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# GENDER INJUSTICE AND HUMAN TRAFFICKING: DECOLONISING THINKING AGAINST THE “PEDAGOGY OF CRUELTY”

## INJUSTICIA DE GÉNERO Y TRATA DE SERES HUMANOS: DESCOLONIZAR EL PENSAMIENTO CONTRA LA “PEDAGOGÍA DE LA CRUELDAD”

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### ABSTRACT

It is impossible to think about gender violence and human trafficking in a way that is alien to the economic structures of “robbery” typical of the colonial/modern way of interacting with the world, which translates into a “pedagogy of cruelty”. To understand gender violence it is necessary to “deprivatize” it, recognizing in it a historical and cultural matrix rooted in the colonial mentality of modernity. Starting from this assumption, our essay analyzes which episteme has generated the concepts of race and femininity/masculinity, providing a reflection on the trafficking in women through the lens of critical pedagogy and decolonial feminism, in order to verify whether it is possible to read the trafficking in women as an attempt by colonized men to re-establish their territorial dominion over women’s bodies and the social symbolic system. To highlight how the trafficking in women contains the key characteristics of colonialism as an intersectional phenomenon, our reflection is supported by the theories of decolonial feminism, related to the critical pedagogy. A critical perspective emerges that sees traffickers as oppressors who, exercising the mandate of masculinity in connection with modern capitalist logic, pursue the sole objective of profit as a demonstration of the ability to reappropriate physical and symbolic spaces. Since violence is inherent in the pedagogy of cruelty, we must focus on the link between pedagogy and decolonization. Our militant research proposal is to educate about an alternative vision to the domination of the earth and the body and to problematize languages and roles.

**Keywords:** gender-based violence, human trafficking, decolonization, critical pedagogy, against pedagogy of cruelty.

### Resumen

Es imposible pensar en la violencia de género y la trata de personas de una manera ajena a las estructuras económicas de “robo” típicas de la forma colonial/moderna de interactuar con el mundo, lo que se traduce en una “pedagogía de la crueldad”. Para entender la violencia de género



es necesario “desprivatizarla”, reconociendo en ella una matriz histórica y cultural arraigada en la mentalidad colonial de la modernidad. Partiendo de esta suposición, nuestro ensayo analiza qué epistémica ha generado los conceptos de raza y feminidad/masculinidad, proporcionando una reflexión sobre la trata de mujeres a través de la lente de la pedagogía crítica y el feminismo decolonial, para verificar si es posible interpretar la trata de mujeres como un intento de los hombres colonizados de restablecer su dominio territorial sobre los cuerpos de las mujeres y el sistema simbólico social. Para destacar cómo la trata de mujeres contiene las características clave del colonialismo como fenómeno interseccional, nuestra reflexión se apoya en las teorías del feminismo decolonial, relacionadas con la pedagogía crítica. Surge una perspectiva crítica que ve a los traficantes como opresores que, ejerciendo el mandato de la masculinidad en conexión con la lógica capitalista moderna, persiguen el único objetivo del beneficio como una demostración de la capacidad de reapropiarse de los espacios físicos y simbólicos. Puesto que la violencia es inherente a la pedagogía de la crueldad, debemos centrarnos en el vínculo entre la pedagogía y la descolonización. Nuestra propuesta de investigación y práctica militante es educar sobre una visión alternativa a la dominación de la tierra y el cuerpo y problematizar las lenguas y los roles.

**Palabras clave:** violencia de género, trata de seres humanos, descolonización, pedagogía crítica, contra-pedagogía de la crueldad.

