

## CLOSING CEREMONY

### 4th International Festival “Reflection of Disability in Art”

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Member of Committee for Gender Equality, University of Macedonia

**Meniki Vilma**, Secondary Education teacher, Master Degree in Special Education,  
Member of WIFTgr (Women in Film and Television) team

**Athanasiadou Fani**, Poetess, Columnist, Member of Authors of Thessaloniki  
Association, and funding member of literary Team “Ideokimata”

**Lioliou Ioanna**, Student in Department of Food Science & Technology, with awareness  
regarding environmental issues, Co-founder of students’ team AUTHors for gender and  
sexuality issues.

**Lefkothea Kartasidou**: Could you please spotlight the speakers? I need a few minutes,  
please. I’m trying to detect the interpreter, does anyone can see her? Please a  
volunteer let help me a bit. I’ m sorry Ms. Sideri, just two minutes more. Ok, I found the  
interpreter. Thank you! [Spotlight please]. Ok, we are ready now. Greek-English  
interpretation has been activated, so... Ms. Sideri we can now hear you. Microphones  
have been turned on, thank you.

**Eleni Sideri**: Fine! Good afternoon. I’ d like to welcome you all to our panel following  
this really interesting screening. Let me introduce myself, my name is Eleni Sideri, I am  
an Assistant Professor in Balcan, Slavic & Oriental Studies Department at University of  
Macedonia and member of the Culture, Frontiers and Social Gender Lab. However, my  
presence in this panel has to do mainly with the fact that I am also member of  
Committee for Gender Equality of the University of Macedonia. A few words please for  
the Committee for Gender Equality of our University. It has been established in 2020.  
The Committee serves as an advisory body to Senate concerning issues related to  
gender equality in teaching, research, and the administration of the university as well.  
Despite our not-long presence, I think that we have already a quite wealthy work in  
organizing events aiming to inform and to raise awareness for the members of our  
university on gender equality, we participate to the Panhellenic Net of Committees for  
Gender Equality, and we have... -I really think that this is an action of great importance-  
we have drawn up the ethics for the use of sexist language in university. What follows is  
the drawing up of ethics on handling incidents of sexual harassment in university and -

maybe our most important action- the establishment of a team with volunteers for gender equality issues in the university; you can find more about this team from its official page in Facebook.

This panel takes place as a part of the dedication of RoDi Festival concerning women's rights. I believe that his panel couldn't be much more relevant and up-to-the-minute... Today we had the 16th femicide. The term "femicide" has provoked -some time now- a public discussion concerning how correct it is as a term. However, this discussion perhaps has still to reach the critical point; why the use of the term does rise such a tumult? It is just a term that stresses and makes visible a phenomenon that's not a matter of isolated/ private incidences of violence, neither the possible psychological issues of a few culprits who turned against women not even culprits' passions. In fact, it is a matter of a social phenomenon that is historically connected to a long- and well-established patriarchy held in Greece through economic, social, and cultural conformations. This discussion, thus, has to do -a point that I believe will emerge through our panel, with the reason of the documentary we had just watched- with women's rights for employment, with incidences of sexual violence and sexual harassment and abuse- but mainly has to do with women's right for social expression as independent and as... -something that mentioned by one of the women in the documentary- autonomous human beings. Whatever roles women hold...as daughters, wives, mothers, or partners.

I think it is about time to present the speakers of our panel. First, I'd like to thank for being here today, the creator of the documentary Ms. Meniki, teacher in Secondary Education, activist for women's rights movement -as we all see her in the documentary- since she was 18 years old, as she told us. She has plenty publications, participations in research projects, actions aiming at the sensitization for gender issues in education. Among all the work she has made, I personally consider very important, as I am reading her CV, the organization of a thematic week on gender identity, introduced to schools from 2015 to 2018. The aim of this try is, I think a lifegoal... as it has been seen through the documentary as well. (The goal) is, as she used to say, to give prominence to all these unseen stories and famine personalities and via them to contribute to the establishment of a more inclusive society. We are thankful for your today presence.

With us is also Ms. Fani Athanasiadou, poetess, Member of Member of Authors of Thessaloniki Association. She has received many awards from several competitions held by the North Greece Editors' Association, Women of Thessaloniki Association, Authors' Panhellenic Unit. Ms. Athanasiadou is a columnist, and she actively

participates in National and European Conferences. To just mention some of them... the Poetic Lecter for Women Creators from the Mediterranean and the Black Sea and she is also Funding Member of "Ideokimata" Team. We once again thank you for being here with us today.

