5 Glossary

The purpose of this glossary is to provide a concise definition of terms and concepts that may be useful for carrying out research that embraces a gender perspective and, more specifically, deals with the representation of violence against women and girls in works of literature. The list is not meant to be exhaustive, nor does it attempt to settle controversies around concepts on which there is no consensus.

If you are unable to find a new term, you can search for it a neologism database or in the *Multilingual Dictionary of New Words* https://op.europa.eu/en/publica-tion-detail/-/publication/31af73d7-8e5f-11e9-9369-01aa75ed71a1. The document *Estrategia estatal para combatir la violencia machista 2022-2025* includes a glossary of Spanish terms that you may also find useful (2022, 271-9).

Aesthetic violence: put forth by Naomi Wolf in *The Beauty Myth: How Images of Beauty are Used Against Women* (1991), this is a type of **systemic** violence that particularly affects women, who are under more social pressure to be young, beautiful and slim, which pushes them to make their bodies fit the normative model and into the clothes that go along with it. This form of violence begins as early as childhood in many schools (as bullying) and is expressed in forms of **micro-violence** that are difficult to manage because they belong to the order of intimacy and are expressed in such normalised ways that they are often neither noticed nor questioned. According to UNESCO data, physical appearance is one of the top reasons for bullying among peers, and workplace discrimination also occurs on the basis of size (sizeism). There is a current trend towards reclaiming the existence and beauty of **non-normative bodies** (body positivism) and the reappropriation of the **right to one's own body**.

Ageism: attitude of contempt, discrimination and/or exclusion towards a person or group on the basis of their **age**. This applies especially to **older people**, who in some societies may be marginalised when they are no longer productive for the group. It can also apply to children and young people who are belittled, excluded from social participation or not allowed to take part in decisions that affect them. Ageism is also expressed differently in terms of gender; in many societies, older men are respected more than older women. An example of this in our society is the different job opportunities for men and women in film and television as they grow older or start to show grey hair and other signs of ageing.

Aggressor: person who commits aggression. The word **perpetrator** is also used to refer to someone who, by means of their actions, causes harm or injury to another (victim or survivor).

Androcentrism: male-centred view of the world and culture. It gives men a central or leading role in historical events, to the detriment of women, whose importance is minimised, made invisible or neglected.

Consent: institutional definitions relate consent to permission, acquiescence, common approval and the deliberate, conscious and free agreement to take part in a given act. With respect to violence against women, however, it is necessary to broaden the definition to include a reflection on **what consent is not**, since women's silence or lack of clear expression of will in a violent situation has often served as a basis for **exonerating** the person or persons who committed the assault. To the lexicographical definitions of the term, therefore, we add the need, when speaking of consent, to consider it as the act of **setting personal and interpersonal boundaries**,

and also respecting those of others. Boundaries provide the temporal and contextual framework that stipulates, in that place and time, what is or is not consensual. The UN stresses the need to promote a **culture of consent** in order to end **rape culture**.

Cryptogyny: a synthesis of the Greek words *crypto* (to hide) and *gyné* (woman), this neologism was proposed by Begonya Pozo and Carles Padilla (2021) to designate the **obliteration** or **diminishment** of contributions made by women in hegemonic spheres in which salience and visibility are important. This cultural practice, paradigmatic of **symbolic violence**, is pervasive in traditional literary canons.

Domestic violence: term formerly used to denote violence against women. It now refers to violence that takes place in the home, especially between family members, regardless of the gender of the people involved in the system or act of violence.

Dominance: situation in which one individual or group in a superior hierarchical position has the privilege of imposing their ideas or will on another individual or group. In patriarchal systems, **male dominance** is the power of men over women and other subordinated gender positions, which can be expressed in different forms of violence, including symbolic violence. Male dominance has at its core the differentiation and stereotyping of male and female roles, a system whereby men are considered subjects and women, objects or passive subjects. In this system of relations, male dominance is legitimised and justified by the androcentric worldview inherent to patriarchal systems.