## **INJUSTIÇA DE GÊNERO E TRÁFICO DE SERES HUMANOS: DESCOLONIZAR O PENSAMENTO CONTRA A “PEDAGOGIA DA CRUELDADE”**

### **Resumo**

É impossível pensar na violência de gênero e no tráfico de pessoas de uma forma alheia às estruturas econômicas de “roubo” típicas da forma colonial/moderna de interagir com o mundo, o que se traduz em uma “pedagogia da crueldade”. Para entender a violência de gênero é necessário “desprivatizar”, reconhecendo nela uma matriz histórica e cultural arraigada na mentalidade colonial da modernidade. Partindo desta suposição, nosso ensaio analisa quais epistémica gerou os conceitos de raça e feminilidade/masculinidade, proporcionando uma reflexão sobre o tráfico de mulheres através da lente da pedagogia crítica e o feminismo decolonial, para verificar se é possível interpretar o tráfico de mulheres como uma tentativa dos homens colonizados de restabelecer o seu domínio territorial sobre os corpos das mulheres e o sistema simbólico social. Para destacar como o tráfico de mulheres contém as características chave do colonialismo como fenômeno interseccional, nossa reflexão se apóia nas teorias do feminismo decolonial, relacionadas à pedagogia crítica. Surge uma perspectiva crítica que vê os traficantes como opressores que, exercendo o mandato da masculinidade em conexão com a lógica capitalista moderna, perseguem o único objetivo do lucro como demonstração da capacidade de reapropriação dos espaços físicos e simbólicos. Uma vez que a violência é inerente à pedagogia da crueldade, devemos concentrar-nos na ligação entre pedagogia e descolonização. Nossa proposta de pesquisa e prática militante é educar sobre uma visão alternativa à dominação da terra e do corpo e problematizar as línguas e os papéis.

**Palavras-chave:** violência de gênero, tráfico de seres humanos, descolonização, pedagogia crítica,

contra a pedagogia da crueldade.

## **L'INJUSTICE DE GENRE ET LA TRAITE DES ÊTRES HUMAINS: DÉCOLONISER LA PENSÉE CONTRE LA "PÉDAGOGIE DE LA CRUAUTÉ"**

### **Résumé**

Il est impossible de penser à la violence fondée sur le genre et à la traite des personnes d'une manière qui soit étrangère aux structures économiques du "vol" typique de la façon coloniale/moderne d'interagir avec le monde, ce qui se traduit par une "pédagogie de la cruauté". Pour comprendre la violence de genre, il faut la "déprivatiser", en y reconnaissant une matrice historique et culturelle enracinée dans la mentalité coloniale de la modernité. À partir de cette hypothèse, notre essai analyse les concepts de race et de féminité/masculinité, en proposant une réflexion sur la traite des femmes à travers le prisme de la pédagogie critique et du féminisme décolonial, afin de vérifier s'il est possible de lire la traite des femmes comme une tentative des hommes colonisés de rétablir leur domination territoriale sur le corps des femmes et le système symbolique social. Pour mettre en évidence comment la traite des femmes contient les caractéristiques clés du colonialisme comme phénomène intersectionnel, notre réflexion s'appuie sur les théories du féminisme décolonial, liées à la pédagogie critique. Une perspective critique émerge qui voit les trafiquants comme des oppresseurs qui, exerçant le mandat de la masculinité en lien avec la logique capitaliste moderne, poursuivent le seul objectif du profit comme une démonstration de la capacité à se réapproprier les espaces physiques et symboliques. La violence étant inhérente à la pédagogie de la cruauté, nous devons nous concentrer sur le lien entre pédagogie et décolonisation. Notre proposition de recherche militante est d'éduquer sur une vision alternative à la domination de la terre et du corps et de problématiser les langues et les rôles.

**Mots-clé:** violence de genre, traite des êtres humains, décolonisation, pédagogie critique, contre la pédagogie de la cruauté.

### **INTRODUCTION**

Our paper presents the theme of coloniality in education and research and a methodological proposal that we have experimented in past two years.

At the international level, we cannot think of gender-based violence and human trafficking in a manner unrelated to the "robbery" economic structures typical of the colonial/modern way of interacting with the world, to support their power, which show a lack of empathy among individuals and give rise to a "*pedagogy of cruelty*" (Segato, 2021). As Merli states:

"Gender violence, which matures in the most diverse forms predominantly (but not only) in the domestic context and within emotional relationships, has lately become a subject of great debate and considerable sensitivity to public opinion, and lends itself to investigated in a multi-factorial perspective, which allows you to have an overview of the phenomenon". (2015)

Gender difference – understood as a social and cultural construction, therefore historical, and therefore subject to criticism and change; as a socially determined manifestation of power difference between men and women (therefore interpreted as a matter of domination - male domination and female submission) – is not only measurable in terms of biological, but must be above all in cultural terms, referring to the specificity and concreteness of the different modes of being and being in the society of man and woman. The definition of violence against women on gender grounds, provided by the different international documents, which recognize and affirm its universal character and nature structural (as it involves society as a whole), it is very broad, and not always unambiguous: a sign of how problematic it is, both politically and above all legally (Merli, 2015).

In our societies, life becomes increasingly precarious: the lack of defence and protection are general, transversal tendencies. Capitalism today does not aim simply to its regulated reproduction, but incessantly seeks the conquest of new territories, objective and subjective: new lands and new classes to be exploited. It is a *capitalism of robbery*. This permanent conquest requires not only the abolition of old rules and protections (many times the result of struggles from the bottom of the people), but of a radical insensibilization.

