in the education of the young people of the district, creating a climate of confidence and implication of all in improving the coexistence between the people who coexist daily. The dream of a better society, an education of quality and more pacific and respectful social relationships will become the dream of all, and the work of each one of them will be

the seed that gives the fruits that from the beginning of the project we have designed between all.

➤ **Evaluation**

The evaluation is a very important part of the methodology, since it will help us to verify if the objectives that we have set out in the part of planning are being fulfilled. The main task that we want to obtain with these sessions is to overcome the traditional model of relationships by developing a new alternative one for the attraction as for the election, specially for the young people, that, as we saw in the fieldwork still maintained those traditional models that we want to overcome, fomenting a type of relationship in which they can coexist the passion with the tenderness, the stability with desire, or the friendship with the excitation. On the other hand our own methodology is an objective in itself, since, through the adapted model of Communities of Learnship we have set out to improve the interactions of the young people with their social environment (familiar, teachers, classmates and the rest of the members of the society) and between these agents, trying that the egalitarian communication is the base of the social transformation which we look for.

These objectives are not easy to evaluate, since the transformation doesn't occur in a short term of time, but we must take a control of how the sessions are developed, and what results are seen in the short term from the point of view of the participants and the environment of these. For it we considered that technical of the communicative methodology can be used, like the stories of the daily life or the communicative groups of discussion.

Parallely to the development of the sessions and finalizing the school year we can organize these personal interviews and group discussions in which we will raise the following questions:

- What is your opinion about the sessions of preventive socialization of gender violence?
- Have these sessions changed any preconceived belief that you had previously?
- How has the activities affected to you in your personal life?

- How do you value the inclusion of other people to the sessions in the school?
- What reflections have you extracted of the made activities?
- What activities have you considered more interesting?
- Of what activities do you think that it would be possible to be done without?
- What new exercises would you propose for new sessions?
- Do you think that the sexual-affective relationships of the students have been influenced by what we have worked in the sessions? Have they improved? What positive consequences have you seen?
- Do you think that the interactions between the classmates have improved?
- Do you think that the coexistence between the members of the families has improved? Does more confidence among them to speak of affective-sexual subjects exist?
- How do you think that the sessions have affected to the relationships between the members of the educative community?
- Has the relations with the rest of the members of the community improved?
- To whom would you invite to participate in next sessions?
- What would you improve for next sessions?

These questions we will be asked to all the participants, through the personal interviews or in the communicative groups of discussion, to open to the debate, specifying the pros and the cons of the sessions, and so that proposals arise to improve and to extend the activities. Everything is susceptible of improvement, and through the opinion of all the participants we will be able to adapt the methodology so that this is more effective, and the people who have taken part in the planning from the activities and its accomplishment will feel more involved in the project when we request them directly their opinion about the methodological process and the obtained results.