Ioanna Lioliou is also in the panel. She is a student in Department of Food Science & Technology, with awareness regarding environmental issues, Co-founder of students' team AUTHors for gender and sexuality issues. She has been as active member forward the organization of the first summer school regarding sexuality in the Thessaloniki in July of 2021. She is also member of committee for the coordination of the program "Youth in activism" with the subject of activism held in Holland in September of 2021. She also participates to the creation, as I can see, of the first experiential workshop entitled "It's not just a private issue" I think that this title is a very good one to start our conversation at this panel. Thank you all again and I will ask you for your first comments. Ms. Meniki we will start with you.

**Vilma Meniki:** Good afternoon! Thank you a lot Ms. Sidari! Many thanks to Ms. Lefkothea Kartasidou for her invitation. It's a really an interesting meet. My beloved Fani Athanasiadou good afternoon! I feel a little bit socked. Ms. Sideri you have just mentioned the 16th femicide. Regardless the number of screenings we have made for this documentary I always be moved and have a feeling of nostalgia, and joy but at the same time, there is a feeling of disappointment, sorrow, and anger... because we run before the facts! It seems that nothing has really changed since 35 to 40 years ago! I do know... I think that I'm aware about what it has been changed... however, all these femicides bring up so many and so different situations and I do really feel scared that the more we, as women, gain strength to our words and we managed to report all these incidents of violence against women, the more patriarchy still stands against via some persons. One point is this. The second point is that Fani Athanasiadou, who has been a really active member of the team "Scotinas" for so many years, had given me a present. It is not just about her poetry. It's about that Fani made the world of disability a much more accessible world. She really did this. I'm grateful for this.

The documentary born from my own huge need in 2010, I also mentioned that in the documentary, when I had to deal with the loss of two beloved persons... It was then I really felt the need to express/ capture historically my own part... that is how I personally lived the my passing through a team like Katines, a team that really for almost 10 years strengthened me, supported me and made me love my inner self much

more... to accept me, accept myself and to walk together with other women. That I realize as years passing, back then it considered pioneering and what we say today...we need to organize educational actions. Given that I'm also an adult educator and children educator and as a teacher of a secondary education and as licensed tutor experiential and interacting actions that have to do with emotions and with an inner need... well with all these stuff Katina had dealt with back then. That is, without knowing, without having the awareness of what we have done we really were a team which for a decade was making this cycle... we had these discussions. There wasn't such a thing like the "typical hierarchy", none of us was the "chairwoman" nor the "secretary". We had been trying to reach our decision collectively and when there wasn't the desired consensus, some of us just stepped back with no further problems.

I do realize that as years passing many elements of that feminist practices have been internalized within the practices of feminist pedagogy and I am glad about this. I hear about committees for gender equality established at the universities and I feel proud of you all and I am really pleased! And just this change it is awesome! I want to say that the team further help us, and it is something that each of us confirms, I do believe that since everything is an action, a type of energy transmitted. That is, good can -at least to some point- brings good and evil can bring evil. So, we put a stone - even we didn't realize it completely- to that stone path that all movements do. The movement for the rights of persons with disability, the movement for the ecology and the protection of environment and each movement contributes in its own way to achieve the change we dream of. That's why I keep saying thank you a lot about the documentary and for being here today. It is a chance for me to contact with people with I do can co-exist, in a more equal manner. Our society is not inclusive; however, this Festival is indeed inclusive, and this give me a sense of satisfaction, a sense of justice and a sense that I can really communicate with you all. That is all I had to say, I am pleased to hear your questions, your comments, whatever you want to say from our audience e.g., about femicides... Thank you, once again for the invitation.

**Eleni Sideri:** Thank you back! Well next... Ms. Athanasiadou?

**Fani Athanasiadou:** Good afternoon, from me too! Forgive me... I am quite emotional and moved... Vilma "hello" to you. Hello my old fellow! I want to thank you, Ms. Sideri too and Ms. Lefkothea Kartasidou, for this honoring invitation to participate to this panel and for being here with you all, tonight. I really want to also thank the Orchestra of RoDi

Festival for the surprise... I mean for setting to music and singing the song based on a poem I have composed. Thank you very much. I want to say that the festival "Reflection of Disability in Art" is a pioneer institute for Greek reality. Not only the festival is public but also provides a public presence and a public stand to persons with disability. Moreover, through the art, that is liberating itself provides persons with disability with a chance to connect to the rest of society. I think that the "RoDi Festival" is a proposal of culture and I wish and hope that at future it will be "hugged" and supported by many institutes of our city and more generally by institutes of Greece... of our country.

