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A Course on Gender Equality
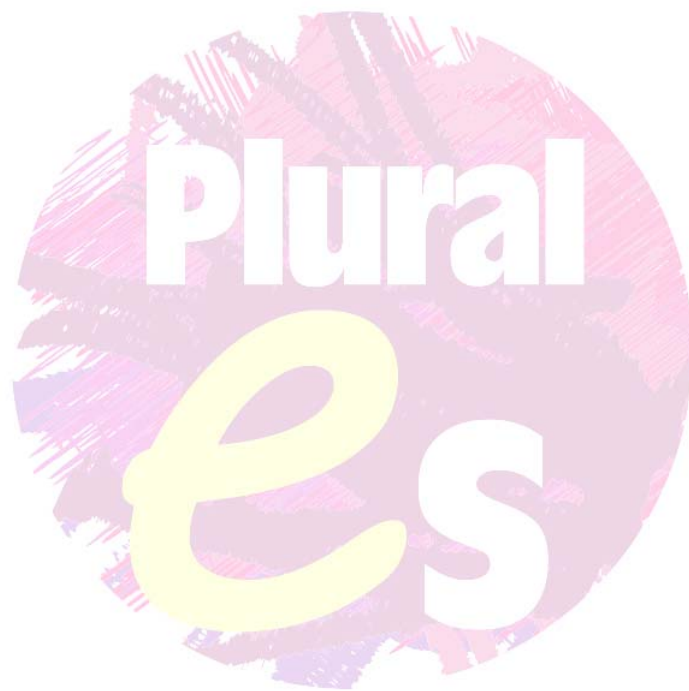
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I N D E X

Module 4
Guidelines for the preparation of
a gender equality plan

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Module 1

Challenging Stereotypes

Module 1
Information Sheet
Challenging Stereotypes

Length:

6 hours (4 hours of theory and 2 hours of practice).

Objectives:

To raise awareness among teachers about the importance of education in equality.

Contents:

Context:

Some numbers (level of education according to gender, gender segregation in speciality courses, participation in representative bodies depending on gender).

Education in Equality:

Definition.

Legal framework.

Introduction to Gender Equality Plans for Education Centres.

Key concepts:

Sex and Gender.

Gender roles and stereotypes.

Differential socialisation and gender identity.

Time and spaces.

Assessment:

Practice activity 1

1.1. Introduction

- I have met a woman who got a job easily, who got a fair wage, who became the boss, who shares household chores with her partner and who never has suffered for anything.

- Really? And what's her name?

- Utopia.

PERSONAL REFLECTION

What do you think about the cartoon?

Have you ever met a woman who meets such description?

Do you believe it is a utopia?

During this module, we will reflect on the subject of Gender Equality between men and women in Spain, aiming at refuting the widespread belief that gender inequality is a thing of the past.

To do so, we will address the following subjects: the **Principle of Equality and Non-Discrimination** within the international and domestic legal frameworks, and the link between these principles and the right to Education.

Later on, we will analyse the **standing of men and women in education and in the work place**, particularly focusing on the participation and representation of women in decision-making bodies in the educational system.

Then we will address the need to make use of **Equal Opportunities for Men and Women in Education (Education in Equality)** as a tool to fight unequal situations as described in the previous section. We will also go over the main factors that contribute to perpetuate sexism in education centres. We will analyse such factors more thoroughly in the next module building on the personal experience of teachers. The main strategies described when working on Equality in Education will also be explained, and we will also make our first approach to the Gender Equality Plan for an Education Centre, which will be drafted by the whole group as the final activity of the course.

Finally, we will address the **Gender Theory and the Feminist Glasses Metaphor**. At this point, we will explain what gender analysis is and the main theoretical notions involved. Understanding these theoretical ideas will help us reflect more deeply during subsequent modules.

1.2. Principle of Equality and Non-Discrimination

PERSONAL REFLECTION

Equal opportunities (Caritas International)

Source

After watching the video, what comes to your mind?

Do you believe that men and women have equal opportunities?

At first, one could believe that Education is a gender-neutral activity and discrimination against women is a thing of the past and that gender equality already exists.

You just have to take a look around to see that these ideas are untrue. Although the principle of equal opportunities for men and women was integrated in our legal system some decades ago, we must become aware that there is a difference between **formal equality** –having the same rights– and **actual equality** –having the same opportunities. Formal equality is reflected on legal texts which grant the same rights to women and men. Actual equality, however, is only revealed when the access and participation in economic, political or social issues and in decision-making bodies, as well as in education, training and the labour market are the same for men and women. Traditionally, women have not had –and still do not have– the same opportunities to access and be part of the social spheres and activities mentioned before. This situation is known as discrimination against women. These circumstances can be clearly noticed in Spanish society nowadays.

The recognition of formal equality in regulations and legal texts has undergone a gradual process which is briefly outlined below.

Discrimination refers to a situation of systematic marginalisation of women that is strongly settled in a patriarchal society.

Breve Diccionario Coeducativo

Source: Educastur

At an **international** level, the [Universal Declaration of Human Rights](#), adopted in 1948, establishes equality between men and women by virtue of its 1ˢᵗ article, which reads that "*All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood*". Article 2 (paragraph 1) establishes the non-discrimination principle by asserting that "*everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status*". In this regard, it is quite worth mentioning that the universal nature of this Declaration is the result of Eleanor Roosevelt's endeavours, who demanded the replacement of the phrase "all men" with "all human beings", thus granting the same rights to men and women.

The [Convention on the Elimination of All Forms of Discrimination Against Women](#) (CEDAW), adopted by the United Nations in 1979, is the main legal instrument aimed at the promotion and defence of women's rights. Article 1 of such Convention defines the concept of "discrimination against women" as "*any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field*". Article 10 of such Convention establishes that States Parties shall take, among others, all appropriate measures for "*the elimination of any stereotyped concept of the roles of men and women at all levels and in all forms of education by encouraging coeducation and other types of education which will help to achieve this aim and, in particular, by the revision of textbooks and school programmes and the adaptation of teaching methods*".

Unequal situations between men and women and the diverse forms of discrimination that women experimented all around the world resulted, during the celebrations of the Fourth World Conference on Women in 1995, in the adoption of the [Beijing Declaration and Platform for Action](#), which is the widest action programme aimed at enhancing the role of women all around the world and overcome all obstacles to the participation of women both in their public and private lives. This declaration establishes that human rights for women are inalienable, universal, integral and interdependent. It also urges

governmental bodies, organisations and people to promote and protect the human rights of women by implementing as many instruments as necessary to protect human rights, and to endeavour to achieve equality between genders and avoid discrimination on the grounds of gender, both as regards national laws and daily life (América Latina Genera, Gestión del Conocimiento para la Igualdad de género, UNDP).

Section B of the Beijing Platform for Action addresses Women's Education and Empowerment and reads that *"education is a human right and an essential tool for achieving the goals of equality, development and peace"* and urges governmental bodies, authorities and other educational and academic institutions to adopt any measures necessary to establish discrimination-free education and empowerment systems (Strategic Objective B.4.).

On the other hand, objective 3.A. of the Millenium Development Goals focuses on the promotion of gender equality and the empowerment of women, aiming at *"eliminating gender disparity in primary and secondary education"* (Goal 3). According to the Millenium Development Goals, education is an essential tool for women to become part of the labour market and participate in decision-making bodies. Likewise, they establish that: 1) education is an unattainable right for many teenage girls around the world due to their household responsibilities; 2) all around the world, the amount of men who have paid jobs is much higher than women, and 3) women who are part of the labour market

are usually set aside for the most vulnerable types of works, suffering significant instability and belonging to the lowest categories in hierarchy.

On the other hand, at a **national level**, gender equality is a basic right included in the Spanish Constitution under Section 14, establishing that all Spaniards are equal before the law *"and may not in any way be discriminated against on account of birth, race, sex, religion, opinion or any other personal or social condition or circumstance".* Section 9.2 of said Constitution establishes that it is the responsibility of the public authorities *"to promote conditions ensuring that freedom and equality of individuals of persons and of the groups to which they belong are real and effective, to remove the obstacles preventing or hindering their full enjoyment, and to facilitate the participation of all citizens in political, economic, cultural and social life".*

Since the Spanish Constitution came into force, on 29th December 1978, all administrations developed measures to promote equal opportunities for men and women at all levels of their lives and to prevent violence against women in the whole Spanish territory.

In 1983, the Instituto de la Mujer (The Spanish Institute of Women) was created by virtue of *Act 16/1983, of 24 October, on the creation of the Institute of Women as an independent body*, aiming at promoting and fostering conditions that make room for gender equality at a social level and the participation of women in politics, culture, economy and society. The creation of this institution became a model for the independent institutionalisation of equality-related bodies in the field of the promotion of women.

Shortly after its creation, the Institute of Women adopted the preparation and approval of equality plans aimed at equal opportunities for women as its main tool, which served as an example for all Administrative Regions in Spain. These plans include an ensemble of objectives and measures adopted and passed by the Government, which must be implemented by all governmental departments within an established period of time (usually between 2 and 5 years).

**Campaign for the Professional Diversification
of Young Women, by the Institute of Women (1998 - 1999)**

Pursuant to the recommendations of the Beijing Platform for Action regarding the cross incorporation of gender-related matters in all policies and programmes –a strategy known as mainstreaming–, the *Organic Act 3/2007, of 22 March, governing the effective equality between men and women* was passed. The application of said Act has an horizontal nature, meaning that all public policies in Spain, whether at a national, regional or local level, must be drawn up according to the principle of equality between men and women. Said Act also lays the specific lines of actions within the field of education, healthcare, art and culture, as well as the information society, rural development, housing, sports, culture, land use planning or international development cooperation.

Section 23 of said Act refers to education in equal opportunities as a quality element of the educational system based on the eradication of any obstacles to actual equality between women and men. Section 24, in turn, addresses the integration of the principle of equality in educational policies.

The right to education is one of the fundamental human rights, as set forth in the Universal Declaration of Human Rights (1948) and as provided in Section

27 of the Spanish Constitution. Women's access to education under equal conditions was regularised in Spain in 1985 through the publication of the Organic Act 8/1985, of 3 July, governing the Right to Education. Upon enforcement of this Act, along with the resulting regulations, all schools, both public and state-assisted private schools were required to become mixed. Nonetheless, in spite of these steps forward, there still are significant and often invisible obstacles that encourage certain sexist attitudes and values and, as a consequence, perpetuate power relationships between genders.

In this regard, schools –alongside family and media– are one of the main **socialising** settings. This is why along this course we will approach the vital importance of the educational model of a teaching institution, as well as the personal teaching habits of teachers –beliefs, attitudes, values and behaviour– as a major role in the process of socialisation. On the one hand, both educational models and teachers could hinder personal development of students, thus contributing to the categorisation of boys and girls into gender stereotypes. On the other hand, they can also encourage students to grow freely according to their hobbies, interests and skills, and thus promote a more equal and fair society. Quoting Mª Elena Simón Rodríguez (2010), "*la escuela puede ser un laboratorio de igualdad, pero también crisol de desigualdades; espacio adecuado para la corresponsabilidad pero también para la exclusión o la jerarquía ilegítima; cancha de innovación relacional, pero también estado de competitividad destructiva*" (School can be an equality laboratory, but also a breeding ground for inequality; it is the right place to enforce co-responsibility, but also much likely to generate exclusion or unwanted hierarchy; it can be the safest place for the establishment of innovative bonds, but could also give rise to destructive competitiveness).

From a gender approach, the right to education is not exclusively related to access to education, but also with the quality of teaching and the need for an educational environment which truly fosters equal opportunities for women and men.

1.3. The standing of women and men in education and in the labour market

PERSONAL REFLECTION

Can you remember what you wanted to be as a child? Does it have to do with what you do today? Why did you become a teacher? Was being a teacher what you always wanted to do? What did you study for a career? Was it your first option? What did your parents say? Were you marginalised in any way because of your gender? Why?

This section aims at briefly pinpointing, from a quantitative perspective, the standing of men and women in the field of education and in the labour market in Spain, specifying also some of the bonds between both spheres. The goal is to recognise the existing inequality and the need to seek equal opportunities for men and women in a cross-disciplinary manner in schools.

EDUCATION

The advance in women's level of education in Spain is one of the most apparent achievements as regards gender equality, as shown by the data explained below.

Women's access to Higher Education is higher than men's at all levels and women's truancy rates are lower. During the 2010 - 2011 academic year, the net school enrolment ratio for Non-Compulsory Education for women at age 16 was higher than men's by over 4 percentage points (58.0% for men and 62.7% for women). This difference even reaches 12.8 percentage points at age 20 (click here for further data). According to some other data collected during the same academic year, women accounted for 54.2% of the students enrolled in university studies (as shown in *Las cifras de la educación en España. Curso 2010-2011 (Edición 2013)*. Click here for more information). In addition, in 2011 men dropped out of their studies between ages 18 and 24 much more frequently than women. More precisely, men accounted for 9.1 percentage points of school leaving with respect to women of the same ages (31.05% and 21.9% correspondingly) (data available here).

EARLY SCHOOL LEAVING ACCORDING TO GENDER

Spain and EU-27 (% of people between 18 and 24 years of age)

SPAIN	2011	2010	2009	2008	2007
Women	21.9	23.1	24.7	25.7	25.2
Men	31.0	33.5	37.4	38.0	36.6
EU-27					
Women	11.6	12.1	12.5	12.8	13.0
Men	15.3	16.0	16.3	16.9	17.1

Source: Europe 2020 Indicators. Eurostat

Nonetheless, this superficial progress of women as regards access and continuity of higher education studies fades away when we notice that men and women choose different educational programmes.

During the 2009 – 2010 academic year, women were still overly represented in university studies within the field of Health Sciences (72.20%), Social and Legal

Sciences (62.5%) and Arts and Humanities (61.32%), while still accounted for a minority in technical programmes (26.76%).

WOMEN ENROLLED IN UNIVERSITY ACCORDING TO THE FIELD OF KNOWLEDGE (2009 - 2010) (%)

ALL DEGREES	53.53
Arts and Humanities	61.32
Social and Legal Sciences	62.05
Experimental Sciences	56.71
Health Sciences	72.40
Technical Degrees	26.76

Source: here

> The term **occupational segregation** refers to an unequal distribution of men and women across the labour market, meaning that they are prone to work in different industries within the labour market (horizontal segregation) and also have different positions within the labour hierarchy (vertical segregation). This trend, which results from the gender of each person and not to their personal skills and opportunities, has led women to accept lower-status jobs, less responsibility and working under worst conditions with respect to men.

That same academic year (2009 – 2010), women only accounted for 23.29% of the total amount of students in Architecture Studies or Technical Engineering Degrees. The amount of women enrolled in Technical Systems Engineering Studies only accounted for a tenth of the total students (10.93%) and almost half of the students enrolled in Industrial Technical Design (47.04%).

WOMEN ENROLLED IN ARCHITECTURE AND ENGINEERING STUDIES (2009 - 2010) (%)

TOTAL	**23.29**
Technical Architecture	37.40
Aeronautical Technical Engineering	23.08
Agricultural Technical Engineering	38.26
Industrial System Technical Engineering	47.04
Forest Technical Engineering	33.12
Industrial Technical Engineering	17.12
Management Computer-Based Technical Engineering	20.12
System Computer-Based Technical Engineering	10.93
Mining Technical Engineering	26.75
Naval Technical Engineering	21.87
Topographic Technical Engineering	32.47
Public Works Technical Engineering	30.39
Telecommunications Technical Engineering	19.28

Source: here

Although there is no institutional hindrance to women enrolling in technical and/or scientific studies, this field is still quite more popular among men all around the world. In 2006, less than 5% of girls in OECD countries expect a career in engineering and computing, while 18% of boys expect a career in these fields. On the contrary, 16% of girls expected a career in health services, compared to only 7% of boys (OECDE (2012): "What kinds of careers do boys and girls expect for themselves?", en *Pisa in Focus*, No. 14, 03/2012, available here).

The polarisation of professional preferences amongst men and women is emphasised in the labour market –this phenomenon is known as horizontal segregation– and is one of the most visible signs of inequality between women and men in our society. The main consequence of horizontal segregation is the gender pay gap.

At this point, we should ask ourselves: What are the underlying reasons for men and women to choose different professional pathways? Why do girls opt for certain activities while boys prefer others?

If you want more details on this issue, you may be interested in:

"La educación de las mujeres en España: de la "amiga" a la Universidad"

"¿A qué tipo de carreras aspiran los chicos y las chicas? (What kinds of careers do boys and girls expect for themselves?)"

PARTICIPATION OF WOMEN AND MEN IN THE LABOUR MARKET

There are more women than men who conduct Higher Education studies, and women usually obtain better grades than men, even in the field of sciences where they are a minority. However, these circumstances do not reflect on the labour market. The participation of women in the labour market still is not as frequent and is usually subject to worse conditions with respect to men.

The gender gap: This is a statistical measurement used to represent the difference between men and women according to the same indicator. It is mainly used to reflect the gender gap regarding access opportunities and likelihood to control economic, social, cultural and political resources.

The gender gap in labour force participation for the population between ages 25 and 64 reaches 15.37 percentage points of men over women, meaning that the active population is made up of a higher amount of men that it is of

women. As can be inferred from the following table, the difference between men and women in labour force participation decreases proportionally to the increase on the level of education reached by both genders, while it decreases when the level of education is lower. In this regard, it is worth noting that education seems to be a key element in women's work activities, but not as much as for men. Women's access to higher education seems to be a tool for labour participation (whether they are working or looking for a job), whereas the situation is not the same for men, since their work ambition is not strictly related to their level of studies. On the other hand, women see that continuing their studies entails more probabilities of having an opportunity in the labour market, or at least involves a better likelihood of them being determined to find a job.

LABOUR FORCE PARTICIPATION IN POPULATION BETWEEN AGES 25 AND 64 ACCORDING TO THEIR LEVEL OF EDUCATION, THEIR AGE, THEIR GENDER AND GENDER GAP (2010 - 2011 Academic Year)

		WOMEN	MEN	GENDER GAP
TOTAL	ages 25-64	71.82	87.18	15.37
	ages 25-34	84.28	92.16	7.88
Primary and Basic Education	ages 25-64	44.75	71.34	26.59
	ages 25-34	63.55	85.24	21.69
1st Stage of Secondary Education	ages 25-64	67.64	89.35	21.71
	ages 25-34	80.62	94.42	13.80
2st Stage of Secondary Education	ages 25-64	77.11	90.01	12.90
	ages 25-34	84.02	90.78	6.76
Higher Education	ages 25-64	86.78	92.01	5.23
	ages 25-34	89.59	92.99	3.40

Source: Las cifras de la educación en España. Curso 2010-2011 (Edición 2013). Click here for more information.

Remarks: The results provided are calculated from annual average data of quarterly data. Data must be carefully collected, since those data resulting from reduced sample sizes may be affected by significant sampling errors.

While Higher Education is a key element in the labour force participation of women, family structure affects the occupancy rate at a same level. This means that the differences in the occupancy rate of women and men are higher for married women or women into couples with children that results in an opposite trend in favour of men (gender gap of 11.56 percentage points). When women are not part of a marriage or have no children, the occupancy rate is slightly higher amongst women. These data could indicate that maternity and providing care to children could be a determining factor for the occupancy rate of women.

OCCUPANCY RATE OF WOMEN AND MEN ACCORDING TO FAMILY STRUCTURE AND GENDER GAP (2010)

	WOMEN	MEN	GENDER GAP
Single person	6.41	6.24	-0.17
Marriage/Couple without children	17.57	14.97	-2.60
Marriage/Couple with children	43.10	54.66	11.56
Marriage/Couple without children but with other dependants	1.22	1.52	0.30
Marriage/Couple with children and other dependants	3.41	2.85	-0.56
Lives with his/her parents or with his/her parents and other persons	17.65	16.74	-0.91
Single-parent	7.59	0.84	-6.75
Other type	3.06	2.19	-0.87

Source: Ministerio de Trabajo e Inmigración. Encuesta de Calidad de Vida en el Trabajo.

On the other hand, women's occupancy is influenced by their professional choices and by horizontal segregation in the labour market. This situation causes women to be overly represented in the services industry, while men are overly represented in agriculture, industry and construction.

OCCUPANCY RATE OF WOMEN AND MEN ACCORDING TO BRANCH OF ECONOMY (%) AND GENDER GAP

	WOMEN	MEN	GENDER GAP
TOTAL	45.42%	54.58%	9.16
Agriculture	2.51%	5.90%	3.39
Industry	7.76%	19.31%	11.54
Construction	1.22%	11.15%	9.93
Services	88.50%	63.64%	-24.86

Source: Encuesta de Población Activa (Spanish Labour Force Survey). Instituto Nacional de Estadística (Spanish National Statistical Office). Click here for more information.

Remark: Annual numbers are equivalent to the average of the four quarters of the year.

PARTICIPATION AND REPRESENTATION OF WOMEN IN THE EDUCATION SYSTEM

PERSONAL REFLECTION

Who represent the majority of the members of the managing body of your education centre, men or women?

What about maintenance staff? And what about the cafeteria staff?

How are teachers distributed within their departments and the different courses? Are there certain departments where the staff are mainly women? And men? Why do you think this happens?

Teaching is one of the jobs where the majority of the labour force are women. During the academic year 2010 - 2011, women accounted for 64.8% of the total amount of teachers in Spain. This percentage is almost the same in other

academic years. Nonetheless, women's labour force participation in teaching changes according to the type of studies imparted. Women represent a vast majority of the teachers in Early Childhood Education and Primary Education (82.1%), Special Needs Education (80.3%) and Language teaching (74.6%). However, they only account for a minority in Physical Education and Sports (11.9%) and the teaching staff of Universities (37.2%).

FEMALE TEACHERS ACCORDING TO THE TYPE OF STUDIES IMPARTED (%)

	Academic year 2010-11	Academic year 2009-10	Academic year 2008-09
TOTAL	**64.8**	**64.4**	**64.0**
GENERAL EDUCATION (University not included)	**70.2**	**69.6**	**69.3**
Early Childhood Education and Primary Education	82.1	81.9	81.4
Secondary Education and Vocational Training Programmes	55.8	55.4	55.2
Special Needs Education	81.3	81.2	81.5
UNIVERSITY STUDIES	**37.2**	**37.2**	**36.6**
Arts	45.1	45.2	45.4
Languages	74.6	74.5	73.9
Physical Education and Sports	11.9	10.8	11.6
ADULT EDUCATION ESTABLISHMENTS AND ACTIONS	**62.6**	**63.0**	**63.5**

Source: Las cifras de la educación en España. Statistics and indicators. Editions 2013, 2012 & 2011. Ministry of Education, Culture and Sports.

This feminisation of the field of teaching does not mean that women participate at a similar level in decision-making bodies. The study *Mujeres en los Cargos de Representación del Sistema Educativo II (2011)* establishes that the amount of women holding managing positions has increased in the last decade.

However, such increase is not the same across all positions or categories. In addition, the common trend observed in the previous study (Academic year 2000 - 2001) which shows that the presence of women decreases in inverse proportion to the responsibility arising from the position held. This means that the educational system still presents a significant vertical segregation.

School management boards still do not include a significant representation of women, particularly in Secondary Education Schools, where women in managing positions account for less than 40%, in spite of the fact that over half of the teaching staff are women. The representation of women in the National School Council and the Regional School Councils of each region of Spain has increased by 21.94%. However, the gender gap still amounts to 40 percentage points.

As for the participation of women in school inspections, it does not account for more than 40% in any of the Spanish Administrative Regions.

Finally, University Managing Bodies are still eminently represented by male figures, particularly as regards Vice-Chancellor's Offices, with only 15% of women.
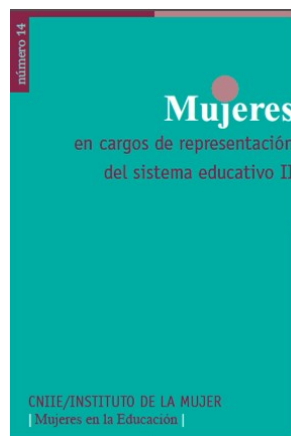
1.4. Equal opportunities for women and men in education

PERSONAL REFLECTION

Do you think that the educational system discriminates against women (girls)? And men (boys)? If so, how does that happen?

Could you provide some examples of discrimination that you have experienced in the school where you work?

The situation described in the previous section reflects how we are far from achieving **actual gender equality**. In order to move forward in this regard, we do not only need regulations that ensure equality – **formal equality**–, but also the implementation of specific measures that fight inequality and which contribute to the elimination of those attitudes and behaviours which allow discrimination against women to be perpetuated at all levels of daily life –**equal opportunities**.

In this regard, we could say, for example, that unequal situations in schools occur if girls are expected to be cleaner and tidier than boys, or when teachers are more accommodating to boys being noisy than when girls are. Likewise, gender discrimination is also reflected on the segregation of certain out-of-school activities depending on the gender of the students, meaning that boys' access to ballet lessons is quite restricted while girls cannot easily join football teams. These are just some examples.

The **hidden curriculum** refers to the knowledge acquired through the specific organisation of an education centre and the practices that are common at it. It could also be defined as those aspects of school life where students learned without teachers being aware of the impact their actions may have or children not being aware that they are learning. The hidden curriculum includes, among others:

 • Rules, structures and daily routines.
 • Knowledge structures that are implicit in teaching techniques.
 • Obligations arising from the architectural design of schools.
 • Who the people involved in maths or language exercises are, etc.
 • The playground, its organisation and distribution.
 • Who are appointed for single-person management positions at different levels and in different areas.
 • How is the space distributed in school and who uses each space.
 • Who are invited to give talks or collaborate with the school.

Source: [Educar en Igualdad](#)

In Spain, the first criticism or doubts about the educational model as a method of transmitting stereotypes and sexist roles amongst the students appeared during the late 80s and early 90s.

The article *Conquistar la igualdad: la coeducación hoy*, written by Marina Subirats in 1994, is one of the first approaches to co-education –meaning providing education in such a way that it addresses men and women equally–

in Spain. In her article, Subirats addresses several issues, particularly highlighting the following: the historical evolution of educational intervention models that had been used by the Spanish educational system so far, a description of the several signs of sexism found in formal education according to several studies (these signs are: 1. The standing of women as teaching professionals; 2. The androcentrism of science and its impact on education; 3. The androcentrism of language; 4. Text books and children's books and 5. Interaction at school), and some of the strategies implemented in other countries to enhance gender equality in education which, almost twenty years after, are still in place. The article specifies the following **strategies** for education in gender equality:

1. The creation and dissemination of new teaching contents including women's input to social and cultural life.
2. The review of scientific texts in order to change the male-centred traditional perspective commonly used.
3. The implementation of specific vocational programmes which value the use of science and technical resources in social and human science.
4. The design of specific programmes that make it easier for girls to access technologies and those occupations that are traditionally considered more suitable for men.
5. The review of text books.
6. The change of the school curriculum by incorporating knowledge and experiences related to health, sexual education, daily life tasks, emotional relationships, etc.
7. The appointment of people in each school or geographical area which are in charge of periodically revising the way in which professional promotions are conducted, thus advocating for the recognition of women.

After the publication of this article, the Conference "Construir la escuela desde la diversidad y para la igualdad" held in Madrid in 2001, established the following recommendations for schools to foster equal opportunities (Apuntes para la Igualdad: *Coeducación a través de la lectura*, Cabildo Insular de Tenerife, Área de Juventud, Educación y Mujer, 2005):

Module 1: Challenging Stereotypes. *Plurales*, a Course on Gender Equality.

- Educating children into shared responsibility in all scenarios and spaces.
- Aiding and promoting access to information and communications technologies (ICTs).
- Providing training on basic tasks that are necessary for daily life (fixing an electrical outlet, sewing, etc.)
- Enhancing sufficient self-esteem by working on emotional learning and sexual education as educational tools.
- Teaching students to listen and speak publicly.
- Deconstructing the feminine model based on submission and the desire to please, particularly addressing the guilt felt when challenging gender roles.
- Organising school sessions for mothers, fathers, grandmothers and grandfathers so as to reach a joint approach between families and the school.
- Reviewing and reflecting on our own attitudes and our actions and their consequences.
- Demanding a non-sexist language.
- Drawing up data and statistics segregated by gender which allow us to find situations affected by gender inequality.
- Working on cooperation, not competitiveness, by working on social abilities.

Mª Elena Simón Rodríguez (2010) explains on her book *La igualdad también se aprende: cuestión de educación*, that the educational system keeps perpetuating inequality and provides some examples:

- Unequal expectations for girls and boys, particularly subject to academic guidance that does not contemplate gender issues, and which restricts and hinders any innovative possibilities for both girls and boys.
- Unequal opportunities when demanding and assessing attitudes, which result in an assessment system based on double standards.
- Unequal representation of men and women, both actual and symbolic, that is continuously reflected on language and biased and incomplete knowledge.

- Unequal female and male role models who challenge traditional gender roles.

Mª Elena Simón Rodríguez believes that the main issue is to avoid the long-term perpetuation and permanence of power relationships between men and women. To do so, she believes that creating new role models and learning from them in the educational system is vital, particularly in the following fields:

- In the contents of several subjects: compensating the lack of secular female figures through the recovery of their work, their presence and their achievements.
- In language, providing the tools to implement a comprehensive, fair and adequate manner of addressing new realities.
- In teaching methods, enhancing significant learning through observation, critical analysis and research, thus helping to deconstruct fallacies, false beliefs, myths and previously established ideas that are wrong.
- In new areas and fields: by including emotional learning and co-responsibility values, personal autonomy, active respect towards differences that are seen as positive and desirable features, and solidarity and rejection of violence as a conflict resolution method.

"Sharing classrooms and desks does not mean that young people of both genders have the same educational opportunities, let alone work and social opportunities, and it certainly does not mean that schools are sexism-free".

La escuela a examen. Mariano Fernández Enguita.

In conclusion, one of the main objectives of this course is to reflect upon the mechanisms which are used in the educational system and which encourage inequality between men and women. Along the modules included in the course we will analyse the sexism instilled in different elements, such as the explicit curriculum, meaning the curriculum contents of the school; the pictures, the language and the contents in text books; the interactions that take place in the

classroom; the behaviour of teachers, and the expectations and values that teachers may have on students, among others.

 If you want more details on this issue, you may be interested in:

Feminario in Alicante (1987): Elementos para una educación no sexista. Guía Didáctica de Coeducación.

Below you may find a video addressing Las claves para educar en igualdad (The key elements to educate in equal circumstances).

