

GENDER EQUITY

WE ARE DIFFERENT BUT NOT UNEQUAL!



INTRODUCTION ON THE ORIGINS

This educational proposal originates from the Connecting Worlds international project. Many teachers asked us to make the activities from the Connecting Worlds online platform available so that they could carry them out in their school centers, independently of the agenda of the online activity and of the cooperative process with other schools.

We have kept the interactive story, the storylines and the

content levels and have adapted the activities to the new context so that you can carry them out successfully.

We recommend you read this Educational Guide. It will provide you with clues to help you develop the different activities we suggest as well as ideas to delve deeper into certain aspects and subjects.

Further information at www.conectandomundos.org

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Summary of the interactive story, objectives and subjects

The interactive story revolves around Malala. During the first phase, her father Ziauddin introduces her without revealing her name – his presence in the story also serves to highlight the importance of men's participation and involvement in the fight for equality among men and women. He tells us about his daughter's birth and about how girls are perceived in the Pashtun culture. He also tells us about Malala's early years, the importance of education (he himself is a teacher) and the situation which forced them to leave Pakistan. As the story unfolds we will introduce work on the development of one's own identity and how others perceive us, the fight for girls' education, the fight for women's rights, etc., under the motto "We Are Different but not Unequal!"

During the second phase, Malala introduces herself. With her help we will identify gender stereotypes and analyze reproductive work and the feminization of professions. We will also carry out more introspective activities which have to do with the development of self-concept and self-esteem, combining the global and the local perspectives.

In the third phase we meet two of Malala's friends: Alice, a friend from Birmingham, the city which took in Malala and her family; and Moniba, a friend from Pakistan. Starting from their stories we delve into different contexts through real experiences, moving from the global to the local. We will work on the song for UN Women ("One Woman") and create our own song.

Objectives

- Develop one's own identity: how we are and how others see us.
- Develop otherness: the respect for differences, the respect for others.
- Bring one's close environment into the development of the gender-inequality analysis: work with families.
- Work to bring about change in order to build an egalitarian society.
- Learn to manage emotions and relationships between peers.
- Visualize, experience and bring down the cultural construction of gender.

Primary focus of the line of work

- Identify and recognize a diversity of identities
- The social construction of gender (stereotypes)
- Express feelings, empathy and assertiveness
- Self-concept
- Peer support
- We are different; we accept ourselves and others
- Prevent inequalities

Competence assessment indicators

Language Proficiency

- Global comprehension of the text.
- Identification of the main and secondary ideas.
- Differentiation between facts and opinions, real and imaginary facts.
- Use of specific vocabulary.
- Active listening.
- Participation and respect for the structure of the conversation.
- Expressing themselves with rhythm, pronunciation and intonation.
- Fluency and expressive richness.
- Clear and well-organized presentation.
- Answer questions at the end of a presentation.

Emotional, Social and Citizenship Competence

- Value of languages as a means of communication and understanding.
- Identification and rejection of any type of prejudice.
- Defense of human rights.
- Analysis of causes, inter-relations and risks.
- Active listening.
- Respect for the work and opinions of others.
- Collaboration in group tasks.
- Fulfillment of the agreements that have been adopted.
- Positive expectations of working in group.
- Knowledge and acceptance of all the members of the group.
- Flexible behavior, open to dialogue, in the face of problematic situations.
- Elaboration of rules within the classroom.
- Analysis of the consequences of failing to comply with a rule.

Artistic and Cultural Competence:

- Multimedia presentation of content.
- Enjoyment of the artistic expression.
- Level of originality or ingenuity of answers.

Learning to Learn Competence:

- Selection and preparation of materials.
- Self-control when paying attention and perseverance in the task.
- Search for alternatives.

Methodological guidelines for the development of the activities

For the debates

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In this educational proposal we want to focus on dialogue, debate, exchange of opinions and interest and respect for the opinion of others. To promote this we suggest questions aimed at generating debates and reflection.

By way of example: What new ideas do the rest of the class-groups in your team provide? Do you agree with them? With which ideas do you agree? With which of them do you disagree? Why? What new ideas have we offered?