Please let me now to "pick up the torch" the starting point of my speech... and before commenting the existing situation of [women's] abuse and femicides more generally. I want to talk about the Katina team, this self-administrated women's group in Thessaloniki, that, it really is a reference point in my life, at '1987, 1988 when I started to participate. Back then, there was a flourishing in Thessaloniki for many social, political, and cultural collectivities. There was also a call from these collectivities to the area of people with disabilities. However, the world of people with disabilities, had, also, already started to shaping a political and cultural speech and had already created a space so both sides can come closer to each other and to make several events and actions in the context of this independent women's group. I've start participating... as I said in the documentary, and through several actions and the communication, I achieved... the invisible woman with disability to be a seen woman and to be told crucial thing related to women's with disability, things that had not been said since that time... A woman with disability suffers double discriminations and prejudices due not only to her gender but also due to all this heavy baggage that comes with all prejudices against disability, against persons with disability, against a female person with disability. I also want to mention that through presence and cooperation there was an equal confrontation toward me but also there was a space of cooperation and equal participation. I stress this point once again. There was equality... what we today call inclusiveness... there was an equal participation. Moreover, back then it was the first time that the issue, the prerequisite of the accessibility of the spaces, an issue where a huge step back has been done nowadays and it is not self-evident at all!

After passing more than 30 years, concerning femicides and the violence [against women], back then we -as you heard about in the documentary- had done many relevant actions. The main concern is that there is a context of what we call of patriarchy, of a hierarchical structure where the prominent values are; the antagonism the possessiveness... All this stuff ends up to considering that a woman -even

nowadays- is inferior to men thus she is a possession, something that belongs to a man. That is from me for starting our discussion

**Eleni Sideri:** Thank you Ms. Athanasiadou. There is already a question for you. I want to hear Ms. Lioliou first and then I will pass to any questions from our audience. Ms. Lioliou you may speak!

**Ioanna Lioliou:** Good afternoon! Thank you for the opportunity to be with you to this meeting, in this “place” that makes me feel safe... it makes me feel a strong sense of safety and what I do want to bring to our meeting is my own experience. Coming to Thessaloniki and realizing that I have a need to be part of a team... I’d like to stress this continuity... that is... from the “Katines” of the past we now reach the “Katines” of the present and this constant need for freedom contexts and contexts for free expression. I speak for freedom in its very sense of the term. I can go where I love to... and indeed there is the existing need for safe “contexts” where we can share our fears and happy moments as well. I am totally socked too with the fact that...this day we faced one more femicide. It is really an everyday agony, it is one more fear... fighting for our own life. That I’d like to say at the beginning.

**Eleni Sideri:** Fine! We can now start our conversation with the audience. I’ll first ask a question I see in chat addressed to Ms. Athanasiadou. Ms. Spanidou asks about the role of the woman with disability today?

**Fani Athanasiadou:** Well... As I have already said at the beginning of my speech, a woman with disability suffers double discriminations due to her gender and her disability as well. I do believe that a woman of the present life suffers discriminations concerning education, public space, sexual molestation, rape... all these are multiplied for a woman with disability, a woman that she is still invisible, even nowadays... a woman that she is still excluded and she has to fight a much difficult battle in order to have the self-evident, the crucial self-evident, her rights for her very own existence.

Eleni Sideri: Thanks. Is there any other question? I can’t spot one perhaps I miss it...? From Ms. Kyriakidou, “how important do you consider the recognition of the term “femicide” at the legal part?” [the question] is addressed to everyone, I imagine, to all. Whoever wants can answer.