Las claves para educar en igualdad. Ana de Miguel

GENDER EQUALITY PLAN FOR EDUCATION CENTRE

The final objective of this course is the preparation of a **Gender Equality Plan** for the Teaching Centre by the Gender Equality Workgroup of each school. This task will be assigned to the parties in this training process.

During the last modules of the course, we will address this issue more thoroughly. However, the main elements that must be included in a Gender Equality Plan in an educational setting are outlined below, since all activities

and reflections arising from the course will be important tools when programming, designing and preparing such Gender Equality Plan.

The *I Plan de Igualdad entre hombres y mujeres en la Educación* prepared by the Junta de Andalucía (Regional Government of Andalusia) in 2006, defines itself as *"the global intervention framework in educational settings aimed at consolidating the democratic principle of gender equality"* (Plan de Igualdad entre hombres y mujeres en Educación, Consejería de Educación, Junta de Andalucía, 2006). This means that the Gender Equality Plan of the Teaching Centre is a tool for educational intervention, so that any actions conducted aim at promoting gender equality and allow to eradicate discrimination and to invert sexist stereotypes as previously detected during the diagnosis first steps.

The Gender Equality Plan has the following phases and/or sections (as represented in the following diagram).

       a.   Diagnosis

       b.   Plan

           • Objectives.

           • Actions for each objective.

       c.   Assessment.

	DIAGNOSIS STAGE: questionnaires for the education community (teachers, students and families)	OBJECTIVES
	IDENTIFICATION OF SEXIST ELEMENTS IN THE EDUCATION CENTRE	PROPOSALS / ACTIONS
GUIDING PRINCIPLES	**TRAINING STAGE:** Awareness Reflection of teaching methods Teaching tools (Co-responsibility and prevention of violence)	GENDER EQUALITY PLAN OF THE EDUCATION CENTRE — ASSESSMENT

PRESENTATION   APPROVAL   IMPLEMENTATION   ASSESSMENT
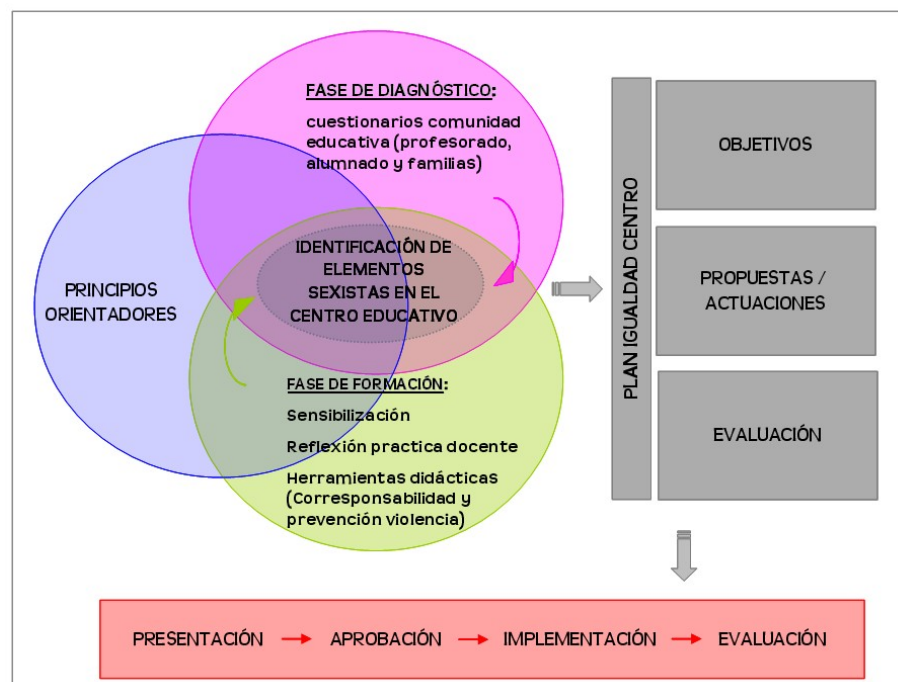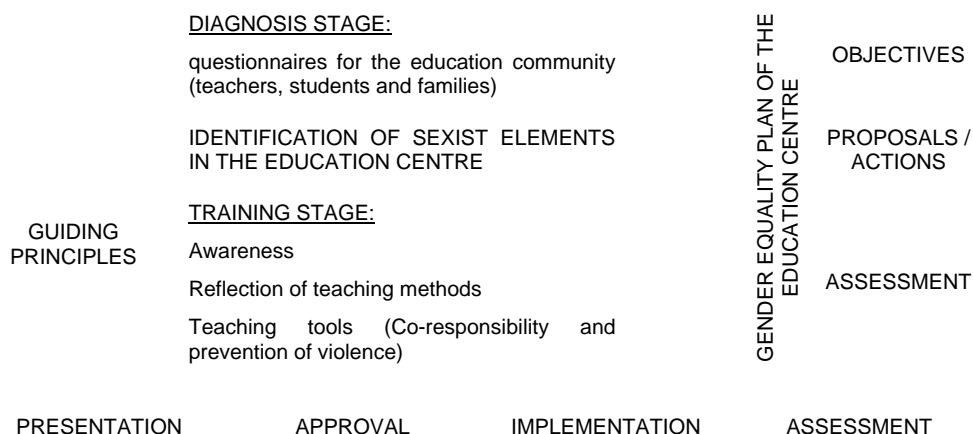
In order to optimise the Diagnosis, each education centre will be provided with several questionnaire templates addressed to the educational community (teachers, students and families), along with some descriptive information sheets that should be filled in by the school managing bodies. When these data have been analysed, we will identify gender discrimination and/or gender inequality which will be used as a start point for the design and preparation of the Gender Equality Plan and the specific actions included in it.

If you want more details on this issue, you may be interested in:

"Guía de buenas prácticas para favorecer la igualdad entre hombres y mujeres en educación", Consejería de Educación de la Junta de Andalucía. 2007

A diagnosis of the situation at school starts by aiming at identifying visible and invisible obstacles to daily life in education centres. From such diagnosis, several alternative interventions are suggested which could help overcome the obstacles detected in specific areas (scientific-technological field, training cycles, ICTs) and specific issues such as language and the involvement of families. Link

"*Diagnóstico del centro educativo en materia de igualdad entre hombres y mujeres*". Amparo Tomé. Link

In addition to completing questionnaires and as a preliminary exercise, it is recommended to observe the way the school works according to the table below, prepared from the research conducted by Xavier Bonal in a public school in Barcelona.

VARIABLE	HYPOTHESIS	ELEMENTS TO BE OBSERVED
Management and representation bodies	Distribution of responsibilities and non-equal functions.	- Who are the members of the managing bodies of the school? - How many women hold decision-making positions? - Who have maintenance positions? - Who are in charge of out-of-school activities? - Does the Parent's Association hold regular meetings? Who attends these meetings? - Who attends the meetings organised by the school: mothers, fathers or both?
Language	Omission of female gender-specific words in official documents prepared by the school.	- How do the letters sent by school start? - In the language used in communications issued by the education centre, are both genders addressed? Are universal male gender-specific words used? Is the expression "alumnos/as" used?
Text books and Teaching materials	Qualitative and quantitative differences between men and women; stereotyped gender roles; representation of attitudes according to gender.	- How many female and male characters are in text books? - Which characters display initiative and are active? - Amongst the main characters, how many women and men are there? - Who do usually appear practising sports, creating art or doing research? - Who are featured as caring, protecting or supportive? - Who are featured as courageous, competitive or obeying?
Distribution and use of spaces	Reproduction of power relationships of men over women; use of excluding spaces	- What type of activities do boys and girls do out of the classrooms? - Do boys and girls interact during their games? - What type of games do boys and girls share? - What kind of games do girls play by themselves? And boys? - In the playground, what kind of games are the most frequent? Are these games aggressive? - In the classroom and in the playground, who makes use of a greater part of the space available, boys or girls?
Visual representations at school	Decoration of classrooms and/or common areas which do not include female figures.	- If there is a particularly remarkable person or symbol for the school, is it a man or a woman? - If there is a particular visual representation of the school, is it a man or a woman? - Is there any female representation? What kind of representation is it? Who does it represent?
Source: Bonal, J. (1997): *Las actitudes del profesorado ante la Coeducación. Propuestas de intervención.* Biblioteca de aula, Editorial GRAO, en *Guía Practica de Coeducación para el Profesorado: Cuaderno de Teoría*, ADICSSUR, 2007.		

Within the section "Resources" of the platform, you can find several materials that may serve as guidance for the design of the actions under the Plan.

1.5. The Gender Theory and the Feminist Glasses Metaphor

PERSONAL REFLECTION

In the following table, please specify which of the following features correspond, in your judgement, to sex or gender concepts.

Which of the following features correspond to sex or gender concepts?	SEX	GENDER
Women give birth, men do not.		
Girls are polite and careful, men are tough and audacious.		
In many countries, women's salaries represent only 70% of men's.		
Women can breast-feed babies, but men have to use feeding bottles.		
Women are in charge of bringing up boys and girls.		
Men make decisions.		
In Ancient Egypt, men stayed home sewing. Women took care of family arrangements.		
Women inherited properties, men did not.		
Boys' voices break during puberty, girls' voices do not.		
According to UN statistics, women account for 67% of the global workforce, but only earn 10% of the global revenue.		
Women care about the quality of the education that their children receive.		
Women are not allowed to have hazardous jobs, such as working in underground mines; men work in these jobs at their own risk.		
In almost every country, the greater part of the police forces are men.		
There are fewer female Presidents, female Members of Parliament or businesswomen than men.		

Source: "Derecho y al revés. Human Rights Education Activities for use in teaching. Stop Violence Against Women". Amnesty International. Key in Annex I.

Although it is widely known that men and women are not the same from a biological perspective, these sex-based differences do not justify the unequal opportunities offered to men and women, nor are they reason enough to explain the discrimination that women have been –and still are– exposed to all around the world. It is important to highlight that sex-based differences do not provide sufficient grounds to explain gender inequalities.

The sex-gender theory clearly differentiates two concepts:

Sex refers to the ensemble of physical, biological and anatomical features that are different in men and women, which allow reproduction and are common to all cultures and historical periods. Some of these features that establish the sex-based differences in men and women are their sexual organs or their endocrine systems.

"OH! THAT EXPLAINS THE DIFFERENCE IN OUR SALARIES"
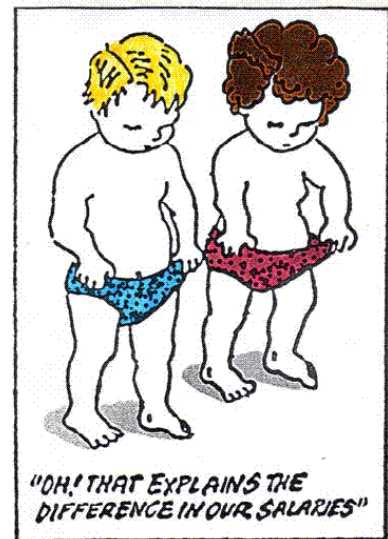
"Oh! eso explica la diferencia en nuestros salarios"

Gender, on the contrary, refers to the ensemble of psychological, social and cultural features that are assigned to people. This means that gender includes the different values, attitudes and/or standards that are assigned to men and women and the role that each society expects from somebody only because they are men or women. Gender therefore is a social construction and, as such, changes from one historical period or culture to another.

The sex-gender system is a theoretical model which explains how biological differences between men and women have been turned into social inequalities along history. The following image describes both concepts.
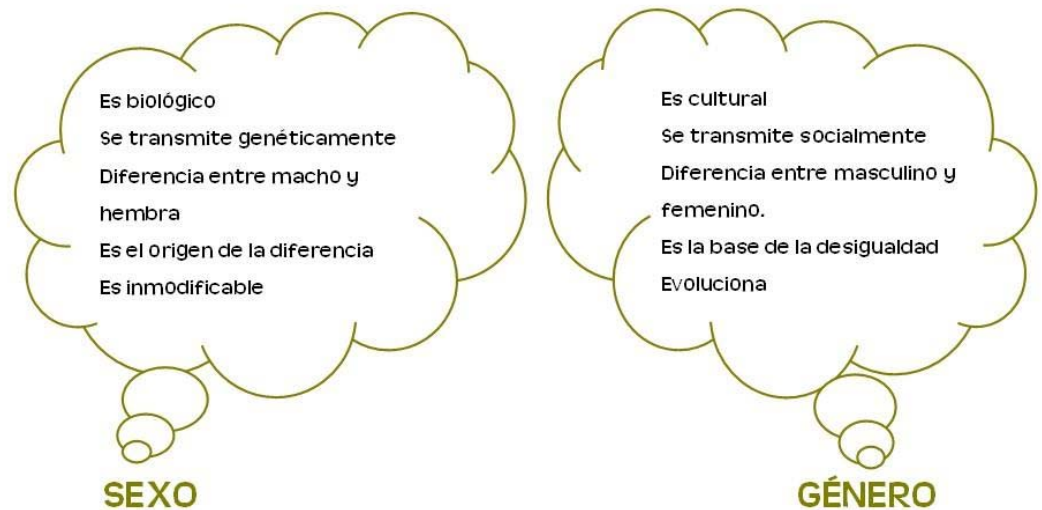
It is biological	It is cultural
It is genetically transmitted	It is socially transmitted
Male-female difference	Masculine-feminine differences
The origins is the difference	The origin is inequality
It cannot be changed	It evolves
SEX	**GENDER**

None of the things that people ever say or do are neutral; every action, thought and/or word can be interpreted according to a gender-based perspective. The **feminist glasses** metaphor was first used by Gemma Lienas in the book "El diario violeta de Carlota" (2007). This metaphor conveys the idea that becoming aware of gender discrimination can help you see the world and human relationships differently.

The concept of **gender** is part of the feminist theory, based on the feminist movement, which since the beginning tried to explain the causes for inequality

and discrimination against women around the world, thus questioning the social order established by the patriarchal system.

Patriarchy is a hierarchical social system which establishes social differences based on gender, granting men –and therefore all the elements considered male or male-related– a privileged status with respect to women. The foundations of the patriarchal system are thus the domination and control over women as well as a two-poled and dichotomic order as regards male and female features.

In light of the foregoing, gender roles are those functions, activities and responsibilities which men and women are expected to conduct differently within society.

"Feminism is a social and political movement which officially started in the late 18th century and which involves the awareness of women, as a group or human collective, of the oppression, domination and exploitation that women have been, and are, exposed to by the male collective within the patriarchal society all along the historical production model. This movement encouraged women to act in favour of their gender, fostering women's liberation and demanding as many social transformations as required in order to do so."

"Diccionario Ideológico feminista", Vol. I, Victoria Sau, 2001.

According to the above, **gender roles** are those functions, activities and responsibilities which men and women are expected to conduct differently within society. The roles that are traditionally assigned to women are those related to reproduction, that is, caring for and bringing up children, and are generally associated to household settings. The roles assigned to men are related to production (participation in the labour market) and are more valued at a social and economic level.

PRODUCTIVE ROLES	REPRODUCTIVE ROLES	ROLES RELATED TO THE MANAGEMENT OF SERVICES FOR THE COMMUNITY
WHAT ARE THEY?		
Productive roles are those which provide the family with an income: • Remunerated work: Paid jobs, management or professional positions. • Non-remunerated work: • Jobs in family exploitations or business.	Household chores which increase family resources: • Providing care: giving birth to children, bringing them up, educating them, etc. • Sustenance: cooking, cleaning, etc.	Provision and allocation of community resources: • Obtaining and distributing consumables for collective use: caring for children, ill persons... • Participation in associations.
REMARKS		
The majority of paid jobs are carried out by men. Women are usually those who take care of non-remunerated or unstable work.	These types of work are not valued in society and they are not seen as real jobs. Most of these tasks are carried out by women.	These tasks are usually carried out as voluntary tasks (non-remunerated) during their spare time. Women are more prone to becoming part of associations dealing with social issues (drug dependence, Parent's Associations, neighbourhood associations...)
Source: "*Guía metodológica para integrar la perspectiva de género en proyectos y programas de desarrollo*", Emakunde-Gobierno Vasco, Vitoria-Gasteiz, 1998.		

Said gender-based roles have given rise to stereotypes that affect the expectations that society have from men and women. Stereotypes are simplified and restricted ideas of people or social groups. In this regard, gender stereotypes are equivalent to those preconceived beliefs on the features and characteristics that are deemed appropriate for women and men. Some of the most common gender stereotypes are outlined below:

MEN	WOMEN
Independent	Dependent
Reasonable	Spontaneous
Deep	Shallow
Active	Passive
Physically strong	Physically weak
Violent	Tender
Intelligent	Intuitive
Authoritarian	Obedient
Dominant	Submissive
Persistent	Unpredictable
Strong sexual needs	Lacking sexual needs

The patriarchal system mainly uses two mechanisms to perpetuate the differences between genders and to replicate discrimination against women: differential socialisation and gender-based violence. Differential socialisation is addressed below. Gender-based violence, which is the most powerful tool of social control over women, will be addressed in the third module of this course.

If you want more details on this issue, you may be interested in:

Alicia H. Puelo: *"El Patriarcado, ¿una organización social superada?"*
Source: Mujeres en Red.

Celia Amorós, Teoría Feminista. Conference given by Celia Amorós during the celebration of the 20th Anniversary of the Curso de Teoría Feminista.

Teoría feminista. Celia Amorós

The most interesting part of gender as a concept is that, since it is a social construction, it can change along time through different mechanisms. One of these mechanisms is the implementation of gender-oriented public policies. These policies can be implemented through specific measures and/or cross-disciplinary actions. In this regard, educational policies and equality-oriented teaching practices can promote the development of boys and girls conforming to their individual features, skills and personal hobbies, and not owing to social standards based on sex-based features. Likewise, these changes would also progressively modify the power relations that are nowadays common between genders.

It is important that students, from the earliest stages of their lives, learn to tell the difference between purely biological features –sex– and socially established features –gender–, and learn how to question gender-based expectations prescribed by society, thus being able to find their way freely (choosing their clothes, their attitude, their hobbies, their profession, etc.)

The table that we worked on at the beginning of this section is a good example that can be used for students to reflect on the differences between sex and gender. Once this difference has been understood, we could help students analyse the social mechanisms that turn (sex-based) differences in (social) inequalities.

You may find the key to this exercise in the section of Annexes of this module.

HOW DO WE LEARN TO BE WOMEN AND MEN?

Through a process known as **differential socialisation**, men and women embrace behaviours, values, interests, emotions and psychological features that are deemed adequate for their gender. This learning process starts even before children are born when families have their first expectations according to their gender, and is extended throughout our lives. The main socialisation mechanisms are family, school, media and language. This means that songs, films or fashion are important when building gender identity nowadays.

Childhood is the most important differential socialisation period, since children are more vulnerable and learn through imitation and identification mechanisms, particularly when surrounded by their families and at school. On the one hand, girls and boys absorb all the information around them (family,

school, games, songs, mass-media) and, on the other hand, what we learn as children is more difficult to change as adults.

Later on, as youngsters, socialisation also plays a crucial role through the rigid and stereotyped models of men and women that are disseminated by media, and also through peer pressure, which urges young people to feel the need of feeling as part of a group.

Thus, learning relies on stereotypes and preconceptions attributed to both genders, which result in the creation of an ensemble of beliefs, values and attitudes that apply differently to men than to women –these are known as gender expectations–, whose end purpose is to teach how to become a good woman or a good man. The main features of such learning process are duality and exclusion of the opposed gender, meaning that the characteristics that define one gender are excluded in the other gender.

As a consequence, young girls have been traditionally educated to be submissive, dependent, generous, physically weak and seductive. Boys, on the other hand, are brought up to become independent, powerful, physically strong, active and self-sufficient.

Annex I: Key to Table

Which of the following features correspond to sex or gender concepts?	SEX	GENDER
Women give birth, men do not.	X	
Girls are polite and careful, men are tough and audacious.		X
In many countries, women's salaries represent only 70% of men's.		X
Women can breast-feed babies, but men have to use feeding bottles.	X	
Women are in charge of bringing up boys and girls.		X
Men make decisions.		X
In Ancient Egypt, men stayed home sewing. Women took care of family arrangements.		X
Women inherited properties, men did not.		X
Boys' voices break during puberty, girls' voices do not.	X	
According to UN statistics, women account for 67% of the global workforce, but only earn 10% of the global revenue.		X
Women care about the quality of the education that their children receive.		X
Women are not allowed to have hazardous jobs, such as working in underground mines; men work in these jobs at their own risk.		X
In almost every country, the greater part of the police forces are men.		X
There are fewer female Presidents, female Members of Parliament or businesswomen than men.		X

Source: "Derecho y al revés. Materiales para la educación en los Derechos Humanos. No más Violencia Contra las Mujeres". Amnesty International

Annex II: Links

Page 6:

http://www.youtube.com/watch?v=n8b4nQEP_rI

Page 7:

http://www.educastur.es/media/publicaciones/apoyo/innovacion/diccionario_co
educativo.pdf

Page 8:

http://www.un.org/es/documents/udhr/

http://www.un.org/womenwatch/daw/cedaw/text/sconvention.htm

http://www.un.org/womenwatch/daw/beijing/pdf/BDPfA%20S.pdf

Page 9:

http://www.americalatinagenera.org/es/index.php?option=com_content&view=a
rticle&id=872&Itemid=220

http://www.un.org/es/millenniumgoals/

Page 10:

http://www.boe.es/legislacion/enlaces/documentos/ConstitucionCASTELLAN
O.pdf

http://www.inmujer.gob.es/

Page 11:

https://www.boe.es/boe/dias/2007/03/23/pdfs/A12611-12645.pdf

Page 14:

http://www.ine.es/ss/Satellite?L=es_ES&c=INESeccion_C&cid=1259925953043&p=1254735110672&pagename=ProductosYServicios%2FPYSLayout&param3=1259924822888

http://www.mecd.gob.es/servicios-al-ciudadano-mecd/eu/estadisticas/educacion/indicadores-publicaciones-sintesis/cifras-educacion-espana/2013.html

http://www.ine.es/jaxi/tabla.do?path=/t00/mujeres_hombres/tablas_2/l0/&file=ED2G2.px&type=pcaxis&L=0

Pages 15 and 16:

http://www.inmujer.gob.es/estadisticas/educacion/alumUniversitarioI/2011/univMatXAreaConocimiento.xls

Page 17:

http://www.oecd.org/pisa/pisainfocus/PISA%20in%20Focus-n%C2%B014%20ESP.pdf

http://www.mecd.gob.es/revista-cee/pdf/n11-amo-amo.pdf

http://www.oecd.org/pisa/pisainfocus/PISA%20in%20Focus-n%C2%B014%20ESP.pdf

Page 19:

http://www.mecd.gob.es/servicios-al-ciudadano-mecd/estadisticas/educacion/indicadores-publicaciones-sintesis/cifras-educacion-espana.html

Page 21:

http://www.ine.es/jaxi/menu.do?type=pcaxis&path=/t22/e308_mnu&file=inebase&L=0

Page 26:

http://www.educarenigualdad.org/

Page 27:

http://www.rieoei.org/oeivirt/rie06a02.htm

Page 29:

http://books.google.es/books?id=MOdcFNs9s_UC&printsec=frontcover&hl=es&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false

Page 30:

http://www.cervantesvirtual.com/servlet/SirveObras/77813486438448606732768/index.htm

http://www.youtube.com/watch?v=BXxD2BiA_OI

Page 31:

http://www.juntadeandalucia.es/averroes/impe/web/contenidoRecurso?pag=/2008/03/07/0003/NDOIAND-20080307-0003&id

Page 32:

http://www.juntadeandalucia.es/averroes/impe/web/contenidoRecurso?pag=/2008/03/07/0004/NDOIAND-20080307-0004&idSeccion=28041

http://recursos.cepindalo.es/pluginfile.php/78/mod_page/content/8/diagn%C3%B3stico%20amparo%20tom%C3%A9.pdf

Page 41:

http://www.mujeresenred.net/article.php3?id_article=739

http://www.youtube.com/watch?v=v_xOnIGkTQ8

Module 2

Where Are Women?

Module 2
Information Sheet
Where Are Women?

Length:

12 hours (8 hours of theory and 4 hours of practice).

Objectives:

Raising awareness on the importance of language use and providing teaching staff with guidelines and/or tools for the use of a non-discriminating language.

Analysing and reflecting on the role that women play in text books: (language, images and contents).

Providing teaching staff with tools or resources to include women in teaching contents.

Contents:

The role of language as a gender-oriented agent in socialisation:

Main sexist uses of language.

Analysis of the use of language in text books.

Iconic language and gender-based socialisation:

Analysis of the use of pictures in text books.

Guidelines for the observation and analysis of the images in text books.

Recommendations for the use of non-sexist images.

Invisibilisation of women in school teaching contents:

Recommendations for the incorporation of women in several subjects.

Assessment:

Practice activity 2

2.1. Introduction

This module will address the role that school plays in the process of **differential socialisation**. The transmission of stereotyped values and conducts from teachers to students, through the organisation of the school or through educational contents enhances the roles assigned to women and men, thus perpetuating gender-based inequality.

> *"Everything is education. Each gesture, each decision, the way we talk to students, the way we plan activities, the use of space, the position of women in the organisation of the school and even the way we address our readers in letters or communications".*
>
> Educando en Igualdad, Guía para el profesorado
>
> http://www.educandoenigualdad.com/IMG/pdf/profesor_castellano_1_.pdf

This is why we will analyse the main aspects in which the educational system contributes to the perpetuation of power relationships between genders: the role of language as a gender-oriented agent in socialisation, special highlight given firstly to the different sexist features of language and, secondly, to an ensemble of guidelines which could be useful for teaching staff when needing to identify this type of language in the teaching materials used.

On the other hand, we will study the incidence of iconic language in socialisation in regard to gender. In order to do so, we will analyse the role played by pictures in text books and we will provide several recommendations to be followed in order to avoid the continuance of such images within the school setting.

Finally, to put an end to the module, we will analyse the absence of women and their input in educational contents.

All these signs enhance gender-based inequalities arising from the discrimination that women are subject to as a result of *sexism* and *androcentrism* that society implicitly instils on us.

Sexism refers to the attitude –or ideology– based on the inferiority of women and which consists in despising and undervaluing women and anything related to them.

Androcentrism refers to a limited vision of the world which considers men as the main reference and measure and, according to this viewpoint, women depend on men and are their subordinates. The consequences of this ideology are the consideration of the male point of view as universal and the rejection of the female perspective, as well as the invisibilisation of women and their input to humankind.

> **If you want more details on this issue, you may be interested in:**
>
> Garreta, N. and Careaga, P. (1987): "*Modelos masculino y femenino en los textos de EGB*", Instituto de la Mujer, Serie Estudios 14. Blanco.
>
> Subirats (1993): "*El sexismo en los libros de texto: análisis y propuesta de un sistema de indicadores*", Instituto de la Mujer, Serie Estudios 37.
>
> García, N. (2000): "*El sexismo en los materiales educativos de la E.S.O.*", Instituto de la Mujer.
>
> Lomas, C. (2002): "*El sexismo en los libros de texto*", en González, A. and Lomas, C. et al, Mujer y educación. Educar para la igualdad, educar desde la diferencia, Grao.

2.2. The role of language as a gender-oriented agent in socialization

PERSONAL REFLECTION

Here's a riddle...

1. Pérez had a brother. Pérez's brother died. However, the man who died never had a brother.

2. A father and a son were on a car when the father lost control of the vehicle and crashed into a telephone pole. The father died on the spot, and the son was severely injured and was taken to the hospital, where doctors deemed that he should be taken to the operating room immediately. The surgeon on call was assigned to the case and, upon seeing the boy, said: "I cannot operate on this boy, he is my son!"

Key:

1. Pérez was a woman.

2. The surgeon was a woman.

Source. Unidad Didáctica: Sistema sexo-género, Seminario de Educación para la Paz, Asociación Pro Derechos Humanos, 2007 (2ª ed.), ED. Catarata.

Take a look at your daily teaching experiences and the use that is made of language: how you address your students and how they address you, the way communication works among the teaching staff, the way common spaces of school are called, how families are addressed, etc. The following questions may help you collect this information:

TURNS TO SPEAK DURING MEETINGS AMONG TEACHERS	
Male teachers take the floor more often and female teachers do not intervene as much.	
Female teachers take the floor more often and male teachers do not intervene as much.	
Turns to speak are equally distributed among female and male teachers according to the percentage of men and women who make up the teaching staff of the school.	
OFFICIAL DOCUMENTS OF THE SCHOOL	
A language referring both to women and men is normally used.	
Male sex-specific words are generally used.	
Non-sexist language is only used when the contents of the document have to do with gender equality (celebration of Women's Day, conferences on gender-based violence...)	
DOCUMENTS FREQUENTLY USED AMONG TEACHERS (meeting calls, assessment reports and teaching syllabus)	
A language including both women and men is normally used.	
Male sex-specific words are generally used.	
The language used depends on the implication of the management board and each teacher.	
the fact that they should include both female and male words, and not only male words.	
I have never corrected what my students say or write as regards sexual inclusion in language. I only correct spelling, the lack of clarity of sentences or the need for an adequate vocabulary.	
I never correct what my students say or write because I am not a language teacher.	
Do you think that language education in Primary and Secondary schools should include the knowledge, skills and attitudes which favour a non-sexist use of language?	
MEETINGS OF PEDAGOGICAL TEAMS	
On a general basis, teachers are mostly in favour of bearing in mind the different sexes in language (using both masculine and feminine words, using abstract or general terms in order to avoid sex-specific words, e.g. "alumnado", literally meaning "group of students", instead of the traditionally used "alumnos", literally meaning "male students".	
Masculine gender words are usually used as general words –in Spanish, there is not a method of forming gender-neutral words, thus masculine words are often used as general terms to refer both to men and women in order to make sentences shorter, e.g."hombre" (literally, "mankind", as opposed to "womankind"), "profesores" (literally, "male teachers", thus excluding "profesoras", which would be "female teachers") or "alumnos" (literally, "male students", thus excluding "alumnas", which would be "female students").	
Sex-specific language is only used in certain written documents, such as letters to parents (in Spanish, we would need to use literally "fathers and mothers", since the general word "padres" that is generally used to address both, literally means only "fathers").	
When somebody uses language in a sexist fashion, is it analysed or criticised?	
When somebody uses language in a non-sexist fashion, is it criticised or taken as a joke?	

