

GENDER EQUITY

THERE'S A NEW GIRL IN OUR CLASS!



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

Anna is the new girl in class. She soon meets her new friends, Laia, Deeyah, Paola, Angel, Tony and Yu. They all make up the commission responsible for organizing the events in celebration of International Women's Day on March 8.

Working on the celebration events – and making use of their personal and family situations – will allow us to analyze gender stereotypes, interpersonal relationships, the sense of belonging to a group, family models, individual rights, self-esteem and self-concept, the fight for equality, etc., in this crucial period of students' lives in which emotions and sexual changes are running high.

Objectives

- To build one's own identity: analyze expectations, freedom of choice, etc.
- Analyze inequality from the gender perspective: analysis of the causes.
- Learn about the history and the fight for women's rights within one's close environment and in society as a whole.
- Develop otherness: the respect for differences, the respect for others.
- Work to bring about change in order to build an egalitarian society.

Primary focus of the line of work

Working on the experiences of the story characters allows us to address real situations and cases in the classroom:

- Respect for one's own freedom of choice.
- Respect for others, the importance of understanding others.
- Help interpersonal relationships emerge: unconscious (or is it conscious?) 'soft violence'.
- Gender inequality vs. equality
- Self-affirmation strategies: individual rights, self-esteem, reasoning skills and the ability to say NO.
- Belonging to a group.

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

On the self-portrait

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We must devote time to preparing this activity and to creating a pleasant atmosphere. We provide you with a questionnaire to help students elaborate their own self-portrait. Although it is not an essential requirement, we recommend that self-portraits are not anonymous so that students take them more seriously. Moreover, in this way they may also become a very useful tool during counseling sessions.

The teacher reads aloud one of the qualities included in a self-portrait, without saying who it belongs to, and the class must discover if it belongs to a boy or a girl.

The questions which generate reflection are the following:

Do your qualities, interests or hobbies match the ones you considered as belonging to boys (if you are a boy) or to girls (if you are a girl)? Do you think these hobbies or interests 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?

The circle game

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This activity also requires a pleasant and respectful atmosphere. 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.).

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 the compliments 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?
- In what aspects are they similar to the qualities you wrote for yourself?
- How are they different?

How gender stereotypes function

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.

When someone behaves this way	If she is a girl, we normally say she is ...	If he is a boy, we normally say he is ...
• Active	• Nervous	• Restless
• Insistent	• Stubborn	• Tenacious
• Sensitive	• Delicate	• Effeminate
• Outgoing	• Rude	• Self-confident
• Uninhibited	• Mischievous	• Friendly
• Obedient	• Compliant	• Weak
• Temperamental	• Hysterical	• Passionate
• Audacious	• Impulsive, hot-headed	• Courageous
• Introvert	• Shy	• Reflective
• Curious	• Inquisitive, gossipy	• Intelligent
• Prudent	• Judicious	• Coward
• Not willing to share	• Selfish	• Defends what is his
• Not willing to comply	• Aggressive	• Strong
• If they change their opinion	• Capricious, fickle	• Able to recognize his mistakes

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.

On the opinions or conclusions of others

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 among students.

By way of example: What new ideas do your classmates provide? Do you agree with them? With which ideas do you agree? With which of them do you disagree? Why? What new ideas have you offered?

About the videos



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ON THE “RUN LIKE A GIRL” AND “BE A MAN” VIDEOS

Ideally, the whole class should watch the two videos. If this is not possible, you can assign one video to each group and have them summarize the contents of their video with key ideas which they can write on the blackboard.

To encourage the debate on the “Run Like a Girl” video, we suggest the following questions:

- What surprised you the most?
- How did you feel?
- Why does “run like a girl” sound like an insult?
- Why do they act so ridiculously when they are asked to “fight or run like girls”?
- What stereotypes does this video convey? How do we acquire them?

To encourage the debate on the “Be a Man” video, we suggest the following questions:

- Why is “to be a man” incompatible with having feelings?
- Can a man show weakness?
- Is crying a sign of weakness?
- What stereotypes does this video convey? How do we acquire them?