**Vilma Meniki:** Let me clarify... how important is it to recognize “femicide” legally?

**Eleni Sideri:** Yes! That is the question.

**Vilma Meniki:** Can I say? Fani, Ioanna Lioliou? What do you want?

**Eleni Sideri:** Whoever wants, thinks she wants... can answer.

**Vilma Meniki:** Yes, in the women's movement, we consider it as very important, it is very important “femicide” to be legally recognized. As a special category [of crime], because only then will be created an independent organized and methodical context to prevent femicides, a form of efficient prevention. If, we do not treat them [these crimes] as femicides that is as crimes connected to gender, it will not be possible to adequately prevent and resolve this violence. I discuss it a lot with my male and female students, and they keep asking me, “But why, Miss Meniki [a femicide] it is not a homicide too?” As you said at the beginning, Ms. Sideri, there is a lot of discussion about all these issues. No... [it is not just a homicide] and it must be recognized [as special form] because it is a crime against a particular gender, that is against women. So, the whole tangle of sexism and patriarchy in all structures, in education, in public life, in the private life, in art, everywhere, must be unfold. We now see that..., what I often think regarding femicides...that a few years ago I couldn't even imagine that in morning and generally day talk shows femicide to be referred by the journalists. We keep asking it for so many years and within a few months it just happened. It is a positive [change], I hold it as something positive.

So... what do I mean by saying femicide is a “result”? It is inextricably linked to sexism in language, in one's behavior, in the way one is dressed up, in jokes, in Parliament, in public tenets, in hierarchy, everywhere, everywhere, wherever we live and breathe. Therefore, if femicide be recognized legally, this will unravel the whole tangle [of patriarchy] for men and women, what patriarchy is, what sexism is.

A very well-written article is published, concerning the negative consequences patriarchy has on men as well. And we discuss it with the children, with my students and I realize that nine out of ten boys, have indeed suffered these negatively consequences [of patriarchy] themselves..., they suffer the negative consequences of patriarchy because they do not develop all their sensitivity, [they are not permitted] to express it, [to express] their feelings, but that they are human beings too... And I will close just with

that; When the matter about girls' appearance and whether they are provoking the male students with their miniskirts emerged at the school [community], a student of the 3rd high school class turned around and said to me; "Miss Meniki, this offends me!" I asked him "what do you mean?" He answered "this insults me because we all male students are considered potentially rapists". But no! No way! We are not all [potentially rapists]. "Even if I am provoked, I will not sexually harass a woman." You understand what I'm saying now? It is very important to recognize femicide because in this way it can be seen one more dimension [of the phenomenon] as it does happen now. That is, since early morning I received on my viber chats groups, groups with my students, students from all 9 classes I have, I receive messages "Miss another femicide and another femicide!", We couldn't even imagine that this would happen just a year ago. I hope my answer covered at least to some extent the lady or gentleman who asked.

**Eleni Sideri:** Does any other lady want to make a comment? Mrs. Athanasiadou? Do you want to add something?

**Fani Athanasiadou:** Yes, I would like to say something about this... there must clearly be a legal framework and it must now [the term femicide] be officially recognized. But there is something more, that all these stereotypes that are followed, the negative stereotypes that are followed until today in every event, in every presence of the woman, in every behavior, in public speech she is criticized everywhere. As we said before, it was mentioned in the documentary, and it is still valid. An image crossed my mind..., when you have public documents to filled in, they say "the applicant", "the receiver" [in male form], even there! That is, language is, even when it comes to the term femicide... language is a living organism. What does it mean "there is no such a term"? It will be made! The need, the demand, the scream, the fear, the murder, and the gag are what lead us to create and shape words about femicide. It's a scream, it's a murder, the word itself says it.

**Ioanna Liloliou:** Well... I would like to add that, words really have power. And it is important to recognize this term [femicide], as it gives visibility. I do not think that for so many years femicides did not happen. Just simply at the present time we can and we do talk about them, we talk about the patriarchy that leads there. And visibility it is really important in order to find out how we can prevent femicides, as Ms. Meniki said.



**Eleni Sideri:** Yes, yes I agree. The limits of our language are the limits, if you want, of our cage or the liberation from it, of our social life as well. We have a question for Ms Meniki. "From "Katines" of the past to the "Katines" of today, and given the change made in many socio-economic conditions, what actions need to be further taken to update many issues, given the growing number of femicides" and the question continues, "at the end of the documentary, it was said that you plan to take some actions, if I understood correctly". [The question is by Mrs. Virtzi].

**Vilma Meniki:** Just a moment to read the question once again. What steps/ actions need to be further taken to update many issues... Let me start with this, with the documentary and the actions. There was a very strong need to meet each other again and again, we did this four, five times. Sometimes, we (Katines) meet each other online during the last year but it is certainly not easy to continue in this online form. Apart from the fact that we live in completely different cities, some in other countries, and with covid now, but some actions are done individually, that is, with few of "Katina" members we have started a month ago, a group called "Anthropo", ending with omega. It has to do with gender and education, but it is not limited to these.