SIGNALLING OF SPACES AND TASKS AT SCHOOL	
Terms including both women and men are used ("Dirección", "Consejería", "Jefatura de Estudios", "Sala de Profesorado", all of whom do not include any reference to the sex of the people working in each section).	
Masculine sex-specific words are used as general words ("Director", "Conserje", "Jefe de Estudios", "Sala de Profesores", which would be "Directora", "Jefa de Estudios" or "Sala de Profesoras" if referred to women).	
Sex-specific and sex-unspecific words are both used (for example, "Dirección" and "Conserjería" do not refer to the sex of the principal or the concierge, but "Jefe de Estudios" and "Sala de Profesores" do refer to male figures even if the position is held by a woman).	
IMAGES AT SCHOOL (Posters, leaflets, drawing exhibitions, etc.)	
Is the potential sexism in these images taken into account?	

SOURCE: "*Guía de Buenas Prácticas para favorecer la igualdad entre hombres y mujeres en Educación*", Consejería de Educación, Junta de Andalucía, 2006.

Firstly, it is worth noting that language, which is the main communication tool among people, is not inborn nor is it an arbitrary creation of the human brain, but it has been developed socially and historically by humans. This means that language portrays the values and preconceptions existing in a specific society and, as such, it influences thought and determines the perspective of people about the world.

The Training Manual for Teachers "*Igualdad de Oportunidades entre chicos y chicas"*, drafted by the Spanish Institute of Women in 1999 specifies three points to be considered when analysing language as an agent of differential socialisation:

1. <u>The power of language</u>: If a basic function of language is to give a name to reality, the existence of something for which there is no name is in question. This means that the lack of a grammatical feminine gender urges women to identify themselves with the masculine gender, which is deemed as "universal". This linguistic practice empties and undervalues female gender.

2. <u>Language, the reflection and the creation of reality</u>: The rules governing the use of grammatical gender do not take into account the independent existence of women, but from the grammatical perspective female sex-specific words derive from male sex-specific words. In light of this criterion, the masculine grammatical gender can be universally used as a general word to refer to humankind at large and, at the same time, to refer exclusively to male gender. On the other hand, the feminine grammatical gender is always restrictive, thus giving rise to the ambiguity and confusion between grammatical sex and gender. This means that the representation of men and women through language is not neutral and is a reflection of the power relationships that occur between the sexes, thus contributing to the perpetuation of inequality between men and women.

3. Changeable language: Language, just like any other social convention, is not a static system but it evolves, reflecting social changes. The sexist uses of language are based on stereotyped ideas and preconceptions about the role of men and women within society. We must change the way language is used for it to represent both men and women, and let both sexes be the main characters of their lives and their speech.

We must point out that language is not sexist by itself. What makes language sexist is its discriminating uses. Spanish language has many resources to name men and women, but these are rarely used. Using an inclusive and non-sexist language is a way of acknowledging the independence and autonomy of both sexes as active subjects, and to avoid the ambiguity of certain messages which encourage the traditional roles of women and men.

Below is a review of the main sexist practices in Spanish, as well as several examples of non-sexist uses of language. This has been done based on the *"Manual de Lenguaje Administrativo No Sexista"*, coordinated by Antonia M. Medina (2002) and published by the Asociación de Estudios Históricos sobre la mujer de la Universidad de Málaga in collaboration with the Área de la Mujer of the Málaga City Council.

MAIN SEXIST USES OF THE LANGUAGE: MAIN LEXICAL AND SEMANTIC PROBLEMS

A) THE USE OF MASCULINE GENDER-SPECIFIC WORDS AS UNIVERSAL WORDS:

1. The term "man":

The use of the term "man" ("hombre" in Spanish) referring either to male gender or as a synonym of "person", the latter including both men and women, is one of the most widely used sexist features of Spanish language which, along with being very ambiguous, does not represent women. In order to correct said sexist use, below are some **recommendations**:

a) Using the word *hombre* ("man") only when referring to male sex. If only referring to men, the word "varón" (a Spanish synonym for "man") can also be used, thus highlighting the specific meaning of the word and avoiding the ambiguity that the universal use of the word *hombre* may cause.

Sexist example	Non-sexist suggestion
Los hombres que hayan nacido entre 1970 y 1975 no es necesario que sean vacunados.	Los varones que hayan nacido entre 1970 y 1975 no es necesario que sean vacunados.

b) Using other universal terms for both sexes (*persona, individuo, miembro* [person, individual, member]) or other collective nouns (*humanidad, gente* [humankind, people]).

Sexist example	Non-sexist suggestion
Se advierte a <u>los hombres</u> que deseen licitar que está abierto el plazo de inscripción.	Se advierte a <u>las personas</u> que deseen licitar que está abierto el plazo de inscripción.

c) Replacing the problematic term with expressions such as "ser humano" [human being] or "género humano" [humankind"], etc.

Sexist example	Non-sexist suggestion
Los estudios sobre <u>el hombre.</u>	Los estudios sobre <u>el ser humano.</u>

2. Systematic use of masculine words:

The systematic use of masculine words (both singular and plural) to refer to both men and women does not fully represent both sexes and ignores the existence of women. It can also be ambiguous and awkward when referring to a group of people mainly made up by women, as shown in the cartoon below. Below are some recommendations aiming at avoiding the sexist use of language. Even if it is not always possible, they are quite useful in many cases to avoid an excessive use of gender-specific masculine words. The strategy consists in choosing the most adequate word, that is, a word that makes women visible in our speech without being grammatically incorrect.

a) <u>Universal and collective nouns</u>. In Spanish language, there are many nouns which, irrespective of the fact that their grammatical gender is masculine (*personaje, colectivo, grupo, pueblo, equipo*) or feminine (*persona, pareja, criatura, gente, colectividad, asamblea, asociación*) refer to both women and men. The use of these nouns is preferred rather than the use of the universal masculine words.

Sexist example	Non-sexist suggestion
<u>Los trabajadores</u> de la empresa.	<u>La plantilla</u> de la empresa.
<u>Los funcionarios</u> que prestan sus servicios en esta empresa tienen derecho a usar el aparcamiento gratuitamente.	<u>El funcionariado</u> que presta su servicio en esta empresa tiene derecho a usar el aparcamiento gratuitamente.

b) <u>Periphrasis</u>. So that masculine universal words lead to confusion, sometimes we can replace words by an explanatory periphrasis, such as "personal sanitario" *(health personnel)*, "las personas que ejercen" *(the people working)*, etc.

Sexist example	Non-sexist suggestion
Solo podrán tomar parte en el concurso <u>los licenciados</u> en Derecho.	Solo podrán tomar parte en el concurso <u>personas licenciadas</u> en Derecho.
<u>El abonado</u> queda obligado a mantener conectada la instalación.	<u>La persona abonada</u> queda obligada a mantener conectada la instalación.
<u>Los españoles</u> tienen derecho a recibir educación gratuita.	<u>La población española</u> tiene derecho a recibir educación gratuita.

c) <u>Metonymy.</u> So as to avoid the universal masculine sex-specific words, in certain circumstances we can refer to their job title, profession or qualification and not the person holding them.

Sexist example	Non-sexist suggestion
<u>Jefe</u> de Estudios.	<u>Jefatura</u> de Estudios.
Firma del <u>Director.</u>	Firma de la <u>Dirección.</u>
<u>Los directores</u> del Centro serán convocados en el momento oportuno.	<u>La Dirección</u> del Centro será convocada en el momento oportuno.

d) <u>Duplication.</u> The potential ambiguity of universal masculine-gender words can be avoided by duplicating the terms and changing their order so as to avoid systematically giving priority to male over female words.

Sexist example	Non-sexist suggestion
<u>Los trabajadores</u> de la empresa.	<u>Los trabajadores y las trabajadoras</u> de la empresa. <u>Las trabajadoras y los trabajadores</u> de la empresa.
Se utilizará cuando el inmueble pertenezca a <u>un propietario.</u>	Se utilizará cuando el inmueble pertenezca a <u>una propietaria o propietario.</u>

e) <u>Slash symbols</u>. If documents have a restricted space, we can use word duplication with a slash as separation.

Suggestions
Impreso para <u>el/la cliente/a</u>.
Queda <u>obligado/a</u> a dejar la vía pública en las debidas condiciones.
Representante de <u>los/las trabajadores/as</u>.
<u>El/la trabajador/a</u> se encuentra <u>legitimado/a</u> para exigir las percepciones económicas del último año.
Visita a <u>los/las socios/as</u> cuantas ocasiones lo requieran.
La misma obligación incumbe al <u>dueño/a</u> o <u>arrendatario/a</u> de la vivienda, al <u>director/a</u> o <u>administrador/a</u> del establecimiento en que hubiera ocurrido el fallecimiento, así como al <u>administrador/a</u> o <u>apoderado/a</u> de <u>este/a</u>.

f) <u>Explanatory appositions</u>. Since constant word duplication, even when separated by a slash, can become quite overwhelming, we can use explanatory appositions or any similar type of complement to clarify that the masculine gender is being used as universal, thus avoiding any potential misinterpretations.

Sexist example	Non-sexist suggestion
<u>Los afectados</u> serán indemnizados.	<u>Los afectados, tanto mujeres como hombres,</u> recibirán una indemnización.
El objetivo es proporcionar a <u>los jóvenes</u> una formación plena.	El objetivo es proporcionar <u>a los jóvenes, de uno y otro sexo,</u> una formación plena.

g) <u>Omission of definitive articles:</u> Nouns with a single ending used for both genders need an article to identify the gender of the person to whom it is referring, such as *adquiriente*, *solicitante*, *compareciente*, *declarante*, *otorgante*, *denunciante*, *cedente*, *contribuyente*, *recurrente*, *representante*, *estudiante*, *docente*, *profesional*, *joven*, *avalista*, *titular*, *progenitores*, etc. In these cases, when possible, omitting the article can help us include both women and men.

Sexist example	Non-sexist suggestion
Podrán optar al concurso <u>los profesionales</u> con experiencia.	Podrán optar al concurso <u>profesionales</u> con experiencia.
<u>El titular</u> de la cuenta.	<u>Titular</u> de la cuenta.

h) <u>Genderless definitive articles</u>. Another way of avoiding an excessive use of masculine sex-specific words is genderless definitive articles, such as "*cada*".

Sexist example	Non-sexist suggestion
Se hará saber individualmente a <u>todos los contribuyentes</u>.	Se hará saber individualmente a <u>cada contribuyente</u>.
Se recibió a <u>todos los recurrentes</u>.	Se recibió a <u>cada recurrente</u>.

i) <u>Impersonal structures using the pronoun "se"</u>. Sometimes it is possible to avoid referring to the subject directly by using impersonal structures ("se recomienda" [it is recommended]), the passive voice ("se debatirá" [it will be discussed]) or the passive voice based on a periphrasis ("se va a elegir" [it will be elected]).

Sexist example	Non-sexist suggestion
Cuando <u>el usuario</u> solicite la devolución de la fianza, deberá aportar fotocopia de la licencia	Cuando <u>se solicite</u> la devolución de la fianza, <u>se deberá</u> aportar fotocopia de la licencia.

j) <u>Some personal verbal forms</u>. In other occasions, we can omit the direct reference to the sex of the subject and use the verb in the first-person plural, the second-person singular or the third-person singular or plural. This is possible as long as the subject is clear and its omission does not give rise to any ambiguity, for instance, in texts outlining rules, recommendations, orders, etc.

Sexist example	Non-sexist suggestion
Si <u>el usuario</u> decide abandonar la zona antes de lo estipulado, debe advertirlo.	Si decide abandonar la zona antes de lo estipulado, debe advertirlo

k) <u>Non-personal verbal forms</u>. Finally, another way of avoiding the excessive use of masculine-gender words is using infinitives or gerunds which can be interpreted as general statements.

Sexist example	Non-sexist suggestion
Es necesario que <u>el usuario</u> preste más atención.	Es necesario prestar más atención.
Cuando <u>el usuario</u> lea las instrucciones debe iniciar el proceso inmediatamente.	Al leer las instrucciones, debe iniciar el proceso inmediatamente.

B) APPARENT DUALS

These are terms which have different meanings depending on the sex to which they are referring to. Some examples of this are *señorito/señorita*, *hombre público/mujer pública*, *individuo/individua*, *verdulero/verdulera*, *prójimo/prójima*, etc. Most of these terms are derogatory towards women and must therefore be avoided when possible.

For example:	
Ten cuidado con ella, es una zorra.	What does *zorra* mean to you, "clever" or "prostitute"?
Ten cuidado con él, es un zorro.	What does *zorro* mean to you, "clever" or "womaniser"? Is the word *zorro* related to male prostitution in any case? Why do the meaning and the values of a word change depending on the sex of the person to which they are referring?
Source: Materiales didácticos para la coeducación: Construyendo contigo la igualdad. *¿Qué es…? El lenguaje sexista 2*, Etapa secundaria obligatoria, Instituto Asturiano de la Mujer.	

C) DISCOURSE ASSYMETRIES

Unequal treatment for men and women in discourse generates the following linguistic phenomena:

1. Semantic leap

The semantic leap is a linguistic phenomenon that has to do with the universal use of masculine sex-specific words. In fact, the semantic leap is used when a masculine word is apparently used as universal but later, in the same context, it is used specifically referring to men. The latter use proves that the first statement was sexist, which would have gone unnoticed if the second sentence exclusively referring to men had not existed.

Sexist example	Non-sexist suggestion
<u>Los europeos</u> consumen una cantidad excesiva de alcohol, y en el caso <u>de las mujeres</u>, de tabaco.	<u>Los europeos varones</u> consumen una cantidad excesiva de alcohol, y en el caso de <u>las mujeres</u>, de tabaco.

Therefore, if wishing to refer exclusively to male sex and we have already used a universal masculine-gender word, we can avoid semantic leaps or simply ambiguity by using masculine-specific words. To do so, we can use specifying apposition such as those used below:

Non-sexist examples
<u>El equipo masculino</u> consiguió la victoria. La mayoría de <u>los jóvenes varones</u> no están motivados.

2. Asymmetry in designations

Designation is asymmetrical in discourse when women are characterised because of their sex while men are described by their social status. This way, women's sex is the main feature of their identity, thus replacing their social or professional status.

Sexist example	Non-sexist suggestion
Se presentan a concurso tres candidatos y dos mujeres.	Se presentan a concurso tres candidatos y dos candidatas. Se presentan a concurso dos candidatas y tres candidatos

In other occasions, women are simply described according to their dependency to men.

Sexist example	Non-sexist suggestion
En el turismo accidentado viajaban dos noruegos con sus mujeres.	En el turismo accidentado viajaban dos matrimonios noruegos.

3. Asymmetry in appositions

The main word of many appositions is the term *mujer* (woman), followed by the designations that specify their position in public life (*mujeres militares* [military women]). This system can be quite redundant, which could otherwise be summarised with a definitive article (*las militares*), sets women's social or professional identity aside once again and highlights their sex as their main feature.

Sexist example	Non-sexist suggestion
<u>Las mujeres abogadas</u> que asistieron a la reunión no firmaron el acuerdo.	<u>Las abogadas</u> que asistieron a la reunión no firmaron el acuerdo.

However, the words used to designate some professions necessarily require the apposition of the term *mujer* or a synonym,

Sexist example	Non-sexist suggestion
El trabajo de <u>las fresadoras</u> cesará en unos minutos.	El trabajo de <u>las mujeres fresadoras</u> cesará en unos minutos.
Primera promoción de <u>guardias</u>.	Primera promoción <u>femenina</u> de <u>guardias.</u>

4. Heterogeneous treatment

It is advisable to treat both sexes the same way, since otherwise the interpretation of the discourse could be ambiguous. A very common mistake in administrative documents is the use of duplicated nouns separated by a slash for one term, and right after using another term without duplication, which can then be interpreted as male-specific.

ANALYSIS OF THE USE OF LANGUAGE IN TEXT BOOKS

When studying the use of language in text books, some of the books used in the schools participating in this project have been analysed. On a general basis, the language used in these books attempts to be politically correct, and intends to be impartial and avoid the use of expressions which are bluntly discriminating or sexist.

In many examples or exercises about the use of language, the subject is omitted from sentences –null-subject language–, thus avoiding the use of a gender.

- Tiene todo cuanto puede desear. *(He/she has all he/she could ever dream of).*
- No le dimos la máxima importancia. *(We didn't pay any more attention to him/her).*
- Tal vez hayan tenido un accidente. *(He/She might have been on an accident).*

However, in spite of the non-discriminating efforts of the publishing groups, the use of non-sexist language is only a minority in comparison to the sexist uses of language. The text books analysed show the following non-sexist uses of language.

<u>Direct style.</u> Firstly, we can perceive that the exercises and activities provided to students use a type of language which directly addresses the person who is reading the book, using the second person in singular or plural.

For example:
Lee el fragmento y responde. *(Read the text and answer).*
Comprueba que conoces todas las palabras y expresiones contenidas en la noticia, especialmente en términos jurídicos. *(Make sure that you know all the words and expressions used in the article, particularly those pertaining to the legal field).*
Justifica el uso de las comillas, la raya y los dos puntos en el texto de la actividad anterior leyendo sus principales reglas. *(Explain why the quotation marks, the hyphen and the semicolon are used in the activity above by reading the main rules).*

Use of terms including both sexes. None of the didactic units analysed include the word *hombre* (man) to refer to humankind in general. On the contrary, expressions such as *ser humano* (human beings) or *las personas* (people) are used.

For example:
Al ser humano siempre la ha atraído aquello que no conoce y que le resulta misterioso. *(Human beings have always been appealed by the unknown and mysteries).*
Casi sin darnos cuenta, las personas percibimos constantemente información a través de nuestros sentidos. *(Almost without realising, people constantly perceive information through our senses).*
La comunicación es una parte esencial del ser humano. *(Communication is an essential feature of human beings).*

However, the same does not apply to the use of demonyms –terms explaining the origins of a person–, since only some of them include words which can designate both women and men.

For example:
Civilizaciones como la egipcia han servido en repetidas ocasiones de escenario para tramas de intriga.

Sexist uses of language:

As regards sexist language, the text books analysed have frequently shown the following uses:

Male-centred theoretical contents. The use of universal male-gender words is excessive, particularly when it comes to theoretical terms containing a subject, which pass on an androcentric message to students. This usually happens when referring to the agents involved in language: *emisor, receptor, narrador, interlocutor*.

Sexist example	Non-sexist suggestion
Toda situación comunicativa exige pues que **los interlocutores** conozcan y respeten ciertas normas de cortesía verbal.	Toda situación comunicativa exige pues que **quienes son interlocutores/as - quienes dialogan** conozcan y respeten ciertas normas de cortesía verbal.
Un ensayo es un tipo de texto especializado, de contenido variado, en el que **un emisor** expone un tema y aporta su visión personal sobre él.	Un ensayo es un tipo de texto especializado, de contenido variado, en el que **un emisor o emisora**, expone un tema y aporta su visión personal sobre él.
Para elegir el registro que va utilizar, **el hablante** tiene en cuenta una serie de factores: quiénes son **los destinatarios** del mensaje.	Para elegir el registro que va utilizar, **la persona que habla** tiene en cuenta una serie de factores: **a quien va dirigido** del mensaje.

<u>Massive use of male names.</u> For those cases when the instructions for activities or the examples suggested include the name of a person, it refers to men more frequently than women.

For example:
Jorge, no te enfades.
Manuel no me saludó: sigue tan "amable".
Pedro se ducha por las noches.

<u>Masculinisation of professions</u>. Many professions are expressed in masculine gender, thus making the role of women in the labour market invisible. There are not many feminine professional terms.

For example:
Camarero, traiga un zumo.
El entrenador y el equipo no se entienden.
El monitor fue muy amigable.
Cuando no tenemos trato habitual con nuestro interlocutor o existe una relación jerárquica (jefe / empleado), utilizamos el pronombre de cortesía de la segunda persona, usted.
El jefe comunica el despido al empleado.

<u>Excessive use of universal masculine-gender words when addressing students.</u>
We have previously explained that the activities and exercises proposed in text
books use the second person and a direct style addressing the reader, without
referring to their sex. However, when students are required to interact with
their classmates, masculine sex-specific terms are frequently used (*compañeros*)
and no reference to female classmates is made (*compañeras*), the neutral
expression used (*resto de la clase*) is not used either and the order of male and
female terms is not changed along the text. Below are some examples and
suggestions for writing non-sexist texts.

Sexist example	Non-sexist suggestion
Debate con tus **compañeros** sobre la dificultad de encontrar información fiable en Internet fuera de las páginas especializadas.	Debate con **el resto de la clase** sobre la dificultad de encontrar información fiable en Internet fuera de las páginas especializadas.
Debate con tus **compañeros** sobre la dificultad de encontrar información fiable en Internet fuera de las páginas especializadas.	Debate con **tus compañeros y compañeras** sobre la dificultad de encontrar información fiable en Internet fuera de las páginas especializadas.
El comité estudió a **los candidatos** y **los seleccionó** en función de sus capacidades.	El comité estudió **las candidaturas** y la selección se realizó en función de sus capacidades.
Tras elaborar un guión, explica oralmente a **tu compañero** el desarrollo de un proceso usando los conectores discursivos ordenadores.	Tras elaborar un guión, explica oralmente a **la persona que se sienta junto a ti** el desarrollo de un proceso usando los conectores discursivos ordenadores.
Además, como vimos en el tema anterior, introducen las aclaraciones **del narrador** dentro del parlamento de los personajes.	Además, como vimos en el tema anterior, introducen las aclaraciones **de quien narra** dentro del parlamento de los personajes.
Los romanos merecen las leyes.	**El pueblo romano** merece las leyes.
Debe basarse en las experiencias **del protagonista.**	Debe basarse en las experiencias **de la persona protagonista.**

If you want more details on this issue, you may be interested in:

Remark: Some links may not work in certain browsers, so we advise you to copy and paste the links into the address bar of your browser.

Sexist-language test:
http://www.juntadeandalucia.es/averroes/ies_reyes_de_espana/webcoeducacion/actividades/potatoes/lenguajesexista/lenguajesexista.htm

The feminist lens:
http://www.factoriaempresas.org/productosyresultados/lupavioleta/lanzador.swf

Guidelines on Gender-Neutral Language, UNESCO:
http://unesdoc.unesco.org/images/0011/001149/114950so.pdf

"El lenguaje sexista 2. Materiales didácticos para la coeducación: Construyendo contigo la igualdad. *¿Qué es…?"* Etapa Secundaria obligatoria, Instituto Asturiano de la Mujer.
http://web.educastur.princast.es/proyectos/coeduca/wp-content/uploads/2006/10/El%20lenguaje%20sexista.pdf

Antonia M. Medina (2002): "*Manual de Lenguaje Administrativo No Sexista"*, Asociación de Estudios Históricos sobre la mujer de la Universidad de Málaga y Área de la Mujer del Ayuntamiento de Málaga:
http://www.nodo50.org/mujeresred/manual_lenguaje_admtvo_no_sexista.pdf

2.3. Iconic language and gender-based socialisation:

PERSONAL REFLECTION

Take a look at your classroom:

- Are there images of men and/or women?

- Is there the same amount of women as there is of men?

- What are both doing?

And now, take a look at your school:

- What images are there?

- Is there any relevant figure? Is it a man or a woman?

Take a look at the following image:

- Do you think it contains a stereotyped message?

Escribe dos oraciones con cada verbo.

Cada oración debe tener al menos un complemento.

comer   comprar

Write two sentences with each verb.
Each sentence must have at least one complement
to eat   to buy

Iconic language is a form of communication which uses both abstract and real visual representations or images. In current society, this type of communication has become much more common, as can be observed in constant advertisements when taking a walk around the city or the side success of icons in communications through several mobile applications.

Images are perceived as a reflection of reality. However, as we will see later on, the information these images transmit is not always neutral, since these are only subjective constructions of reality.

FUNCTIONS OF IMAGES DURING THE EDUCATIONAL PROCESS:

Function of representation:
These are images which depict a defined reality. The main idea consists in replacing the original idea with its representation, aiming at spreading the information about the product features.

Function of allusion:
These images illustrate or complement a written message, but are not necessary to understand the message.

Enunciative function:
These images try to specify or enunciate something related to certain object or place. These are frequent in traffic roads, pedagogical documents and computer screen formats among others.

Attributive function:
These are the images which offer explanations, they are usually included in text books for the end readers to understand certain phenomena.

Explanatory function of experiences:
This is the classic function of the images included in text books. These images are used to complement certain explanations which have already been provided, thus supporting the didactic purposes of the materials.

Function of operation:
This is the simplest and most easily noticeable function of images. In this case, images specify how certain activities are performed and are oriented to the development of skills and capacities.

J.L. Rodríguez Diéguez (1995): "*Tecnología Educativa. Nuevas Tecnologías aplicadas a la Educación*".

Just as it happens with written language, the information transmitted by images reflects certain values and attitudes which become essential elements in the gender identity building processes. Very often, images may only seem ornamental elements or just objects that are used to complement the information provided in a text. However, the subtle and symbolic information provided by images involves a significant ideological meaning. It is also important to note that graphic language is understood more quickly. Just like it is said, a picture is worth a thousand words.

If we do not reflect upon the messages transmitted by images in text books or those used to decorate schools, these images could contribute to the reinforcement, maintenance and reproduction of these sexist stereotypes and traditional gender role models.

Since the 80s, several studies in Spain have warned about the need to analyse gender-discriminating messages in the images included in text books. The following table shows the results of some of these studies as regards the gender-based distribution of characters shown in text book images.

Distribution of characters in images broken down by sex (%)				
	Garreta and Careaga 1987	Blanco 2000	Peñalver 2003	Pérez 2011
Female	29.3	23	15	6.3
Male	70.7	46	57	65.2
Couples		9	-	8.2
Mixed Groups		19	27	20

Source: Table template obtained from Blanco (2000) and completed with the data obtained from the following research projects: Garreta, N and Careaga, P. (1987) *Modelos masculino y femenino en los textos de E.G.B.*; Blanco, N (2000) *El sexismo en los materiales educativos de la E.S.O.*; Peñalver, R (2003) *¿Qué quieres enseñar? Un libro sexista oculta a la mitad*; Pérez, A. (2011) El sexismo en los manuales escolares de Ciencias Sociales de la ESO

As can be withdrawn from this table, the percentage of images portraying male characters is much higher than those including female characters. Women are still not frequently depicted in text books, which does not reflect reality.

The same occurs in school books in other countries. A study carried out in Norway in the early 80s concluded that images showing women (and girls) were less frequent than those portraying men (and boys), and that the roles assigned to women (and girls) were much more restricted and less diverse than those associated to men (and boys). In addition, as regards the pictures in science books for Secondary Education, the study explains that *"men and boys are portrayed as more active all along the books, and they are frequently portrayed in the workplace. (…) The images of young girls and women are used when showing images of electric hair dryers or bathroom scales"*[1].

Another study conducted in France, also in the same period, proves the transmission of gender-based discriminating stereotypes and roles by means of the representation of male and female images in text books, where boys *"are offered unrestricted professional opportunities, while girls can only prepare to become "mothers". Through these images, both girls and boys are categorised, pigeonholed and required to conform with the image that they have been given on what is expected from them"*[2].

A lot of progress has been made regarding gender equality since the eighties. Nevertheless, educational materials still contain stereotyped roles that restrict the personal and professional development of boys and girls. Below is the description of the main situations of discrimination identified in the analysis of pictures of a number of current text books.

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[1] Ministry of Church Affairs and Education, Norway (1983): *"Étude sur l'image que donnent des femmes et des hommes les manuals scolaires et les ouvrages pour enfants en Noruege"*, Unesco, quoted in Michel, A. (2001): "Los estereotipos sexistas en la escuela y en los manuales escolares", in *Educere,* Vol. 5, nº 012, pp. 67-77.

[2] Federación Internacional Sindical de la Enseñanza (Sección Francesa) (1983): *"Étude sur l'image que donnent des femmes et des hommes les manuels scolaires et les libres pour enfants en France"*, Unesco, quoted in Michel, A. (2001): "Los estereotipos sexistas en la escuela y en los manuales escolares", in *Educere,* Vol. 5, nº 012, pp. 67-77.

ANALYSIS OF THE USE OF PICTURES IN TEXT BOOKS

As with written language, the pictures of the text books used in the education centres participating in the project have been analysed.

The main purpose of the pictures in current text books is to complement the information in texts, both the theoretical content and the readings and/or the activities for the students, as illustrated in the following images.

El envejecimiento de la población europea

Hace medio siglo, los europeos vivían una media de 70 años. Actualmente, en los países de Europa Occidental, la esperanza de vida es de 80 años.

El aumento de la esperanza de vida y el descenso de la natalidad contribuyen al envejecimiento de la población europea. Por eso, los Gobiernos ponen en marcha políticas destinadas a atender las necesidades de nuestros mayores.

● Indica qué medidas se pueden poner en marcha para atender a las personas mayores.

The ageing of the European population
50 years ago, Europeans had a life expectancy of 70 years. Currently, the population of Western European countries have a life expectancy of 80 years.

The increase in life expectancy and the decrease in birth rates contribute to the ageing of the European population. This is why our Governments launch policies aimed at covering the needs of the elderly.

Specify which measures could be implemented in order to assist the elderly.

---

5 Resuelve.

Alberto, Julia y Pablo han ido hasta el polideportivo por caminos distintos.
Alberto ha recorrido 8 km y 50 m.
Julia ha recorrido 250 m más que Alberto.
Pablo ha recorrido 500 m menos que Julia.
¿Cuántos metros ha recorrido cada uno?

---

5. Find the answer to this exercise.
Alberto, Julia and Pablo walked along different paths to get to the sports centre. Alberto walked 8 km and 50 m. Julia walked 250 m more than Alberto. Pablo walked 500 m less than Julia. How many metres did each of them walk?

In general, most of the pictures in the text books analysed do not contain any sexist connotations, whether featuring objects, landscapes, animals, abstract drawings or even people. It is worth noting that in many occasions, there are pictures of men or women breaking traditional gender roles and presenting alternative models with which the students feel identified and which promote a non-restrictive development, both at a personal and at a professional level.

The following picture is a fine example of it. It complements the information in a text that deals with the economy and the growth of the service industry, and it depicts a woman in the work environment of a factory. In this regard, the presence of women in working life is appreciated, especially in a sector that had not originally counted on a significant female participation.

El sector secundario en Europa sigue manteniendo industrias tradicionales como la del calzado.

Notwithstanding the above, if we study in greater depth the image and what it stands for as a model with which female students can feel identified, we can say that in a way it does involve sexist connotations. The kind of work depicted (textile industrial manufacturing) is an industrial activity with a high female presence, as the electronic products assembly or food industries. These economic activities have traditionally been considered unskilled labour, and have therefore taken advantage of the ability and manual skills that women have acquired within the domestic settings. These tools have not been economically valued, as they are considered to be inherent to their sex.

