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Grado en Educación Infantil

TRABAJO FIN DE GRADO

**Analogical Hermeneutics Applied to
Teaching of English in Pre-school Education
and the Use of Tales without
Gender Stereotypes**

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*A mis abuelas y abuelos,
por estar siempre presentes a lo largo de mi vida.*

*A las personas que me han acompañado en esta etapa de Educación Infantil,
porque ha valido la pena compartir esta experiencia a vuestro lado.*

*A los profesores y profesoras de los que he aprendido,
tanto las cosas que hay que hacer como las que no,
puesto que todos habéis formado parte de mi formación.*

*A los hermeneutas que cultivan la Hermenéutica Analógica,
por avanzar en la comprensión de este mundo en el que vivimos.*

*A Soria, por ser mi casa durante cinco años,
y a la que no dudo que volveré en numerosas ocasiones.*

Y a otras tantas personas que hacen la vida maravillosa...

¡Gracias!, ¡Muchas Gracias!

“A veces nos cuesta soñar, pero si nos sugieren que pensemos en el aprendizaje y en la escuela que queremos para nuestros hijas e hijos, la cosa cambia y empezamos a plantear multitud de sugerencias” (Flecha, R y Larena, R., 2008, p.55).

RESUMEN

El presente Trabajo de Fin de Grado surge de mi interés personal por el uso de la Hermenéutica Analógica en educación y, especialmente, su aplicación a la didáctica del Inglés, teniendo en cuenta los últimos avances en este campo filosófico. Para ello se parte de una fundamentación teórica basada en el análisis de la literatura científica sobre hermenéutica analógica y sobre el uso de cuentos sin estereotipos de género. Posteriormente, se propone una propuesta didáctica en la que se realizan ejemplos de actividades en los que usar los cuentos sin estereotipos de género, ‘Little Kunoichi, the Ninja Girl’ and ‘Morris Micklewhite and the Tangerine Dress’ concretamente, en la enseñanza del Inglés, usando dos metodologías diferentes. Finalmente, se detallan las conclusiones obtenidas de este proyecto de investigación.

PALABRAS CLAVE

Hermenéutica Analógica, Educación, Didáctica del Inglés, Narración, Estereotipos de Género.

ABSTRACT

The present Final Degree Project springs from my personal interest about the use of Analogical Hermeneutics in education, especially its application in the teaching of English, considering the latest advances in this philosophical field. In order to do so, I begin with the theoretical framework based on the analysis of the scientific literature about analogical hermeneutics and about the use of tales without gender stereotypes. Afterwards, I put forward a teaching proposal that includes sample practical activities by means of which the tales without stereotypes, ‘Little Kunoichi, the Ninja Girl’ and ‘Morris Micklewhite and the Tangerine Dress’ specifically, for the teaching of English are exemplified, using two different methodologies. Finally, I relate the conclusions that have been reached in the context of this project.

KEYWORDS

Analogical Hermeneutics, Education, Teaching of English, Storytelling, Gender Stereotypes

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1. INTRODUCTION

First of all, this final degree project is the result of completing my second university degree related with education. After studying Primary education Degree, I decided to complete my studies with Pre-school education Degree. I think that it has been a great way of improving my educational skills and it has changed my view in some issues of the educational sector.

As the name of this project indicates, I intend to interrelate two elements that I think they are needed each other, Analogical Hermeneutics and education, and the use of tales without gender stereotypes. All together under the premise that learning is fun and teaching too, although this is not always the case.

So, this final degree project is also related to the research scholarship granted by the Social Council of Valladolid's University I enjoyed last year because I learned about analogical hermeneutics, that joins tradition modernity, storytelling and gender equality in this case.

Analogical hermeneutics is present in this entire little project because it is a cohesive element of this project. In addition, the analogical hermeneutic method applied to teaching, as it is the current prospects of Philosophical Hermeneutics, is going to be used as a part of the theoretical foundation of this work, focusing on different authors and different hermeneutic concepts, such as the Interpretative-Teaching *Phronesis* or the analogy.

There are different works that explore the relationship between analogical hermeneutics and Education (Contreras, 2006; Beuchot, 2007; Esteban, 2008), but in these pages I want to go one step further, as some teachers of the Campus 'Duques de Soria' of Valladolid's University do in their works. This little campus is a prominent place if we speak about analogical hermeneutics, having the Permanent Seminar of Researching about Hermeneutics.

And, why the use of tales without gender stereotypes? Because it is a demand of the current society. We live in a world that is still marked by a huge background of gender stereotypes and roles. If we want to change it, the first thing we don't have to do is to

inculcate these roles or stereotypes in new generations, at school and at home. Tales without gender stereotypes are a didactic tool in order to create a gender equality society.