When discussing the video we can introduce the debate by talking of what they have just seen: What has surprised them the most? What countries is the video referring to? Why does it say that women's situation is still very precarious in many places around the globe? In what aspects does Oxfam support women? Why do we say "We are different but not unequal!"?

From now on, all the activities we carry out will help identify and recognize gender inequalities within our close environment and in global contexts. They will also promote attitudes and actions which insist on the fact that all people are equal.

We suggest you gather the conclusions you obtain through the different activities and debates - as well as drawings, questionnaires, etc. - on posters as you go along and in that way create a mural to help remember the subjects and activities you have worked on.

The silhouette game

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Divide the class into boys and girls and place a large paper on the floor. The group of girls must draw the silhouette of one of the boys and the group of boys must draw the silhouette of one of the girls.

The game consists in making a mural with felt-tip pens, waxes, magazines, etc., which expresses - in the different parts of the body - what boys and girls feel and experience. Girls should express what they think boys feel and vice versa.

They should arrange what they think boys/girls feel or experience in the following way:

In the head, what they think.

In the mouth, what they say.

In the heart, what they feel.

In the hands, what they do best.

In the ears, what they are interested about.

In the feet, towards where they are heading.

In the eyes, how they perceive the world.

In the stomach, what the center of their world is.

In the wrists, to what they devote their time.

The debate on the silhouette game will help us reflect on the roles, expectations and behaviors which are assigned to women and men according to sex and which determine the way we are, feel and behave in society. It is a good moment to introduce the difference between sex and gender.

Following is a list of questions to help you guide the debate:

Girls, are you surprised to see what boys say about you? And what about you, boys? Are there many differences between girls and boys? Are boys/girls really how you have described them? Why do you think this happens? What did you like about the game? What did you dislike? What have you learned? Do you agree? Do you think you should change things in order to promote a better coexistence?

The personality box



This dynamics allows us to focus more on each person. Students must start by defining themselves and later check if the qualities they have chosen for themselves match those they have classified as belonging to girls (if they are a girl) or belonging to boys (if they are a boy). This helps them discover their own inconsistencies in ascribing qualities to boys or girls which turn out not to be innate.

Questions which foster reflection are the following:

Do the qualities you have chosen for yourself match the ones you have classified as belonging to girls or to boys? Do you think these qualities are innate? Can they be learned? Can they be common to boys and girls? What happens when a girl has qualities which are attributed to boys? And when a boy has qualities attributed to girls?

Difference between sex and gender

The term *sex* mainly refers to the anatomy and physiological characteristics of being male or female, while *gender* is used to speak of attitudes and abilities assigned to each sex which result from socially constructed roles and which finally become cultural stereotypes that a given society expects both from men and from women.

The fact that such behaviors are not based on genetic heredity or biology is what allows the school – as an agent for change and for the transmission of the culture in which it is in itself immersed – to play a fundamental role in the acquisition of sexual roles by students.

Gender stereotypes are over-simplified ideas on men's and women's characteristics which are not true, but are however strongly accepted. They translate into the assignment of a series of tasks and activities to each sex, which varies among cultures.

Source: *Temas transversales del currículum*, "Coeducación", Gemma Torres Fernández and M^a Carmen Arjona Sánchez

Analysis of the questionnaire on the distribution of household chores



In the card on household chores you can include other items which are more typical of your area or of the cultural reality of students. We recommend you do this previously, with the help of families.

Once you have filled out the card, in the classroom count the tasks that women (including grandmothers), men (including grandfathers), boys and girls carry out. It is important that you analyze which type of household chores are done by boys and which by girls or by their brothers and sisters.

In light of the data you have collected, we can ask the following questions:

- Are household chores important? Why?
- Are women responsible for cleaning and cooking because they do it better?
- Women and men are different and so they have to do different tasks?
- Are mothers responsible for household chores?
- Is childcare a responsibility of women?
- Is this situation fair?
- What can we do to change it?
- What tasks can boys and girls do?
- ...