Emancipation: act of a person or group by which they free themselves from any form of subjugation or oppression in order to attain the economic, social, political, cultural or equal rights that have been denied to them. Women's **liberation** or emancipation refers to the historical process or social movement that has been demanding women's rights and gender equality since the late eighteenth century in Europe and the United States to liberate or emancipate the female condition, which throughout history has been one of subordination to men.

Essentialism: assumption that a person or a group has certain invariable conditions, roles and attributes associated with them by nature. This **ideology**, which is in no way based on scientific criteria – which are themselves contextual, historical and cultural – confuses condition with category and thus encourages classist, racist and sexist **discrimination** and attitudes. Essentialism has been a subject of debate within the feminist movement itself and feminist criticism, since some interpretations with laudatory or positivising intentions (for example, those that relate all women to certain desires

or practices) have been accused of unintentionally reifying the homogenising and stereotypical vision of women that is typical of patriarchal discourse.

Ethnocentrism: looking at **other people's** social, cultural or ethnic realities from the perspective of one's own cultural values and parameters. This often unconscious practice reinforces imaginaries and discourses on **otherness** and carries the danger of fostering racist or supremacist attitudes and feelings of incomprehension and contempt towards realities or groups that are not our own. Overcoming ethnocentric perspectives has led to a term such as 'white slavery', used to designate a form of male violence, being replaced today by 'trafficking in women'.

Fatphobia: hostile, disdainful and exclusionary attitude and behaviour towards a person or group because they are heavier than prescribed by certain medical or aesthetic parameters. After gender, age and phenotype, **weight** is the factor that causes the most **discrimination**. It is one of the ways in which **people's bodies are controlled** in our contemporary society, built on models of beauty that make being slim the ideal or normative standard. It is a form of **aesthetic violence**.

Feminicide: term coined by the feminist writer and activist Diana E.H. Russell in 1976, introduced and developed in Latin America by the Mexican feminist anthropologist Marcela Lagarde, who used it to designate the extremely gruesome violence perpetrated against women in **Ciudad Juárez**, mainly immigrants working in textile factories on Mexico's northern border.[1] Lagarde pushed for the creation of a Special Commission on Feminicide in Congress to investigate the murder of women in Ciudad Juárez and she directed the Diagnostic Investigation on Feminicidal Violence in the Mexican Republic. The study concluded that feminicide is not exclusive to Ciudad Juárez and, as has been shown, to Mexico either. Rita Laura Segato has argued that the feminicides in Ciudad Juárez are crimes of a new mode of warfare (2014; 2016). She also argues in *La escritura en el cuerpo de las mujeres asesinadas en Ciudad Juárez. Territorio, soberanía y crímenes de Segundo Estado* (The writing on the body of

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[1] Verónica Gago explains: "Ciudad Juárez expands beyond Mexico because it functions as a sort of laboratory, anticipating how a certain labor and migrant energy of women expresses a political dynamism (a set of historical struggles) to escape from domestic confinement, of which transnational capital takes advantage. It is a desire for escape that the capitalist machine exploits, using the yearning for popular prosperity as fuel in order to translate it into dispossessive forms of labor, consumption, and debt – at its peak, becoming the femicidal machine" (2019, 32; Authors' translation).

murdered women in Ciudad Juárez. Territory, sovereignty, and crimes of the Second State, 2006) that the perpetrators of feminicides conceive of women's bodies as "the privileged support for writing and broadcasting [a] violent and instructive message that counts on the intensification of media violence against them as an 'ideological arm of the strategy of cruelty'" (Gago 2015). The term is now used in other geographical contexts to designate gender-related killings of women, whether they occur in public spaces or in the woman's domestic or family sphere.