In this case, along with this kind of pictures, it is advisable to include some others depicting women in working activities traditionally performed by men,

such as the building sector, machinery driving, etc. This would be aimed at showing alternative professional models for fighting against horizontal segregation in the labour market. It is also advisable to use pictures portraying women performing skilled labour, in a position that enables them to take part in the decision-making process. This would expose the diversity of alternatives to be identified as role models for female students.

Below are the main discriminatory or stereotyped depictions identified during the analysis of the pictures in text books:

- **The grammatical gender used in the text does is not always the same as that of the character portrayed**

Often there are pictures of women while, in contrast, the text refers to men. The following images illustrate the invisibilisation of women caused by the use of the universal masculine gender. Three examples are presented below.

The first image portrays a girl, whereas the text refers to her as a *gigante* (male giant) or *guerrero* (male warrior). In the second image, the text refers to *familias al completo* (entire families), in spite of the fact that only women and children appear in the picture. The third image depicts a female basketball team –a good example of non-sexism. The text of the activity refers to a male player, while in the image there are no men.

Doc. 48 Familias al completo tuvieron que abandonar España tras la victoria de las tropas franquistas.

¿Un jugador de baloncesto tiene una probabilidad de 0,6 de hacer un triple. Si hace dos lanzamientos de triple, ¿qué probabilidad tiene de no encestar ninguno?
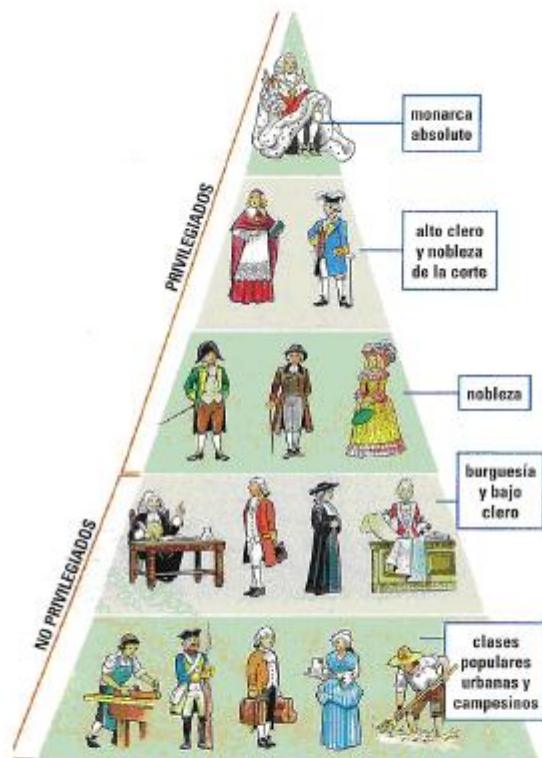
- **Female under-representation**

Women and men are not equally represented in the pictures, as male characters outnumber female ones. This happens in the images depicting both individuals and groups.

Furthermore, it is worthy of mention that pictures portraying women as individual main characters are quite rare. This is also the case for groups of women, where there are female figures in the images representing mixed groups of men and women.

It is remarkable how publishing houses differ in the illustrations they use. For example, when dealing with the social pyramids of several societies, some publishers include women and others do not, or they only depict them in the lowest strata, as shown below.

PRIVILEGIADOS

NO PRIVILEGIADOS

monarca absoluto

alto clero y nobleza de la corte

nobleza

burguesía y bajo clero

clases populares urbanas y campesinos

1 ¿Qué grupos sociales formaban la sociedad del Antiguo Régimen? ¿Cuáles eran los privilegiados? ¿Y los no privilegiados?

LA SOCIEDAD ESTAMENTAL

Rey

Alta nobleza

Baja nobleza

Clero

Gran burguesía

Pequeña burguesía

Campesinos

LA PIRÁMIDE SOCIAL EN EL ISLAM

Árabes

Sirios

Bereberes

Judíos

Muladíes

Mozárabes*

Mendigos

Esclavos

Siervos

- **<u>Masculinisation of the productive sphere</u>**

Men are the main characters in most of the pictures set in a work environment. In other words, it is the male figure who does the job, as shown in the following images. This situation enhances traditional and obsolete roles where men are responsible for providing economic support for the family.

Observa la ilustración y completa las oraciones:
– El ... está en mal estado.
– El albañil coloca un ... en la acera.
– La ... está llena de arena.
– La acera se barre con un ...

It is encouraged to describe a balanced distribution of sexes in working contexts, as well as not to depict men and women performing different tasks that reinforce occupational segregation.

- **<u>Feminisation of the reproductive sphere</u>**

In most of the images analysed, women are scarcely pictured as main characters, and when they are, it is only in situations that have to do with the reproductive function, maternity, housework and family care.

It is advised to have pictures showing a balanced distribution of household chores and care assistance. This would include more equal relationship models and it would educate students in child or elderly care or in housework.

As an anecdote, it is worth mentioning that some publishing houses include images as the one shown below, which refers to the diversity of family models and shows a young man with a little girl on his lap.

La diversidad de la sociedad española se refleja en la aparición de una variedad creciente de modelos familiares.

- **<u>Stereotyped female labour participation</u>**

Whenever women are depicted **performing productive jobs**, these almost always have to do with the reproductive context and traditional roles for women involving family care and housework.

It is advisable to portray women in productive jobs traditionally unrelated to women in order to show female students alternative models of personal and professional development and thus fight occupational segregation.

- **<u>Female passivity, dependence, and/or submission</u>**

In some images where both men and women are portrayed, the latter are often dependent on or protected by men. In pictures, women are shorter than men, hold their hands and/or look like they are listening to them. These images enhance unequal power relations between sexes and promote stereotyped values of submission and the dependence of women on men.

It is advisable to resort to pictures enhancing women's autonomy and independence, as well as balanced power relations between men and women.

- **<u>Masculinisation of sports</u>**

Characters in pictures illustrating sportive events are mostly male.

- **<u>Sexualisation of the female body and beauty canons</u>**

Physical appearance is of great importance in pictures depicting girls or women. They usually look thin and wear stylish or revealing clothes (miniskirts, low-cut necklines). These kinds of images enhance objectification of women's bodies and encourage ideal beauty canons that sometimes are harmful for their health.

It is advisable to use images reflecting a wide variety of male and female bodies, enabling the acceptance of one's own body.
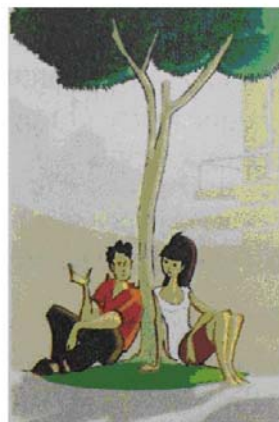
- **<u>Generalisation of the human body as the male body</u>**

When explaining the parts of the human body and their purpose, images always depict men (and boys).

① Principales partes del cuerpo.

② Algunos órganos del cuerpo.
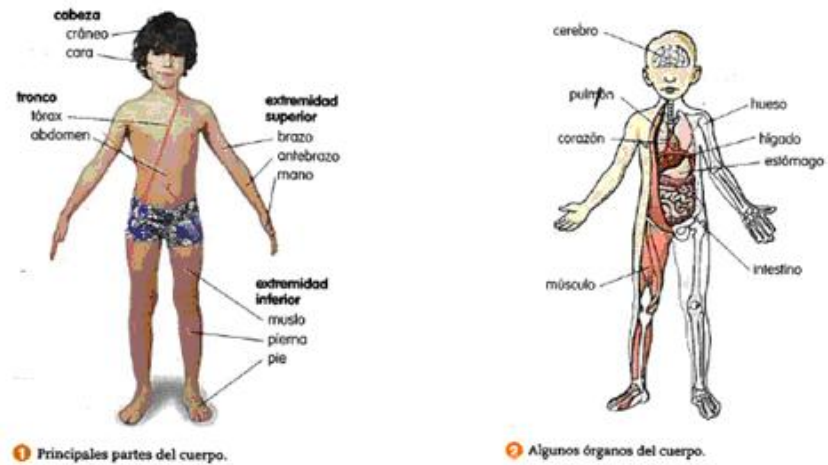
- **<u>Invisibilisation of women's contribution to art</u>**

The authors of sculptures and/or pictures serving as illustrations are rarely women.

GUIDELINES FOR THE OBSERVATION AND ANALYSIS OF THE IMAGES IN TEXT BOOKS.

Below there are some guidelines, formulated as questions, that can be useful for analysing images in text books:

- **Number**

Is there the same number of men and women in the images? Is the main character a man, a woman, or is there a balanced representation? And what about the supporting characters?

- **Activities**

Are there any differences between activities performed by men and those performed by women? Do they play traditional gender roles? Are there any men taking care of babies or children? And doing housework? Are there any women in a professional context? What tasks are they carrying out? Are these tasks linked to traditional roles?

- **Attitudes**

Are women depicted as dependent on men? Are men and women represented sad and/or crying as frequently? And aggressive and/or violent?

Do women in pictures play an active or a passive role?

- **Family relationships**

When portraying characters who have a family bond, what is the relationship between sexes?

- **Regarding the size and location of pictures and schemes**

Are there any differences between representations of women and men?

RECOMMENDATIONS FOR THE USE OF NON-SEXIST IMAGES

Parra Martínez (2009) in "*Educación y en valores no sexistas*" establishes the following recommendations for the use of non-sexist images:

- Prioritise **gender parity** in pictures in order to prevent male overrepresentation, as it results in a significant unbalance that contravenes what usually happens in society.

- **Avoid portraying tasks, activities and attitudes that can be stereotyped** and opt for a shared and equal relevance in a wide range of situations, such as those related to housework, sports, culture, politics, etc.

- **Balance out the lack of female leading roles so far,** depicting women in contexts that have been traditionally unusual for them and where they can be seen handling themselves. For example, as managers or heads of companies, high-level sportswomen, engineers, etc.

- **Depict bodies of both men and women and treat them equally**, with no stereotypes about strength in some cases and about beauty in others, or about health problems (for example, describing anorexia as an exclusively female problem, etc.).

- Portray girls and boys or women and men participating spontaneously and uninhibitedly and in all kinds of **sports**, without restraining female presence to games and sports that have been traditionally considered suitable for them and to which they have usually been associated, since those kinds of images contribute to perpetuating stereotypes.

- Use **sexist images in a critical way**, such as advertisements, signs, photos, etc. in order to raise awareness about gender roles among students.

> **If you want more details on this issue, you may be interested in:**
>
> Terrón Caro, M.T. and Cobano-Delgado Palma (2008): "*El papel de la mujer en las ilustraciones de los libros de texto de Educación Primaria*", in Foro de Educación, nº 10, pp.385-400.

2.4.　Invisibilisation of women in school teaching contents.

PERSONAL REFLECTION

Can you remember if you were told about any important women at school? And at university? Why were they important?

Do you know about any celebrated women in your city? What about men?

Do you know about any woman that has been important in the subject you are teaching?

How many women do you know from the list below? And how many men?

Mujeres	Hombres
Hipatía	Sócrates
Ada Lovelace Byron	Steve Jobs
Kathrine Switzer	Carl Lewis
Gerda Taro	Robert Capa
Carmen de Burgos	Ramón J. Sender
Remedios Varo	Salvador Dalí
María Goeppert-Mayer	Albert Einstein
Susan George	Noam Chomsky
Gabriela Mistral	Herman Hesse

In spite of technological changes and the use of several educational resources in class (digital whiteboards, films), text books are still the main teaching resource for teaching contents at every education level in Spain. As any other

human invention, instructional contents (and the way each publishing house deals with them) contain a subjective perspective that is determined, among others, by the dominant male-centred mindset. Instructional contents in text books are subsequently a reflection of a biased and partial perspective of the world and society that leaves aside female experience and knowledge, as well as their contributions to science, art, literature or history. On the other hand, the way these contents are addressed involves beliefs, values and attitudes about the role of women and men in different societies and times that reinforce stereotypes and reproduce traditional gender identities.

The Spanish legal framework acknowledges the socialising role of text books, as well as the need to monitor the contents and perspective of this educational material in order to ensure that the principles concerning equality and non-discrimination are respected, as well as the promotion of equality of opportunities between men and women through alternative role models of masculinity and femininity.

"All educational materials available [for students] should reflect on their texts and images the principles of equal rights for both genders, reject all kinds of discrimination, respect diverse cultures, promote of democratic behaviour patterns and pay attention to ethic and moral values [of students] pursuant to the principles established under article 2, section 3, of the Organic Act 1/1990, of 3 October".

Royal Decree 1744/1998, of 31 July, governing the use and supervision of text books and other curriculum materials corresponding to official teaching programmes.

Martín Romero points out that "*text books do not only teach school contents, nor only cultivate their very own field of knowledge, but a whole code of social symbols with an underlying sexist ideology which, although non-explicit, is actually much more efficient than if it were explicit. Girls and boys cannot avoid following the patterns proposed, especially when*

these are understood as undeniable and so obvious that they do not even need to be announced"[3].

Since the eighties, quite a number of studies state the invisibility of women and the conveyance of a sexist, biased and simplistic view of women and men's reality (Garreta, N, and Carega, P. (1985); Subirats (1993); Blanco (2000); Lomas, C. (2002)).

In this regard, the manual "*Guía de Buenas Prácticas para favorecer la igualdad entre hombres y mujeres en la Educación*", published by the Regional Government of Andalusia in the year 2006, points out that the main conclusions of recent research are as follows:

- The contents of text books reflect a viewpoint on society which is governed by dominant social roles: a patriarchal, male-centred society where men are still the reference that is intended to be seen as universal.

- Contributions to knowledge, thus acknowledging the presence (old and recent) of women in every domain of society, are not included in the contents.

- The reasons why women could not be present in certain time periods or fields (because they were denied the access to literacy, for example) are not explained either.

- Strongly stereotyped models are presented, both for men and women and especially in Secondary Education, concerning personal and social features (fields of action, occupations).

- Therefore, the contents do not make room for the recognition of women's contributions to social development, nor the questioning of the hierarchic, discriminatory and restrictive relationship patterns between men and women.

The study "*Que quieres estudiar. Un libro sexista oculta la mitad*", by Rosa Peñalver (2003) for the Instituto de la Mujer de la Región de Murcia (Institute of Women of the Regional Government of Murcia) in 2003, lists the following

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[3] Martín Romero (¿?): "*El sexismo en los contenidos de los libros de texto*", Universidad de Sevilla.

discriminatory or sexist practices concerning the analysis of the theory contained in the text books for the Spanish Compulsory Secondary Education (from 12 to 16 years old):

- **<u>Female under-representation</u>**

For every woman mentioned in text books, seven men are mentioned. This situation is unrealistic, as women outnumber men in virtually every society (mostly due to a higher mortality in men).

Only 7% of the historical leading figures in culture, politics or economy, or with a prominent personal career, and whose name appears in text books, are women.

- **<u>Segregation and stereotyping of activities performed by men and women</u>**

Of the total of professional activities identified in the texts, 74% correspond to men and only 11% correspond to women. In other words, text books still project a sexist view of the professional field, which is almost entirely composed of men.

Concerning the kind of activity, women are completely absent of activities related to military, political and/or legal fields, that is, those relevant in decision-making. In occupations related to religion or jobs that require a physical effort (hotels and restaurants, textile industry, woodworking, metallurgy, livestock farming, hunting, fishing, crafting), female presence remains under 1%.

In activities related to humanities and scientific or intellectual work, female presence hovers around 1.5% (poets, novelists, playwrights, doctors, lawyers, biologists, etc.). The same applies to aristocracy (queens, princesses, ladies, etc.). Female presence in arts only reaches 4% (painters, sculptors, musicians, actresses, etc.).

Regarding professional activities, women are portrayed carrying out tasks that require knowledge at a university level, or those requiring knowledge and

experience concerning personal care (commerce, teaching, health...), which are highly-feminized sectors. On the contrary, men are present in a wide range of occupations, either manual or technical (mechanics, journalists, researchers, doctors, etc.). Similarly, the men described in the texts hold economically, politically or socially powerful positions and no doubt they also hold the most significant ones regarding decision-making. For example, women often appear as teachers, but rarely as school principals.

- **Invisibilisation of housework and family organisation**

Text books do not refer to housework or care work and how important it is for human well-being. The possibility of promoting women's and men's autonomy in adulthood is thus lost, as well as the option of encouraging a balanced distribution of these activities.

- **The situation of women as something isolated**

On a general basis, all publishing houses have a section on Social Sciences to assess women's current situation and problems, such as the double burden or the gender pay gap. Nevertheless, these issues are addressed in a very superficial way, only displaying data or information about the issue. It feels like if it was an extra, added in order to comply with legal standards. The reasons why women face discrimination or are more present in certain activities are not addressed. The following picture is a crystal-clear example. In spite of belonging to a lesson that deals exclusively with women's progress, which mentions the suffragist movement and the first positions women worked in, this section treats this issue in a somehow superficial way. It does not include the names of any suffragist women, nor it analyses the incorporation of women to the labour market in the aftermath of World War I.

DOSIER La mujer del siglo XX

Durante las primeras décadas del siglo XX, en las sociedades occidentales industrializadas, las mujeres empezaron a replantearse su papel en la vida familiar y en la sociedad y reivindicaron una mayor presencia en la vida pública.

Sufragistas estadounidenses en 1920, pidiendo el voto para las mujeres.

Surgió así un nuevo modelo femenino, basado en la **new women** americana, que se caracterizó por un mayor acceso a la educación, el ejercicio de nuevas profesiones, una cierta independencia económica y el uso de nuevas costumbres sociales.

También fue en estos años cuando, en algunos países europeos, se hizo realidad la reivindicación del **voto femenino**, que había constituido desde el siglo XIX una de las causas principales de movilización de las mujeres (sufragismo). Las sufragistas pensaban que el voto les daría acceso a los centros de decisión políticos y les permitiría elaborar leyes que abolieran las desigualdades sociales. El primer país que concedió el voto a las mujeres fue Nueva Zelanda en 1893.

El trabajo doméstico

A pesar del acceso de las mujeres a trabajos más cualificados, la mayoría de ellas eran obreras en las industrias o trabajaban en el servicio doméstico. Las mujeres que "servían" provenían, frecuentemente, de familias campesinas, cuyas hijas tenían casi como única salida ingresar en un convento o realizar trabajos urbanos sin ninguna cualificación.

El trabajo doméstico continuaba siendo la principal tarea femenina. En la imagen, una mujer lava ropa utilizando una lavadora manual.

El acceso a nuevos trabajos

Tras la Primera Guerra Mundial, muchas mujeres comenzaron a acceder al sector terciario (oficinas, sanidad, administración, enseñanza...), anteriormente reservado a los hombres. Estos empleos abrieron nuevas perspectivas a las mujeres de clase media.

Aunque las mujeres realizaban trabajos similares a los hombres, sus salarios eran muy inferiores.
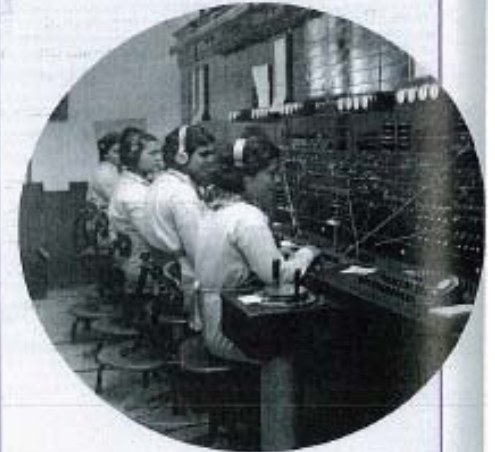
El empleo de telefonista era muy frecuente para las mujeres que se incorporaban al mundo laboral.

PROPOSALS AIMED AT INCORPORATING WOMEN TO EDUCATIONAL CONTENTS

As mentioned in the previous section, it is essential to incorporate women to curricular contents so that their historical contribution to different areas can become visible.

María Vaíllo Rodríguez, in the abstract of her PhD Thesis "*Recomendaciones para introducir la igualdad e innovar en los libros de texto desde la perspectiva de género*" published by the Instituto de la Mujer, makes the following general recommendations to remove male-centredness in text books:

- To pay attention to the perspective from which the subject is conveyed, even when this is deemed to be "universal", analysing what kind of knowledge and/or events are chosen, the list of relevant figures appearing in the lessons and the basic concepts of the text book in question.
- To leave behind the partition of speech: to present knowledge not as an addition of isolated achievements, but as a collective effort: knowledge is entirely the outcome of the experience and expertise gained by both women and men.
- To emphasise relationships and links between authors, knowledges and spheres (for example, relationship between public and private aspects).
- To overcome abstraction in speech: to underscore how different scientific events and progress influenced and changed the life and experience of people.

In this document, a series of very useful materials are proposed for the removal of sexism in educational materials. Following there is a chart containing some advised reads and instructive material for different subjects (Source: Vaíllo Rodríguez, M. (2013):

Physical Education

- o Álvarez Bueno, G., Cano, S. and Fernández, E. (1990) "*Guía para una Educación Física no sexista*". Ministerio de Educación y Ciencia. Madrid.

- o Blasco Soto, P. (2005): "*Siempre adelante. Mujeres deportistas*". Instituto de la Mujer. Madrid.

- o Buceta, J.M., (*et al.*) (1997): "*Mujer y deporte*". Dirección General de Deportes e Instituto Canario de la Mujer. Canarias.

- o Ciriza, M. (Dir.) (2004): "*Mujeres de Hoy. Deporte*". (DVD). Instituto de la Mujer. Madrid.

- o García, M. and Ansins, C. (1994): "*La coeducación en Educación Física*". Instituto de Ciencias de la Educación de la Universidad Autónoma de Barcelona. Barcelona.

Biology and Natural Sciences

- o Arjona, C., Díaz, M., Rizo, R. (1999): "*Valores y género Materiales de trabajo*". Ciencias de la naturaleza. Consejería de Educación y Ciencia, Junta de Andalucía. Sevilla.

- o Moreno, M., Sastre, G., Busquets, D., Leal, A. and De Miguel, M.J. (1994): "*El Conocimiento del Medio: La Transversalidad desde la Coeducación*". Primer Ciclo de Primaria. Instituto de la Mujer y Ministerio de Educación y Ciencia Madrid.

- o Programa Harimaguada y Asesoría de coeducación del CEP de la laguna (1994): "*Materiales curriculares innova. Cuadernos para la coeducación*". Ciencias de la Naturaleza. Dirección General de Ordenación e Innovación Educativa, Gobierno de Canarias. Tenerife.

- o Rubio Herráez, E. (1991): "*Desafiando los limites de sexo/género en las Ciencias de la Naturaleza*". Ministerio de Educación y Ciencia. Madrid.

- o Espora Consultoría de Género (2008): "*Aprendiendo la igualdad con Simone de Beauvoir*". Instituto Asturiano de la Mujer. Asturias.

- o Masó Monclús, A. (2002): "*Igualtat i diferencia: matereials per a la coeducació en ética i filosofia*". Government of Catalonia. Departament d'Ensenyament. Catalonia

History

- García, N. and Sanz, S. (2005): "*Cristina de Pizán. La ciudad de las damas 1405-2005: propuestas didácticas para Educación Secundaria*". Dirección General de la Mujer del Gobierno de Cantabria. Vicerrectorado de Extensión Universitaria. Universidad de Cantabria.

- Ibero, A. (1995): "*Les dones a la historia contemporania: materials i eines didactiques*". Institut Catalá de la Dona. Barcelona.

Maths

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Module 3

Co-responsibility and Prevention of Violence Against Women

Module 3. Co-responsibility and Prevention of Violence Against Women.
Plurales, a Course on Gender Equality.

Module 3
Information Sheet
Co-responsibility and Violence Against Women

Length:

6 hours (4 hours of theory and 2 hours of practice).

Objectives:

Providing teachers with essential tools and knowledge to work on co-responsibility and prevention of violence in the education centre.

Contents:

Sexual division of labour.

Use of time and double burden.

Co-responsibility.

Violence against women.

Prevention of violence against women.

Assessment:

Practice activity 3

Module 3. Co-responsibility and Prevention of Violence Against Women.
Plurales, a Course on Gender Equality.

3.1. Introduction

Two essential aspects that bring about discriminatory situations against women will be addressed in this module: the lack of co-responsibility and violence against women.

The first part of the module focuses on **co-responsibility**. To this purpose, several aspects are assessed: the traditional labour division according to sex, negative consequences for women derived from such division, co-responsibility as a means to end with these consequences and a number of mechanisms that perpetuate the negative elements involved in roles in the current society.

Finally, a series of links are proposed that can inspire teachers when designing activities aimed at promoting co-responsibility.

> *"Care and well-being are not problems or responsibilities of women, but social affairs. The cornerstone is co-responsibility involving both men and women".*
>
> *Nuria Varela, Feminismo para principiantes*

The second part of the module, titled **violence against women**, explains the concept of gender-based violence in depth, as well as the kinds of violence, the cycle of violence, common legends and root causes of this sort of violence. The concepts of aggressor and *micromachismos* (which can be roughly translated as "subtle male chauvinism") are also addressed.

Furthermore, at the end of this section, some indicators and guidelines are presented. They might be helpful for teachers to spot abuse in class. Finally, several in-class activities and tools aimed at preventing gender-based violence are suggested.

3.2. Co-responsibility

This video coul be watched, as a personal reflection, prior to the study of the contents of this section.

<div>

PERSONAL REFLECTION

Campaña de Corresponsabilidad en el hogar

http://www.youtube.com/watch?v=-UpZeu0qWhw

Do you think this is common? And what about the opposite?

Do you think it is unfair? And what about the opposite?

</div>

PRODUCTIVE AND REPRODUCTIVE SPHERES

Incorporation of women to the productive field during the last fifty years in Spain –even though it did not occur on an equal basis with men– has not resulted in a greater involvement of men in the reproductive sphere. Furthermore, women are still the ones who perform most part of care work and housework, even when they also work outside their homes.

In order to achieve real equality between men and women, a **balanced distribution of responsibilities in every field** is essential: in the productive and reproductive spheres, and also in decision-making areas –through political, labour and/or social participation.

As stated in the first module, men have traditionally been linked to **productive work**, that comprising trading-oriented activities concerning the production of goods and services. In other words, those activities that are not performed for free, but in exchange of some salary – whether economical or in kind – and in the public sphere. It is therefore a visible, recognised and economically and socially valued job. Women have been in turn linked to **reproductive tasks**, which are usually conducted in the domestic sphere. An invisible, unpaid and socially undervalued job that nevertheless *"provides people of one particular home with certain goods, services and activities concerning direct care, including socialisation processes, affective relationships, emotions, a feeling of security, etc. All this allows to raise socially integrated people; but it is also part of the essential characteristics of the workforce that will someday participate in market production"*[4].

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[4] Carrasco, C. and Mayordomo, M. (2006):"Trabajo y condiciones de vida: una mirada no androcéntrica", in *Documentación Social, Revista de Estudios Sociales y Sociología Aplicada,143,* pp.113-126.

Furthermore, housework must not be understood only as certain activities such as cooking, cleaning, ironing or taking care of the children. Housework requires several skills, such as:

1. Decision-making skills: It is necessary to be able to prioritize some tasks, to set the moment to perform them and to arrange everything involved in their execution.

2. Continuous organization and monitoring: Housework is a permanent task, even when we count on useful appliances (dishwashers, washing machines) or help (domestic workers) to perform it. In other words, it requires someone organising it (loading and emptying the dishwasher, arranging the dishes and/or instructing the person in charge of doing it, etc.);

3. Logistics: Housework entails a number of tasks and responsibilities outside the household that sometimes are necessary in order to perform others at home (such as shopping before cooking) and that take time and organisation skills.

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The main features of these jobs are listed in the chart below:

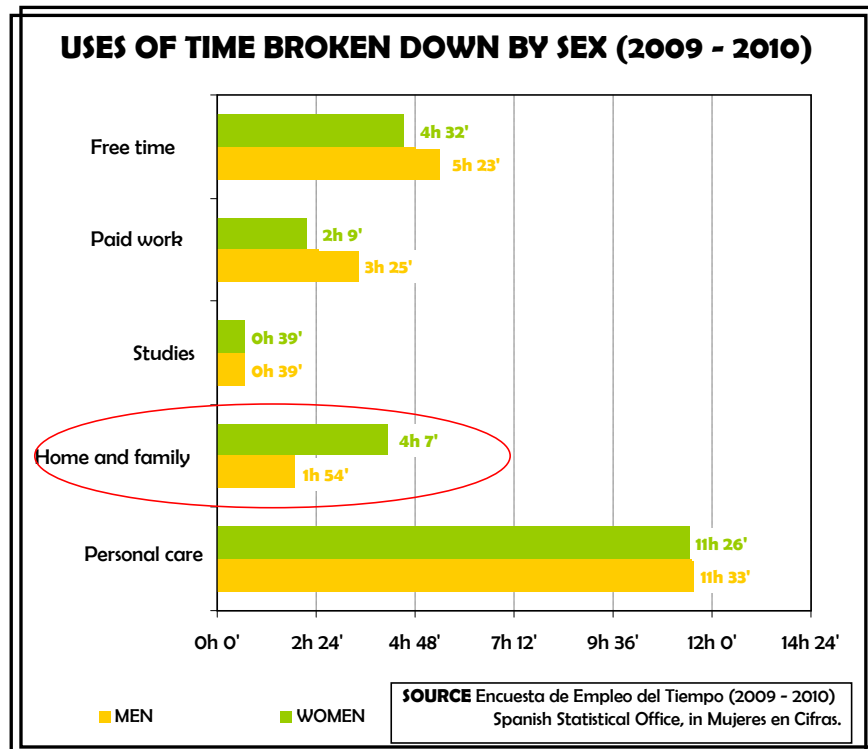| Productive Work Public Sphere	Reproductive Work Domestic Sphere
Socially recognised as a job	Not socially recognised as a job
Limited and specific tasks	Multiple and simultaneous tasks
Efforts focused on one activity	Efforts distributed in several activities
Under established working conditions	Under no established working conditions
Produces visible goods or services (makes an impression)	Produces invisible goods or services (does not make any impressions)
Paid	Unpaid
Set hours and scheduled breaks	No set hours and full-time availability
Comprised of one element only: the specific working activity	Comprised of multiple elements
Performed in a different environment from the one used for family, food and resting.	Performed in the very same environment which is used for family, food and resting
Includes free time for holidays, weekends and unemployment benefits if needed	Does not include any holidays, weekends and no unemployment benefits are available
It can be added to the CV as work experience and helps to progress in working life	It cannot be added to the CV as work experience and it does not help to progress in working life
Performed by men and women	Usually performed by women.
SOURCE: Proyecto Alba Plata Equal, Fundación Mujeres, quoted in Fundación Mujeres (2007): *"Fórmulas para la Igualdad nº 4". Reparto de Tareas: Corresponsabilidad.*	

This gender-based distribution of tasks –productive and non-productive– and spheres –public and private/domestic– is conceptually known as **the sexual division of labour** and it is the cornerstone of gender inequality.