Sociological notes on the distribution of household chores

Prof. Dr. Gerardo Meil Landwerlin, Departament of Sociology, Faculty of Economics and Business, Universidad Autónoma de Madrid, Madrid, November 2004, *El reparto de responsabilidades domésticas en la Comunidad de Madrid (The distribution of household chores in the Community of Madrid)*.

“The factors that are most clearly linked to the greater participation of men in household chores are, on one hand, the incorporation of women into the labor market and, on the other, women’s - and especially men’s - gender-role ideology. In this sense, men’s participation in housework is based on the demands women made regarding this subject. However, it does not stem from a conscious negotiation over the terms of housework distribution, but rather from men’s conviction of their obligation to participate – in other words, they consider it “normal” or “obvious” and take on their responsibility in this sense.

If the female partner considers that he “already does enough”, or the male partner considers that “it is not his responsibility” - an updated way of expressing “it’s not a man’s work” - we are unlikely to achieve a redefinition in the terms of household chores distribution between the two partners. Socialization based on gender equality model roles of a man’s parents and their contribution, as boys, in household chores proves to be an important factor which increases the possibilities of an active involvement that goes beyond simple, one-off help actions. Among nearly-equal couples, this type of man is over-represented, but we can still find men who were attended to by their sisters while living in their parent’s home. A more equal

share of household tasks, therefore, not only implies a non-sexist education, but also an education on the distribution of household responsibilities – although the lack of such an education should not necessarily hinder social change in this sphere.

Although men tend to do more housework during the weekends than on working days, there appears to be no clear connection between the duration of their working day and a higher or lower participation. This stands true not only in regards to household chores, but also in childcare responsibilities. The fact that male parents do more than play with their kids and are actively involved in their children's care and attention does not appear to be conditioned by their relative extra burden, but rather by their role ideology and the labor status of the woman. In this sense, there is a significant number of male parents who still take pride in having a total lack of responsibility for their children even in the face of new social realities."

Guess what!



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The objective of this game is to internalize the many steps involved in household chores and become aware of the work they entail. In addition, this game also helps in working corporal expression through mime.

Divide the class into groups. Each group is responsible for acting out all the steps that are needed to carry out a specific household chore in front of the rest of the groups, e.g.: taking care of the clothes (which includes picking the clothes from the laundry basket, separating them according to colors, putting them inside the washing machine and taking them out, hanging them out and collecting them, ironing, folding and putting them away), preparing the meals, cleaning up the bathroom, etc. Each group has five minutes to prepare the mime and must follow these three rules:

- They cannot talk.
- They cannot skip any of the steps.
- All the members of the group must participate in acting it out.

Each group does one task and the rest try to guess what their friends are acting out. They must also pay close attention in case any of the steps are skipped.

When all the groups have finished their acting out their task, you must carry out a debate.

- Was it easy to prepare the mime?
- Are household chores easier or more difficult than what they seem?
- Have you performed any of these household chores at home?

Stereotypes: the female carer / male breadwinner model

Stereotypes such as “women as carers” and “men as breadwinners” often influence our decision. They filter and reach our students through a number of contexts which go from textbook images to TV ads, toy commercials or comments such as the following:

Well done, young man! Keep on with these marks and you'll get a job which makes you earn a lot of money.

Look, young man, if you don't study you'll have to find a job; I suppose you don't expect your family to live on thin air, do you?

Don't waste your time in making your bed; your mother will take care of that. Just get down and do your homework immediately.

If you are not tidy with your things now, what will you do when you have to manage your own house?

The “women as carers” stereotype has an influence on girls because it restricts the image they have of themselves as autonomous professionals. This stereotype is linked to the traditional model of family, which identifies the mother - and women in general - as the only carer and prevents girls from seeing themselves within other types of family structures where a group of people take care of one another, collaborate in household chores and, at the same time, have a profession.

On the other hand, the “men as breadwinners” stereotype often has an influence on boys because it prevents them from seeing themselves as autonomous individuals who are able of taking care of themselves and others, since they cannot imagine the benefits of these types of situations. This is probably one of the reasons why boys are more reluctant to focus on professions which basically imply caring for others – particularly dependent people – such as nursing, caring for elders, primary school teaching, etc.