The objective is to surface a concealed or imperceptible reality as is that of soft violence. Likewise, it also aims to highlight the new masculinities or the role which men play in advocating for gender equality.

Depending on how mature your students are, there can be laughs and scornful jokes while watching the videos. In order to avoid these situations we recommend you work with boys and girls separately and later, present their conclusions in front of all the class.

Soft violence

What situations surprised you the most? Why? What did you think of the situations described? How did you feel? Have you been through similar situations? Which ones? Is there soft violence in the class? And on the playground? How are these situations different? Why is it called “soft violence”? Why does the video say that we don't want to

see them? Who doesn't see them? What can we do to change these situations?

What conclusions do you draw?

New masculinities

What situations surprised you the most? Why? What did you think of the situations described? How did you feel? Have you been through similar situations? Which ones? How are they different to the ones described? Why does it refer to them as "new masculinities"? Do you know of any boy who acts as the ones in the video? How do you value them? What should we change in our individual attitudes to make these "new masculinities" seem perfectly normal?

What conclusions do you draw?

On soft violence

Soft or symbolic violence is defined as the interpersonal conscious or unconscious actions which some men carry out in order to maintain, reassert and recover their control over women or to resist their increasing power or benefit from it. It is both the consequence and the expression of the masculine cultural construction stemming from a masculine socialization which characterizes masculinity with the following traits: dominance over people, self-sufficiency and having rights over women. The objectives of making soft violence visible are the following:

- Favor a self-critical analysis in men regarding their daily exercise of power.
- Contribute to broadening women's perception of themselves and thus, their possibility of resisting the violence exerted against them.
- Explain the origin of many of the feelings of unease and work overload and of defensive-aggressive relationships which, by being ignored, are normally attributed to "feminine problems", putting the blame on women and exonerating men.

Source: <http://www.luisbonino.com/pdf/Los%20Micromachismos%202004.pdf>

On new masculinities

Reviewing the concept of masculinity implies overcoming the traditional isolation to which men are subject in terms of emotions and affection, and favoring their self-construction as people who value affection – something which would result in freer and more independent people.

Keeping away from risky behaviors and fostering those which prioritize caring for oneself – without the need of taking risks just to show off one's manliness in front of other men - has an immediate positive impact on health, not only for men themselves but also for women.

The active participation of men in ending violence against women is also a positive element. Men must take more responsibility for actively denouncing this and other types of violence. Men's contribution in ending violence against women necessarily implies that

they do not tolerate or justify gender-based violence – be it physical, sexual or psychological.

For a deeper change in men towards equality we also need to bring down the processes and discourses which socially legitimize violence as a way of resolving conflicts. It is essential that we promote dialoguing methods which are based on respect for the dignity of others and on negotiation and individual freedom of choice.

These changes also imply that men must re-think the place they are currently occupying within the public space and in relation to power. A society which offers equal opportunities and access to all decision-making and organizational fields for men and women is a more democratic society.

As for the collective sphere, the change in men's attitude necessarily implies supporting and taking over women's claims for equality. At the same time, within the private sphere, men's attitude must not be based on benefiting or relying on discriminatory situations in order to have or maintain more power in the public sphere within the political, social and economic dimensions.

The reconciliation of professional and private life can only be successful if men are equally involved in housework and childcare and understand that these are also men's responsibility. A commitment to this change can start by using paternity leaves, reduction of working hours and leaves of absence.

A commitment to equality must also imply a change in men's attitude towards other men through the recognition of masculine plurality, the diversity of option and sexual orientation, as well as a firm commitment - applied to all spheres of life - against homophobia and transphobia.

Source: http://www.aulaviolenciadegeneroenlocal.es/consejoscolares/archivos/P_013_los_hombres_la_igualdad.pdf

The two chairs



Development of the activity

Separate two chairs from the rest and stick a paper on one which says "I WOULD SUPPORT HIM/HER" and on the other, "I WOULD NOT SUPPORT HIM/HER". We will address the following dilemmas:

- What would you do if your younger sister says she wants to work as a test pilot?
- What would you do if your best friend says he wants to stop playing football because he prefers classical ballet?