Feminism: term used to describe the various **social and political protest movements** that demand gender equality and women's rights in all areas of life, with the aim of eliminating the inequality they face. The feminist movement promotes action through individual and collective practice. Interrelated **feminist theories** have been developed in social, humanistic and natural sciences, making it possible to revise, denounce and rethink social categories in the definition of the position of men and women. The feminist movement is considered to have started in Europe at the end of the eighteenth century. It has since gone through various waves and seen a diversity of approaches pursued within it.

Gender: analytical category referring to the process of **social and cultural construction** of what is understood as feminine and masculine in each society and time in history. The category describes the process by which, in each society, different skills, abilities, duties and obligations are culturally assigned to people according to their sex. The term also indicates that gender acts as a principle for **interpreting and ordering** the (natural and social) world in a **hierarchy** between genders that places the masculine principle in a superior position with respect to the feminine, structuring societies this way and favouring unequal access to material, ideological and symbolic resources. **Power relations** are therefore an intrinsic part of the gender system.

Gender is also part of one's personal identity and includes psychological, bodily, sexual and cultural aspects, assigning roles, expectations, behaviours and attributes to individuals according to their gender assignment or ascription. **Sexuality** is also a key concept in defining gender, as heterosexual marriage and heterosexuality act as an ideal model within the sex-gender system of many societies. This paradigm is referred to by some authors as the ideology of **compulsory heterosexuality**. Gender, moreover, connects with other inequalities, such as phenotype or ethnicity, social class and sexual diversity, thus leading to complex, intersecting and overlapping systems of oppression and privilege.

Gender-based violence: a term used in Spanish law (as *violencia de género*)[2] to refer to violence against a person or group of people because of their gender. The focus is on gender inequality, and while it does emphasise that women and girls suffer disproportionately from this type of violence, men and boys can also be subjected to it. This term is sometimes used to describe violence against LGBTQI+ populations, referring to violence related to norms of masculinity and femininity or gender norms.

Gender bias: unequal representation of people of different genders in a social context or in areas such as the use of natural and cultural resources, education, politics, the world of work, research, art and religion. In literature, gender bias is highly pronounced in canonical repertoires, for example, as they offer little to no representation of women authors.

Gender binarism: conceiving and classifying sex and gender into **two** distinct, static and opposite absolute **categories** of masculine and feminine, without taking into account the wide range of conditions, identities, roles and attributes or their performativity.

Gender blindness: professional practice or intellectual attitude that disregards the distinct gender conditions, identities, roles and attributes in any field of human activity. In the field of literature, it occurs when studies or criticism of a literary work, for example, do not acknowledge the agency of female characters. Gender blindness is particularly pronounced in the writing of war stories; the literary representation of war events has traditionally obliterated the role of women. One author who exposed this traditional gender blindness is Svetlana Alexievich in *The Unwomanly Face of War* (1985).

Gender identity: a person's **perception** of their **own gender** based on society's system of categorisation. In most societies there is a basic binary gender division between men and women, but some societies also have a third gender or more. In our society today, a person can identify as male, female, gender fluid or non-binary, although most institutional identity mechanisms (such as the passport) only allow for the binary male-female option. Gender identity may correspond to the gender assigned at birth or it may differ from it. In the first case, people are referred to as being **cisgender**, while in the second they are referred to as being **transgender or non-binary**. Gender identity should not be confused with **sexual identity**

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2   As we discussed in Section 2, Catalan legislation uses the term 'male violence' (as *violència masclista*), which is what we have used in this guide.

(a person's perception of themselves in terms of their sexuality) or **sexual orientation** (the sexual inclination towards people of a particular sex or gender).

Gender perspective: critical approach to reality focusing on the construction of the gender category, power relations and inequalities between men and women. This perspective is an **intellectual and political lens**, as it is based on the knowledge produced by gender studies throughout the history of feminism (by feminist scientists and other critical currents) and aims to **raise public awareness** in order to end gender inequalities, which are understood to be the product of a historical, social and cultural process. Adopting this perspective implies counteracting other viewpoints that are presented and accepted as neutral or objective but actually serve to reproduce, normalise and solidify gender inequalities. When developing a planned action (law, policy or programme), it involves assessing the implications for women and men.