Source: http://www.ite.educacion.es/formacion/materiales/112/cd/m6/los_estereotipos.html

What we understand by productive labor/ reproductive labor

In general, women participate in economic productivity in a variety of ways: they produce goods and services for the market in both the formal and the informal (or black) economy and, in addition, they produce non-tradable goods and services through domestic and subsistence production.

Reproductive labor or housework must be considered an essential factor in understanding economic activities within the production process as a whole. Housework or reproductive labor comprises:

- All tasks related to taking care of the house and the family (household chores, maintenance task, taking care of people or health-care tasks).
- The set of activities carried out as mediator between the family and the services that different public institutions provide to their

citizens such as the management of educational, health and entertainment services, among others. Reproductive labor does not restrict itself to the work done within the household – although this is indeed the main space in which it takes place – but also takes into consideration the numerous tasks which materialize within a family-space both inside and outside households.

Productive labor refers to the paid production of goods and services for the market. It is reflected within the Gross Domestic Product (GDP). This indicator does not include informal or black economy, or household work, both of which are mainly carried out by women.

The circle game



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The Circle (self-esteem and recognition). The class-group stands in a circle. They must only focus on their classmates' characteristics: qualities (e.g., sympathy, happiness, optimism, sense of humor, common sense, solidarity, etc.), physical features they like of him/her (hair, eyes, smile, etc.), abilities (reading aloud, being excellent in math, good at sports, etc.).

It is important that we create a pleasant and friendly atmosphere and we encourage students to make an effort and regard their classmates with affection.

Each student writes their name at the top of the paper and passes it over to the friend to their right, who has to write down a positive trait and then fold the paper horizontally over the line s/he has written (at the end of the game, the paper should be folded like a fan). The paper goes round the circle until it reaches its owner again, who can then read what is written on it.

This activity is very useful for promoting self-esteem and public recognition. Students become aware of the fact that others recognize, appreciate and admire personal features which they themselves did not know they had.

Sharing the experience of The Circle game:

- What do you think about the qualities your classmates have written on your paper?
- How did you feel when you read them?
- What surprised you the most? Why?

Watch malala's video



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Through the video of Malala we will get to know in person the main character of our story. The following questions will help you guide the debate:

How do you imagine Malala? Why does Malala say that "One child, one teacher, one book and one pen can change the world"? What aspects surprised you most of her speech?

We must highlight the fact that Malala always received the support of her family and how highly education is valued within the family.

Analysis of film scenes

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Aspects we should take into consideration before carrying out the analysis

- Images - and particularly audio-visual fictions - do not appeal to our reason. Instead, they convey and/or create, among others, imaginary, sentimental and emotional structures – i.e., they induce and work on our emotional maps.
- Fiction expresses and projects – in a more unconscious, and thus, profound way - our thoughts, dreams, yearnings and feelings. Often, fantasies may even come to replace failed wishes and express the inexpressible. Thus, we are given the possibility of making out and understanding things which we would not be able to understand in any other way, and of dialoguing in situations which reality would force us to be either aggressive or remain silent.
- Therefore, audio visual fiction allows for and favors personal involvement, while preventing, however, or at least, diminishing, the anxiety generated when having to address certain issues. A screen in between, a story which is not ours...all of this objectifies the emotion, providing us with a certain distance which is absolutely necessary when dealing with aspects which require a delicate balance between objectiveness and subjectiveness.
- In short, audio visual fiction favors learning because it allows thinking about and exchanging experiences, fears and doubts while maintaining one's own intimacy.
- Finally, we should not ignore how important images are for young people nowadays. In general, teenagers devote a significant part of their leisure time to watch TV. Ignoring this fact hinders a good educational practice.

How to use the analysis cards

The card provided is a simplified version of the analysis card. You will find resources which allow you to go more deeply into the analysis of films, TV series and advertisements in the bibliography.