Our reflections speak of Latin America but also extend to the Italian public sphere. According to Rita Segato, the first expression of the pedagogy of cruelty is the sexist violence. Robbery capitalism installs a *battlefield* in the body of women.

In the general precariousness, man's position is made more fragile. But at the same time must prove that he is a man. Males are subjected to a "*mandate of masculinity*" (Segato, 2021) that obliges them to demonstrate strength and power: physical, intellectual, economic, moral, war, etc. The mandate of masculinity thus results today in a mandate of violence. Rape is not erotic or pleasure, but a display of power. Power helpless, anxious to prove that he is, that he continues to be a man. He is a message that a man sends to other men: I can, I am able, I am master of lives. It is not an exceptional fact, of some monstrous males or psychopaths. It rests on of a base composed of a thousand daily and transversal violence: in the public and the intimate, in the street and at home, in work and relationships. Woman is not simply a body-victim of violence. What is being attacked in it is precisely his disobedient force to the mandate of masculinity, the ability to create constraints, ties, networks, complicity, empathy and community.

Alliances between economic powers and criminal powers that have the ability to create a new colonialism permeated by a pedagogy of cruelty and normalization of barbarism (Pelizzari, 2020). We share the prospect of Rita Segato:

*"En la perspectiva que defiende, ese acto -que no todas las sociedades contemporáneas ni todas las épocas de nuestra historia perciben o percibieron como un crimen- no es sencillamente una consecuencia de patologías individuales ni, en el otro extremo, un resultado automático de la dominación masculina ejercida por los hombres, sino un mandato. La idea de mandato hace referencia aquí al imperativo y a la condición*

*necesaria para la reproducción del género como estructura de relaciones entre posiciones marcadas por un diferencial jerárquico e instancia paradigmática de todos los otros órdenes de estatus -racial, de clase, entre naciones o regiones-. Esto quiere decir que la violación, como exacción forzada y naturalizada de un tributo sexual, juega un papel necesario en la reproducción de la economía simbólica del poder cuya marca es el género -o la edad u otros sustitutos del género en condiciones que así lo inducen, como, por ejemplo, en instituciones totales". (2021)*

### **Understanding the epistemological roots of gender violence**

Gender violence is not just a private matter: rapes, feminists, stalking, abuse and trafficking are phenomena to be anchored in a public and political sphere, in order to understand the meaning that binds all these acts. As Rita Segato teaches us, in order to understand gender-based violence it is necessary to “deprive it”, recognizing in it a historical and cultural matrix rooted in the colonial mentality of modernity:

*“Llamo pedagogías de la crueldad a todos los actos y prácticas que enseñan, habitúan y programan a los sujetos a transmutar lo vivo y su vitalidad en cosas. En ese sentido, esta pedagogía enseña algo que va mucho más allá del matar, enseña a matar de una muerte desritualizada, de una muerte que deja apenas residuos en el lugar del difunto. La trata y la explotación sexual practicadas en estos días de son los más perfectos ejemplos y, al mismo tiempo, alegorías de lo que quiero decir con pedagogía de la crueldad. Es posible que eso explique el hecho de que toda empresa extractivista que se establece en los campos y pequeños pueblos de América Latina para producir comodidades destinadas al mercado global, al instalarse trae consigo o es, inclusive, precedida por burdeles y el cuerpecosa de las mujeres que allí se ofrecen”. (Segato, 2003)*

Colonialist thought is imbued with patriarchy at “*high intensity*” (Segato, 2021), in which the male becomes the one who reduces all differences to himself and conceptualizes every diversity as inferiority.

The discourse of the colonality of the modern era, despite being present as egalitarian, hides within it a *binary paradigm*: man/woman, good/bad, light/darkness, public/private. Benhabib defines this dualistic vision, which privileges the male public to the detriment of the female private, as “*totalitarianism of the public sphere*” (1992).

We can oppose to this totalitarianism a vision of the other that Benhabib calls the “*other concrete*” (concrete other) or “*other incarnate*”, that is the understanding of the other in its diversity, not reduced to an impersonal self. The view of the other generalized requires us to see each individual as a rational being who has the same rights and duties that we assume for ourselves. Assuming this perspective, which is typical of modern Enlightenment, we abstain from the individuality and concrete

identity of the other, so that the other, just like us, is a being who has concrete needs: what constitutes his moral dignity, therefore, it is not what makes it different from us, but what makes it equal to us, namely its rationality - male perspective. The perspective of the other concrete, on the other hand, requires us to see every rational being with a concrete history: an actual and emotional identity, values and culture different from our own - female perspective.