We ask for two volunteers who must choose one of the two chairs.

The first round starts with the first dilemma. The two volunteers must act out the role they have chosen. It does not need to be a long debate - in fact, it is better to cut it when the ideas start to wane and make them switch chairs – and roles.

A variation of this game consists in changing only one of the two students (e.g., the one who sits on the “I SUPPORT HIM/HER” chair) and make him/her give arguments from a different point of view to those that his/her classmate put forward before. After contributing few ideas, the person on the “I DON'T SUPPORT HIM/HER” chair must give up the chair to another classmate.

This dynamics continues with other questions or dilemmas. **We encourage you to think of other questions which might arouse your students' interest.**

Reflection after the activity

We have tried putting ourselves in the place of another, making use of thoughts and attitudes which are probably not the ones we have. If we get to know ourselves and the rest of people surrounding us better, we will be able to improve our relationships.

Carry out an assessment after each round, always listening first to how they felt during their role playing and what they think about the role they have acted out. In this regard, we can also analyze the way in which every student acted out their role (positions, gestures, voice tones and other elements which produce more realistic performances).

Questions to foster reflection: what do you think about the arguments put forward? How did you feel? What surprised you the most? Why? In what aspects is this perception similar to yours? In what aspects is it different?

TO GO IN DEPTH...This dynamics draws inspiration from the Theatre of the Oppressed in its modality of forum-theater, although it is a simplified version which takes into account the little time teachers usually have available.

Forum-theater (Theatre of the Oppressed)

The objective of the theater of the oppressed is to use theater and theatrical techniques as an efficient tool for understanding and finding alternatives for social and interpersonal problems. Those interested in working on the Theater of the Oppressed modality of forum-theater must remember that it is about encouraging the participants who are not acting to express their experiences of daily situations of oppression through theater. The objective is to transform the spectator - a passive subject - into a spect-actor - a main character of the dramatic action, a creative subject - by encouraging them to reflect on their past, to change the reality of the present and to create their future. The spectator watches and attends; the spect-actor watches and takes action, or rather, watches in order to take action in the play and in life itself (Boal, 1980).

Source: <https://escuelapopularcineytv.wordpress.com/2012/06/23/metodologia-del-teatro-foro-augusto-boal-una-herramienta-poderosa-para-construir-la-participacion-popular/>

Videos to get inspired



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- La figura de la mujer en la publicidad
<https://www.youtube.com/watch?v=rh7R6NDb1go>
- The AXE Effect – Women – Billions
<https://www.youtube.com/watch?v=I9tWZB70USU>
- Alfa Romeo Giulietta
<https://www.youtube.com/watch?v=az5E5-rUXy8>
- Así responden los hombres cuando una mujer los trata como mujer
<https://www.youtube.com/watch?v=QXUZhd75luQ>
- Amos de casa
<https://www.youtube.com/watch?v=cxHLiaUe3ow>
- Las labores del hogar, tarea pendiente para el hombre
<https://www.youtube.com/watch?v=ZDxHMHjfgp4>
- Micromachismos: están ahí, aunque a veces no queramos verlos
https://www.youtube.com/watch?v=Co_z_GbjbHY
- Experimento de un minuto para mostrarle algo a los hombres, algo que las mujeres experimentan (pago igualitario)
<https://www.youtube.com/watch?v=wfByPvrOcb8>
- El machismo que no se ve
<https://www.youtube.com/watch?v=YRWpzQuW7NE>
- Cosificación: la mujer como objeto publicitario
https://www.youtube.com/watch?v=J_SKc60I0_M
- Mírame a la cara
<https://www.youtube.com/watch?v=wajm6isPwqA>

And what would you do in a similar situation?