You can ask your students to choose a series or film and tell them to carry out the analysis at home or you can choose one of the two scenes we suggest in the activities: a scene from *Violeta* (teen soap opera) and a scene from the *Twilight* film. You may use the analysis card to analyze any scene which you consider is more adequate for your group (because it arouses more interest, it is the one that they are currently watching, it is more fashionable, etc.).

Objectives of the analysis and the reflection process

- Help them become aware of the gender stereotypes which most of the images convey.
- Develop their capacity for reading images, highlighting the gender bias and values they convey.
- Discover the gender stereotypes which they have ended up taking in during their lives through films and TV – i.e., make them become aware of the role that images have played in the construction of their “self”.
- Get boys and girls to fully develop their abilities and skills and to free themselves from corsets and stereotypes imposed by the dichotomous gender division.

Suggested reading list for teachers

Teacher's attitudes: the hidden curriculum

In relation to gender equality, teachers face the challenge of trying to avoid conveying – unintentionally through comments, jokes or differential treatment – different expectations regarding school results which can influence the assimilation of stereotypes and traditional roles.

Therefore, teachers must stop to consider which ideas they are unconsciously helping to reinforce (the hidden curriculum) and which models they are conveying to their students.

We suggest that you look out for:

- Comments on: physical appearance, clothes, good behavior addressed to girls; intelligence, scruffy appearance, messiness, bad behavior addressed to boys.
- Jokes: If their jokes are based on stereotypes.
- Differential treatment:
 - Are you more permissive when a boy is being rowdy than when it is a girl?
 - Is the expression of emotions encouraged in girls and restricted or ridiculed in boys?
 - Is the expression of rage allowed for boys and inhibited in girls?
- Different expectations regarding school results:
 - Are girls and boys required to meet the same levels of performance and effort?

When a boy gets something wrong, the teacher considers that he has made a mistake – he is given attention and support and encouraged to repeat the exercise. However, if a girl gets something wrong it is assumed that she was going to fail just for being a girl and she is not encouraged to try again.

- Other aspects that should be considered regarding expectations:
 - Do we use the same tone of voice when addressing boys and girls?
 - Do we tend to look more at girls or at boys when we are speaking in the classroom?
 - Do we react the same way when a boy asks for affection and physical contact as when a girl asks for it?
 - Do you ask boys to help with tasks in which physical strength is needed and assign lighter tasks to girls?
 - Do you ask boys and girls the same number of questions?
 - Do you scold them equally?
 - Do you speak to them equally?
 - When it comes to tidying up, cleaning and decorating the classroom do you ask more for help from the girls?
 - When it comes to tasks which imply organizing or taking on responsibilities, do you ask more for help from the boys?

Intercultural education from a gender perspective, by Luz Martínez Ten

Debates on gender equality within the educational system are often consigned to a separate chapter or an explicit epigraph on co-education which is usually developed by women experts on this issue. Likewise, when we address interculturality, the reality of women's discrimination tends to disappear from the main line of discourse, surfacing again only when we tackle very specific subjects which refer either to cultural conflict – because it constitutes the violation of basic women's rights – or to situations which can be clearly identified by a differential treatment to girl students. In education, as occurs in other spheres, equality is exclusively addressed with a focus on situations which affect women as a group. Consequently it blatantly steers clear of the gender category which analyzes the role assigned to women and men – and the relationships which are established among them – suggested by the different models of Intercultural Education. The lack of analysis from a gender perspective not only conceals the situation of women's discrimination in different cultural contexts, but also hinders the design of an education model which teaches equality.

The relationship between feminism and multiculturalism is one of the essential elements for developing an intercultural education model which incorporates gender equality as a fundamental ethical foundation, both within the concept of interculturality itself and within education guidelines, analysis and design, implementation and assessment of education practices.

We must start by rethinking the intercultural model from a feminist perspective, one which places the focus of the debate between universalism and difference, based on the demand for equality among sexes. There is a widespread consensus on the importance of a critical cultural awareness which must be conveyed to the education model from the gender perspective.

It is difficult to develop specific strategies if we do not reflect on the values of equality which we consider fundamental within the curricula, as well as on other decisions which have to do with the school's management and organization.