MAIN CONSEQUENCES OF THE SEXUAL DIVISION OF LABOUR

The deep-rooted sexual division of labour has direct consequences in the establishment of an **unbalanced labour market** between women and men. As shown in the activity and unemployment rates, women participate less than men in the labour market, and when they do, it is often under worst conditions. The pay gap between men and women and other situations such as occupational segregation –both horizontal and vertical– are clear signs of the existing unbalance.

Outside the workplace, in the **domestic sphere**, this inequality is also noticeable. The different **uses of time** by men and women is a significant sign of the unbalanced distribution of tasks, especially regarding housework and caring tasks.

The following chart shows the results of the *Encuesta de Empleo del tiempo del INE (datos 2009 – 2010)*, (in English, "Survey on use of time, by the Spanish Statistical Office, data for 2009 - 2010"), about the use of time by men and women, which use the average time devoted to each activity as a unit of measurement. As can be seen, the greatest differences between men and women occur in tasks related to the household and the family, where women devote twice as long as men on average. The second largest gap is that concerning paid work. In that area, the case is the opposite: men devote more time; in fact, around one third more. Surprisingly, the average free time of men is also significantly higher than that of women.

USES OF TIME BROKEN DOWN BY SEX (2009 - 2010)

Activity	Women	Men
Free time	4h 32'	5h 23'
Paid work	2h 9'	3h 25'
Studies	0h 39'	0h 39'
Home and family	4h 7'	1h 54'
Personal care	11h 26'	11h 33'

0h 0'   2h 24'   4h 48'   7h 12'   9h 36'   12h 0'   14h 24'

■ MEN   ■ WOMEN

SOURCE Encuesta de Empleo del Tiempo (2009 - 2010)
Spanish Statistical Office, in Mujeres en Cifras.

The following chart shows the number of hours used by men and women to activities related to home and family. The biggest differences can be found in cooking activities –those related to family nutrition: shopping, cooking, etc.–, activities concerning dressmaking and clothing care –washing, ironing, etc.– and child care.

HOURS DEVOTED TO HOUSEWORK AND FAMILY BROKEN DOWN BY TYPE OF ACTIVITY (2009 - 2010)

	Women	Men
Cooking	1h 24'	0h 26'
House maintenance	0h 49'	0h 17'
Dressmaking and clothing care	0h 23'	0h 1'
Gardening and animal care	0h 7'	0h 18'
Building and repairs	0h 1'	0h 6'
Shopping and services	0h 31'	0h 20'
Child care	0h 32'	0h 18'
Care of adult family members	0h 4'	0h 2'

SOURCE: Encuesta de Empleo del Tiempo. INE (Spanish Statistical Office) (2009 - 2010)
NOTE: These data reflelct the average daily hours devoted to each variable. The overall number of hours can exceed 24, as activities might overlap.

This way, **gender-based expectations** generate a different distribution of time for women and men that not only is socially unfair but affects the personal and professional development of both of them. The traditional family model –women as carers and men as economic providers– and the lack of public services concerning child (and adult) care severely affect the participation of women in employment, high-level positions, decision-making bodies and public life.

> Gender-based expectations are defined as *"the conventional models of a masculine man or a feminine woman which result from patriarchal organisation and which are learnt during the socialisation process"*.
>
> Marcela Lagarde, in Ferrer Pérez, V. *et al.*

Gender-based expectations are the reason why many women feel socially compelled to take care of children at the expense of their professional and personal development. Gender barriers in companies, as well as the dominant mindset in the labour market, make women's work look "less profitable, as they are still basically linked to the domestic sphere. In spite of their increasing presence in the job market and of having shown their abilities, technical skills and training (even in cases where their salaries are lower), women are still perceived as partially unconnected and often unavailable workers (this argument is used even against women who do not have those responsibilities, as they are expected to have them in the future)"[5].

The invisibility and undervaluation of care work and housework causes this **double presence** of women, understood as their simultaneous participation in the labour market and in the domestic sphere. The reasons behind this female double presence are extremely diverse and deeply rooted in our culture. Some of them are the sexual division of labour in the reproductive and productive spheres, a sexist education and the invisibility of housework.

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[5] Instituto de la Mujer (Spanish Institute of Women) (2008): *De la conciliación a la corresponsabilidad: buenas prácticas y recomendaciones*, Ministerio de Igualdad.

The physical and mental burden caused by the double presence of women both at home and outside of it, having hardly any time to rest up, underlies the fact that when the fatigue provoked by workload surpasses the time available to rest, women's health and quality of life deteriorates (nervous tension, backache, fatigue, depression and stress, among others). Furthermore, such double presence generates a role conflict in women, making them feel extremely guilty. The invisibility and undervaluation of household chores therefore contributes to increasing female frustration.

The strategies used by women in order to cope with this double presence include part-time jobs –so that they can balance housework and paid work–, domestic workers and/or family members that can take care of children.

> Part-time jobs are quite controversial due to both their economic implications and the ideological connotations they may have as a result of them mostly being held by women. This involves an unchanging concept of the role of women in the labour market and regarding their social status. The reason is that being able to combine their traditional role as the mainstay of the family with professional life makes sexual division of work and gender-based stereotypes remain unchanged".
>
> M. J. Gómez Bueno, *Mujeres y Trabajo: principales ejes de análisis.*

SOCIAL CO-RESPONSIBILITY

As outlined in the *II Plan para la Igualdad de Género en el Desarrollo sostenible del Medio Rural (2007-2014)*, social **co-responsibility** implies a change of approach regarding the so-called work-life balance policies, which were exclusively targeted at women for them to achieve reconciliation on their own, at the expense of both continuing to be the only ones in charge of household chores and giving up on their own personal and professional development.

Work-life balance policies reproduce gender roles and increase women's workload and frustration as they increase the risk of job insecurity and deteriorating their health, well-being and quality of life.

Co-responsibility is *"the balanced distribution of household chores, care work of disabled members, education and work places, enabling the free and total development of their members' choices and interests, improving women's physical and psychological health and contributing to the attainment of real and effective gender equality"*.

Instituto de la Mujer (Institute of Women). Equal opportunities: implementation in social services.

An example of these policies are those aimed at promoting part-time hiring of women. This kind of contract usually involves a number of disadvantages, as it does not enable female economic independence, paid contributions are lower than those in a full-time contract –which will have an effect in retirement benefits– and, furthermore, promotion is more difficult than under a full-time contract (Instituto de la Mujer. Igualdad de oportunidades: aplicación práctica a los servicios sociales).

Social co-responsibility encourages a new, fairer model of social coexistence, involving public powers, companies, men and women. It also encourages a new family model where everybody, men and women, are able to combine their responsibilities and enjoy family, work and personal development, sharing tools, spaces and responsibilities.

The following video addresses co-responsibility in its broader interpretation. It deals with how work-life balance policies have a negative impact on women's lives and why the involvement of every sector and field (men and women, the labour market and public institutions) is essential in order to achieve a balanced participation in different areas of life.

"Globos de Agua", a short film promoting the conciliation of work, family and personal life

http://www.maderaparaconciliar.com/Globos-de-Agua-Un-corto-por-la-conciliacion_a66.html

As stated before, women perform most of the care-related work, and therefore reduce their presence in the labour market, whereas productive work is still the main activity in every stage of men's lives. Gender expectations prevent them from performing household chores and enjoying their time as parents. In recent years, some male movements for equality have emerged, encouraging new forms of masculinity.

Two videos related to **new conceptions of masculinity** are shown below. The first one is composed of 24 images belonging to a photographic exhibition by the Men Association "Piper Txuriak" of Bilbao. It aims at promoting equal relationships between men and women. The second video is an advertisement and an awareness campaign encouraging men to become an active part of the reproductive sphere.

PERSONAL REFLECTION

NUEVAS MASCULINIDADES (NEW CONCEPTIONS OF MASCULINITY)

http://www.youtube.com/watch?v=xP-yJugrf6U

Has any image attracted your attention? Why?

ELLOS TAMBIÉN PUEDEN (MEN ALSO CAN)

Por el reparto igualitario
del trabajo en casa

http://www.youtube.com/watch?v=FFYbJQF9dhk

Did you know this advertisement? Do you think this kind of advertisement should be more common?

CHANNELS BY WHICH TRADITIONAL GENDER ROLES AND STEREOTYPES PERPETUATING THE ABSENCE OF CO-RESPONSIBILITY ARE REPRODUCED

ADVERTISING

Advertising is especially significant when creating gender identities and establishing a patriarchal symbolic order. By means of stereotyped messages and images, a hierarchic relationship between sexes is established and roles are assigned, keeping men in the public sphere and women linked to the domestic sphere, devoted to family well-being and housework.

The main signs of sexism in advertising, as contained in the *Guía para la identificación y el análisis del sexismo* (Programa Arce, Ministry of Education), are listed below:

Sexist language:

1. When women are included in the false universal male sex-specific language in Spanish and they are not explicitly mentioned in the message of the advertisement.
2. Advertisement targeted at women using the feminine gender, even when the product or message can be targeted at both men and women.
3. Use of terms whose semantic content is discriminatory when used in their feminine gender form.

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Aggressions against female dignity:

1. Advertisements with obviously favour male chauvinism.

2. Visual advertising where the female body is used in a way that physical traits are prioritised over intellectual features.

3. Advertisements in which male and female bodies are used as a mere erotic or sexual object in order to publicise products which are unrelated to the image shown.

Gender roles and stereotypes:

1. Advertisements in which women are portrayed as dependent individuals, both economically and regarding their decision-making ability.

2. Advertisements conveying the idea that household chores and disabled people care are almost entirely specific to women.

3. Advertisements depicting women in less socially significant positions than men, linking women's professional success to their sex appeal.

4. Advertisements portraying women with stereotyped female personality features.

A video containing clear examples of sexist advertising is shown below:

"PUBLICIDAD SEXISTA" (SEXIST ADVERTISING)

La figura de la Mujer en la Publicidad

0:05 / 5:17

http://www.youtube.com/watch?v=rh7R6NDb1go
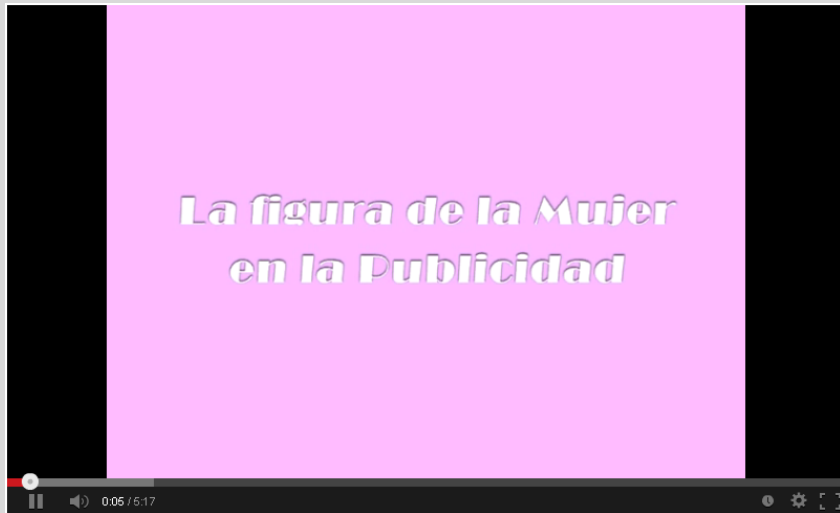
GAMES AND TOYS

The role that toys play in children's socialisation is undeniable. Toys are an educational tool through which knowledge, skills, values and attitudes are embraced. They are also the main vehicle for the instilment of roles and stereotypes. Therefore, they can contribute to changing dominant gender roles and stereotypes and educating in a non-sexist way.

"Toys have been traditionally classified into two categories: "for boys" and "for girls"; this is not a natural and spontaneous feature. What has been imposed and learnt for generations is now apparently natural".

Institute of Women of Andalusia (2008)

Toys are not sexist *per se*, but the gender expectations that set who must play with them are. For example: dolls are for girls and cars are for boys.

Advertisements about toys contribute, in a very subtle way, to perpetuate those expectations. In order to reveal the processes that conveys those gender roles and stereotypes, we must render them visible in educational settings. Raising awareness about toys advertisements and their mechanisms is essential when teaching co-responsibility. Furthermore and from a pragmatic point of view, it is a very good resource when planning projects for students, as it enables to implement very dynamic activities in class.

TOOLS TO ENCOURAGE CO-RESPONSIBILITY IN STUDENTS.

The educational centre is one of the main agents in children's socialisation. That is why the staff take on an extraordinary responsibility to convey non-sexist values and attitudes that will establish a fairer, more equal society in the future.

To this purpose, this section provides some links to available *online* tools that might be inspiring when planning activities concerning the promotion of co-responsibility in class. These tools could help to raise awareness among students about how important co-responsibility is, encouraging a positive view of care work and housework and a balanced distribution of household chores.

- The manual: *"Material de corresponsabilidad para el profesorado"* of the Junta de Andalucía contains a number of resources that can be used to educate in equality:

http://www.juntadeandalucia.es/institutodelajuventud/sites/miraporlaigualdad/images/descargas/Igualdad%20en%20Equipo%20PROFESORADO.pdf

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- The manual "*Guía de corresponsabilidad. La corresponsabilidad también se enseña*" includes many activities for students:

http://www.ste-clm.com/www/~subidos/grupo%20carteles/Guia%20de%20corresponsabilidad.pdf

- The manual "*Guía de actividades para fomentar la igualdad de oportunidades entre niños y niñas*" includes in-class practice activities:

http://www.fadae.org/extras/recursos/GUIA_DE_ACTIVIDADES_DE_IGUALDAD.pdf

- The document "*Gymkhana por la igualdad*" thoroughly describes the activities encompassed in a gymkhana on co-responsibility in a of Primary and Pre-School education school:

http://www.csi-f.es/archivos/andalucia/ensenanza/revistas/iee/Numero_46/MARIA_DEL_PILAR_JIMENEZ_HORNERO_02.pdf

3.3. Prevention of Violence Against Women

Act 1/2004 of 28 December, governing the comprehensive protection measures against gender violence defines **gender-based violence** as "*all acts of physical and psychological violence, including offences against sexual liberty, threats, coercion and the arbitrary deprivation of liberty*" (Law 1/2004, Art. 1.3).

Gender-based violence is often identified with violence within couples. It is important to remember that gender-based violence refers to the violence women suffer in all areas of their lives, not only in emotional relationships, but also in their working life, media, on the street, etc.

Gender violence cannot be identified with domestic violence either, as the latter refers to violence inside the family environment and victims do not have to be exclusively women. According to María Luisa Maqueda Abreu, "gender-based violence and domestic violence are not the same, because one affects women and the other affects family members" (Maqueda, M.L., 2006:02:4)

Quoting Belén Nogueiras:

"In the seventies, male violence against women in emotional relationships used to be called "domestic violence", and even to this day some people still use this concept. One of the consequences of using this term is that some of the social-sanitary programs addressing it also include violence against the elderly and children.

We also know that teenage and young girls facing violence by their boyfriends, couples, lovers, etc. don't feel acknowledged, as the abuses they suffer do not take place in a domestic environment, but wherever their relationships develop: at high-school, on the street, in a car, in a park or at houses of acquaintances.

They think that domestic violence is the one suffered by older women, married women, "our mothers", those who live with their aggressor. It does not fit with them, they do not feel included in such concept and, therefore, they do not think that their experiences can be considered "violence". To sum up, it is important to stop referring to the violence women suffer in our "romantic" relationships as "domestic violence".

PERSONAL REFLECTION

As a personal reflection, we recommend you to watch the following video:

http://www.youtube.com/watch?v=nW6qONFaUJA&noredirect=1

Had you ever thought that discrimination generates violence?

STRUCTURAL AND UNIVERSAL VIOLENCE[6]

Violence against women is a sort of structural violence that cannot be placed on an equal footing with other kinds of interpersonal violence, such as juvenile violence.

Structural violence arises from social and cultural norms which set the established order: the Patriarchy. In contrast, interpersonal violence (street crime, juvenile delinquency, gangs) does not follow social rules and values. It springs from other factors on the fringes of what is socially acceptable.

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[6] Source: Vicente Andueza, S. (¿?): "*Actuamos. Por una vida sin violencia de género y por la dignidad de las mujeres*", AIETI.

Furthermore, this is a universal kind of violence as there is no geographic area in the planet where female discrimination does not exist. It is structural because the causes –unequal power relations between men and women– are structural; and finally, it is a functional violence, since it works as a tool to maintain male control and authority.

KINDS AND CAUSES OF GENDER-BASED VIOLENCE.

According to the definitions established by international legal instruments both by the United Nations and the Council of Europe, three kinds of violence are distinguished:

Physical violence:

Any act executed on purpose that results in, or is likely to result in physical harms and suffering in women. It includes the use of physical force or objects with the purpose of committing physical abuse (pushing, hair-pulling, slapping, beating, kicking, pinching, biting, genital mutilation, torture, murder, amongst others).

Sexual violence:

Any act, be it of a physical nature or not, undermining a woman's sexual freedom without her consent. Therefore, it includes pranks, crude expressions, offensive comments, jokes, irascible stares, indecent exposure, obscene phone calls or messages, rude sexual propositions, forced viewing of or participation in

pornography, groping, rape, incest or any sexual relationship or intercourse that the woman considers to be humiliating or painful, trafficking aimed at sexual exploitation or prostitution.

Psychological abuse:

Use of control mechanisms undermining women's psychological integrity and well-being, both in a public and private way. It includes humiliations, insults, contempt for the partner's activities, interests and/or hobbies, arising feelings of guilt, slavery-like practices, obligation to account for relationships or contacts with other people, imposition of breaking friendships, prohibition of talking with other people, showing jealousy of friends, limitation of and disregard for vital space, sexist or degrading pranks and jokes; undervaluation, public or private insults, threats and intimidation, emotional blackmailing, suicide threats in case the partner wishes to separate, etc.

Economic violence:

Inequality with regard to accessing common resources. It includes controlling common funds, causing economic dependence, hindering the access to a job, education or health, denial of property rights or activities for economic reasons when he is in charge of common money, etc.

Symbolic violence:

Intangible and invisible barriers that prevent women from accessing their fundamental rights. It includes the denial of information regarding fundamental rights and power relationships in educational centres or at the workplace.

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<u>Spiritual violence:</u>

Destruction of cultural or religious beliefs of women by means of punishment, ridicule or imposition of any other belief system. It includes subjugation and invisibilisation of the woman's religious beliefs, or its analysis from a male-centred perspective.

As for the **causes** of gender-based violence, the Report of the Fourth World Conference on Women held in Beijing in 1995, establishes the following:

o Violence against women is one of the crucial social mechanisms by which women are forced into a subordinate position compared with men. It usually occurs in the family, it is tolerated and rarely reported.

o Violence against women is a manifestation of the historically unequal power relations between men and women which have led to domination over and discrimination of women by men and to the prevention of women's full advancement.

o Violence against women throughout the life cycle derives essentially from cultural patterns, language and religion, which perpetuate the lower status accorded to women in the family, the workplace, the community and society. The current situation mainly arises from this concept of female inferiority after centuries of male domination.

(Instituto de la Mujer, 2012: 124-125).

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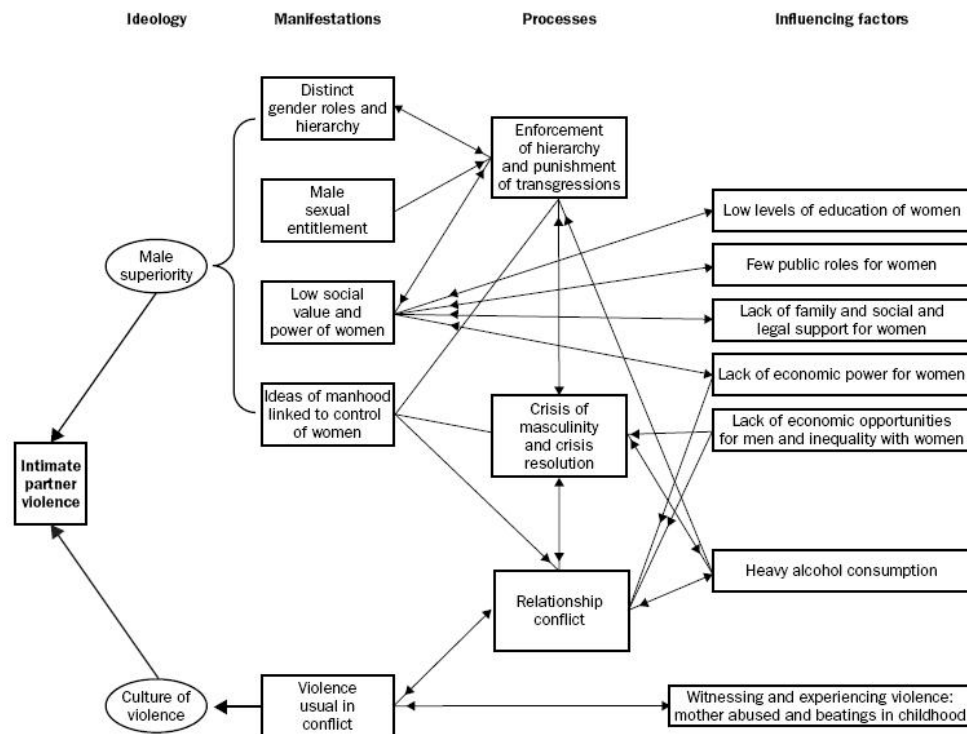
CYCLE OF VIOLENCE

Based on her work with female survivors of intimate partner violence and on investigating the reasons behind the inability of these women to create alternatives to their situation, the Northern-American psychologist Lenore Walker developed the *Theory of the Cycle of Abuse and Battered Person Syndrome.*

The cycle describes how the way abuse takes place slowly causes the psychological damage of women, reinforcing her submission and inability to react and respond to the situation she is facing.

1. The first stage begins with TENSION BUILDING. The relationship slowly becomes tense and distant. In this first phase, the woman realises how the aggressor becomes increasingly sensitive and looks for reasons for conflict at any time.

The main features of the beginning of this stage are the lack of communication, silence and aggressiveness that slowly increases and goes explicit until a severe physical abuse takes place.

This part can be identified by unexpected and unreasoned changes in the aggressor's mood. These are aggressive reactions to his own frustrations or to any situation that makes him uncomfortable.

2. The second stage is defined by an EXPLOSION OR ACUTE BATTERING INCIDENT. The aggressor vents the tension and aggressiveness accumulated during the previous stage, together with verbal abuse in the form of attacks, justifications and excuses. The consequences for the woman are not only physical: the Learned Helplessness Syndrome, which will be addressed later on, begins to arise.

   After projecting all his tension and aggressiveness, the aggressor becomes aware of how serious his acts were. Nevertheless, he does not take responsibility for them. On the contrary, he justifies them belittling or denying them, looking for reasons for his behaviour or blaming the woman.

3. The third phase, known as HONEYMOON, is defined by regret, kindness and affection by the aggressor.

   He apologises and tries to justify his behaviour in any and every possible way, from losing control for whatever reason (stress, alcohol, defeat of his football team...) to blaming the woman for not having reacted, having done it without permission or any other reaction that calls his authority into question. All of this, combined with implicit and explicit signs of regret (words and displays of affection, presents...) and the promise that it will never happen again.

   The aggressor thinks that such situation will no longer take place, as he sees it as a lesson, a punishment the woman has received for her behaviour. The woman, in contrast, believes (and wants to believe) that her partner is

sincerely sorry, looking for justifications in particular factors (alcohol, stress, a bad day...) or in herself (seeing it as a punishment for her behaviour) that caused his aggressor's reaction.

This is the most dangerous stage. Behind the aggressor's regrets and the resurgence of the relationship lays an emotional manipulation which is difficult for the women to decode, as the aggressor is not a stranger but a partner with whom she shares plans for the future. Feelings of fear, guilt and failure of the relationship get mixed with feelings of hope and trust in the aggressor's change and in the future of the relationship.
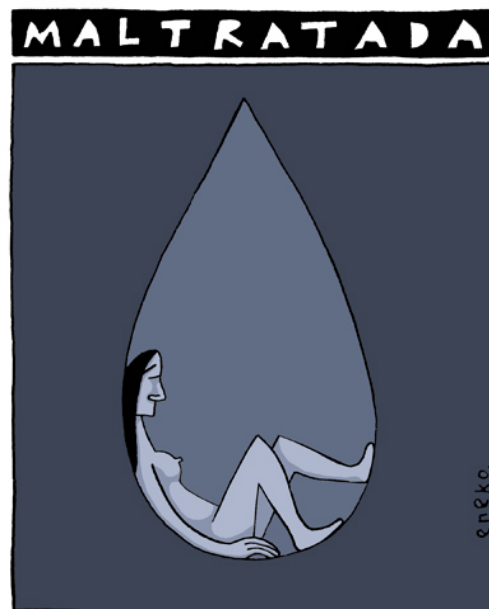
4. In stage 4, known as the RISE OF ABUSE, the cycle begins one more time. Once the aggressor has found forgiveness, he feels safe in the relationship again. He has rebuilt his victim's trust, so irritability and abuse appear again.

Stages recur one after another. The Honeymoon phase decreases as the tension increases, and the cycle is replicated; in many cases, this stage can disappear. In these cases, the Tension Building stage continues with the abuse acting-out against the woman, after which he accumulates tension again and reacts with increasingly serious aggressions. This way, attacks will become more and more frequent and dangerous.

This cumulative and repetitive nature of the cycle has terrible effects on women's lives. As the cycle goes on, the woman loses strength and she becomes weaker, both psychologically and physically. In contrast, the aggressor improves his self-esteem and gains power through each verbal or physical abuse, cumulating more tension and violence as he perceives the defencelessness and weakness of his vulnerable partner, whom he sees insignificant facing his abuse.

Consequences are both physical and psychological. With each new aggression, the woman goes through a shock stage during which she feels mentally blocked and scared. It is worth remembering that when cycles begin, the honeymoon stage and the aggressor's own behaviour raise false hopes in the woman, who convinces herself that it was just an exception and will never happen again. False hopes and feelings of guilt caused by the aggressor blaming the woman generate anxiety and psychological harm in her.

If you want more details on this issue, you may be interested in:

Consuelo Barea. Psychotherapist. Since 1995, she works for the assistance to victims of gender-based violence. Author of the book: "*Manual para mujeres maltratadas, (que quieren dejar de serlo)*".

MYTHS AND LIES ABOUT GENDER-BASED VIOLENCE.[7]

Intimate partner violence is based on myths and beliefs justifying and reproducing the existent discrimination between men and women.

First of all, prior to the evaluation of some of these myths, let's remember that it is a male control mechanism that attempts to instruct women on their behaviours, reminding them of their subordinate position in society. The aggressor intends to enhance his authority, take control of and achieve the submission of his partner or former partner.

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[7] Source: Vicente Andueza, S. (¿?): "*Actuamos. Por una vida sin violencia de género y por la dignidad de las mujeres*", AIETI.

Causes argued by aggressors in most cases are objectively unjustified: not having cooked dinner or serving food they do not like, not being available whenever they need it, disagreeing with them... Nevertheless, the actual reasons are the loss of dominance over the woman and the intention to show who has got the power –the man– and who is disobeying social norms imposed by patriarchy –the woman. In other words: to control his partner.

There are many myths about intimate partner violence, and they subsequently change and adapt to socio-cultural changes. Some of the most recurrent ones are the following:

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PRECONCEPTIONS AND MYTHS ABOUT VIOLENCE AGAINST WOMEN	
MYTH	**REALITY**
MYTH 1. Problems exist in "troubled" families only	First of all, we might better state that every family and union has issues, whether concerning money, work, health or as a result of several generations living together. However, it is the way each family addresses these problems what makes the difference. Some of them try to solve problems through violence, and never succeed (but they actually get worse). Some others resort to listening, talking, respecting each other and negotiating"
MYTH 2. Men addicted to substances such as alcohol, or who are unemployed, stressed in their jobs, etc., are violent as a consequence of their personal situation.	An attempt is being made to justify them because of a external and passing circumstance. Nevertheless, this is proven to be a lie, as they are still violent when they do not suffer any addiction or specific trouble. Furthermore, these men are not violent in the public sphere or in their workplace, thus giving the impression of being reputable or even admired.
MYTH 3. Violence at home is a family matter and it must not be spread or go public	Considering the family as a private and somehow "untouchable" sphere is the reason why domestic violence is justified and overlooked, both by States and society. People remain silent and passive about crimes committed inside the family due to a wrong belief that their privacy would not be invaded. No act psychologically or physically harming women can be regarded as private.
MYTH 4. Violence only exist in deprived families	Violence is present in every social and ethnic group. Women in better-off families are thought to not suffer violence on grounds of gender. This is not true. The violence they face may be more of a psychological kind, but it also affects their identity as women and harms them severely. Leaving aside the fact that they might count on more economic resources, these women can suffer other sort of pressures, like social pressure, that prevents them from speaking out about their troubles or asking social services for assistance. For example, not to ruin their husband's career, embarrassment before their social circle, fear of what other people might think, pretending they have a successful life, etc.
MYTH 5. Reality is always exaggerated when talking about violence against women	It is often in severe cases when women ask for assistance. Violent men and society in general do not admit the problem and deny their acts, minimising them or arguing that it is the woman who has misinterpreted reality.
MYTH 6. Only a specific kind of women, with very stereotyped features, face abuse: women who are passive, young (from 20 to 35 years old), with no paid work, with children and living with an alcoholic or unemployed man	Nevertheless, any woman can suffer abuse. There is not a particular kind of woman that tends to face violence, suffer a sexual assault,... This idea minimises the issue, placates society by giving the impression that it only affects a specific sort of woman and stigmatises victims, isolating them and forcing them to remain silent.
MYTH 7. They could leave if they wanted to	Sometimes, some people want us to believe that certain women do not leave their batterers because they enjoy aggressions. Economic dependence, lack of relationships that can serve as a support and their emotional situation (loss of self-esteem, depression, fear...), together with the expectation that the batterer may change, are the reasons, among others, why it takes so long for women to leave their aggressor.
MYTH 8. When women say NO, they mean YES	Violent men think that women do not dare to express their sexual desires and that is why they "believe" that they have to force them. When a woman says NO, she means that SHE DOES NOT WANT TO
MYTH 9. If they have kids, it is better for women to put up with violence	If a woman suffers an aggression, kids will be there watching and will become witnesses and, in some cases, direct victims too. This will provoke behaviour, health and learning disorders.
SOURCE: Instituto de la Mujer (Spanish Institute of Women) (2004): Violencia contra las mujeres, Instituto de la Mujer, Ministerio de Trabajo y Asuntos sociales.	