Honour: moral quality of self that is based on the collective values of honesty and integrity and which seeks recognition and respect from others in the form of reputation. Historically, women's honour has been predicated on **virginity** and **chastity**, i.e. **control** over their **sexuality** and **reproduction**. Women's honour is socially controlled because its loss affects not only the woman's reputation, but also her entire family group, which is impacted by the shame of the events. In many social contexts, **survivors of sexual violence** are still **stigmatised** and **blamed** for the violence they have suffered (they may even be disowned by their husbands) because, according to patriarchal traditions and customs, they have lost *their honour*. The stigma and social isolation of women who have suffered sexual violence *because they have lost their honour* often also involves the child born of rape. Thus, in many war contexts, the rape of women becomes a **weapon of war** against the enemy. In some countries, while rape is prosecuted by law, cultural, religious and social codes that *purport to preserve women's honour* force the survivor to marry her rapist.

Intersectionality: conceptual framework developed theoretically by Kimberlé Crenshaw (1989) based on the need to study the overlap of **various strands of oppression, discrimination and dominance** experienced by certain social identities and groups on the basis of sex, gender, class, ethnicity, physical constitution, origin, religion, (dis)ability, language and age, among others. Applying this perspective, **Black American feminism** sought to challenge the supposedly universalist feminism of white Western women. Crenshaw showed that the oppressions experienced by black women in the United States were different from those experienced by white women and

black men, in that they encompassed two intersecting forms of oppression that the latter groups did not suffer. In addressing male violence and its cultural representations, it is key to adopt an intersectional perspective in order to identify how various **biological, social and cultural categories** interact, modifying injustices and inequalities towards a person or group.

Lesbophobia: aversion to lesbianism or lesbians either as individuals, couples or social groups. It can include prejudice, forms of contempt and discrimination or violence against them, whether symbolic, psychological or physical, on the basis of their sexual orientation and gender expression. Lesbophobia is a form of sexism that intersects with homophobia but has specific implications because it involves double discrimination against women for being women and for being homosexual. Thus, lesbians are sometimes subjected to lesbophobic attitudes not only by heterosexual men and women, but also by homosexual men and bisexual people. Bisexual women prefer the term **biphobia** to refer to the prejudice they face because of their sexual identity, just as certain people who identify as transgender prefer the term **transphobia** to express the discrimination and violence they face. Lesbophobia, biphobia and transphobia, like homophobia, refer to discriminatory attitudes held by heteronormative sexual identities.

Male chauvinism: set of ideas, attitudes and practices based on the belief that men are superior to women. This ideology underpins a type of masculinity that authorises and justifies the **aggressive, controlling and subordinating** attitudes and actions of some men against women and girls.

Male violence: term used to describe violence perpetrated against women and girls because they are women or girls. It is underpinned by the patriarchal system and male chauvinism, which generate and justify men's behaviour and abuse of power over women. The concept recognises women's rights as human rights and includes physical, economic or psychological violence that may result in physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life.

It is a type of systemic violence that occurs in situations of unequal power, favouring certain social groups beyond the interaction between perpetrator and victim. It can take various forms, namely physical violence, psychological violence, sexual violence, sexual abuse, economic violence, digital violence, institutional violence, obstetric violence, second-order violence, vicarious violence and symbolic violence.

Mansplaining: word used to designate the action and effect of a man explaining something in a paternalistic or condescending manner, flaunting his supposed intellectual superiority, to a woman as if she were clueless about the topic, even though she is knowledgeable about it, possibly even more than he is (Enguix 2023). It came into widespread use after Rebecca Solnit's book *Men Explain Things to Me* (2014), in which she recounts an experience in which a man attempted to explain and recommend a book that he had read without letting her speak, making it impossible for her to tell him that she was the author of the book he was talking about.