We need to incorporate gender perspective into every variable forming part of the education experience, from coexistence rules and norms to family participation, sex and relationship education, students' educational and professional guidance and the existing relationship between religion and education. The fact that in recent years Spain has become a destination for groups of immigrants coming from different parts of the world has fully introduced us into the world of cultural ups and downs. And if we had to point out an institution where these social changes are reflected, this would be the school: both conflicts and agreements can take place in the classroom. This said, school can either be a place where social relationships are reproduced or it can become a powerful tool for transformation; school can be the place where social inequalities are reproduced or a place where intercultural meetings take place.

This intercultural meeting which aims to bring about transformation must make a critical review of the values, customs and tradi-

tions which have historically discriminated women and teach how to share life in equality. The same equality which was agreed upon in the Universal Declaration of Human Rights and widely debated in the different World Conferences on Women (the last of which was hosted in Beijing, 1995), and which resulted in a platform of action which clearly defends the objectives that must be achieved for the advancement of women around the world.

Source: <http://www.escuelasinterculturales.eu/spip.php?article148>

The Power in Us and of Us, by Zeliha Ünalı

30 July 2015

Mine is not a story of romance as you may think, it is rather one about awareness and self-realization. Taking the Beijing Express train and participating in the NGO Forum at the Fourth World Conference on Women in 1995 was a life-changing experience for me.

Together with more than 200 women representing NGOs from 29 different countries, I spent eight days on a trans-Siberian train from Warsaw to Beijing. The length of the journey didn't matter to us as we were all dedicated to transforming the world.

I was a 24-year-old graduate student, one of the first graduate students actually, of the Gender and Women's Studies programme of Turkey at the Middle East Technical University. I was chosen to represent this programme in Beijing. I noticed that a quote from Sue Vinson, a world famous feminist, was printed on the bags given to people, "we were many and one" and "looking at the world through women's eyes". When I recall those days, mingling around the tents with thousands of women committing to a better world, two words immediately come to my mind: sisterhood and peace.

I still believe in sisterhood, even though it may sound ancient to the younger generation. The Beijing Declaration and Platform for Action and the subsequent five years helped me understand the power in us and of us as the global women's movement.

In 1995, we discussed how to change our domestic law in accordance with the Convention on the Elimination of All Forms of Discrimination against Women and the Beijing Platform for Action. Today, we are discussing how to implement them effectively and efficiently. We have come a long way. Within these 20 years in Turkey, things for women have changed a lot but on the other hand, there has not been much substantial change in the lives of Turkish women. In the late 1990s and early 2000s, there were considerable legislative changes towards gender equality. The women's movement and organizations successfully advocated for the changes in the Civil Code, Penal Code and the Labor Law.

However, two in every five married women in Turkey are still at risk of domestic violence. I have the feeling that the enthusiasm of the Beijing Platform for Action has sort of faded away, especially within the last ten years in Turkey.

Since Beijing, I have worked in the field of gender and development as a consultant, practitioner and an activist. I spent the last three years in the least developed regions of Turkey working with women's NGOs. Throughout my work and my career, I still can feel the wind of Beijing pushing me forward. Now, I am working for the UN Resident Coordinator's Office in Ankara, the capital of Turkey as the gender specialist. I feel as if I have been preparing myself for this position since the day I stepped on the Beijing Express and participated in the NGO Forum.

I want to pass the spirit of Beijing on to younger generations. We are still "many and one" and unfortunately there is still a need for local, global, joint and intergenerational efforts to make the world a peaceful and equal place for everyone.

See more WOMEN PORTRAITS at: <http://beijing20.unwomen.org/es/voices-and-profiles/women-of-achievement>

Glossary

Sex: refers to the biological characteristics/attributes that define humans as female or male from birth.

Gender: refers to socially and culturally constructed differences that are learned at an early age and ascribed to women and men based on their sex. They generate situations of inequality and discrimination against women.