Our goal is to update and fill in "a suitcase" with all the right tools, a toolbox-suitcase, a suitcase which we want to transfer to many schools and homes in Greece and abroad. Tools and methods that we can work with both adults and children, regarding the existing laws. That is, to be informed about the laws, how they can protect us, how interdisciplinary lessons can be taught in school, lessons that promote the inclusive society and gender equality, organizations that all work together for promoting gender equality and for dealing with sexism. A suitcase that will contain movies, books, women-centered music as proposals. So, an action with two, three members of Katines has already started and takes place online.

I could write down my email address in the chat as soon as we finished and whoever, whoever is interested, although the "Anthropo" is just for women, at least at this starting point, gladly send me a message for participating, because we meet online. Now, concerning the update [referred to the question], yes, it needs to be done some further actions. We start learning to function in a different way. Technology, the internet, the web, are means that were now available to us. Back then... we couldn't even imagine them all... That is, it also has its positives. In my opinion, we should collaborate with many women's teams throughout Greece. The day before yesterday I was talking with a friend and one goal set is to run a festival, a festival resembles a conference, in

the fall with as many as possible small and large feminist collectivities throughout Greece once I receive several emails from Corfu, from Kilkis, from Veria, from Rhodes with women's collectivities that are interested in doing things. So we said that it is a very good opportunity to have a conference, to be able to explore our goals as a women's movement, to be able to discuss how we can function and take action now, very methodically in every city we are in. And with aiming to force in terms of a formal an institutional framework and in the Parliament and with demands but in an organized from now on.

At this very moment the women's movement... The positive thing is that there is an activation, a mobilization in a different way than 40 years ago, fortunately! It means that we are living organisms and as we move forward, we adapt to new data. However, the women's movement must unite all collectivities and not just collectivities and women individually and make an organized plan for reacting and for pressing concerning our demands for all these we fight for. One is this. This is one form of update. The internet will help us a lot in this and social media as well. Moreover, based on the next question I came across, that is "what would you say about the young girls". That I would say at the age of 56, if I were to turn 25, when I was in Athens, would be that I would like to have stronger and more stable partnerships with men and women on many levels. That is, in a legal framework, to support us and constantly inform us what is changing in the laws and what are the windows that we can push the government to change some laws.

A supportive framework, by psychologists. We had it with the [help] line of course, but on a more stable basis and with the opportunity to update the data with new knowledge. Because the psychotherapy, the psychological support, the counseling, the pedagogy all have changed. Then a network, a partnership with teachers regarding what we specifically suggest changing in the textbooks at the universities. The young girls could help us a lot to do some applications [let's say] when a woman walks at night alone and is in danger, and even not alone, she can automatically activate an app very quickly and immediately the police locate her spot. Just to mention some methods that are applied aboard. So yes, we should update and discuss these changes with the young girls, to make partnerships, alliances. This is necessary. Something that when I was younger I did not fully realize, [is] the power of the alliance, and finding common interests and common goals with all women collectivities in Greece. This. There are ways out, I would say to young girls, to talk and find [solutions] through the internet. Through the internet, young girls have an incredible tool. You can find plenty information

about self-defense, institutions, teams for empowerment. We as women need an empowerment, these. Sorry if I talked too much.

**Eleni Sideri:** [Next question addressed] To Mrs. Athanasiadou, “how did you manage the issue of accessibility as a group with the other women” [within Katina team]. And secondly, accessibility even today is something that does need to be claimed despite all legislative developments. What pressures did you put back then, in this direction as a whole?

**Fani Athanasiadou :** As I told you before, with the team it was the basic condition to select, despite that it was very difficult, to select and find, accessible places. But we tried, even the few [accessible places] that existed in Thessaloniki, to find them or to make them become (accessible) using small ramps, even rough, so that the space could be accessible. Of course, after thirty-something years I have to say that, not only on the issue of disability and accessibility and perceptions, but also on issues of women and generally on other social and political issues there is a huge setback. After the cycle of collectivities, around '95, we all do know that Greece entered a trajectory of great -artificial- but in any case, of great prosperity. And all this led to the end of collectivism and the development of privatization and to a social model that was completely individualistic and ignorant to the value of social solidarity. Suddenly the shock raised when the financial crisis started and then we turned our gaze to the neighbor and to the neighbor. Time was lost.