The main purpose of this project is to make students acquire English language by children. Through the pages of this final degree project I try to improve teaching and the learning of this foreign language. If the teacher realized that she or he is an expert hermeneutic and we used tales without gender stereotypes, we would be able to improve the learning in the classroom and the society.

Finally, this project is related with the following competences of the Pre-school education Degree, which have been put into practice:

- a) To know the objectives, the curricular contents and the assessment criteria of Pre-school education and to develop the didactic strategies to promote and to facilitate the learning in the early childhood, from a global and integrating perspective of the cognitive, emotional psychomotor and volitional dimension, and to design and regulate learning spaces and situations in contexts of diversity which address the unique educational needs of the students, the gender equality, equity and the respect for the human rights.
- b) To analyze the context and to adequately plan the educational action.
- c) To elaborate curricular documents adapted to the needs and characteristics of the students.
- d) To design, organize and evaluate disciplinary and interdisciplinary works in contexts of diversity.
- e) To apply critically in the classroom, the Information and Communication Technologies.

2. OBJECTIVES

Some of the main objectives I want to achieve with this final degree project are:

- a) To explain what Analogical Hermeneutics is and how to use it as a method in education, especially in the teaching of English.
- b) To analyze the situation of gender equality in the curriculum of Pre-school education of Castilla y León in order to justify the use of tales without gender stereotypes.
- c) To explore scientific literature about tales and gender equality.
- d) To develop some examples of the use of 'Little Kunoichi, the Ninja Girl' and 'Morris Micklewhite and the Tangerine Dress' to learn English, using different methods.

These objectives are meant to be achieved through the following work plan, thought before starting this project:

1. First of all, I have to look for information about Analogical Hermeneutic and education, especially its application in the field of the teaching of English.
2. Then, I am going to analyze the curriculum of Pre-school education of Castilla y León and the scientific literacy of tales that promotes gender equality.
3. After that, I am going to explain the methodology used in this project.
4. Finally, I am going to provide you some examples of the use of tales without gender stereotypes to learn English, using different methods.

Analogical Hermeneutics is the methodology used in this project because it is a method used unconsciously by teachers and it gives coherence to it. Moreover, as Francisco Carrera (2016) claims the important fact is not comprehend more, it is comprehend better.

3. WHAT HERMENEUTICS AND ANALOGICAL HERMENEUTICS ARE?

Hermeneutics is the science and the art of texts interpreting. It has its historical origin in Greek times. The medieval and renaissance people used it, like in the romantic times, until arriving to the current days, where hermeneutics is still alive. In the history of Hermeneutics we can see a fight between univocism and equivocism (Beuchot, 2009a).

According to García (2002), interpreting is an essential feature of all human activity. Moreover, such as Beuchot said, and quoted by Francisco Carrera (2016), that comprehending is inherent of human, and interpreting is comprehends, so hermeneutics is a way of being constituent of humans because it guides the interpretation.

Comprehending is not another activity like other that humans do; it is a basic structure of our life, so we can define the human being as an ‘animal that interprets’ (García, 2002). In this way, Francisco Carrera (2016) adds that it is impossible not to interpret because it is impossible not to want to comprehend; another thing is that we want to misunderstand or we simply are not able to comprehend in an appropriate manner due to a lack of lucidity, apathy, or all the inertias that lead human being to ‘dark comfort’ of not knowing.

Beuchot (2011b) reminds us that the purpose of the interpretative act is to comprehend the text, and all interpretative acts start with an interpretative question with the intention of comprehending. Thereby, interpreting is not a secondary activity that we do after we comprehend. All knowledge process is always interpretative, even if we are not awareness of that (García, 2002).

In this hermeneutical process, we do a recontextualization of the text: we apply the text in its real context and in the context of the interpreter. So, the object of knowledge takes part in a pre-interpreted context, and beyond it there are only other pre-interpreted contexts (Tarnas, 2008). Moreover, Tarnas (2008) warns us that we have to be accurate with the historical material and allow that our current perspective enriches the different ideas and views of the world that we study, but we never distort it.

Based on Francisco Carrera's (2016) ideas, interpreting is, more correctly, 'being interpreting', that is that the interpretative process never ceases and therefore understanding is also 'being understanding' or 'in the process of understanding', so, in this way, we never comprehend.

The text is the field where the author and the reader join during the act of interpretation (Beuchot, 2011b). Furthermore, as Francisco Carrera (2016) remarks that when we interpret a text, we interpret ourselves as well, and that is because it underlines a desire of objectivity that respects the text and its author while recognizing our inherent subjectivity.