VIOLENCE AND ROMANTIC LOVE

There are some sociocultural factors that favour violence against women in couples. One of the most important ones is the idea of "romantic love", which is present from our childhood, in the tales whose main characters were beautiful and submissive ladies saved by some brave and daring Prince Charming, up to now, in songs, TV series, soap operas and films. Men and women are also socialised differently regarding love and relationships. We women are taught to wait for Prince Charming, without whom our lives are meaningless, to please, satisfy and be attractive and available for him, and to keep engaged in the relationship whatever happens, as true love involves suffering. For men, in contrast, romantic love does not play such an important role. They are taught that manliness is linked to aggressiveness, dominance and sex drive. As we can see, for society, intimate partner violence is closely related to love.

Even though trends of thought regarding masculinity and femininity are changing, the same does not hold true in relationships between men and women, as shown in a study carried out among university students in 2007. The study noted that girls had a more idealised concept of love than men. Girls showed unconditional engagement with the relationship, willingness to deprive themselves in order to satisfy the partner and strong feelings of protection and care for the other (to which they subordinate their own satisfaction, needs and interests). This concept of love is closely linked to the sacrifice of oneself, the identification with the other and a wholehearted devotion to his desires, together with the intention of keeping the relationship alive, which prevails over any other consideration. The study showed that boys, in contrast, were less prone to self-renouncing love, and they expressed a greater emotional containment[8].

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[8] **Moreno Marimón, M., González, A. and Ros, M. (2007): "Enamoramiento y violencia contra las mujeres", in Ferrer V.A. and Bosch Esperanza (Comps.), Los feminismos como herramientas de cambio social (II): De la violencia contra las mujeres a la**

Myths about love and relationships and their misleading, irrational and contrary-to-equality nature play a leading role in this issue; they constitute a breeding ground for gender-based violence in the relationship. The main myths about love include the following (Bosch Fiol, 2007: 28-30).

The pair bonding myth

The belief that life is made to have a partner. This myth is reinforced by quite a number of aspects of our daily lives, as society is designed to live in couples (food products, hotel rooms, rents, etc.).

This myth involves two negative consequences. On the one hand, it forces men and women to look for a partner at any cost, often without taking into account our own interests and necessities. On the other hand, it can lead to intimate violence partner. This myth makes it difficult to split up, as it implies that we renounce to love and we have to face social failure because we do not follow the generally accepted pattern of living in couple.

The jealousy myth

The belief that jealousy is a sign of true love. This myth can even justify selfish, unfair, repressive and violent behaviour. Jealousy can be a normal feeling, with no aggressiveness involved. Constant jealousy without any actual threat causing it is, however, based on mistrust and insecurity. Therefore, it does not ensure true love, but a simple justification in order to control the partner (acquaintances, clothing, time spent out of home, hobbies...).

Construcción del pensamiento feminista, pp. 21-34, UIB, Palma de Mallorca, quoted in Bosch Fiol, E. coord. (2007): Del mito del amor romántico a la violencia contra las mujeres en la pareja, Institute of Women, Ministry of Work and Social Affairs, available at http://www.migualdad.es/mujer/mujeres/estud_inves/770.pdf

The omnipotence myth

The belief that "*love can fix anything*" and, therefore, if it is true love, no obstacle (either internal or external) will change it, as if it could solve every problem.

Embracing this myth can generate difficulties and conflicts, both personal and with the partner, as it can be used as an excuse to not modify some behaviours or attitudes; it can also lead to a negative assessment of relationship conflicts, making it difficult to face them. In case of abuse, this myth contributes to perpetuate violence by giving hope that love will end it and change the aggressor's behaviour.

THE AGGRESSOR'S NORMALITY

A common feature of gender-based intimate partner aggressors is that they are mostly men. A rallying point for both feminist organisations working with gender-based violence female survivors and pro-feminist men's groups working with aggressors is the fact that, even though there is not a typical profile for batterers, they are usually men and have strongly embraced the patterns of male control, authority and dominance over women.

It is commonly thought that men abusing their partners or former partners do it because of a specific reason. We have already seen that this is false. The only common feature is having witnessed abuses during childhood. Nevertheless, this is not determining either, as some batterers never witnessed violence, and other men did but they do not abuse women. It is a matter of vulnerability.

The reason why men use intimate partner violence as a control mechanism is because it works. Lorente (2001) points out that a research conducted amongst nine thousand bettered women that went to different emergency services revealed that they had been battered in the head and the trunk, body parts that are easy to cover. This shows that the aggressor does not use violence due to a loss of control, but he

shows, on the contrary, a high level of control during the abuse, as he batters the parts of the body that are easier to hide.

It is the same for frustration or alcohol or drugs consumption. Even though these latter factors can encourage abuse, this reasoning is invalid, since it is always the partner or former partner the one to be battered.

MICROMACHISMOS

Psychotherapist Luis Bonino (1999, 2005a, 2005b) warns about the socially legitimated male behaviour patterns that conceal, in a subtle and invisible way, control and dominance strategies. He has named these strategies *micromachismos* ("subtle male chauvinism").

Psychologists working with female survivors of intimate partner violence point out that this behaviour is much more frequent than what we think, and they are also extremely present in young and middle-aged men that might describe themselves as men of today, liberal or even in favour of gender equality, which makes it difficult to spot them. The danger of the *micromachismos* lays in the difficulty to identify it as the abusive and violent behaviour it is. It undermines the psychological well-being of women in a much more subtle and hidden way than explicit violent conducts.

In this way, Bonino explains that the great majority of men create, through different abusive conducts over women, a web that subtly traps women and limits their personal power, their autonomy and their psychological well-being. They contribute to perpetuating female discrimination and subordination in society.

These conducts continuously used by some men do not only aim at keeping and reinforcing the roles the patriarchal culture assigns to men and women in society, but also at enhancing their male identity and trying to control and distance those feelings generated either by the woman or the life in couple (fear, envy, frustration, dependence...) and that he does not know how to manage. Some of these conducts

are performed at a conscious level, but others are carried out at an unconscious level, because they were embraced during the stage of "*masculinity building*".

Consequences of *micromachismos* in women and couples:

Even though it is a low-intensity domination behaviour, invisible at first, it has devastating long-term consequences in women's physical and especially mental health, Bonino (1999: 5-6) describes some of them as follows:

- Inhibition of lucidity, decrease in courage and efficient critical, thinking and action capacities, as well as in protesting and in fulfilling her life project.
- Feeling of inability or inefficiency to defend her own things, which leads to feelings of helplessness, defencelessness or failure.
- Chronic fatigue due to a permanent pressure to be available, as well as physical overexertion, devitalisation and depletion of emotional reserve and energy necessary for oneself and for the fulfilment of life interests.
- Undermining of self-esteem, which includes a greater demoralisation and insecurity, as well as a decrease in self-confidence.

- Feelings of being trapped and being unable to change things, a drop in or a total paralysis of personal power and development, restriction of freedom and increase in defensive attitudes and inefficient complaints.

- General unease, chronic irritability and "unreasoned" weariness about the relationship. Furthermore, she feels guilty about not noticing the reasons (*micromachismos* are continuous violent, small-scale conducts).

- Increasingly depressive and irritable mood, which generates further self-blame, resignation, weakening and submission.

In intimate relationships, subtle male chauvinism has the following effects:

- Perpetuation of unequal power relationships, promoting an asymmetrical, antidemocratic and dysfunctional relationship, in which the man develops and achieves autonomy at the woman's expense.

- Orientation of the relationship towards the man's interests.

- Identification of the woman as "guilty" of the conflicts and/or deterioration of the intimate relationship.

- Cold war that transforms the partners into two enemies living together; the relationships gets weaker and become a breeding ground for more explicit violence, and abuse is created.

INDICATORS AND GUIDELINES TO SPOT GENDER-BASED VIOLENCE AT SCHOOL.

The City Council of Seville published a guide aimed at helping to prevent gender-based violence at school. This document contains a list of the main INDICATORS that may warn about gender-based violence situations. These are as per below:

- Decline in academic performance.

- o Isolation in class, in work groups, in breaks, when entering or leaving school..
- o Refusal to attend the end of the year trip or other school trips.
- o Possible changes in attitude towards both teachers and students.
- o Unjustified absence.
- o Dropping out of school.
- o There could even be disruptive behaviour.

These signs can also be the result of other difficult or traumatic situations. Hence the importance of the role of tutorials and Guidance departments, as well as a fluent communication with the family, when identifying this kind of abuse[9].

This document also includes the following intervention GUIDELINES when facing gender-based violence at school:

- o To adopt a professional attitude by remaining watchful of any potential cases of gender-based violence (if nobody looks for them, they will remain invisible).
- o In case a girl might be facing gender-based violence:
- o Listen and respect her time needs without judging her. Never prejudge nor blame anybody.
- o Adopt a empathic, caring, understanding and calm attitude that can serve as a support.
- o It is also important to control the messages we convey through our body language, so that it does not contradict our verbal messages.
- o Do not make any decisions or force anybody to make decisions regarding what we consider to be more appropriate for her.

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[9] Source: City Council of Seville.

- o Be openly willing to support whatever decision she makes at any given time.

- o Inform the girl and her family about available tools and how to access them.

- o Refer her to the local resources specialized in gender-based violence: Puntos de Información a la Mujer (PIMs) (Information Points for Women) if she is older than 16 or Servicios Sociales (Social Services) in case she is younger than 16.

- o Report to the police (Policía Local and/or Guardia Civil) if the situation so requires.

ACTIVITIES AND LINKS TO RESOURCES THAT CAN BE USED FOR THE PREVENTION OF GENDER-BASED VIOLENCE AT SCHOOL.

Act 1/2004, governing the protection measures against gender-based violence sets forth, in its explanatory statement, that *"this Act approaches gender-based violence from a comprehensive and multidisciplinary perspective, starting by the socialisation process and education"*. Belén Nogueiras explains that *"the origins of gender-based violence are found in sexist socialisation"*.

This is why it is essential to raise awareness and prevent gender-based violence at school.

In this section, there are some activities suggested to be conducted in the classroom, along with some links to websites that can be used as a resource to plan activities.

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SUGGESTED ACTIVITY NO. 1:

Below there is a link to a music video about gender-based violence. This and other videos on the subject can be shown in the classroom and discussed afterwards. Below there is an example of a data sheet to be filled in the classroom, and some additional songs are included in the annexes to this module.

S O N G
Caperucita, Ismael Serrano. (The lyrics are available in Annex I)   http://www.youtube.com/watch?v=4LSuu8-_XSk

ACTIVITY NO. 1 FOR SECONDARY EDUCATION STUDENTS: LITTLE RED RIDING HOOD

GOALS OF THE ACTIVITY

Reflecting on the symbolic contents of the song and what has happened to this teenage girl.

Making suggestions and providing alternatives to help Little Red Riding Hood escape her fate.

DEVELOPMENT OF THE ACTIVITY

1.- Listen to the song and read the lyrics. (The lyrics to this song can be found in the Annexes to this module).

2.- Analysis and comment on the song

Guidance for comments:

Which female roles are assigned to Caperucita?

Does she want to quit the situation? What would she want to do?

What does the author mean when he metaphorically mentions the wolf and says: "la devoraba el lobo"?

This girl also has a daughter, but she doesn't want the same happening to her... What do you think?

What do you think about the advice that her family gives her at age 16?

"… tienes que aprender a ocuparte de la casa que serás una mujer" *(...you have to learn how to take care of the house, since you will be soon becoming a woman...)*

"Ser buena esposa, que no envejezcas sola (dependiente de un hombre) en la cama (disponibilidad sexual) en la cocina (ama de casa) debes aprender a alegrar a tu marido y cuidar a cada hijo, que te atrapa tu destino (y que seas sumisa, dócil, eses es su destino), que has de ser madre y esposa"*(be a good wife and not get old alone (dependence on a man), you must learn how to please your husband in bed (sexual availability), in the kitchen (housewife) and take care of your children, since you have to be resigned to your fate (and be submissive and tame, that is her fate) and become a mother and a wife).*

3.- Assessment of the session: write down on the board the conclusions reached by the groups and the feelings that the song evoked for each group.

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Source: Sanz Rodríguez, M., García Esteban, J.

and Benito Amador, M.T. (2005)

SUGGESTED ACTIVITY NO. 2:

Another interesting activity to be carried out in the classroom is to study the myths of romantic love (which have been explained above in this module). The following sheet can be handed in for students to fill in:

THE MYTHS OF ROMANTIC LOVE			
Description: Read each statement carefully and decide whether you agree or disagree and why. Duration: 15 – 20 minutes.			
STATEMENTS	**V**	**F**	**REMARKS**
I would give up anything for love			
My love will make him/her change and everything will be all right between us			
Love can fix anything			
He/She has sometimes humiliated me, but I know he/she loves me			
Love is the most important thing in life			
If he/she is jealous, that means he/she truly loves me			
Loving is suffering			
Love is something magical			
Boys and girls experience love differently			
I cannot be happy if I am not in a relationship			
SOURCE: Educar en Igualdad. Cuadernillo de Prevención de la Violencia de Género para el alumnado. Fichas de trabajo para el alumnado, Ayto. de Sevilla, Delegación de la Mujer, available at: http://www.sevilla.org/ayuntamiento/areas/area-de-familia-asuntos-sociales-y-zonas-de-especial-actuacion/a-mujer/violencia-de-genero/educar-en-igualdad/fichas-de-trabajo-para-el-alumnado			

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SUGGESTED ACTIVITY NO. 3:

<table>
<tr><td colspan="3">IDENTIFYING VIOLENCE</td></tr>
<tr><td colspan="3">Description: 1. Hand out the sheets. 2. Let each person reflect individually and complete the sheet with yes/no answers. The students who are single can complete the questionnaire based on a couple they know or considering which the ideal answer would be. 3. After ten or fifteen minutes, start the discussion by analysing and pondering each of the questions (it is not appropriate to ask them about their answers if they are in a relationship). 4. After completing the discussion, hand out Sheet No. 2 and ask the group to fill it in together.

Duration: 40 – 45 minutes.</td></tr>
<tr><td>SHEET NO. 1</td><td>YES</td><td>NO</td></tr>
<tr><td>1. My partner criticises my friends, says that they are not good for me and that I should not see them any more.</td><td></td><td></td></tr>
<tr><td>2. My partner interrupts me when I am speaking and does not listen to what I am saying. Sometimes I feel as though I'm talking to the wall.</td><td></td><td></td></tr>
<tr><td>3. He/She is nice with my friends but he becomes rude and occasionally violent when we are alone.</td><td></td><td></td></tr>
<tr><td>4. I feel bored often because most of the time we do what he/she wants.</td><td></td><td></td></tr>
<tr><td>5. I do not tell him/her everything that happens to me, because when I tell him/her about my fears, he/she says that I do not trust him/him and he/she gets angry.</td><td></td><td></td></tr>
<tr><td>6. I make an effort to do things that I do not like and which I am not sure about because I do not want to upset him/her.</td><td></td><td></td></tr>
<tr><td>7. He/She always has to be right, he/she does not accept any other opinion, I think that there is something about me that displeases him/her.</td><td></td><td></td></tr>
<tr><td>8. He/She doesn't like me wearing certain clothes, but I wear them because I do like them.</td><td></td><td></td></tr>
<tr><td>9. I am afraid to lose my partner if I don't do everything that he/she asks of me, even if it's not easy for me to do certain things.</td><td></td><td></td></tr>
<tr><td>10. All my friends have partners and they used to tell me that I was a weirdo because I didn't, but now that I do, it's not as I thought it would be, I just put up with it so that the others will stop fussing about it.</td><td></td><td></td></tr>
<tr><td colspan="3">SHEET NO. 2   - Fill in this sheet with the 10 sentences in Sheet No. 1 in affirmative</td></tr>
<tr><td colspan="3">1.</td></tr>
<tr><td colspan="3">2.</td></tr>
<tr><td colspan="3">3.</td></tr>
<tr><td colspan="3">4.</td></tr>
<tr><td colspan="3">5.</td></tr>
<tr><td colspan="3">6.</td></tr>
<tr><td colspan="3">7.</td></tr>
<tr><td colspan="3">8.</td></tr>
<tr><td colspan="3">9.</td></tr>
<tr><td colspan="3">10.</td></tr>
<tr><td colspan="3">SOURCE: Instituto Asturiano de la Mujer (2007): Ni ogros ni princesas. Guía para la Educación Afectivo-Sexual en la E.S.O., Consejería de Presidencia, Justicia e Igualdad.</td></tr>
</table>

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Below there are some links to websites where you can find very useful tools when planning activities to be carried out in the classroom.

- **Guide for teachers: Educar en Igualdad y actividades de prevención de violencia de género, published by the City Council of Sevilla:**

http://www.sevilla.org/ayuntamiento/areas/area-de-familia-asuntos-sociales-y-zonas-de-especial-actuacion/a-mujer/violencia-de-genero/educar-en-igualdad/cuadernillo-para-el-profesorado

- Guide including teaching materials about the issue of gender-based violence in Secondary Education. Educar en Igualdad.

http://www.educarenigualdad.org/Upload/Mat_122_genero_secundaria.pdf

- Youth guide for gender-based violence prevention: "MP3-MP4 ¿Reproduces Sexismo?" and "SMS ¡Sin Machismo Sí! Pásalo!"

http://www.observatorioviolencia.org/bbpp-proyecto.php?id_proyecto=125

- Guide including indicators on gender-based violence at school. Web providing resources on this issue:

http://nomasvg.com/slideshow/indicadores-de-la-violencia-de-genero-para-adolescentes/

- Mobile app for the prevention and reporting of gender-based violence situations. The Ministry of Health, Social Services and Equality has developed an app for mobile devices which can be used to prevent and report gender-base violence cases:

http://www.msssi.gob.es/ssi/violenciaGenero/Sensibilizacion/AplicacionLibres/home.htm

- Materials for the prevention of violence against women through education. Unidad didáctica para Educación Secundaria, CPR Molina de Segura:

http://www.educarm.es/templates/portal/administradorFicheros/violencia.pdf

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- **Education to prevent violence:**

http://www.educacionenvalores.org/spip.php?rubrique3

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Annex I: Songs and videos about violence to be shown in the classroom

LYRICS OF THE SONG "CAPERUCITA" (ISMAEL SERRANO).

Caperucita sólo tiene dieciséis,
primaveras sin flores, papá le dice: "Ven
Caperucita eres joven y tienes que
aprender a ocuparte de la casa, que serás
una mujer…
Para que seas buena esposa
y no envejezcas sola,
en la cama y la cocina has de saber
alegrar a tu marido y cuidar a cada hijo,
que te atrapa tu destino,
que has de ser madre y esposa".

Y la pobre Caperucita llora.
"Quiero volar, lejos de aquí escapar.
Dime, mi bien, quién me llorará
si me dan alas y echo a volar…

Quiero dormir, no quiero despertar,
quiero ser la lluvia al otro lado del cristal,
quizás alguien me espere en la
oscuridad…".

Una fría tarde Caperucita iba
a casa de su abuela a llevarle comida,
cuando se encontró con un lobo feroz.
- Dime dónde vas niña, que te acompaño
yo.
La muchacha se supo perdida.
Gritaba Caperucita…
mientras la devoraba el lobo.
bajo la falda del vestido
estallaron los dormidos, sueños que en la
noche
la mantenían viva…Pobre Caperucita…

"Quiero volar, lejos de aquí escapar.
Dime, mi bien, quién me llorará
si me dan alas y echo a volar…

Quiero dormir, no quiero despertar,
quiero ser la lluvia al otro lado del cristal,
quizás alguien me espere en la
oscuridad…".

Una gris mañana Caperucita se casó,
vestida de blanco…, bella como una flor.
Su marido, muy elegante, otro lobo feroz,
y su padre orgulloso lloraba de emoción.

Ahora cada noche el lobo la devora,
clava sus dientes, y llora
Caperucita mientras espera a que un
aullido
le diga que el dormido animal despertó.
Después descansa tranquilo el malvado
lobo feroz.

La cara de Caperucita alumbra una sonrisa
mientras mece una cuna. En ella está una
niña,
quizás futura oveja para un lobo feroz,
a no ser que afortunada la rescate tu amor.
..

Caperucita la arrulla contra el pecho
y un murmullo lento, lleno
de esperanza y vida,
canta Caperucita.

"Quiero volar, lejos de aquí escapar.
Dime, mi bien, quién me llorará
si me dan alas y echo a volar…

Quiero dormir, no quiero despertar,
quiero ser la lluvia al otro lado del cristal,
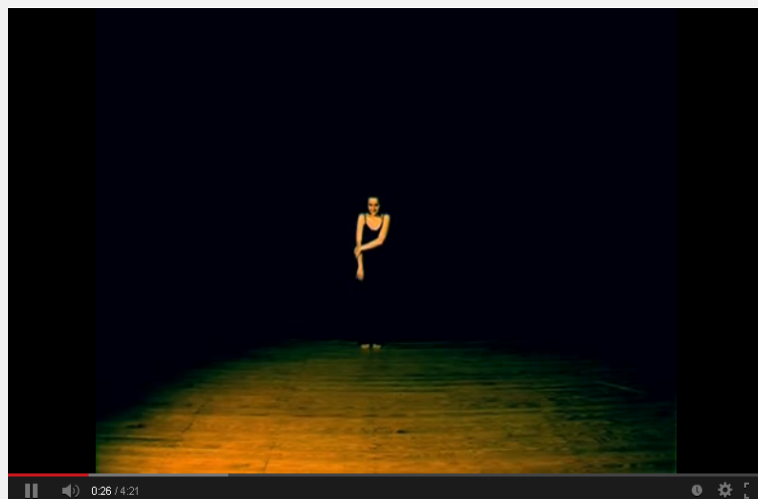quizás alguien me espere en la oscuridad....
Quiero volar…".

Module 3. Co-responsibility and Prevention of Violence Against Women. *Plurales*, a Course on Gender Equality.

OTHER SONGS AND LYRICS

¡Ay Dolores! - Reincidentes

http://www.youtube.com/watch?v=fqgvJyDlwn0

El final del cuento de Hadas - El Chojin

http://www.youtube.com/watch?v=XYltop9ju8Y

LYRICS TO THE SONG "¡AY DOLORES!" (REINCIDENTES).

Las diez menos cuarto en el reloj
La noche abre su puerta en tu cabeza
En la tele un culebrón, la comida en el salón
Esperando una sonrisa, un te quiero, una caricia

Las llaves tornan gris tu habitación
Entrando con el odio tras sus ojos
Ya no tienes su calor, el alcohol es su sabor
Empezando con reproches, los insultos, el desprecio

Y ahora no tienes nada que decir
Ya no se si soy mujer o soy una mierda
Sumida en la sinrazón, despojada del valor
Víctima de su miedo, del fracaso, de sus celos

Ay! Dolores, los palos en tu espalda
La tortura en tu mente
Ay! Dolores, con el silencio de la sociedad

Lunes, martes, miércoles, y otra vez
La vida se te escapa entre tus dedos
Hundida en el qué se yo, destrozada en el sillón
Con la cara hinchada por algo más que la tristeza

Pero ya es la hora de que todo vaya bien
Volar sin alas, sentir que ya eres libre
Soñar con el príncipe azul, gozar de lo que eres tú
Rompiendo las cadenas con que la sociedad te atrapa

Por fin esta historia ya terminó
Dolores cambió su nombre por libertad
Escapando del cabrón que tu vida destrozó
Porque la vida es sólo un cuento que hay que vivir en el momento

Ay! Dolores, los palos en tu espalda
La tortura en tu mente
Ay! Dolores, con el silencio de la sociedad

LYRICS TO THE SONG "EL FINAL DEL CUENTO DE HADAS" (EL CHOJIN FEAT. LYDIA).

Sé que no le gusto a tus padres, pero ellos que saben,
no eres tan pequeña y yo no soy tan grande,
te he demostrado que te quiero durante este tiempo,
acepta mi anillo, cásate conmigo.
[Lydia]Es precioso, claro que acepto mi vida.
[El Chojin]Oh Me haces tan feliz, sé que eres mía,
estabas destinada a mí lo supe desde el primer día,
abrázame, comparte mi alegría.
Así comenzó el cuento de hadas,
ramos de flores, bombones, paseos y dulces miradas,
lo que opinen los demás no vale nada,
un hombre bueno mantiene a una mujer enamorada,
Los días pasan como en una fábula,
vestidos de novia, lista de boda, planes, nueva casa,
ella es la reina, ella es el ama,
ella le ama, ella le aguanta...
[Lydia] Quizás no deberías beber tanto...
[El Chojin] ¿Me estas llamando borracho?
[Lydia] No, no, claro
[El Chojin] Pues cállate mujer ¿eh?,
que yo sé bien lo que hago,
anda sube al coche y borra esa cara de inmediato.
[Lydia] Claro...
[El Chojin] Ella y él se casan,
el tiempo pasa, una llamada...
[Lydia] Mamá, ¡estoy embarazada!
[El Chojin] No hay mayor motivo para ser feliz que un niño,
él lo celebra saliendo con sus amigos.

[Lydia] Dónde has estado? Me tenias muy preocupada
[El Chojin] No empieces...
[Lydia] Porque no coges mis llamadas?
[El Chojin] No empieces!
[Lydia] Es que siempre me dejas sola en casa
y vuelves a las tantas, además,
hueles a colonia barata?
[El Chojin] ¡Calla!

[El Chojin]
El primer golpe fue el peor,
no tanto por el dolor como por el shock de la situación,
esa noche él duerme en el sofá, ella no duerme nada,
sueños rotos, lagrimas en la almohada...

[El Chojin y Lydia]
Quien iba a decir que sería así... El final del cuento de hadas
Todo iba bien hasta que llegó... El final del cuento de hadas
Nunca penso que podría pasar... El final del cuento de hadas
A otra ella le tocó vivir... El final del cuento de hadas

Module 3. Co-responsibility and Prevention of Violence Against Women. *Plurales*, a Course on Gender Equality.

[El Chojin]
Perdóname por lo de ayer, no sé que paso,
Es que... no se, es el estrés del trabajo,
el cansancio, estaba un poco borracho,
perdóname, lo siento, sabes que te amo...
tras unos días ella recuerda el tema,
como si fuera una lejana pesadilla,
pensó en contarlo a sus amigas, pero no lo entenderían,
además, son cosas de familia.

[Lydia] Él me quiere, esas cosas pasan,
y es verdad que a veces soy un poco bocazas...
[El Chojin] Nace el bebe, una pequeña preciosa,
pero él quería un niño y echa la culpa a su esposa...
[El Chojin] Lo haces todo mal, y estas gorda,
como pretendes que no me vaya con otras
[Lydia] Pero...
[El Chojin] Pero nada! Todo el día en casa acumulando grasas
y no eres capaz de tener la cena preparada?
[Lydia] Pero...
[El Chojin] Calla!
[Lydia] Pero...
[El Chojin] Calla! Mira ¡no me obligues a que lo haga!
[Lydia] Pero...
[El Chojin] Calla! Te avise! Ahora habla! halba! habla! habla...

[EL Chojin]
Esta vez no se supo controlar,
ella acaba en el hospital,
tras tres días por fin escucha a sus amigas,
y denuncia a la policía su tortura.
La vida vuelve a sonreírle poco a poco,
ella y la niña rehacen sus vidas casi del todo,
un nuevo chico, un nuevo trabajo,
un nuevo futuro, en un nuevo barrio.
Pero el papel de un juez no es suficiente para detenerle a él,
y un día de vuelta al portal,
él la espera con un puñal, y le acuchilla, doce veces.

Fue el final del cuento de hadas,
un cuento real que se cuenta en cada ciudad, cada semana,
es la nueva plaga,
es el final del cuento de hadas...

[Lydia]
Quien iba a decir que sería así, el final del cuento de hadas
Todo iba bien hasta que llegó, el final del cuento de hadas
Nunca pensó que podría pasar, el final del cuento de hadas
A otra ella le tocó vivir, el final del cuento de hadas.

SUGGESTED ACTIVITY: WATCHING THE FOLLOWING VIDEO.

AMORES QUE MATAN, BY ICIAR BOLLAÍN (LENGTH: 20 MINUTES).

This activity consists in showing the video in the classroom. Below there is an explanation of how the video is divided in scenes for the students to comment on those which they find interesting. The scenes are as follows:

<u>Scenes:</u>

Scene 1: Opinion of the husband about his wife "…es una desquiciada, una histérica…" *(...she's crazy, a maniac...)*

Scene 2: Opinion of a neighbour about the couple's relationship: "…es un matrimonio magnífico, va muy bien y los hijos son una monada…" *(they are a great couple, it works very well and their children are the cutest).*

Scene 3: Opinion on the batterer: "…son torturadores, terroristas domésticos…" *(they are torturers, domestic terrorists).*

Scene 4: Group dynamics with the psychologist explaining different cases:

- "…dice que le pego, pero sólo es un empujón…" *(she says that I batter her, but it's just a little push).*
- "…yo no quería, ella me obligaba…" *(I didn't want to, she made me do it).*
- "…como mi padre nos pegaba…" *(because my father used to hit us).*
- "…en mi caso la única culpable es mi mujer: yo le llevo el sueldo, trabajo como un cabrón…" *(in my case, the only one to blame is my wife: I bring home the money, I work my ass off).*
- "…un día me pasé, llegué calentito…la dejé inconsciente, creía que la había matado…" *(one day I went too far, I was very worked up... I beat her up so bad that she was unconscious, I thought I had killed her)*

Scene 5: Inventory of distorted ideas about women:

- Women are less than men.
- If the husband brings home the money, the wife is submitted to him.
- The husband is in charge of the family and that is why the wife must obey.
- The wife must have sexual intercourse with her husband even if she does not feel like it.
- When a man hits a woman, she should know why.
- A woman must not contradict a man.
- If a woman has money, she should not have to put up with an abusive relationship.
- Abuse is one of the ways a husband worries about his wife.
- Scene 6: In the past, when he was my boyfriend, he was very thoughtful and attentive; now...
- "Ahora ha cambiado; viene cansado, trabaja mucho, está preocupado por el dinero, con mal humor; critica todo lo que yo hago; tiene celos, se metía con mis compañeros, dejé de estudiar…recibía insultos, patadas…dejé de salir, de ver a mis amigos…pensé en marcharme…" *(Now he has changed; he's tired when he comes home, he works a lot and worries about the money, he's cranky; he*

criticises everything that I do; he's jealous, he criticised my friends, I dropped my studies... I was insulted, kicked... I didn't go out or see my friends any more... I thought about leaving...)