We must decolonize the concepts typical of modernity which underpin philosophical and pedagogical thinking. It is necessary to make the concept of «gender» acquire a theoretical and epistemological status capable of deconstructing the acquired concepts and data to be associated with the Eurocentric culture as the idea of equality, citizenship, rights. The question that we, as education scientists, must ask ourselves is which episteme generated the concepts of race, femininity/masculinity, etc?

In the context of non-European countries that have a history of colonialism and decolonisation, particularly in Central and South America, gender-based machismo and violence can also be seen as an extension of the colonial mentality, which saw the conquered territories as a property that could be exploited without limits and without ethical constraints, as also stated by Amendola & Avallone:

*“Gender-based violence has been brought back to the appropriate and violent dimension of the extractivist economy. In particular, this approach has reconstructed the link between gender-based violence, as a constitutive element of the capitalist extraction of value, and the centrality in the social organization and economy of social reproduction, whose pivotal and determining role in the financialised economy can no longer be invisible, as has become clear in the periodic crises that have hit the world economy”.*  
(2020)

Gender-based violence is more than a feminist issue, it is also a question of democracy, tolerance and respect for fundamental civil rights. It is a new consideration of the economy that does not give rise to social relationships based on exploitation: *“Cheap appropriation of nature (human and extra human) has been a central pillar of capitalist accumulation”* (Amendola & Avallone, 2020). All those elements that become an obstacle in a predatory capitalism, which depends on that pedagogy of cruelty that teaches. Violence and prostitution transform living beings into “things” that can be bought, sold, used and destroyed, as capitalism teaches us, feeding a systemic violence inherent in the entire production system, as underlined by Segato:

*“Trafficking and sexual exploitation these days are the most perfect examples and, at the same time, allegories of what I mean by pedagogies of cruelty. It is possible that this explains the fact that every extractive company that settles in the fields and in the small centers of Latin America to produce goods destined for the global market, settling down with itself or even is preceded by brothels and things-body of women who offer themselves to you. Sexual violence and the exploitation of women are today acts of robbery and consumption of the body that constitute the most precise language with*

*which the reification of life is expressed". (2021)*

### **Trafficking in women and colonialism: a critical reading**

*Is it possible to read the phenomenon of victims of trafficking through the lens of critical pedagogy and decolonial feminism?*

The analysis carried out by critical and decolonial theories on colonialism and patriarchy as complex phenomena rooted in modern capitalist societies – in the minds, thoughts, behaviours and attitudes of people (men and women), institutions and welfare policies – has led to reflect on the possibility of reading women's trafficking as an epiphenomenon and exacerbated consequence of the colonial approach. Extractivism – alien to any ethical constraints, producer of exploitation, asymmetrical and oppressive relations, disfigurement of places and destruction of the dignity of peoples and people – typical of capitalist logic and aimed at the production of goods for the global market, also directly affects women. Their bodies, violated, exploited, commodified and sold, become the physical and symbolic space and the instrument through which exploiting men (often belonging to Western capitalist logics) and exploited men who in turn become oppressors (those who are expropriated of their lands and their power by the former), demonstrate dominance and authority.

Starting from these assumptions, our contribution intends to: a) provide reflection on trafficking in women through the lens of decolonial feminist critical pedagogy; b) determine whether it is possible to read the trafficking in women as an attempt by colonized men to re-establish their territorial dominion over women's bodies and the social symbolic system.

After presenting the phenomenon of trafficking in women and girls, our intention is to point out how trafficking contains the key characteristics of *colonialism* understood as a complex and intersectional phenomenon, where the different spheres of coloniality (of gender, power, being, vision, knowledge) operate simultaneously as multiple oppressions (racism, classism, sexism), investing the totality of the human existence of the victims, the traffickers and society as a whole.