The disability movement, all these years of prosperity and so on, received funds while for the association for people with disability and so on, they received funds for programs either for art or for other issues. Although some voices we still argued that this whole structure of lack of accessibility is based on mentalities and perceptions. That is, to just mention the simplest and most common, even today, people still, -while it is now well known to everyone-, that ramps on the streets are for people who use wheelchairs. Drivers still park on the ramps and close them. I mean that, to achieve accessibility, we must fight with the evil at its roots. The root of the evil is our perceptions and mentalizations. To this day, I assure you, because I move in the field of literature, and this of course has a direct relationship with the field of education, in textbooks, today by teachers who are also writers, in articles, in short stories, in shorthand and in poetic speech, when the word “disabled” is used, not even the feminine, “disabled” is completely identified with anything negative and useless. In other words, you

understand that we are not even in alpha yet. This whole structure of accessibility starts from family, from education, which is the backbone, to begin to shape people with a different perspective, with a different perception of people with disabilities. Do not identify [disability] with uselessness and non-existence, do not be invisible. When the mentality starts to change, this will pass as a necessary condition to participate in the construction of material barriers. So one is, it is directly related to the other issue. So, to conclude all that I have said, that there is a huge and general setback in both perceptions and mentalities, and of course which strikes each historical period of human history the most? Who is hit by every setback and totalitarianism in the mentality? Their socially, with or without quotes, the social groups that are the least privileged and without human rights.

So, we are still at the alpha, perhaps not even at the alpha, concerning the rights of citizens with disabilities and of course, if we go to the side of the woman with a disability, she has multiple restrictions and multiple shortcomings regarding her human rights. It is, in short, still invisible. And to add something else. A few years ago, I was at a big event of modern feminism and while for us it was self-evident in the autonomous group of women to talk about issues of disability of a disabled woman, accessibility, articles, etc, when I expressed my view on the rights of women with disabilities and the multiple discrimination they suffer, I saw at the facial expressions of the speakers a complete ignorance. The woman with disability is therefore ignored in the field of feminist too, and in the past, but unfortunately at the present too, in modern feminist space [woman with disability] is non-existent, she is invisible and therefore unacceptable.

**Eleni Sideri:** Yes, it's very interesting what you have mentioned. Coming from the field of the study of immigration, I'd like to say that what happens in that called the area of the underprivileged for human rights, is that just one identity, in this case the identity connected to disability, becomes a sheet that almost totally covers everything else. There is nothing else.

**Fani Athanasiadou:** Exactly! You know... a reason I keep saying and I always say either the citizen with a disability or the person with a disability. And I'm not saying, I'm not wearing «a handicapped hat», a handicapped woman or a handicapped man or anything handicap..., it's just because I do not want to adopt what others impose on me. And like any human being, with or not without disability, we are all complex human

beings, we are a combination of several personalities united in one, whole person. We are neither just an thing just alpha nor just beta, we are alpha, beta, gama... and so many other things that we discover in the course of our lives. We are not just one thing.

**Eleni Sideri:** Yes, Ms Lioliou, a question addressed to you. “Do you believe that the internet has played a role in the recognition of patriarchal motives and consequently of femicide?”

**Ioanna Lioliou:** Occasioned by Ms. Fani's words, I would first like to mention how important interdisciplinary and interdisciplinarity feminism are both to me, which includes women with disabilities and (every) femininity, including trans women... How much it really moves and tightens my heart, talking and claiming the obvious. In relation to the internet, I think, it is a tool that we can use and take with our side, especially in a society that lives in the corona virus era. Which [internet] perhaps for many people and for many women as well is the only means for contacting with other women. And for me the kick-off was this, a post on social media a few years ago, to get in touch and better understand what is going on. How communication has grown, what family I grew up in, what characteristics it has and what patriarchal characteristics. So, I think the internet is a means of awareness, but attention is needed on how we use it and how we deal with what is in it.

**Eleni Sideri:** Thank you! One more question. “Is there a case the term “femicide” excluding [other forms of] femininity? It's a discussion that is made in relation to this term.”. If I am allowed to use my role as the chairwoman ... I would say that the term “feminine” is not only, it is not only related to gender. It is a place where there is a lot of discriminations emerged, so considering whether I do believe that in this place, the claim against discrimination can affect all femininities, but I will open the conversation to the other ladies as well. Does anyone want to answer?