- Scene 7: At the launderette: "…si sólo tiene que hacer cuatro cosas…" *(She only has to take care of a couple of things)*

- "Solo tiene que atender a los niños, la ropa y la casa limpia…me miente…" *(She just has to take care of the kids, and have the clothes and the house clean... she lies to me).*

- Scene 8: When he gets home: ¡ y mi cena!... *(Where's my dinner?)*

- Violent scene between the couple.

- Scene 9: At the launderette: How are you doing?

- Scene 10: TV advertisements about "violence against women".

- Scene 11: Conversation with the psychologist: "…¿te gusta tu trabajo?..." *(Do you like your job?)*

- Scene 12: Let's write a letter to a loved one...

- Scene 13: Phone conversation with his wife: "…¡te busco y te mato!" *(I will find you and kill you!)*

- Scene 14: Mª Pilar leaves...

- Scene 15: Opinion on the batterer: "…domina sus muebles y dentro de sus muebles está incluida su señora…" *(He owns his furniture, including his wife).*

- Scene 16: Background song

- Scene 17: The therapy group playing football.

Comment on the following scenes:

- Scene 5: Inventory of distorted ideas about women:
- Scene 6: In the past, when he was my boyfriend, he was very thoughtful and attentive; now...
- Scene 14: Mª Pilar leaves...

<u>Choose a scene to comment on.</u>

<u>Come up with other alternatives.</u>

<u>Other videos which could be used for the same activity:</u>

"EL OVILLO DE LANA"

http://www.youtube.com/watch?v=JrEYZZk5MAE

"MENOS ES MÁS"

http://www.youtube.com/watch?v=uQhuZINl5R0

"VIOLENCIA DE GÉNERO Y PUBLICIDAD. FÍSICA Y QUÍMICA"

http://www.youtube.com/watch?v=Hkf88SPzLPQ

Module 4

Guidelines for the Preparation of a Gender Equality Plan for an Education Centre

Module 4
Information Sheet

Guidelines for the preparation of a Gender Equality Plan for an Education Centre

Length:

16 hours (2 hours of theory and 14 hours of practice).

Objectives:

Drafting a Gender Equality Plan for an Education Centre.

Gender equality plans are educational projects enhancing equal opportunities for all students, and aim at educating, eradicating stereotypes and gender-based discrimination, as well as preventing its consequences.

Contents:

Gender Equality Plan for an Education Centre:

What is it? Who is in charge of drafting it? How is it structured?

Guidelines for the Preparation of a Gender Equality Plan for an Education Centre.

Diagnosis

Guiding principles and preliminary intervention model.

Objectives.

Actions.

Monitoring and Assessment.

Final assessment:

Practice activity 4: Drafting a Gender Equality Plan for an Education Centre

4.1. Introduction

At this point of the course, we have already gone over the basic knowledge on equal opportunities. This is the last module and will focus on the design and drafting of a Gender Equality Plan or Specific Intervention Model.

The **Gender Equality Plan** or **Specific Intervention Model** is, within the framework of the *Plurales* project, a document outlining the planning that is to be conducted as regards Education in Equality for women and men for a specific teaching institution during the academic year.

> *Education in Equality is a tool that allows to fight situation of inequality or gender-based discrimination that prevail in educational settings and society in general.*

This document mainly shows the guiding principles, operational objectives and actions and describes the tools that are to be used to monitor and assess the foreseen actions.

Thus, the **basic structure** of the Gender Equality Plan will be explained, along with the **basic documents** upon which such structure relies – Guiding Principles and Preliminary Intervention Model– as well as the different **methods** to draft the sections included in the Plan.

4.2. The Gender Equality Plan or Specific Intervention Model.

What is the Gender Equality Plan or Specific Intervention Model?

The **Gender Equality Plan** is, as mentioned above, a document showing the planning that is to be carried out in the subject of Education in Equality among women and men in a specific teaching institution.

It aims at incorporating to the educational system a pedagogical model which complements the existing model and which includes the principle of equal opportunities for women and men in a cross-cutting manner influencing all contents, spaces, relationships, etc. which take place in the education centre. The goal is to find a model which could put an end to the domination of gender stereotypes and roles that prevail in current society and which give rise to discrimination against women. This model would also be intended to change the existing relationships between men and women, turning them into more equal relationships.

The Gender Equality Plan model suggested here relies on two documents that were created under the framework of the Plurales project: the Guiding Principles and the Preliminary Intervention Model.

The list of **Guiding Principles** is a document which integrates an ensemble of principles which must serve as guidance for the drafting of the Equality Plan.

The **Preliminary Intervention Model** is a document which includes, on a general basis, the guidelines to be followed when drafting Specific Gender Equality Plans. This means that such plan would be a basic guide which teaching institutions must adapt to their particular features. Module 4 of this course summarises the Preliminary Intervention Model.

Both said list of Guiding Principles and the Preliminary Intervention Model are tools aimed at serving as guidance for the people in charge of drafting plans. Both documents have been drafted by the Institute of Women, meaning that they serve as external support for the teaching institution and must be taken into account during the drafting process of the Gender Equality Plans for the School and no additional activity must be carried out.

Link to the website of the Institute of Women where the Guiding Principles and the Preliminary Intervention Model are available:

http://www.inmujer.gob.es/areasTematicas/educacion/programas/ProyPlurales.htm

Who is in charge of drafting the Gender Equality Plan or Specific Intervention Model?

El Gender Equality Plan for each teaching institution is drafted by the **Equality Team**, which ideally will be made up by members of the school board, families, students and non-teaching personnel.

The main goal of this course is to provide training on equal opportunities to the teachers who will be members of the equality teams of the teaching institutions participating in the project. This is why practice activity number 4 will be associated to this theoretical model, which consists in drafting a Gender Equality Plan for the Education Centre. Only when the drafting of the Plan is approached, will all the knowledge acquired in this course be used.

The Equality Team will thus be responsible, among other things, of the following tasks:

- Reaching a **<u>diagnosis</u>** on the situation of Education in Equality of the school.
- Taking the **guiding principles** and the **<u>preliminary intervention model</u>** into consideration.
- Establishing the general and specific **<u>objectives</u>** which will be contained in the Gender Equality Plan.
- Planning and conducting **<u>activities</u>** mainly aimed at students in order to achieve the goals foreseen.
- **<u>Assessment and monitoring</u>** the Gender Equality Plan.

Including the names and surnames of the members of the Equality Team will is also very helpful. It is also advisable to appoint a member of the group to be the spokesperson which will represent the group when necessary. Said person would be in charge of communicating with the external agents of the centre when necessary, such as equality-oriented bodies of Regional Governments, representatives in the City Council, other teaching institutions, etc.

Which structure should the Gender Equality Plan or Specific Intervention Model have?

The Gender Equality Plan must be a result of the specific features of each school. However, so as to make the tasks of the Equality Team easier, below there is a basic structure of the minimum contents.
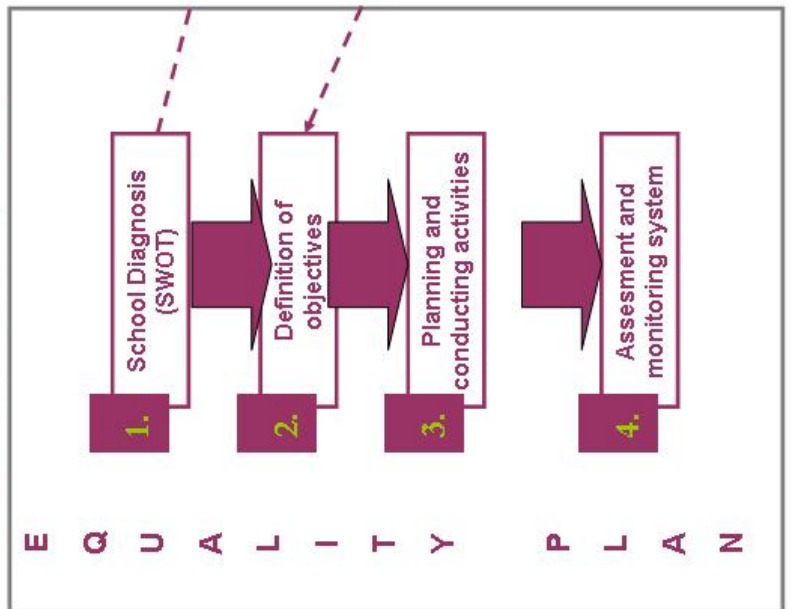
**BASIC STRUCTURE
OF THE GENDER EQUALITY PLAN:**

1.- **Diagnosis** of the Education provided in the Teaching Institution.

2.- **Guiding Principles** governing the actions of the Centre in the field of Education in Equality.

3.- **General and specific objectives** of Education in Equality sought by the implementation of the Plan.

4.- **Specific actions** aimed at meeting the goals foreseen.

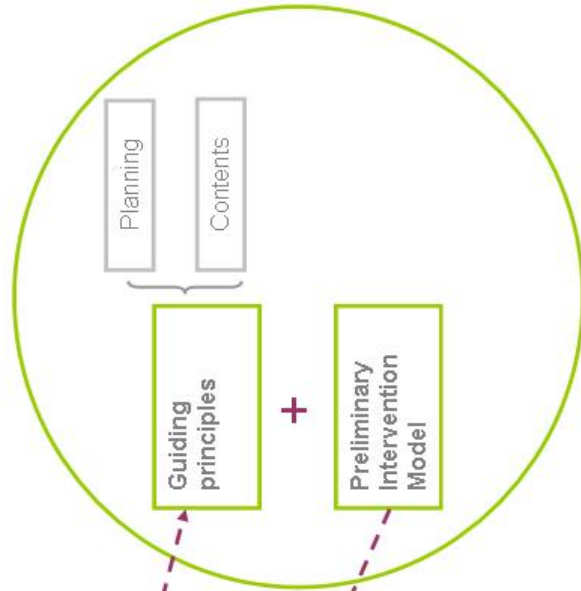**5.-** **Assessment and monitoring system** for the Gender Equality Plan.

PROCESS DRAFTING DIAGRAM OF GENDER EQUALITY PLAN

Drafting by: **Plurales**

Planning

Contents

Guiding principles

+

Preliminary Intervention Model

Drafting by: **Equality Team**

E Q U A L I T Y P L A N

1. School Diagnosis (SWOT)

2. Definition of objectives

3. Planning and conducting activities

4. Assesment and monitoring system

4.3. Guidelines for the drafting of the Gender Equality Plan or the Specific Intervention Model

This section focuses on explaining the steps to be followed when drafting a Gender Equality Plan following the structure suggested in the previous section.

The image from above shows the process to be followed when drafting a Gender Equality Plan for an Education Centre.

As can be drawn from the image, teaching institutions have to conduct the diagnosis of their school, to establish their goals (bearing in mind the guiding principles and the preliminary intervention model), the design of specific actions and the monitoring and assessment plan.

As mentioned above, both guiding principles and the preliminary intervention models are supporting documents provided by the Institute of Women, aiming at guiding the actions undertaken by Equality Teams, meaning that they are only to be referred to while preparing the plan.

1. DIAGNOSIS OF THE SITUATION

It is essential to know what is going on in a specific education centre before planning any action. In order to do so, it is necessary to analyse and study the different elements which will help us figure out the preliminary situation of Education in Equality in a specific school.

How should the diagnosis be made?

In order to reach a diagnosis, we must collect information on the following aspects:

Socio-economical characteristics of the municipality:

Building on the data offered by official statistics, both at a national [10] and regional level, the general characteristics of the population living in an area can be drawn, particularly referring to demography, economy, culture, etc. Some interesting variables are: the population of the municipality broken down by sex, migration, labour market, education, etc.

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[10] Instituto Nacional de Estadística (Spanish National Statistical Office). Access to municipal data obtained from the municipal register of citizens in 2001:

http://www.ine.es/censo/es/listatablas.jsp?group=5.Tablas comparativas de municipios>1.Personas#sit

<u>Features of the training centre</u>:

The goal is to draw the characteristics of the school building on the characteristics of the people who participate in it. More precisely, we should know the features of the managing bodies, classes and families.

In order to do so, the managing board will provide information about the distribution of the following variables, broken down by **sex**:

- Composition of the managing board
- Composition of teaching staff
- Composition of students per year
- Composition of other representation and participation bodies
- Composition of the administration and services personnel
- Composition of the parents' association
- Composition of the school board
- Data on the academic results obtained per year
- Data on truancy

TOOLS

On the course platform, under Module 4, a section named **"Herramientas"** (Tools) has been created. There you can find the necessary tools to prepare the gender equality plan. As for the phase of diagnosis, a sheet template is provided, thus allowing to create a system to collect information. These sheets have already been filled in by most of the schools participating in the Plurales project and do not have to be completed again.

Applicability of gender roles and stereotypes, attitudes and sexist values:

When it comes to attitudes and values, it is quite important to establish the level of awareness of teaching staff, students and families as regards Education in Equality.

In order to obtain the information, we can use **questionnaires** as those included in the section named "Herramientas para el diagnóstico" ("Diagnosis Tools"), uploaded to the course platform. These questionnaires will be helpful to assess the start point as regards gender roles and stereotypes, the people involved and, somehow, the school.

In addition to handing out questionnaires, it is recommended that both the Equality Team and the other teachers of the school complete some **observation sheets**, as those used in some modules of this course (which are also available under section "Herramientas para el diagnóstico" of the platform and can be used to identify values, attitudes and gender stereotypes). These sheets provide essential information when establishing the features of what is going on at school, since these situations are hard to pinpoint in daily life.

Sexist use of language:

This diagnosis section aims at observing whether language is used from a sexist perspective, not only at school but also in other settings within school. To do so, we will ponder the language used when communicating with families and students, making announcements or in school signs, etc. The goal is to figure out whether the masculine gender is used in general to refer to all audiences, thus making women invisible. This can be clearly found in traditional signs at schools, such as "Sala de profesores" (excluding "profesoras", which would the feminine word for female teachers), "Director" (which excludes the female principal "Directora") or "Jefe de estudios" (which excludes the female position "Jefa de estudios").

The method that is most widely used for the collection of this type of information are **observation sheets**, which are used by the equality team as a simple activity to figure out whether language is used in a sexist fashion (some examples of these sheets were included in Module 2, also under section "Herramientas" of the platform).

Along with observation sheets, it is quite important to bear in mind how the different components of the school are perceived as regards the sexist use of language. In order to obtain such information, we can collect the opinions of the members of the school by means of the aforementioned **questionnaires**.

Uses of space and time differently by women and men:

As for the use of spaces and time, it is essential to figure out whether they are used differently. The use of spaces and time has been traditionally segregated to a great extent on the grounds of sex, thus perpetuating gender stereotypes and roles and setting women aside to more discrete roles and private settings. This is why boys take up most of the space at the playground to practice sports, while girls remain on the sides and focus on other activities of a greater passive nature, such as talking or playing in much more reduced spaces.

So as to reach a diagnosis of the situation when it comes to the use of spaces and time, attached are some observation sheets which will allow teachers to figure out whether the invisibilisation processes still exist and, if so, to endeavour to design adequate actions that are oriented to solve them.

(See section "Herramientas" for more guidelines about the use of space and time at the playground).

Teaching materials:

It is advisable to take text books (or the teaching materials used instead of text books) of several grades as a reference and analyse them.

You must analyse the images and pictures in it, the kind of language used and the contents. In order to create a system to analyse such texts, you can use a data sheet template, included in section "Herramientas para el diagnóstico" of the platform, as a reference.

Additionally, the general questionnaires submitted to the teachers, the students and the families include some questions aiming at finding out about their opinion on this issue.

Cases of gender-based violence:

It is important to establish the incidence of the discriminatory and violent situations that could be occurring at school. These situations are sometimes concealed by the daily routine and must be identified and solved by pacific means in order to alleviate the negative consequences that any of these situations may entail for the victims.

For that purpose, along with asking about this type of situations both to teachers and students and their families through diagnosis questionnaires, module 3 also focused on an ensemble of indicators which can be used to inform about the existence of gender-based violent situations.

If you want more details on this issue, you may be interested in:

"Guía de buenas prácticas para favorecer la igualdad entre hombres y mujeres en educación", Consejería de Educación de la Junta de Andalucía. 2007

A diagnosis of the situation at school starts by aiming at identifying visible and invisible obstacles to daily life in education centres. From such diagnosis, several alternative interventions are suggested which could help overcome the obstacles detected in specific areas (scientific-technological field, training cycles, ICTs) and specific issues such as language and the involvement of families. [Link](http://www.juntadeandalucia.es/averroes/impe/web/contenidoRecurso?pag=/2008/03/07/0004/NDOIAND-20080307-0004&idSeccion=28041):

http://www.juntadeandalucia.es/averroes/impe/web/contenidoRecurso?pag=/2008/03/07/0004/NDOIAND-20080307-0004&idSeccion=28041

"*Diagnóstico del centro educativo en materia de igualdad entre hombres y mujeres*". Amparo Tomé. [Link](http://recursos.cepindalo.es/pluginfile.php/78/mod_page/content/8/diagn%C3%B3stico%20amparo%20tom%C3%A9.pdf):

http://recursos.cepindalo.es/pluginfile.php/78/mod_page/content/8/diagn%C3%B3stico%20amparo%20tom%C3%A9.pdf

It is advisable that, upon completion of the data collection through the means previously described, the Equality Team summarises the results obtained in a SWOT MATRIX. The Guiding Principles document includes a SWOT matrix portraying the situation of Education in Equality in Spain which could guide the Equality Teams to prepare their specific matrices.

SWOT Matrix: It summarises the Strengths, Weaknesses, Opportunities and Threats of the Education in Equality at a specific school.

Weaknesses refer to the INTERNAL and NEGATIVE elements of the school or the educational community as regards Education in Equality.

Threats refer to the EXTERNAL and NEGATIVE elements of the school or the educational community as regards Education in Equality that may be an obstacle for the feasibility of the model.

Strengths refer to the INTERNAL and POSITIVE elements of the school or the educational community as regards Education in Equality.

Opportunities refer to the EXTERNAL and POSITIVE elements of the school or the educational community as regards Education in Equality.

2. GUIDING PRINCIPLES AND PRELIMINARY INTERVENTION MODEL.

How should the guiding principles and the preliminary intervention model be integrated to the process?

The **Guiding Principles** include the general guidelines that must serve as orientation to prepare a planning for schools. Therefore, integrating the list of guiding principles in the Gender Equality Plan is enough. Depending on their purpose, there are two types of guiding principles: guiding principles for the design of the Gender Equality Plan and guiding principles for the contents.

The former should be taken into consideration when designing the Gender Equality Plan. These principles guide the creation process of the Plan at the very first stages, when the first decisions about the design of the Plan are made. These are as per below:

Guiding principles for the design of the Gender Equality Plan

- Compliance with the applicable educational and equality regulations at a national and regional level.
- Knowledge on the basic actions conducted by the authorities in the subjects of education and equality in all the different Administrative Regions where models are implemented.
- Continuity of actions and integrating purpose thereof.
- Training and awareness in Education in Equality.
- The model of education in equality must be adapted to the actual needs of the teaching institution and must follow efficiency-oriented criteria.
- Assessment and monitoring of the Gender Equality Plan.

On the other hand, the guiding principles for the contents are those which must serve as guidance for the Equality Team when establishing which specific contents are to be approached in the Plan. Each school must set its own goals in accordance with the diagnosis reached, but must always bear in mind the guiding principles for the contents. These principles are as per below:

Guiding principles for the design of the Gender Equality Plan

- Equality for women and men.
- No discrimination.
- Respect towards the fundamental rights and freedoms of women and men.
- Empowerment.
- Cross-cutting nature of the actions included in the Gender Equality Plan.
- Education in diversity.
- Participation of the whole educational community (teaching staff, non-teaching staff, students and families).
- Co-responsibility.
- Non-sexist and inclusive uses of language and curricular materials.
- Peaceful conflict resolution.

The main guiding principles for contents are organised in strategic lines and for operational goals. Such structure can help schools by adopting the same strategic lines that are used as foundation for the achievement of equal opportunities for women and men.

The strategic lines are:

- Gender roles and stereotypes, sexist attitudes and values.
- The use of inclusive language.
- An equal use of spaces and time.
- Teaching materials on Education in Equality.
- The school: social space, peaceful space.

Each strategic line outlines an ensemble of operational goals which can be read in the Guiding Principles document.

Although all guiding principles, irrespective of their type, should guide the planning of all Gender Equality Plans, the diagnosis of a school may reveal that it no activities are necessary for any of the strategic lines incorporated under the guiding principles for contents. For this reason, when drafting a Gender Equality Plan, and upon completion of the diagnosis process of the school, the Equality Team must discuss, preferably including the members of the whole educational community which participates at school, which of the guiding principles are applicable.

This is why the Gender Equality Plan must include a section focusing on the guiding principles on which Equality Team will elaborate.

In turn, the **Preliminary Intervention Model** is a document of a practical nature which includes the guidelines to be followed for the preparation of the Gender Equality Plan. Its contents are very similar to those included in this module.

3. OBJECTIVES OF THE GENDER EQUALITY PLAN

The Gender Equality Plan or the Specific Intervention Model of each school must outline the goals, both general and specific, which are to be taken as reference for the actions conducted by the educational community during the academic year as regards Education in Equality.

Building on the guiding principles, goals must be oriented to the alleviation of the needs identified during the diagnosis stage and must be specific, realistic and countable and/or measurable.

There are two types of objectives: general and specific. In addition, both general and specific objectives must be agreed upon with the remaining educational community so that they are approved by all the people who participate in the daily life of the school.

General objectives are transversal goals which portray the general purpose of the Gender Equality Plan.

An example of a **general objective** would be:

Integrating the principle of equal opportunities for women and men as a part of the teaching model of the school through the implementation of activities aiming at promoting Education in Equality.

Specific goals have to be more closely defined and depend on the general objective, offering a much more specific content than the general goal. In addition, it is advisable that said goals are measurable.

Some of these goals can be established according to some lines of action.

Some examples of **specific objectives** could be:

- Encouraging the non-sexist use of language in communications, both internal and external

- Promoting the use of teaching materials which do not include any contents and/or images transmitting a sexist message, and suggesting alternative tools when said sexist elements are identified.

- Favouring a balanced use of sports facilities by boys and girls.

- Raising awareness about gender-based violence and preventing violent situations.

4. ACTIONS UNDER THE GENDER EQUALITY PLAN

Actions are specific activities designed and executed for the purpose of meeting both the general and specific goals that are sought.

Planning activities in an efficient manner is essential, so we must take into consideration the objectives sought by the activity, whether said goals are operational, the time available, the resources and the features of the population for which they are intended.

Activities can be organised in accordance with several strategic lines that are established by guiding principles.

So as to efficiently define actions, we must specify certain data, namely:

- The name of the activity.
- The goals sought with the implementation of the activity.
- The contents of the activity, clearly specifying what the activity is about.
- The target audience –who will be the active subjects.
- The working method for action.
- The materials and resources that are necessary to carry out the activity.
- The place where the activity will be conducted.
- The timing of the activity, specifying the length and the dates foreseen.
- The assessment and monitoring indicators for the activity.

Below there is a data sheet where you can log all the information regarding a specific activity.

Name of the activity	
Objective	
Contents	
Target audience	
Working method	
Materials and resources	
Place where the activity will be conducted	
Timing and date of the activity	
Intermediate assessment system for the activity *	

* This data sheet template includes a field to record the assessment and and monitoring indicators that are to be used to assess an action. Such information can also be specified, if considered more appropriate, in an independent section at the end of the Gender Equality Plan. The assessment and monitoring system is explained in the following section: assessment and monitoring system.

5. MONITORING AND ASSESSMENT SYSTEM FOR THE GENDER EQUALITY PLAN

When designing a project, the implementation of a system for its assessment and monitoring is as important as establishing its purposes and the measures to be taken to achieve these goals. This process allows to measure the level of achievement of the objectives, the efficiency of the measures taken and it also facilitates decision-making regarding potential improvements in planning and implementing the project in the future.

Therefore, the Gender Equality Plan must set, since its original design, a monitoring and follow-up system that allows to find out the results obtained with its implementation. This system will analyse the efficiency of the specific actions executed to meet the goals set in each plan.

The Gender Equality Plan must include, therefore, a monitoring and follow-up system. For all practical purposes, the questions to be answered when planning the assessment system are as follows:

- What kind of assessment is going to be conducted? What will be assessed?
- Who conducts the assessment?
- What tools will be used for the assessment?
- When will the assignment be conducted?

What kind of assessment is going to be conducted?

Several kinds of assessment can be implemented depending on the time assessment is conducted. It is desirable that the assessment is conducted in the three stages outlined below:

Initial assessment (when appropriate). This kind of assessment takes place before implementing the actions of any project. It provides an idea of the starting point concerning the purposes established in the project framework.

In the case of the Gender Equality Plan, the initial assessment takes place at the moment the diagnosis is made. It will be done, therefore, when the diagnosis is made.

As an example, we can think of some centre where an activity has been proposed aimed at redistributing the playground for boys and girls, as the diagnosis detected that there is an unbalanced use of it by women and men. This problem was identified through the observation sheets that teachers filled in during the diagnosis stage. Thus, this information serves as the starting point or initial assessment, and will allow to compare it with further data, gathered in a later phase of the assessment.

Intermediate assessment (or monitoring): This stage is about monitoring the actions once they have been taken. The information will be gathered by means of several tools (such as observation sheets or questionnaires) that will assess the degree to which goals were achieved for each activity, the willingness of the people involved and whether the use of resources is satisfactory or not, among others.

Final assessment: It is conducted once the project is over. It aims at analysing if the goals of the project were accomplished, the positive or negative outcome of the specific measures taken, the faults observed and alternatives or possible ways to improve.

In the case of the Equality Plan, once every planned activity has been implemented, the final assessment of the Plan will be conducted. To that purpose, a series of indicators will be addressed. Conclusions obtained after analysing the results of these indicators must be included in a Final Report. This report must contain information on the results obtained, mistakes, needs and potential improvements. It is also advisable that, once the final assessment stage is over, the results are widely disseminated, for all the participating students and teachers to know the conclusions of the Plan. Some sheets with indicators for the design of the final evaluation are included at the end of this section of the Module 4.

What will be assessed?

The aim is to define the PURPOSE of the assessment. The assessment can have one or several purposes:

- Students: Attitude, active participation, interest and motivation and level of accomplishment of the proposed purposes.
- Teachers: Work done, involvement, participation and level of accomplishment of the proposed purposes.
- Activity: Suitability of the activity for students and socio-cultural environment. Suitability of the initiatives aimed at meeting the goals.
- Materials and resources: Quality and use of materials gathered and drafted by the team of the Plan.

Initiatives contained in the Gender Equality Plan will require, in general, the assessment of the activity itself, but also the students' and teachers' response and the existing resources. In some cases, the assessment will need the involvement of families.

Who conducts the assessment?

The Gender Equality Team will be in charge of conducting the assessment of this programme.

What tools will be used for the assessment?

The main tools that will provide information for conducting the intermediate assessment are as follows:

- Questionnaires
- Observation sheets
- Indicator sheets
- Interviews to parents

The section "Herramientas para la evaluación" ("Assessment Tools") of the platform contains different questionnaires and observation sheets.

When will the assessment be conducted?

As stated before, it is desirable that three kinds of assessment be made: initial, intermediate and final.

HOW TO INTEGRATE THE INTERMEDIATE ASSESSMENT IN THE GENDER EQUALITY PLAN?

The intermediate assessment serves as a continuous assessment of the activities executed during the period the Plan is in force. It is therefore mandatory that an assessment is conducted whenever a specific activity is performed. In order to **systematise** and to the purpose of not adding excessive extra workload to the activity, it is proposed that the sheet containing the basic information about the activity also includes its assessment criteria.

Below is an activity sheet model, which was used in the previous chapter, containing the information about the added assessment criteria:

Name of the activity	
Objective	
Contents	
Target audience	
Working method	
Materials and resources	
Place where the activity will be conducted	
Timing and date of the activity	
Intermediate assessment system for the activity *	
Content of the assessment	
Assessing agents	
Assessment tools	
Time period	
Current situation of the activity	

An example of an activity chart including the intermediate evaluation system is displayed in the following pages.

Name of the activity	Sexist language in newspapers and magazines
Objective	o To facilitate understanding of the use of sexist language o To identify sexist uses of language o To raise awareness among students about the importance of using an inclusive, non-sexist language o To encourage the use of an inclusive language
Contents	Observation sheets are handed out to students. By means of this sheet, students will individually spot sexist language. Once every sheet has been collected, students get into groups and they are handed out diverse materials, such as newspapers or magazines. They will have to analyse these materials using the tools in the sheets and to suggest an alternative drafting for the analysed articles.
Target audience	Secondary Education students
Working method	Firstly, and prior to the distribution of sheets, teachers will explain what the sexist use of language is about, resorting to examples for students to better understand the concept. After that, sheets will be distributed individually. Students will then split into groups, which will facilitate discussion.
Materials and resources	Updated sheets and publications showing the fact that sexist uses of language actually exist nowadays.
Place where the activity will be conducted	The classroom
Timing and date of the activity	One hour. Starting date: January 2014.
Intermediate assessment system for the activity *	
Content of the assessment	The activity, participation degree, students motivation and teachers will be assessed
Assessing agents	Teachers and Equality Team
Assessment tools	Questionnaire for students Questionnaire for teachers Indicators of participation: Number of female students participating/Number of male students participating.
Time period	Once, when the activity is over
Current situation of the activity	We have just finished the activity; no remarkable events occurred.

In this example, the assessment is as follows: once the activity is over, a standard questionnaire will be handed out; in this questionnaire, the students have to express their opinions, if they found it was interesting or not, degree of participation, awareness about the objectives, etc.

On the other hand, teachers will fill in a questionnaire about the activity and also will state the students' degree of participation (itemizing the information by sex). The resulting materials must be attached to the final assessment project report.

HOW TO CONDUCT THE FINAL ASSESSMENT IN THE GENDER EQUALITY PLAN?