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This dynamics can help uncover other similar situations which teachers do not know about, but which are known by boys and girls – or even, unknown to them also. It can have very positive effects, but it can also place the person who is going through this situation in silence in a very delicate and dangerous situation if s/he doesn't count with the support and monitoring of both teachers and family. We recommend that you previously learn about the tensions and conflicts which may exist within the group so that they can be solved in the best and most efficient way.

If you want to carry out previous work on this activity, in the Annex you will find several questionnaires which can help you learn a bit more about the relationships in the classroom and at school.

Carlos' case

Carlos, one of your classmates, has been receiving offensive tweets and messages through Facebook and Instagram lately because someone saw him walking arm in arm with a male friend. He's depressed and sad and doesn't want to go to school. You just discovered that a blog has been created to encourage people to upload pictures of him in compromising and intimate situations. His parents know nothing about this and you think the teachers aren't aware of it either, although one of the teachers did see some of the tweets.

Divide the class into two groups. One group must provide arguments for reporting the situation of bullying and the other, arguments against reporting the situation.

Read the case aloud and give 15 minutes so that the groups can write down the arguments for and against reporting. Each group must choose a **spokesperson**.

Read the arguments of each of the groups. We recommend you write them down on a flip chart so that they are visible for everyone.

Carry out a debate after the activity.

If you are the person going through this situation, do you think it is important to report it? Why do you think there are people who go through situations like this and do not report them? Who should they speak to? What might happen if they report the situation? What else can they do?

Yolanda's case

One of your classmates is dating a boy. Her friends have noticed that she's not the same since she started going out with this boy: she hardly ever goes out with them anymore, she dresses differently, etc. It seems that this boy doesn't like her going out with her friends when he's not there and when she does go out, he wants to know where she is, with whom she is, what she's doing ... He didn't like how she dressed either and has convinced her to "dress sexier". Her friends think she's changed a lot and they believe it's mainly because of her relationship with this boy. They have tried speaking to her, but it isn't easy...

Divide the class into two groups. One group must provide arguments for reporting the situation of control and the other, arguments against reporting the situation.

Read the case aloud and give 15 minutes so that the groups can write down the arguments for and against reporting. Each group must choose a **spokesperson**.

Read the arguments of each of the groups. We recommend you write them down on a flip chart so that they are visible for everyone.

Carry out a debate after the activity.

Questions to help generate debate regarding aspects such as reporting and controlling relationships:

What can her friends do? Should they tell someone about it? In a case of a controlling relationship as the one portrayed, do you think she is aware of the situation? Do you think she sees it as something negative or as something positive? Why doesn't she do something to continue being herself? Is control a form of gender violence?

Draw conclusions on bullying and controlling relationships and upload them on the platform.

On sexual orientation

According to the American Psychological Association, sexual orientation refers to the sex of those to whom one is sexually and romantically attracted. It is easily differentiated from other components of sexuality, including biological sex (presence of masculine or feminine sexual organs), gender identity (the psychological, social and cultural sense of being men or women) and the gender social role (conforming to cultural norms on masculine and feminine behavior). Sexual orientation occurs in a continuum, which ranges from exclusive homosexuality to exclusive heterosexuality, including also various forms of bisexuality. Heterosexuals are sexually, emotionally and affectively attracted to members of the other sex, while bisexuals are sexually, emotionally and affectively attracted to members of their own sex and members of the other sex alike. Sexual orientation differs from sexual behavior in that it refers to feelings and self-concept. People may or may not express their sexual orientation in their behavior.

Source: <http://swwradio.webnode.es/ssr/>

How can the school help fight against homophobia, transphobia and heterosexism?

By introducing respect for sexual orientations, gender identities and the life styles they imply and by disseminating information on them in a natural way in education contents. By paying attention to the vocabulary we use and keeping in mind that when we explain things in the classroom, we are being listened to by young students who may be lesbians, gays, bisexuals or at least, have doubts regarding their sexuality. There can also be transsexual teenagers. A great effort has been made to eradicate sexism from the education system – we could do the same regarding sexual orientation and gender identity, avoiding discrimination against personal orientation. There are a significant number of terms and sentences which we use daily and which are actually conveying deeply rooted prejudices against homosexuality. It is a fundamental responsibility of teachers and educators in general to eradicate this tradition which has such a negative impact on many of our young students.