Masculinities: set of qualities, attributes, roles, experiences, practices and behaviours associated with being a man according to the social conventions of each culture. The term is used in the plural to make it clear that masculinity is not natural but a matter of **cultural constructions that change** within societies and throughout history, and to show that there can be many ways of inhabiting masculinity. The term first emerged in the *Critical Studies of Men and Masculinities* that began to be conducted from a gender perspective in the late 1980s. These studies show that masculine identities vary not only according to time and place, but also to factors such as age, social class and ethnicity. The term is also used to **advocate models of masculinity that provide an alternative or run counter to the hegemonic model** that has traditionally defined one type of masculinity (aggressive, dominant in the public space) as opposed to a femininity that is seen negatively. In other words, **masculinities** that are **critically aware of their condition and position of gender privilege, becoming allies in the fight against misogyny, homophobia and the arrogance implicit** in the model of **patriarchal masculinity**.[3]

*Micromachismos***:** Spanish term coined by Argentinian psychologist Luis Bonino (1996) to refer to the various ideas, attitudes and practices of **discrimination** against women and girls that take place in both public and private spheres and are seen as legitimate by those around them because they are socially normalised. As they are **subtle** in nature and deeply engrained in **everyday life**, they are often harder to identify as forms of dominance and violence. For this reason, *micromachismos* often go unchallenged and are not met with social rejection. However, because they are normalised, they are the basis for other, more obvious or aggressive forms of male violence, such as physical abuse, sexual abuse and psychological abuse.

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3   For more on this, see the Spanish-language report *Comparativa internacional en políticas de masculinidades* (International comparison of policies on masculinities) (2021).

Misogyny: form of male violence based on an aversion to, disdain or hatred for, or the denigration or objectification of women and all that is represented by the female condition. Unlike sexism and male chauvinism, misogyny does not advocate the superiority of men over women, but rather the need for men to free themselves from female dependence and influence.

Patriarchy: form of social, political and economic organisation built on the principle that men are the **political and legal authority**, creating and justifying a system of power relations and gender inequality. At its core is the father's (or other men in the group's) dominance over the women in his family and control over their sexuality. The system reserves leading roles for men in the public sphere, where they exercise power and control, and relegates women to the home and the role of childbearing. Patriarchal structures often intersect with multiple strands of oppression, which is why compound terms such as 'capitalist patriarchy' and 'heteropatriarchy' are often used.

Phallogocentrism: term coined by Jacques Derrida (combining 'phallus', 'logos' and 'centrism') and used in linguistics and social sciences to refer to the **privileging of the masculine** in the use of **discourse** and the **construction of meaning**. It has been a key term in literary and philosophical work on gender to show the application and effects of androcentrism in the construction of discourse.

Purplewashing: term used in feminism to **denounce** the various political and marketing strategies used to promote or clean a person's, company's or institution's image through an appeal to their commitment to gender equality. It is used to expose discourses that are **supposedly feminist**, but in fact promote the **commodification of feminist struggles** or cover up discriminatory attitudes or activities that are xenophobic, racist or LGBTQI+phobic. It is a strategy of **capitalism** and **neoliberalism** (which so readily snuff out subversion and emancipation) that serves economic and class interests and goes against the maintenance of life. It is especially used to expose groups that implement policies or put out messages which, *under the guise* of feminism, work to oppress minority groups that are usually discriminated against because of their ethnicity or culture, accusing them of violence and chauvinism. The word has been used to criticise mainly Western countries that have not achieved real equality between men and women in their societies and yet employ feminist arguments to justify gender-based Islamophobia, while in Latin America it has been expressed mainly with respect to racism against indigenous groups. The term was inspired by the concept of 'pinkwashing', formulated years earlier to refer to political and marketing discourses which, as a ploy to convey an image of tolerance

and modernity, display a positive stance towards LGBT groups, even though the agents involved do not actually share this stance.