The Final Assessment, contained in the Final Report of the Plan, must include every analysed element from the beginning of the creation process to the end of the Gender Equality Plan. To that purpose, the results from the diagnosis and intermediate assessment stages must be incorporated to the document. Furthermore, any other relevant information shall also be included. Once all this information is gathered, it will be thoroughly analysed, so that conclusions can be drawn concerning the degree of achievement of the objectives, execution of initiatives, participation of involved people, etc.

A potential structure for the Final Report is as follows:

- Introduction
- Objectives of the assessment
- Results
- Conclusions
- Recommendations for improvement
- Plan of dissemination of the final report to the teachers and students community.

<u>Introduction and objectives.</u>

A brief introduction on the previous initiatives of Education in Equality of the teaching institution will be included, as well as the main reason why the school decided to conduct activities about Education in Equality, among others. The objectives of the assessment of the plan will be established at this point.

<u>Results</u>

The section concerning results must include a description of the specific outcomes of each activity (the intermediate assessment obtained after implementing the activities). Furthermore, the overall results will also be stated, in order to obtain a panoramic view of the implementation of the Plan.

In order to facilitate this task, the following sheets are proposed:

FINAL ASSESSMENT:

COMPREHENSIVE FINAL ASSESSMENT INDICATORS: INTENSITY AND PARTICIPATION.

INTENSITY AND PARTICIPATION	NUMBER
Number of activities of Education in Equality in the Equality Plan	
Number of activities of Education in Equality implemented once the validity of the Plan is over	
Overall number of hours of Education in Equality	
Number of female teachers that actively participate in Education in Equality activities	
Number of male teachers that actively participate in Education in Equality activities	
Number of female students that participate in Education in Equality activities	
Number of male students that participate in Education in Equality activities	
Number of activities implemented that require the participation of the family	

COMPREHENSIVE FINAL ASSESSMENT INDICATORS: DEGREE OF ACCOMPLISHMENT OF THE OBJECTIVES, ACTIVITIES, DESIGN AND IMPLEMENTATION.

OBJECTIVES	LOW	MEDIUM	HIGH
Objective 1 (Define objective)			
Remarks:			
Objective 2:			
Remarks:			
ACTIVITIES			
How many of the activities implemented can be described as "successful"? (Explain which ones and why)			
How many of the activities implemented can be described as "failed"? (Explain which ones and why)			
DESIGN	LOW	MEDIUM	HIGH
What is the overall assessment of the DESIGN of the Gender Equality Plan?			
Remarks:			
IMPLEMENTATION	LOW	MEDIUM	HIGH
What is the overall assessment of the IMPLEMENTATION of the Gender Equality Plan?			
Remarks:			

Conclusions

This section of the final report will include the final conclusions drawn after the analysis of indicators, questionnaires, observation sheets and other evaluation tools, as well as the final assessment of the implementation of the Gender Equality Plan.

Recommendations

This section shall contain proposals to improve those negative aspects that might have been identified.

Dissemination

It is advisable to take into account some tools to spread the results obtained from the implementation of the Gender Equality Plan that enable de educational community to know this Plan, as well as the achievements during the implementation period.

Glossary

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A

Active population or Labour Force

Ensemble made up of those people who conduct a job aimed at producing commodities and services and those people who do not have a job at the moment but are available to undertake one. The labour force is comprised of two groups: employed population and unemployed population. (1)

Actual curriculum

This implies a negotiation between teachers and students aimed at deciding which contents are to be transmitted by teachers and which features and learning styles are to be adopted by the class. (3)

Androcentrism

This term takes after the Ancient Greek work "andros" (man) and defines the male figure as a unit of measurement of all things and as a global representation of humankind, ignoring other realities such as women. Androcentric practices have been frequent in all societies in very different fashions, particularly highlighting language sexism and epistemological gender differences, since these directly influence social conceptions of sex-based differences and the interpretation of the living conditions of both men and women and the gender-based disparities between them. (1)

Autonomy

It is defined both as the capacity of people and civilisations of self-determination and self-management, and includes the independence and freedom to create own rules and criteria to make decisions and act.

The concept of autonomy is so closely related to the idea of empowerment of women that in some definitions these terms are considered as equivalent. The main indicator of women's autonomy is the capacity to conduct activities and make decisions without the permission of other people, particularly of a male authority figure, whether the husband, the father, the sons or the older brothers. (1)

B

Biological determinism

Scientific paradigm which defends that the differences between men and women are of a biological nature and are therefore inborn and unchangeable.

This paradigm allocates different characteristics and functions to people based on their sex. This theory has been used as a "scientific" justification for discrimination against women. (2)

C

Cooperative methods

Teaching/learning methods which, as opposed to competitive methods, are based on situations in which the goals of participants are closely related in such a way that they can only achieve them if the others also achieve their own. (2)

Cycle of violence

In 1979, the American psychologist Leonore Walter spoke for the first time about partner and/or former partner gender-based violence as a cycle that presents a repetitive pattern in the abuse process. Such cycle presents three phases and is an essential reference to understand partner and/or former partner gender-based violence:

1)   The Tension Building Phase;

2)   The Acute Battering Incident;

3)   The Making-Up or Honeymoon Phase. (1)

D

Double burden

Non-remunerated household chores are highly related to the maintenance of welfare and care of the family. These tasks are generally conducted at home and mainly by women, often being considered as non-productive activities.

For many women, the need to be in charge of both tasks at the same time on a daily bases turns into what is known as "double presence", that is, during their working hours women have to be working and, at the same time, thinking and worrying about the organisation of their households. (1)

E

Emotional-sexual learning

Training oriented to the adequate development of emotional and sexual relationships as a basic element of the comprehensive education of people. (2)

Employed population

This group includes the active population of 16 years of age or older who have a job for account of a third party or have conducted a self-employed activity in exchange for a pay, a salary or other kind of retribution. People who work without receiving a pay or a fixed salary by working in the business of the housekeeping unit they belong to are also included in this group. (1)

Empowerment

Conscious and planned process which values the tasks carried out by women and which strengthens their role in society under equal conditions as men, both in economic and political settings as in decision-making bodies at all levels. (2)

Education in equality and co-education

Current pedagogical approach that responds to the demand of equality. This approach suggests the reconsideration of the model of transmission of knowledge and ideas from a gender perspective that can be applicable to socialisation spaces for training and learning. (4)

Equal opportunities policies

These policies promote a social context that welcomes the existence of actual equality and thus equal opportunities for women and men to progress in social, economic and political settings, without any attitudes or gender-based stereotypes undermining their possibilities. (1)

Equality

In co-education, equality is perceived as equal rights and opportunities among all people, irrespective of their sex. (2)

Equity

Action that is free of all discrimination and which responds to a need or a situation in accordance with the specific needs or circumstances of the person for which it is intended. (2)

F

Femaleism

Ideology and attitude of inverse correspondence to male chauvinism, that is, ideology which seeks the supremacy of women over men. It is not the same as Feminism. (1)

Femicide

Murders of women on account of gender inequality. (Jill Radford y Diana Russell) (2)

Femininity

Ensemble of the "qualities" that the patriarchal society ascribes to women: submission, devotion, delicacy, passivity, dependence... / "The ideal of..." It refers to the desirable pattern or model of woman according to the patriarchal perspective. (2)

Feminisation of poverty

Increasing material impoverishment of women, deterioration of their living conditions and violation of their fundamental rights. It also refers to the increasing levels of insecurity, precariousness and vulnerability that women suffer because of their subordination to men. (Rosa Cobo and Luisa Posada) (2)

Feminism

Social, political, philosophical, economic, scientific and cultural movement which denounces, reveals and transgresses the prevailing social system: patriarchy. It aims at achieving equal opportunities for men and women. (Rosario Carrasco and Ana Cubillo) (2)

Feminist

A person who is highly aware of the unequal situation and the subordination under which women live and who fights for the eradication of such inequalities. (2)

Formal curriculum

It consists in teachers transmitting "cultural knowledge" according to the standards and codes that correspond to such educational aim. (3)

G

Gender

Cultural creation under which people are ascribed certain roles, occupations, expectations, behaviours and values due to the fact that they were born men or women. (2)

Gender analysis

Theoretical-methodological tool which allows conducting a systematic analysis of the practices and roles carried out by men and women in a specific economic, political, social or cultural context. This analysis is used to find out how these gender relationships are generated and reproduced regarding a specific problem, thus being able to implement strategies aimed at achieving gender equality.

Gender analysis can also be applied to Public Policies. In this case, it consists in identifying and considering the practical needs and strategic interests for each gender with regard to the drafting, the implementation and the impact assessment of policies (gender-based impact) on the condition and standing of women and men with respect to the access and control of resources, the decision-making process regarding the use and benefit thereof, and women's empowerment.

The methods used for gender analysis must include variables such as: social class, ethnic group, rural/urban provenance, religion, sexual orientation, so as to avoid generalisations that may not contemplate specific conditions in the context in which gender relationships take place. (1)

Gender approach

Gender approach usually refers to a conceptual tool which intends to show that the differences between men and women are not only due to their biological features, but to cultural differences that are attributed to human beings.

By looking at or analysing a specific situation from the gender approach, it is possible to understand that the lives of men and women can be changed because they are not established "by nature". This perspective can be useful to understand both women's and men's lives in more depth, as well as the relationships that exist between them. This approach questions stereotypes that were instilled upon us during our upbringing and opens the possibility of creating new concepts that can be applied to socialisation and relationships between human beings. (1)

Gender consciousness

The capacity to perceive that life experiences, expectations and needs of women and men are culturally different and involve inequalities. (2)

Gender gap

This is a statistical measurement used to represent the difference between men and women according to the same indicator. It is mainly used to reflect the gender gap regarding access opportunities and likelihood to control economic, social, cultural and political resources. The gender gap is vital when comparing women and men from a quantitative perspective by contemplating similar characteristics, such as their age, their occupation, their income, their level of studies, their economic participation and their balance between household and remunerated work, among other indicators that are used to measure gender equality. Having statistics broken down by sex is essential, since these allow monitoring the magnitude of inequality between men and women and makes it easier to pinpoint which factors are encouraging discrimination. (1)

Gender identity

Self-definition of a person as part of one of the culturally established genders. Level of acceptance of the behaviours, attitudes, etc. that are expected from such gender. (2)

Gender inequality

Social distance and/or asymmetry between men and women. Historically, women have been set aside to domestic settings and men have been encouraged to participate in public activity. As a consequence, women have a limited access to wealth, to representation positions and to the participation in decision-making bodies, to a paid job under the same circumstances as men, and they are subject to discriminating behaviours.

Gender inequality involves economic, social, political and cultural factors, whose evidence and magnitude can be measured by looking at gender gaps. (1)

Gender perspective

Approach which takes into account the differences between women and men in all activities or settings. (2)

Gender roles

Gender roles are behaviours learned in a society, community or social group that make its members perceive certain activities, tasks and responsibilities as masculine or feminine, ranking them and valuing them differently as regards to the gender to which they are ascribed. (1)

Gender-based discrimination based on competition

Hostile form of sexism according to which women do not have the necessary capacities to be successful in public life, meaning that they must stay at home. (2)

Gender-based discrimination based on complementarity

Undercover or mild form of sexism according to which women have many natural features that complement men. (2)

Gender-based stereotype

Stereotypes which reflect popular beliefs on activities, roles, features, characteristics or peculiarities that characterise and differentiate women from men. Therefore, stereotypes are cultural images that are ascribed to sex, for example, the fact that men wear blue clothes whilst women dress in pink, or the theory that women are emotional and men are not allowed to cry. The eradication of these stereotypes is an important step forward in the fight for gender equality. (1)

Gender-based violence

Any violent act that is directed against women on the grounds of their gender and which results in suffering and/or physical, psychological or sexual damage, whether in public or private life. This concept also includes threats involving such violent acts, coercion and deprivation of liberty, as well as any action towards the victim without her consent which can go in prejudice to her dignity.

Amongst the actions that are deemed as violence against women we can also include humiliation, pursuits, deprivation of rights such as the right to work, to choose her friends, to be in touch with her family, to choose the amount of children that she wants to have and, in general, to enjoy her freedom as a human being. (1)

Gender-based/differential socialisation

Process through which women and men learn and embrace standards, values and roles determined by society for each sex. In this regard, "boys and men are socially prepared to be productive and to progress in public settings and, consequently, they are expected to be successful in such settings. They are educated and expected to feel rewarded and confident as a result of external stimuli. Men are also subject to other conditions: their emotional dimension is restrained; they are encouraged to be free and use their talents and ambitions so as to favour self-promotion; they are exposed to many stimuli and not provided with extensive protection; they are encouraged to act, to project themselves to the outside world and macro-social settings; they are encouraged to be independent, and they are taught that working is a priority and an obligation owing to their nature. In turn, girls and women are socially prepared to play reproductive roles and conform with private (domestic) settings.

Women are subject to other conditions: their emotional dimension is enhanced; their freedom, talent and ambitions are restrained so as to restrict self-promotion; they are not exposed to many stimuli but in turn their are overly protected; they are encouraged to pursue intimacy and not to project themselves to the outside world, to conform to micro-social dimensions; they are expected to be dependent, and they are not encouraged to have work as a priority nor they are expected to work owing to their nature. (...) In short, differential socialisation makes men and women adopt different behaviours and develop their activities in different settings. These differences (generated as a result of differential socialisation) help confirm the belief that men and women are different and behave differently, and also back up the need to keep providing them with different social expectations. This process justifies its own existence. (1)

Gender-blind policies

Policies which, although they may seem neutral because they use abstract categories when implemented, are implicitly biased in favour of men. (1)

Gender-oriented policies

Policies which take into account the needs of women and men and the relationships which encourage a more equal and democratic redistribution of responsibilities and resources. These policies foster the development of participation skills and favour self-management of projects at individual and community levels. At the same time, these policies reconsider productive and reproductive roles aiming at reorganising the work load of women and men within and outside their households. In addition, these policies encourage those processes which favour empowerment and participation in decision-making processes. (1)

Glass ceiling

Invisible barrier within the structural scheme of organisations which does not allow or avoids women to access positions that entail more responsibilities. Such invisibility owes to the lack of any formal or informal mechanism to which such situation could be ascribed, so it is not easy to find a justification for this phenomenon. (1)

H

Hidden curriculum

By "hidden curriculum", Sociology of Education refers to those aspects not included in the actual curriculum. When standardising educational knowledge and objectives for both girls and boys, certain attitudes and messages are still transmitted by teachers in a sexist language, and certain male-centred texts and knowledge are maintained. This means that, in spite of the efforts to provide

an equal education, certain hidden elements which foster the dependence and underestimation of women with respect to men are perpetuated. (3)

Household co-responsibility

Equal distribution of household chores between men and women. (2)

Household spaces

This space usually corresponds to the reproductive field, that is, the place where dependants are educated or provided with care and affection, and where personal needs are covered, traditionally by women. (1)

Inclusion

Action that involves addressing gender equality by providing equal education, intervening on the construction of the idea of femininity and masculinity, aiming at compensating any curtailments in the roles that are traditionally attributable to men and women. (2)

Indicator

Average number or value which describes the situation or condition of certain phenomenon in a particular period of time and a specific geographical location. It allows showing, based on quantitative indicators, the progress of a programme or action and in which phase it is with respect to the goals set, as well as to evaluate specific programmes and figure out their impact. On the other hand, there are qualitative indicators, which provide information about process descriptions or results of the impact of programmes or public policies. These indicators are created based on the descriptions of perceptions, attitudes, behaviours and features.

Gender indicators are used to specify where there is an unequal situation or detect gender gaps. Indicators are specific measurements which portray the changes in the social standing of women and men in a specific context and period. The use of indicators focuses on the ability to reflect both the situation of women and men and the changes in gender gaps during different periods. (1)

Invisibilisation

Process which makes certain people, events, attitudes, behaviours, etc. go unnoticed owing to the interiorisation of prevailing cultural patterns. In the case of patriarchal culture, this phenomenon causes the lack of women's art or scientific works along history. (2)

L

Labour force participation

Rate of people included in the active population rate. This rate is usually expressed in percentages and can be calculated for a specific age or sex, in which case it corresponds to the quotient between the amount of active persons in said age and sex and the population corresponding to such interval. (1)

M

Mainstreaming

It was firstly claimed as a concept and strategy during the Third World Conference on Women organised by the United Nations in Nairobi (Kenya) in 1985. It was incorporated to the EU language in 1991 and was included as an innovative element in the Third Community Action Programme on Equal Opportunities. Nonetheless, mainstreaming was not considered a priority and a need until the Platform of Action of the Fourth World Conference on Women held in Beijing (China).

Mainstreaming is a strategy aimed at achieving equality by incorporating a gender perspective to all stages and at all levels of public policies. (1)

Male chauvinism

Ensemble of attitudes, conducts, social practices and beliefs that aim at justifying and fostering the prevalence of discrimination against women and against those who, not being women, display feminine behaviours. (2)

Masculinity

Quality that is socially attributed to men which includes features that are deemed as inherent or exclusive to their gender: strength, initiative, authority, independence, competitiveness, courage, etc. Masculinity is a cultural representation and, as a consequence, it remains changeable. (2)

Matriarchy

Widely held belief during the 19th century which defended the existence of a society that was structured upon feminine power, before patriarchy was established. Currently, anthropology emphasises that such hypothesis was wrong. (2)

Mixed school

Educational model under which boys and girls share the same space, without questioning the symbolic power of men or incorporating the knowledge and expectations of women. (2)

O

Occupancy rate

Rate of active population who is employed. It is usually expressed in percentages. (1)

Occupational segregation

Trend which deprives women and men from opting for certain jobs and activities within a specific occupational structure, relying on the sex of the person instead of his/her skills and capacities. This trend has lead to a situation where women have a lower status than men, as well as less responsibilities and work under more unstable working conditions. Given the process of integration of women to the labour market, this general division became more obvious, and has been enhanced through the existing social stereotypes. This is the reason why most women currently have positions deemed as more adequate for women and men have jobs that are usually associated with them. (1)

P

Parity

Political strategy which aims at ensuring a balanced participation of women and men at all levels of society, particularly in decision-making processes. In practice, parity provides wider opportunities for women to participate in politics. Parity is often related to the need of increasing women's access to decision-making positions through the political system based on quotas, that is, a system under which both women and men must represent a share of representation and decision-making positions that proportionally represent the population for which they are speaking. (1)

Parity democracy

Equal representation of men and women in decision-making political offices. (2)

Patriarchy

In general terms, patriarchy could be defined as a system, which is based on sexual-political social relationships that relies on different public and private institutions and in the support among people of the same social class and gender. Such a system is allegedly established by men who, as a social group and both individually and collectively, oppress women, also as individuals and as a group, and deprive them of their productive and reproductive powers, their bodies and their products, either by using non-violent or violent means. (1)

Population out of the labour force

This group of population is made up of those people over 16 years of age who are not part of the active population, that is, who are neither employed nor unemployed. The following groups are included: retired population and pensioners, permanently disabled people, students and those people who conduct non-remunerated household chores and non-remunerated caregivers. (1)

Positive action

Temporary measures aimed at accelerating real equality between men and women and correcting unequal distribution of opportunities and benefits in a specific society. Its main characteristics are:

Its temporary nature: When the situation of social disparity of the specific group of population (women, in this case) is overcome, such measures must be interrupted or suspended.

Legitimacy: There must be an actual discrimination, and the adoption of said measures must be compatible with the constitutional principle of equality enforced in each country.

Proportionality: The purpose of these measures must be proportional to the means that are to be used and to the legal consequences of differentiation. The implementation of these measures must not be in prejudice of any third parties that are excluded from the preferential treatment. (1)

Productive role

Productive roles include remunerated jobs, whether as employees or by means of in-kind donations. For women who work in agricultural production settings, this requires their jobs to be independent farmworkers, whether as farmers or as employees. (1)

Productive work

Regulated activity that has been legally and socially recognised since the Industrial Revolution as such activity which is conducted in exchange for an

economic compensation or pay. Any activities conducted by women in their households are thus not included in this concept. (2)

Public and private spaces

Political order which refers to the way relationships and limits between collective and individual interests work. (...) According to the most updated definition of this concept, the construction of the State, the development of markets and the progressive individualisation of people have allowed to mark out the limits between "public" and "private" spaces, thus generating new relationships within society and among individuals and the State. These relationships are based upon the acknowledgement of individual rights with respect to the power of authority, generally represented by the State and known as "general interest". The notion of citizenship is the crystallisation of the ideal regulations underlying the division between public and private settings, since it recognises individual rights for political decision-making and for the market, and considers that through such participation the resulting regulations are a consequence of consensus and social legitimisation.

From the gender perspective, this modern division was influenced by classic sexist viewpoints, as women were denied a legal status that would allow them to have individual and civil rights. As a result, the distinction between public and private spaces was used to justify the subordination of women to the authority of their husbands and to encourage their being locked up at home and being in charge of household tasks and taking care of children, while men were considered to have civil rights to participate in the decision-making process of economic and political policies.

As regards the gender approach, understanding gender biases that affect the division of public and private spaces is essential to understand that:

a)   Women's interests have usually been conceived as part of household issues and not as public affairs that can be in the interest of all.

b)   The fight of women to have their rights acknowledged involved challenging the perception of the "private space" and suggested that it actually was highly relevant for social affairs. (1)

Q

Qualitative data

Data which are expressed in numbers and can be used for the provision of statistics. They include tabulations for frequency, percentages and averages. (1)

Quantitative data

Data which express qualities, such as opinions, feelings, remarks and behavioural changes. (1)

Quotas

Allocation of a specific quantity or participation space aimed at different collectives, women in this case, being able to share social, political and economic activities. (2)

R

Reconciliation of work and family life

Construction of a satisfactory professional career and, at the same time, making use of cultural and leisure opportunities, exercising an active role in society, developing a complete, balanced and discrimination-free life based on an equal distribution of chores, labour measures which favour such distribution and regulations which support them. (2)

Reproductive role

Reproductive roles include household chores that are necessary to ensure biological conservation and reproduction (that is, the responsibility of giving birth and bringing up children), as well as social reproduction (providing care and support to current labour force: adults and children who belong to active population), as well as providing care for those who will become labour force in the future (babies and schoolchildren) or the elderly. (1)

Reproductive work

Non-commercialised activity which aims at providing the reproduction of life and which, in a broader sense, includes all tasks, functions and responsibilities required at the household, providing care for the people in it, and ensuring maintenance and transmission of identity codes. (2)

Responsible paternity

Practice that involves men's acceptance of responsibilities in the provision of care, education and affection to children. (...) This practice does not only involve bearing the economic responsibilities over children, but also providing an understanding, respectful and supportive education. This concept also implies having children as a result of a sensible decision and the acceptance of the arising responsibilities. (1)

S

Self-esteem

A person's overall emotional evaluation of his or her own personal features. People with high self-esteem feel at ease with themselves because they love who they are. A healthy self-esteem can be built using thoughts, feelings, sensations and experiences that we experiment along our lives. (2)

Sex

Ensemble of biological, anatomical and physiological differences of human beings which defines them as men or women. This includes the visible difference between their external and internal genitalia, the endocrine particularities that support such reproductive systems and the differences regarding their reproductive functions. (1)

Sex/gender system

Socio-cultural system under which an ensemble of values, beliefs and attitudes is automatically ascribed to a reproductive sex. Rubin explains that gender differences are truly explained through the way sex is culturally established so that each society has its own sex/gender system. In this regard, many of the explanations about the subordination of one gender to the other are due to the relationships that organise and produce genders. (1)

Sexist advertising

Advertising of several kinds that is based on gender-based stereotypes and clichés and which is discriminating and derogatory towards women. (2)

Sexist language

Language reflects our mindset on the world and, at the same time, contributes to the construction of the notions that we have of people and social groups. In this regard, sexist language has advanced the legitimisation and reproduction of unfair relationships between sexes for centuries, consequently making women invisible to society and perpetuating collective forms of expression that exclude women by means of male-centred or androcentric language constructions which subordinate female features to male ones.

Sexist language is seen as a form of exclusion which bolsters gender-based discrimination and fosters the creation of stereotypes. However, language can also be a powerful tool for change if used to identify and eradicate the discriminatory elements that excluding language may have. (1)

Sexual division of labour

Analytic category which allows to capture and understand the differentiated integration of women and men in the ensemble of productive and reproductive responsibilities established by all societies in order to distribute all tasks among its members.

The Gender Theory uses sexual division of labour to distinguish the allocation of different roles and responsibilities to men and women. In this regard, it is worth noting that the distribution of tasks between men and women has a long standing along history and occurred due to an ensemble of cultural aspects that have caused the clear disadvantage of women with respect to men.

Sexual division of labour has given rise to gender roles which are reflected on the segregation of the labour market. There are usually 3 types of gender roles:

Productive role: Those activities conducted in public settings and which provide income, acknowledgement, power, authority and status.
Reproductive role: This role involves social reproduction and the necessary activities to ensure the welfare and survival of family, that is, bringing up and educating children, cooking and cleaning the house, among other household chores.

Community management role: This role gathers the activities conducted within a community aimed at ensuring family reproduction. This role involves voluntary participation in the promotion and organisation of community-based activities, such as waste management, access to drinking water, primary care, management of leisure spaces for children and youngsters, among many other tasks.

The allocation of roles has started to change since women progressively became part of the labour market and the amount of unemployed men increased. This means that the use of the term "sexual division of labour" must be contemplated from a flexible perspective which takes into account the changes of current society. (1)

Sexual identity

Definition that somebody provides of themselves as part of a sex: male or female. (2)

Sexuality

Ensemble of cultural, social, anatomical, physiological, emotional, affective and behavioural interrelated features which characterise humans along all their phases of development. (2)

Social/Community role

The Social and Community Role includes activities aimed at managing the community, thus ensuring services and coherence. This role is usually ascribed

to public authorities, whether groups or individuals. This is the role that we are playing when we express ourselves as citizens. Groups allow us to raise questions regarding politics, justice or human rights. (1)

Sorority

Friendship among different women who are determined to work, create, convince, who find each other and see the feminist intent in others aiming at living their lives from a truly libertarian perspective. (Marcela Lagarde) (2)

Statistics broken down by sex

These statistics include those information sources which, both by means of their conceptual design and across all the phases of the construction process of quantitative data, aim at portraying the specific situation of women in comparison to men, that is, all the elements that make men and women grow apart or become closer in several social settings, from a statistical perspective. (1)

U

Underground economy

Part of economic activities within a country that is not physically controlled and which therefore is not accounted for in official statistics of national economy. (1)

Unemployed population

All those people who do not have a job (whether as an employee or a self-employed worker) and who are currently looking for a job and available to undertake one. (1)

Unemployment rate

Rate of active population who is unemployed. It is usually expressed in percentages. (1)

V

Visibilisation (bringing awareness)

Action which involves bringing awareness about the legacy of women and thus trying to compensate for the lack of presence of women along history. (2)

W

Woman – alibi

A type of woman who makes their way in professional or political fields that traditionally are exclusive for men and who ascribe their success to the help provided by men, thus defending the hypothesis that if other women do not reach the same levels of success, it is their own fault. These women become an alibi for men to conceal sexism in society. (2)

Women-specific policies

For these policies, women are users and make up a percentage of population which does take into account their needs or the transformation of traditional roles. These women-specific policies can, without meaning to, perpetuate gender-based inequality and stereotypes, since they forget that the problem lies in the asymmetrical relationship between men and women. (1)

Z

Zero tolerance

Resolution adopted by the European Parliament in 1997 which aims at changing the attitudes in society so that violence against women, whether at an individual, collective or institutional level, is not tolerated or allowed. (2)

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Module 4

Links to the online resources used to draft this module:

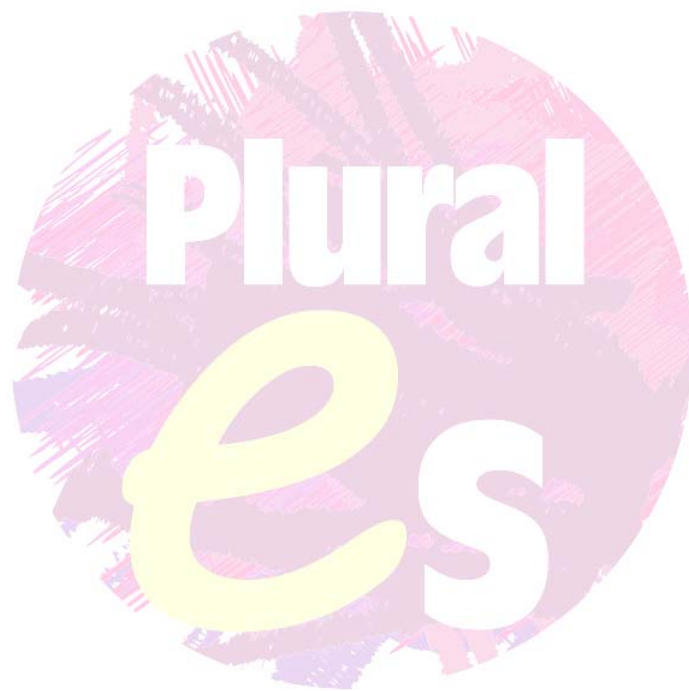http://bideoak2.euskadi.net/debates/genero/plan_estrategico%20_borrador.pdf

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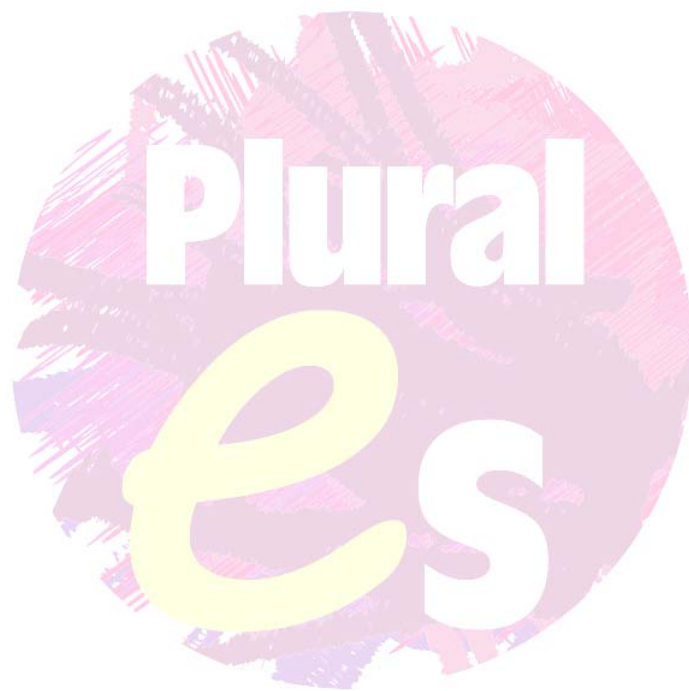
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