Source: http://www.cogam.es/_cogam/archivos/1437_es_Unidad%20Did%C3%A1ctica%2025%20cuestiones%20sobre%20la%20orientaci%C3%B3n%20homosexual.pdf

What can we say to a teenager who has doubts about his/her sexual orientation?

Educators must start by making an effort to know about and understand the specific situation the person is going through. We must never tell them that they are going through a phase. Sometimes it is a phase, but sometimes it is not. They must always clearly understand that whatever their sexual orientation, it is valid, natural, respectable and protected by law. Moreover, whatever their sexual orientation, they will be able to develop their identity and find happiness. Teenagers have the right to discover their own sexual orientation freely and without fear. What indeed are just phases are their doubts, the fear, the anguish and the loneliness they are going through. Making these negative feelings disappear as quickly as possible is in the hands of their educators.

Source: http://www.cogam.es/_cogam/archivos/1437_es_Unidad%20Did%C3%A1ctica%205%20cuestiones%20sobre%20la%20orientaci%C3%B3n%20homosexual.pdf.PDF

On bullying in school

Bullying mainly refers to an aggressive behavior of repeated harassment and intimidation. It also refers to cases of isolation and social exclusion (Serrano, 2006; Díaz Aguado, 2006). According to Sanmartin (2006) bullying is always defined by an imbalance of power between the bully and the victim. Sanmartin also points out that to be characterized as school bullying, it must: (1) take place within an imbalance of power, (2) be repeated (3) be intimidating.

Therefore, bullying is an intended aggressive behavior in which the bully acts with the intention of gaining and exerting power over another person.

The criteria which define bullying are the following:

- 1.** It is behavior that is habitual, repeated and systematic: intimidation typically starts with isolated acts such as taunts, insults, nicknames, etc. and gradually gets more regular, with more severe and wider range of behaviors until it reaches very complex and harmful methods.
- 2.** It involves an imbalance of power between the bully and victim: there is an unbalanced, asymmetric and unequal relationship – both in terms of physical or psychological power or strength, and in the capacity of responding to the attack, given that the victim perceives her/himself as weaker. The imbalance is often fundamentally due to the fact that the aggression is carried out by a group, but suffered by one only person.
- 3.** This behavior tends to remain secret, concealed from the rest of the group who know nothing about it: although this is not a defining aspect, these situations generally take place within a certain level of secrecy and privacy.

Source: *Cultivando emociones. Educación emocional de 3 a 8 años / Educación emocional de 8 a 12 años*. Generalitat Valenciana, Consejería de Educación, Formación y Ocupación.

On bullying and cyber-bullying

Cyber-bullying is a specific form of bullying among students (Cerezo, 2012). It is also known as electronic or digital bullying among peers and it consists in using new information and communication technologies – particularly the internet – to harass and bully a person (Garaigordobil and Martínez, 2014a, pg. 19).

Bullying and cyber-bullying (Bisquerra and Pérez, 2014; Garaigordobil and Martínez, 2014) share the following elements:

- There is a bully.
- It consists in aggressive behavior.
- It consists in highly premeditated and intended behavior.
- It is based on an imbalance of power.
- The behavior is continuous in time, repetitive.

Cyber-bullying differs from bullying in the following aspects (Garaigordobil and Martínez, 2014; Cerezo, 2012):

- It increases the victim's defenselessness, because there is no place where they can seek refuge.
- The public exposure of the offense is greater. The scale and scope is much wider (dissemination through the internet is global).
- The cyber-bully is anonymous and can hide their identity easily, a fact which increases their sense of impunity.
- It often lasts longer – until the insults, threats, etc. are removed or eliminated from the internet.
- It is not restricted to a specific space. The scenario is far wider.
- It reaches everywhere – new technologies have no barriers.
- It can reach a large audience very quickly – information disseminates at a high speed.
- It is carried out easily – cyber-bullies can do it from their phones or PCs.
- All the above fosters the exponential increase in the number of bullies.