**Fani Athanasiadou:** Personally, I agree with you.

**Vilma Meniki:** Yes, it has to do with all femininities. It's been a big talk in recent years in the women's movement. If I understand the question quite well and thank you very much Dimitra Gasouka. when, we were discussing last year or the year before to make this group "Anthropo", which we finally started online, while we planned to start it in

person, here in Athens. Some people said to me "Vilma, some men could also participate in, why not?". The truth is that I met some male colleagues, who have, is a femininity, if you will allow me so, and I said with some no, they would not want to participate at the end. In what terms? And I will automatically go to the last question. How can men connect, participate in the women's movement? Silas Michalakas, who helped me a lot with the documentary, and he found me at some point, and he gave me a very big gift by providing me with the technical support needed for the whole documentary. I really thank him a lot. Last year he posted, he wrote an article, that says: "We are with you women in the women 's movement. But men do a little backwards. Do it for a while, once in your life let you go back. Let us remain silent. To be supportive of women and the women's movement. But let us be silent. Let's be backwards. We are here for you, but you come forward".

It goes without saying that all people are necessary, men, women, all sexes, in the women's movement and in the movement of the persons with disability, and in the ecological movement, in everything, in everything. But the fact that, in this society, just being man [means automatically] one has all the privileges from the beginning. Whether he describes himself as femininity or has a more feminine side, whether he is gay or not, which has nothing to do with it.

Yes, you do can help us, we want you, of course, because the story of gender equality concerns all genders, but in my view, it is time men be silent for a while, for some centuries, to be left behind for a while. Give us a little the space to articulate because we still go crawling.

It does not mean that we feminists have solved everything. It does not mean that I am dynamic and strong, I am a would-be dynamic. It does not mean that I do not have a heartbeat when I go out, I am not afraid during protesting parades. Because many times my colleagues say to me: "Come on, Vilma, you do not «hem and haw”, you do not understand". And of course, I «hem and haw» and I do understand, and I am afraid too. I do know, but I do prefer to go out to the streets to claim, and with any masculinities, with collectives, with, but from behind now om. Keep me invisible, support us please. This.

**Eleni Sideri:** Does anyone else wants to answer the question about the role of men in the modern women's movement?

**Fani Athanasiadou:** I think the only help that can be offered in the first place is to change the mentality of upbringing that is passed down from generation to generation. Because all or most of these killers [of women] are young people. And I'm surprised and shocked. And I keep thinking about 2021 new kids. Where did they grow up? In which schools did they study and get such hatred that is the absolute (hate), that is, is the removal of the other life. That is, how much hatred must you have incurred? How can you face the other, how one, for any difference, or disagreement, how one does end up with killing and disappearing the other, on the other hand in the specific case I think the issue is family and schools? Families and schools must create other mentalities that we will see with equality and solidarity and companion the woman.

**Vilma Meniki:** To add something to this, to what you said Fani... As driving for coming back from a seminar, I was thinking exactly what you've just said. I had it in my mind because I was listening to the radio, to the news, that the 29-year-old woman who was murdered, that is, who died due to beatings, from being beaten... I cannot even imagine it anyway... and I said how much is her husband, her partner? 30–35-year-old? He could be our son. And I thought what you said, that he could be my student. That is, very young children. A student that I had a few years ago. That's what I was thinking, Fani, exactly that.

**Fani Athanasiadou:** Yes, this really shocks me, it leaves me astonished, because all, or many of the latest femicides have been committed by men who are young...20 and something, 20+, 30+ years old. This generation is born in '80s and, excuse me... this generation was not born, it has not not grow up like the previous generation in wars nor with deprivations. For this young people there was more access to knowledge, to information, to travels. Doesn't all this contribute? To open the mind a little, one's horizon.? This is what shocks me, the ages of the killers.

**Vilma Meniki:** And what I said a while ago, that when we show up, let's say, I see it at school many times. For example, when we make a club, an assembly to discuss school problems, I say three things specifically. The same three things said by a male colleague it may sound much better. In fact, he can say the same things even with much less arguments. I have to get up, I have to shout, I have to take a firmer stance, a serious voice, there is a commotion. I try and not only me, and many female colleagues. The same goes for people with disabilities like that, that is, when you see that one is a

person with a disability, does not have such privileges and can say the same things to me. This is what I meant before, that some people have in advance, we have more privileges than others. I think one thing that may have been missing in the upbringing of these generations as in previous ones, but it continued to be missing, is what was very strongly seen in the documentary, which is this vocabulary of the women most spoke of, I had noted for care, support, sharing, feeling, feeling. So this emotional vocabulary is not afraid to come out in public, for years it has been kept only in private and in women's conversations. Men need to learn to listen to it and use it, and we need to teach them that too.