Gender stereotypes: are mental images, features and beliefs that attribute different characteristics (sexual and gender) to women and men as groups. They may vary among cultures, but they are in general quite homogeneous. They are bipolar, i.e. - they ascribe qualities or weaknesses to women which exclude men and vice versa. The paradigm of what is “human” is always masculine – there is no universal feminine model for it.

Gender roles: are roles, behaviors and expectations assigned to men and women based on their sex and which determine their way of being, feeling and behaving in society.

Patriarchy: is the cultural, economic, political, social and religious system in which authority, power, leadership and dominance in general is exercised by men over women, who live in a situation of oppression.

Machismo/male chauvinism: refers to dominant attitudes and behaviors, arrogance and superiority of men towards women. Machismo tends to maintain the social order in which men exercise power and women live subdued, discriminated and oppressed.

Feminism: refers to the ideological, social, cultural, economical and political trend aimed at establishing equality of rights and opportunities for men and women.

Soft violence: refers to male dominance and violent behaviors and habits in everyday life and in couple relationships.

Reconciliation of professional and private life: refers to the practices which are aimed at harmonizing personal, family or professional and/or work time of men and women. Its main objective is to support women’s incorporation into the productive environment and men’s incorporation into the private or reproductive space, favoring equality of opportunities and rights.

Equality of opportunities among men and women: refers to a situation in which everybody – regardless of their sex – has the right and opportunity to develop their own abilities and expectations, making decisions and developing themselves as individuals and in society without being limited in their behavior by restrictions and socially constructed gender roles.

Co-education: refers to a deliberate intervention process which promotes students' development based on the reality of two different sexes. It pursues personal, emotional and affective development and a non-opposing common social construction. It should not be confused with "mixed education" because simply grouping boys and girls into one classroom - even when vital - does not guarantee a fairer and more equal learning.

Gender mainstreaming: refers to the responsibility of all public powers to ensure that there is progress towards gender equality. It is the implementation of the principles of equality of opportunities for men and women in public policies in a way that they guarantee women's equal access to resources, ensure that public policies are planned bearing in mind current inequalities and assess the outcomes and impacts that these policies produce regarding progress towards genuine equality.

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Education for Global Citizenship Resources

Kaidara

www.kaidara.org

Education experiences and resources elaborated by Oxfam Intermón and by members of the Teacher's Network for Global Citizenship. You can download all the resources for free. Both the website and almost all the materials you find there are available in Spanish, Catalan, Basque and Galician.

Pistas para cambiar la escuela (Clues to Changing the School)

OXFAM-INTERMÓN (2009). Barcelona

Building a global citizenship trend which is committed to humanity and the planet necessarily requires laying down solid foundations in school. Those of us who practise this belief in our daily school routine are aware that this is no easy task. The current educational system provides very few answers. We need a new model, a humanist one which is based on dialogue and coexistence, which builds the school-community, is concerned about justice, open to the environment and to the world. The great challenge is to build an education to "be" and to transform.

http://www.kaidara.org/es/Pistas-para-cambiar-la-_escuela

Centros educativos transformadores: ciudadanía global y transformación social. (Transforming Educational Centres: Global Citizenship and Social Transformation)

OXFAM-INTERMÓN (2012). Barcelona

This publication collects information about other educational models which are partially or totally connected to this transforming ideal and dialogues with them in a critical manner. It also defines feasible transforming programmes based on practices which are carried out at three levels: teaching practises (in the area of teaching-learning), organizational (in the area of organization and relationships) and political (in the area of environment and social transformation).

<http://www.kaidara.org/es/centros-educativos-transformadores>

Author:

Barabara Educació SCCL.

Project Coordinators:

Begoña Carmona

Teacher's Network for Global Citizenship:

Connecting Worlds' commission advises and monitors the preparation of this educational proposal: Pablo Cuenca, Santiago García, Esther Gutiérrez, Teresa Hernández, Flor López, Jordi Riera and Arantza Zubizarreta.

Design and layout:

Estudi Lluís Torres

Language proofreading:

Albert Nolla

Web Dynamization:

Espais Telemàtics

Translation:

Clemen Talvy

Further information about Oxfam Intermon's educational proposal at:

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