Source: *Cultivando emociones. Educación emocional de 3 a 8 años / Educación emocional de 8 a 12 años*. Generalitat Valenciana, Consejería de Educación, Formación y Ocupación.

Homophobic cyberbullying

A research presented during the annual national conference of the American Academy of Pediatrics (AAP) in 2012 identified 41 suicide cases of 13 to 18 year olds from US, Canada, the United Kingdom and Australia who committed suicide after being bullied both online and in school. In the study, 24 percent of teens were victims of homophobic bullying, including 12 percent of teens identified as homosexual and another 12 percent of teens who were identified as heterosexual or of unknown sexual preference. The incidence of reported suicide cases related to bullying increased in 2011 and 2012. Mood disorders were reported in 32 percent of the teens and depression symptoms in an additional 15 percent.

Source: *Cultivando emociones. Educación emocional de 3 a 8 años / Educación emocional de 8 a 12 años*. Generalitat Valenciana, Consejería de Educación, Formación y Ocupación.

On empathy

Empathy is the capacity to place oneself in another person's position. Emotional intelligence is what allows us to recognize the emotional states of other people and to establish respectful relationships with them. To interact with others we must know them, learn about their feelings and needs and their points of view, etc. This "taking on the perspective" of others, this capacity of placing ourselves in someone else's position, of seeing things through their eyes, is the core of interpersonal intelligence (Gardner, 1993) and is complemented - over time - with the acquisitions of what is acceptable, good and fair, what we know as "moral development".

People who have no empathy can hurt or attack others without feeling any remorse. Without empathy our links with others would be weak and inconsistent. According to Goleman (1998) people who lack empathy are disconnected - they are emotionally deaf and socially "inept". Through empathy we learn how to connect with other people's ways of seeing, thinking and feeling while remaining connected to ourselves, generating pro-social habits which help us understand our own life in relation to others and, above all, to refrain from aggression.

Empathy is the value par excellence of human relationships; it is what motivates us to interact with others and to do so in a positive way. The capacity to empathize is more easily triggered with people we feel closer to, but it is far more difficult to empathize with those we perceive as different from us. Showing empathic feelings only for "those who are like me" is not enough. **Work must be done throughout compulsory education** to achieve good levels of empathy not only towards those we consider friendly, but also towards those who arouse our dislike. Thus, a mature empathic capacity will lead us to identify ourselves with and generate positive feelings not only towards the people we feel closer to, but rather towards human beings in general.

Source: *Cultivando emociones. Educación emocional de 3 a 8 años / Educación emocional de 8 a 12 años*. Generalitat Valenciana, Consejería de Educación, Formación y Ocupación.

On the testimonies of women



We provide you with a list of videos which are testimonies of women from around the world who are fighting for equality in different fields such as sports, politics, the legal profession, etc.

We suggest you look for testimonies of women who are working to defend women's rights within your close environment and collect the basic aspects of the testimonies of each woman: name, country of origin, what they are defending and key ideas they transmit.

With all the information you collect you can create a mural to make visible the fight for equality.

- Karla Wheelock : "Mountains have taught me that if you want to reach the top, you must do so on your own."
<https://youtu.be/03UV8xENNNc>

- Marta Vieira da Silva: “No one can win with only half the team playing.”
<https://youtu.be/JTVR4SxeTeg>
- Emma Watson: “Men and women should have equal opportunities.” <https://youtu.be/xottL3JnaQw>

To Go In Depth:

- Jineth Bedoya: “Now is the time to speak” <http://www.oxfamintermon.org/es/que-hacemos/proyectos/avanzadoras/jineth-bedoya>
- Maria Verônica de Santana: “La gente no puede esperar a cambiar todo el sistema para después cambiar la vida de las mujeres. Hay que hacerlo desde el principio.” <http://www.oxfamintermon.org/es/que-hacemos/proyectos/avanzadoras/avanzadoras-america-latina>
- Bhina: Hogares libres de violencia <http://www.oxfamintermon.org/es/que-hacemos/proyectos/avanzadoras/dia-contra-violencia>

On the commitment letter



The letter could be considered the first part of a work which should be analyzed during counseling sessions, assemblies, etc, and assessed throughout the academic year to see if progress is being made. The commitment letter should be based on the questionnaire. Students must reflect on whether the questionnaire's indicators are fulfilled or not. These indicators will help us elaborate our commitment letter.

This letter should remind boys and girls about the fact that equality is constructed day by day, through small details; and also, that the collective commitment – their group commitment – can make things shift towards a greater equality among men and women.

Steps you must follow:

- Questionnaire to prepare the commitment letter:
You can fill out the questionnaire individually or in small groups. You may also select the items you are most interested in.
- At the end of this Guide you will find another anonymous questionnaire that students can fill out individually. You may find it useful to detect conflicts which may have gone unnoticed.
- Sharing the results: do you participate in building equal and safe relationships in the classroom? Are girls accepted and valued within the class-group? And boys? Is there a conscious group-commitment to ensure that nobody feels they are being discriminated against because of their gender? Who loses when violent situations occur in the classroom?
- Writing the letter

Recommended reading for teachers

To the women in my engineering classes

Letter to the Editor by Jared Mauldin, a senior engineering student, published in The Eastener. It became viral and has been shared over 45,000 times.

To the women in my engineering classes:

While it is my intention in every other interaction I share with you to treat you as my peer, let me deviate from that to say that you and I are in fact unequal.

Sure, we are in the same school program, and you are quite possibly getting the same GPA as I, but does that make us equal?

I did not, for example, grow up in a world that discouraged me from focusing on hard science.

Nor did I live in a society that told me not to get dirty, or said I was bossy for exhibiting leadership skills.

In grade school I never had to fear being rejected by my peers because of my interests.

I was not bombarded by images and slogans telling me that my true worth was in how I look, and that I should abstain from certain activities because I might be thought too masculine.

I was not overlooked by teachers who assumed that the reason I did not understand a tough math or science concept was, after all, because of my gender.

I have had no difficulty whatsoever with a boys club mentality, and I will not face added scrutiny or remarks of my being the "diversity hire." When I experience success the assumption of others will be that I earned it.

So, you and I cannot be equal. You have already conquered far more to be in this field than I will ever face.

Sincerely,

Jared Mauldin

Senior in Mechanical Engineering

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 traditions 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 Intermon 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>

Annex: Student's questionnaire

Age:

I am a: Boy / Girl

Grade:

BEHAVIOR WHEN FACED WITH THE FOLLOWING SITUATIONS	NEVER	SOME TIMES	OFTEN	ALWAYS
If you have a problem, do you tell the teacher about it?				
If you have a problem, do you tell your family about it?				
If you have a problem, do you leave without telling anybody about it?				
If you see that someone has a problem, do you tell the teacher about it?				
If you see that someone has a problem, do you tell your family about it?				
If you see that someone has a problem, do you leave without telling anybody about it?				

ACTIONS DONE	NEVER	SOME TIMES	OFTEN	ALWAYS
I have used insults in the classroom.				
I have used insults during recess.				
I have hit someone in the classroom.				
I have hit someone during recess.				
I have pushed my classmates to annoy them when we get in line after recess.				
I have bothered a classmate and not let him/her work.				
I have taken away or hidden things belonging to one of my classmates.				
I have ruined the work of one of my classmates.				
I have exchanged things with a classmate to get something I wanted from him/her.				
I have told a classmate s/he could not play with me.				

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:

- Web: <http://www.oxfamintermon.org/ca/que-fem/campanyes-educacio/educacio>
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- Mail: educacion@oxfamintermon.org



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