**Fani Athanasiadou:** The feeling was removed, why? Because it has been identifying with the woman, (and a women) is considering as weak, right? And with a bunch of offensive names etc, etc. Do not say more. And that has been created according to the models of the patriarchal structure of our society, a cynical, violent, and cruel society. That is our society. That is. Nothing less and nothing more. The other things we say about sensitivities is not purebred sensitivity. It is, do you know what it really is? Sensitologies, that is, words that are completely superficial and superficial, without substance. For sensitivity as a substance and the different word which, yes it has emotion, because it is part of human existence. It's the different word.

**Vilma Meniki:** Ms. Sideri, someone asks, I think something about the documentary. If anyone wants, they can contact me, I have written my email address for anything you may want, I will be very happy. I still have the documentary with closed passwords because I send it to several festivals but, of course I will be happy if there is someone, someone who wants us to show it, to have a discussion, of course.

**Eleni Sideri:** We want to show it during our courses, definitely. I'm telling you at this very moment.

**Vilma Meniki:** I heard it, nice, nice Ms. Sideri! You have my e-mail address. Contact me. I will be very happy, and I wish Covid could permit us to come to Thessaloniki. A friend later wrote that [ ] was first published in 1801, did not know that. And we say yes, I understand the comment, very interesting.



**Eleni Sideri:** I would also like to ask Ms. Lioliou a bit about this experiential workshop that she mentions in her CV. What happens in December? It had already be done? Is about to be done; The workshop has an interesting title too!

**Ioanna Lioliou:** Well...Yes, this experiential workshop is not just a personal affair. It will take place in Kastoria in Argos Orestiko to be precise and we decided to take it there, in the place where I come from, together with Lefkothea Rizopoulou, the person in charge of the program, given that in small societies it is much harder to have such groups and ongoing initiatives. As I grew up there too, it was a harsher context, so we considered the place very suitable. It will take place during Christmas, December 22-23 and 27-28 and will be a closed experiential workshop for 20 femininities for this purpose. To empower people to talk, to express themselves, to share stories and feelings.

**Vilma Meniki:** May I add something at this point please? I have started shooting my second documentary, with six stories. In one of these stories, Ioanna-Maria Gertsou, who is the first and only, logically, female child-psychologist in Greece who works in a public hospital, in the children's hospital here in Athens. She has worked with a vision impairment, forgive me if I use the wrong terms, she has created the school "Lara" for guide-dogs. It is a very special experience during shooting the documentary to walk with her in the city and I would really like to -I have just think about it now- seeing here because you have many participatnts and congratulations  
It's [the RoDi Festival] something I will watch every year. It is excellent what is happening, and I would like at some point, well and with Fani we have discussed various things that will happen, and I would be very interested if you send me, who is listening now, an email, because I am very interested. At one point, someone said about a woman with a disability and sexuality. I'm just "throwing it" at you as an idea and now I see that there is here, that you are a lot of women and men, fine, that. Fine, Mrs. Lioliou, I see it, very interesting, I was asking that now for some information.

**Eleni Sideri :** Unless there is another question from the audience... I do not know if you want to make one last statement.

**Fani Athanasiadou:** That is what required... I wish and hope through such initiatives, such as the festival "The Reflection of Disability in Art", to be the "trigger" as well as Vilma's initiatives with the documentaries, so the deprivation of human rights of people

with disability in Greece can become better known. And of course, there should be a revision, a rupture of stereotypes from language, from speech to practice so that the material and technical obstacles can be removed too. Because believe me in this, people in Greece, people with disability in Greece are excluded, they suffer a deep social racism and social exclusion. What humanity has been experiencing for the last two years, due to a pandemic, is the life of people with disabilities who (men and women) are oppressed because they suffer what others choose for them, that is, to keep them imprisoned, excluded from basic human rights. Each one, each from one's own base, through one's own ability to, in our microcosm, try to improve the lives of others. Because as long as, there is a blockage by society towards a community, do not think that it has no impact on the rest of the society on its functionality and on its relations. I firmly believe this. That's all.

**Eleni Sideri:** Thank you all a lot! Thank you very much Ms. Athanasiadou, Ms. Lioliou, thank you Ms. Kartasidou, her team, the volunteers, thank you all for staying with us and I wish you happy holidays!

**[All women of panel and audience]:** Thank you very much! Good evening. Kisses. Bye!