Rape culture: set of prejudices, practices, attitudes and discourses protected by patriarchal ideologies, beliefs and power structures that legitimise, normalise and promote asymmetrical gender relations and, in particular, violence and sexual abuse. One of the most common practices is to **justify the rape** of a woman **by blaming her** for the assault, saying that she inevitably provoked the man because of the way she was dressed, the time of day and where she was, and so on. The UN, which stresses the difficulty of eradicating this culture because of its pervasive and entrenched nature, believes that the first step is to **identify it as such**. Among the various measures it proposes to put an end to rape culture is promoting a **culture of consent**.[4]

Reification (or objectification): act of treating a person as an object and source of gratification for oneself. This practice is built on a relationship of inequality, devoid of **empathy** and **recognition** of the person as a human being and a subject with **rights and feelings**. The person who is in a situation of privilege, adhering to the conceptions of ownership and dominance, feels legitimised to treat others coercively and as subordinate beings for personal benefit. This belief about women, which is so prevalent in pornography and advertising, is at the root of many sexual crimes. Rita Laura Segato, who asserts that objectification and the extractivist mindset are the foundation of patriarchal power, has developed the concept of '**pedagogy of cruelty**', which she defines as follows: "I call pedagogies of cruelty all acts and practices that teach, habituate and programme subjects to transmute the living and its vitality in things" (2021, 1). Segato points out that trafficking in women and sexual exploitation are the paradigm of the pedagogy of cruelty.

Resilience: term originally used in physics to refer to a material's resistance and power to return to its original form after being subjected to a force that it cannot withstand. Applied in psychology, it refers to a person's ability to endure and cope with **traumatic situations**. It is also used to refer to a person's ability to respond positively in spite of hardship. It is a form of male chauvinism to assume or demand resilient attitudes from women who have suffered male violence.

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[4] https://www.unwomen.org/en/news/stories/2019/11/compilation-ways-you-can-stand-against-rape-culture.

Resisting reader: concept formulated by Judith Fetterley in *The Resisting Reader: A Feminist Approach to American Fiction* (1978), in which she argued that women in literature have traditionally had a male (and often misogynistic) point of view and value system imposed on them against their own subjectivity in the interpretation of texts. Inspired by Elaine Showalter (1971), Fetterley proposes 'reader empowerment' by using various narrative codes to **unmask** the **androcentric and patriarchal ideology** underlying texts, reading paradigms and the classical literary canon.

Revictimisation (or secondary victimisation): practice that forces a woman in a situation of **male violence** to experience **additional suffering or abuse** as a consequence of quantitative or qualitative shortcomings in the interventions performed by the agencies and professionals responsible for her care. It also designates the misguided actions carried out by other agents involved. Revictimisation is perpetrated, for example, by the media when they inappropriately report on a woman who has suffered violence by employing an overly dramatic or sensationalist tone or **using terms or images improperly**. It also occurs when survivors are forced to recount their experiences over and over again to different professionals, thus causing them to relive the trauma they have suffered. In this process, they are often asked questions that **imply value judgements about them or question their actions and the reliability of their version of events**. In this way, they are **victimised twice**: once by the male aggression and once by the system that is supposed to defend them.

Scopophilia (or voyeurism): the obtaining of sexual, voyeuristic pleasure by looking at nude bodies or watching people perform some kind of sexual activity without interacting directly with the observed subject (or the desire to obtain sexual pleasure in this way). It may be associated with exhibitionism. It is a crime if it is done **without the consent** of everyone involved, including those being observed, because it is otherwise an infringement of their **right to privacy**. This practice has been widely discussed in painting and film.[5]

Sexual assault: violation of the sexual freedom and bodily integrity of another person, against their will, through the use of violence, coercion or intimidation. Depending on the legislation of each country, it can be a criminal or civil offence. A turning point in the international legislative framework was UN Security Council Resolution 1820, enacted in 2008, which states that "rape and other forms of