Our reflection falls within the transnational decolonial feminist approach and practice, which extends *intersectionality* to the complex realities of global existence, such as displacement, border crossing, immigration, colonized and diasporic communities, colonial legacies (Zerbe Enns et al., 2021). In this framework, the need emerges to reflect on the relationship between colonial forms of oppression and social categorization and the development of identities, to be understood as complex, hybrid and multidimensional, never flattened on a single dimension and always developed in relation to power relations. As Zerbe Enns states:

*"Transnational feminist decolonial practice requires an expanded intersectional perspective that is attentive to the gendered impact of colonialism, imperialism, global structural forces that reinforce economic exploitation and the dominance of Western regions over other world regions". (2023)*



To develop our reflection on the relationship between colonialism and trafficking in women, we draw on the theories of decolonial feminism of Segato (2003; 2021); Lugones (2008; 2011); Walsh (2012; 2013), relating them to the critical pedagogy of Freire (1969) and Hooks (1998).

Given Rita Segato's decolonial feminist theory, we identify in the *mandate of masculinity* the key factor of patriarchy as a particular way of structuring collective life that generates violence as a social fact. If the mandate of masculinity for Segato entails the social construction of a subject who is obliged to acquire and perpetuate a masculine status under the constant scrutiny of his peers, violence cannot be understood as an individual act, as it obeys the mandate of the male corporation. This mandate is at the heart of the socialisation operated by the educational systems of modern nation-states, which are based on the parameters of the recognition of prevailing colonial, heteropatriarchal and class relations, practising what Segato (2021) calls a "*Pedagogy of Cruelty*".

In fact, with Lugones (2008, 2011), we agree with the theoretical framework that sees the reinterpretation of colonial capitalist modernity on the axis of *gender coloniality*, which identifies in the intersection of gender-class-race a central construct of the capitalist power system, thus denying the possibility of a separation between the three dimensions, and seeing gender as a colonial normative construction, racially differentiated and fictitious like the category of race.

If the intertwining of coloniality and gender relations is supported by Segato, what the Argentine anthropologist adds is a different gender organisation imposed by colonisation (Segato, 2021). With colonisation, in fact, colonial gender relations have been imposed on existing ones, generating a "*patriarchal entanglement*" (Paredes, 2017) that reinforces the oppression of women, who suffer a loss of political power and greater subjugation.

Women are understood as an externality of racialised men and forced to internalise a new organisation of social life in which they occupy positions of inferiority compared to before and compared to the white man, the ideal of civilisation and expression of full humanity. With colonisation, in fact, the hierarchy of prestige established in the ancestral patriarchy is lost, as colonised men lose possession of the land as well as the political power exercised over the territory and the woman's body becomes "*a battlefield on which the insignia of victory are nailed*" (Segato, 2021). Colonisation produces what Quijano (2000) defines as a *coloniality of power*, based on the idea of race and the control of labour around capital and the world market, exercised through a coloniality of being and thought that questions the cognitive faculties and human value of colonised subjects and is expressed in practices of dehumanisation and subalternisation.

Can we therefore read trafficking in women as an attempt by colonised men to re-establish their territorial dominance over women's bodies and the social symbolic system?

Trafficking in human beings (women and minors) is the epiphenomenon, the highest manifestation of commodification from a colonial perspective in the light of Rita Segato's theories.

In non-European countries, where most trafficked women and girls come from and which have a history of colonialism and decolonisation, machismo and gender-based violence can be considered an extension of the colonialist mentality embedded in the thoughts and actions of the oppressed subjects who in turn became oppressors (Freire, 1969) as victims of that cultural (ibid.) and symbolic violence (Bourdieu, 1995) that leads to internalising the patterns of oppression and discrimination and making them the starting point for activating violent re-appropriation dynamics.

In the phenomenon of trafficking, the link between gender-based violence, as a constitutive element of value extraction, and the centrality of social reproduction in social and economic organisation (Amendola & Avallone, 2020) is central. As Maldonado-Torres (2007) states, "*What the coloniality of being highlights is not ontological violence, but is the discretionary character of violence*". The victims, carefully chosen in marginality (Hooks, 1998), represent the reconquest of power through the commodification and possession, physical and symbolic, of human beings, as a consequence of the capitalist exploitation of some social groups (whites and owners) over others (racialised and dispossessed) (Quijano, 1999). This demonstrates that the imposition and internalisation of the process of colonial dehumanisation are the result of long-lasting processes, based on the creation of alliances between colonising and colonised men (Lugones, 2011; Segato, 2021).

Trafficking in human beings is characterised by a state of continuous subjection of the victim, understood as a systematic and profound abnormality of the emotional set-up such as to generate a state of powerlessness and absence of possible alternatives in the near future and a flawed consent to submission, and by the exploitation exerted on the reduced capacity for self-determination of the victims.

Victims are chosen from areas of social marginalisation, economic and educational poverty, underdevelopment, social and economic inequalities, family breakdown, gender discrimination and adult irresponsibility (Matera, 2023). As Save the Children (2022) states, countries with a larger gender gap in access to education, health and economic status have a larger presence of modern slavery. Moreover, recruitment is mainly by a family member (IOM, 2022), demonstrating the social and educational origin of the phenomenon and a worrying normalisation of sexism, racism and classism (Bartholini, Piga, Pisu & Pascoal, 2021) that connote patriarchal culture.

The colonial mindset deprives certain groups of people of an awareness of their rights, preventing them from accessing quality education or perpetuating patriarchal cultural and gendered factors through epistemological, academic and disciplinary perspectives imbued with coloniality (Walsh, 2009). Often women and girls involved in trafficking suffer this mentality by making it their own, ending up considering it 'normal' or 'necessary' to be mistreated and trafficked (Montgomery-Devlin, 2008; Rigby, 2011). At the societal level, such a colonial mentality prevents victims from emerging, as misrecognition of victim status is likely or risk factors are present in the family or community (Rafferty, 2013; Greenbaum, 2014).

As several researches show, victims remain in a condition of invisibility due both to the

numerous prejudices and stereotypes linked to trafficking, which often ascribe it to a dimension of deep-rooted taboo (Lorenzini, 2022), and to the widespread unawareness of their condition. Affecting the inability to recognise themselves as victims are psychological challenges stemming from the link with the exploiter, who uses means of control and coercive methods aimed at destroying the person's psychological and physical defences, creating feelings of dependence and gratitude (Commissione nazionale per il diritto d'asilo & UNHCR, 2021) and limiting their chances of escape (Anderson et al., 2014).

Victims of sexual exploitation may develop a sense of identity based on the perception of themselves as dirty, powerless, guilty, inhuman and not deserving of love (Conway, 2005), leading them to define themselves almost only in relation to the traumatic experience where they find the motivation of their belonging (Cerniglia, Bernabè, & Paciello, 2012). The traffickers, therefore, impose a certain condition of subalternity on the victims, exercising the mandate of masculinity in connection with modern capitalist logics, which impose the appropriation of nature (human and non-human) at low cost, the circulation of goods, their immoderate use and their exploitation to the point of their total destruction, in order to pursue the sole objective of profit outside of any ethical constraint as a demonstration of the capacity to re-appropriate physical and symbolic spaces.

Violence being inherent in the pedagogy of cruelty, and thus being a social fact, we need to focus on the link between pedagogy and decolonisation (Walsh, 2013; Maldonado-Torres, 2013).

## **CONCLUSIONS**

Colonial thinking is a system of power that is immune to good ideas and continually works towards the material, sexual, reproductive, economic, political and cultural subjugation of women and minorities. The problem is both epistemic, of understanding and deconstruction of those concepts that have become part of the dominant culture, but also of will and desire to change towards this paradigm, which is presented to us as the only one possible.

It is therefore necessary to encourage processes of awareness and militancy (Freire, 1969), within which gender relations are imbued with respect and recognition of mutual dignity, in which women are recognized as conscious bodies and minds capable of overturning the deficit image which ascribes them to care tasks in the private context and which excludes them from the social context. If gender violence is an expression of the attempt to uproot women from social, emotional and relational ties with significant others, denying them the possibility of building a network, it is necessary to promote women's empowerment through education aimed at encouraging the construction of new social spaces within which they can recognize themselves as competent and worthy of value.

Gender-based violence is more than a feminist issue: it is also an issue of democracy, tolerance and respect for fundamental human rights. It also requires a rethinking of the economy that does not give rise to exploitative social relations (Boeris & Taglianetti, 2023).

Pedagogy, however, can give its militant contribution to generate a new anthropological vision

of gender difference that is more respectful of sexuality, and educators must work with the new generations to create people capable of authentic relationships, able to value the differences and to recognize and promote the “*other concrete*”, respectful of the rhythms of bodily and sexual development and the freedom of self-determination (ibid.).

We believe that addressing the issue of minorities, educating on alternative visions to the domination of the earth and the body and problematizing languages and roles is the way forward to eradicate the colonial mentality from the attitudes and behaviors typical of modern capitalist society. The formation of minds free from prejudices and stereotypes through critical and decolonial education is a purely pedagogical responsibility.

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### **Contribución Autoral mediante Metodología CRediT**

Autor Principal: Aportó la idea y la redacción científica del texto.

Coautor 1: Aportó la corrección y estilo, unido a la metodología de la investigación.

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