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5   Jonathan McIntosh provides a good critical analysis of voyeurism in film in *The Ethics of Looking and the 'Harmless' Peeping Tom*. https://www.youtube.com/watch?v=MeSiwHnV5L0.

sexual violence can constitute a **war crime**, a **crime against humanity**, or a constitutive act with respect to **genocide**" and "stresses the need for the exclusion of sexual violence crimes from amnesty provisions in the context of conflict resolution processes".[6]

Sexual harassment: offence that involves demanding or requesting sexual favours (from touching to full intercourse) in work, teaching or other contexts, and is inflicted on a person in a situation of intimidation, hostility, discomfort or humiliation. Harassment can be **verbal** or **non-verbal**. In Spain, it was included in the Penal Code in 1995. Catharine MacKinnon's book *Sexual Harassment of Working Women* (1979) was key to the criminalisation of the offence.

Sexuality: term referring to the set of experiences, practices and feelings linked to **sex** and **sexual instinct**. Sexuality is a complex universe that encompasses four main interacting aspects: biology, psychology, society and ethics. The World Health Organization (2006) defines human sexuality as follows:

> Sexuality is a central aspect of being human throughout life and encompasses sex, gender identities and roles, sexual orientation, eroticism, pleasure, intimacy and reproduction. Sexuality is experienced and expressed in thoughts, fantasies, desires, beliefs, attitudes, values, behaviours, practices, roles and relationships. While sexuality can include all of these dimensions, not all of them are always experienced or expressed. Sexuality is influenced by the interaction of biological, psychological, social, economic, political, cultural, ethical, legal, historical and religious and spiritual factors.

Symbolic violence: violence committed indirectly through symbols, values and beliefs that justify and legitimise structural violence. It is carried out depending on the social position of each member of the hierarchy and is enshrined in unconscious or tacit acts and modes. Symbolic violence is represented by discriminatory actions that justify and legitimise the ethnic, cultural, gender or religious superiority of the dominant figure or group. Symbolic violence is an instrument of social control that serves to maintain the current social order, but it can also accelerate and legitimise direct violence. The term was coined by Pierre Bourdieu and has progressively replaced the term '**cultural violence**', first formulated by the Norwegian sociologist Johan Galtung in 1969.

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[6] https://www.securitycouncilreport.org/atf/cf/%7B65BFCF9B-6D27-4E9C-8CD3-CF6E4FF96FF9%7D/CAC%20S%20RES%201820.pdf.

Systemic violence: violence used structurally by a system that favours certain social groups, regardless of the specific interaction at any given time between a perpetrator and a victim. It is also called **structural violence**, which Johan Galtung (1969) defined as violence that is supported by a social structure, harms a person or social group and prevents them from achieving what they need or even from exercising their individual and collective rights. It thus occurs in societies with hierarchical power relations between dominant and dominated subjects.

Smurfette principle: concept formulated by Katha Pollitt in *The Smurfette Principle* (1991) and developed by feminist and post-feminist theories to describe the phenomenon that occurs when literary works and other fictional products (comics, films, television series, video games) feature an eminently androcentric worldview. The male world constitutes the norm of the diegetic universe, which portrays gender roles in a very marked way. In these productions, men are the main protagonists and all have some defining characteristic (in the case of the Smurfs, a trait that makes them different and unique from one another: Papa Smurf, Jokey Smurf, Harmony Smurf, etc). There is only one female member, Smurfette, whose distinctive feature is that she is the only girl or woman. As she is isolated from other female Smurfs, she cannot establish bonds of sisterhood. Moreover, she is marked by very limiting gender stereotypes and is also objectified because she must be young and beautiful. The female figure becomes a complementary character who is usually the object of male desire, often the cause of dispute between competing men and, on many occasions, represents the damsel in distress trope. In some cases she does not even have a name and appears only as 'the girl'. As for Smurfette, the diminutive morphology used in her name infantilises and diminishes her even more in relation to her peers.

***Sororitat* (in Catalan) / *Sororidad* (in Spanish):** neologism created by feminist activists and thinkers to express the **solidarity** or **sisterhood** among women (from the Latin *soror*: 'sister'). The term describes a close bond between women based on common experiences, interests and concerns in a social and political context of discrimination in patriarchal societies. It is an ethical, political and practical dimension of contemporary feminisms.[7]

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[7] Amidst the surge of feminist mobilisations in the 2010s, the word *sororitat* was named Catalan neologism of the year for 2018, following a popular vote in a contest organised by Pompeu Fabra University's Neology Observatory and the Institut d'Estudis Catalans (Institute for Catalan Studies).

Subordination: condition of being subjected to the authority or dominance of a superior person, social group or institution. In the patriarchal system, it refers to the treatment of women as inferior beings and as objects defined by the universal masculine, which is the subject.

Survivor: in the context of male violence, the term 'survivor' is now often used in place of 'victim' to refer to people who have survived an experience of violence, as a way of recognising, healing and empowering survivors of abuse. The phrase '**from victim to survivor**' emphasises the process, to avoid essentialising the category of victim and to highlight people's proactivity and resilience to overcome their victimhood. However, there are also perspectives that criticise the excessively optimistic and individualistic views implied by some uses of the term, in that the survivor is denied her victimhood and expected to recover from the trauma, instead of accepting the weakness and vulnerability that she may, and has the right to, feel. The capitalist system is **denounced** for treating victimhood as a condition to be overcome in a short period of time; this is not optional, but a compulsory process that involves a determination to 'change the victim mentality'. Thus, a failure to complete this transformation translates into **blaming the victim** (especially those who have not survived, who are blamed for not having fought hard or well enough) **or the survivor**, which from an individualistic perspective makes them the cause of their own suffering, as if it were a personal choice and as if one's **mentality** were the only barrier for victims to stop being victims.

Transphobia: also known as **cissexism**, **transprejudice**, and **transmisogyny** or **transandrophobia** (referring to transphobia against trans women and trans men, respectively), is the discrimination, segregation, intolerance, or attitude and expression of negative feelings towards transgenderism and transgender people, i.e. against individuals or groups because their gender identity does not correspond to the sex assigned to them at birth. This behaviour can also manifest as homophobia against transgender people, resulting in a type of double discrimination.

Victim: person who is the target of one or more forms of violence. With respect to male violence, it includes not only the women who suffer the effects of the various forms of violence and harassment, but also the people close to them who are also targeted. We speak of **secondary victims** when the male violence extends to family members, friends or work colleagues who help the victim, whom the aggressor may harass or intimidate to dissuade them from doing so. The term **vicarious victims** is used to refer to victims of **vicarious violence**,

which is a form of violence in which harm is inflicted on a woman by hurting the people most precious to her, such as her children, parents, sisters, etc. In this way the abuser hopes to continue forcing the woman to submit to and tolerate his demands or, by keeping her alive, to perpetuate the abuse by ensuring permanent and irreversible damage. The term vicarious violence was first coined by psychologist Sonia Vaccaro almost a decade ago. It comes from the concept of 'vicarious', which refers to one individual performing a function in place of another.

Violence: threatened or actual abuse of force or power against oneself or another to compel an action or a lack thereof. Violence can take various forms (physical, psychological, symbolic, structural) and causes, or is very likely to cause, injury, death, psychological damage, developmental impairment or deprivation.

Violence against women and girls: according to the UN, any act of gender-based violence that results in, or is likely to result in, physical, sexual or mental harm or suffering to women and girls, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life. Violence against women and girls encompasses, but is not limited to, physical, sexual and psychological violence occurring in the family or within the general community, and perpetrated or condoned by the State.[8]

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[8] https://www.unwomen.org/es/what-we-do/ending-violence-against-women/faqs/types-of-violence.