But, they are different types of texts, they can be written, spoken or acted (Guanipa, 2005). And, although every time we comprehend, we comprehend differently (Francisco Carrera, 2016), the most important thing of the interpretative act is to create a habit in the person, the *hermeneutical virtus* (Beuchot, 2011b).

3.1 ANALOGICAL HERMENEUTICS

The Mexican Mauricio Beuchot developed Analogical Hermeneutics, an intermediate approach which mediates between opposites and is deeply respectful with modernity and tradition, being a consolidate science used in broad and diverse contexts.

An intermediate hermeneutics has been searched during the history of Hermeneutics, but this necessary analogical hermeneutics, mediating between ambiguous and unambiguous, has not often been used (Beuchot, 2011b).

Beuchot (2011a) claims that analogy is not a geometric middle point equidistant between two extremes. Depending on the circumstance, of the context, it ranges and titles more itself to one side, so analogy is the balance art. Thus, the analogical hermeneutics tends to equivocism (Beuchot, 2009a). Tarnas (2008) thinks that the quest for the truth is condemned to being tolerant with ambiguous and pluralism, so the result will be a relative and dependable knowledge.

Hermeneutics is neither purely theoretical nor purely practical; it is a mixture of theory and praxis (Beuchot, 2011b), like education and teaching. Because of that, Beuchot (2011b) prefers to speak about a *docens* Hermeneutic, the general theory of interpretation, and a *utens* Hermeneutic, the alive Hermeneutic that adapts the rules in a proportional way, using the prudence or *Phronesis*. When we are going to do an interpretation we have to remember that Hermeneutic has some general rules, but they are not determinants (Beuchot, 2011b).

We can see the presence of Gadamer in the works of Beuchot (2009a). The Mexican says that Gadamer has been criticized because of the fact that he had to apply the Aristotelian *Phronesis*, whose aim was the action, to Hermeneutics.

We have to look for the adequately proportion to each interpretation, so the analogy, the proportional limit, has a direct relation with the prudence, the epistemic and practice moderation (Beuchot, 2011b).

Depending of Beuchot (2011b), in some moment someone said that philosophy had interpreted a lot the reality, but now it is about transforms it. Analogical hermeneutics is in the middle of world interpretation and the transformation of the same, so it interprets to transform.

In this final project we join storytelling and the use of tales without gender stereotypes for the teaching of English, so analogical hermeneutics is the key to do it, because it enables to link tradition and modernity.

3.2 EDUCATION AND ANALOGICAL HERMENEUTICS

We can say that education is the assimilation or the creative insertion inside of a culture (Trujillo, 2011) and we can describe it as the set of activities, almost always planned, that tries to improve the knowledge and the good aptitude to valuable things, trough teaching (García, 2002). Moreover, we can complete the definition of education adding that it has its origins in the necessity of an active student inside a community and a determinate context and it has the task to preserve, transmit and modify its own

tradition, and to develop the personality of the student, being in a leading role (Madagán, 2015).

García (2002) says that in education there is a transaction between teacher and student, she or he has to take over the learning necessities of children and establish mediation between him or her and the cultural aspects that satisfying these necessities, so education is building bridges.

From a different perspective, Stern (1996) says that “For language teaching theory, however, education itself can be regarded as a multidisciplinary source discipline” (p.419). Nowadays, we can see better the interdisciplinary view of education in Pre-school education than in Primary education.

In this moment, I think it is important to write a few words of Robinson, quoted by Francisco Carrera (2016) in his doctoral thesis, because “all children start their school careers with sparking imaginations, fertile minds, and a willingness to take risks with they think”, and according with the same author, also quoted by Francisco Carrera (2016):

It is often said that education and training are the keys to the future. They are, but a key can be turned in two directions. Turn it one way and you lock resources away, even from those they belong to. Turn it the other way and you release resources and give people back to themselves.

Retaking the idea of culture transmission, García (2012) says that it has an essential reference to tradition, it does not remove and it is not contrary to innovation, changes or creativity, because traditions are dynamic. Through education the human being is introduced in the cultural tradition and it is not a passive receiver of it, learning needs activity.

Paramá, Caballero, Coca and Aragón (2016) claim that the new technoscientific discoveries add light to certain educational aspects and propose changing the works dynamics and the very classroom in the education centers to increase the mental plasticity of the child. In addition, Paramá, Francisco Carrera and Fernández (2014) say that it is important that the teaching processes vary and become aware of the processes

of immersion of students, regardless of their age, in the underlying problems of empowerment of citizens.

Trujillo (2011) expresses that we have to reconsider the common notions about educations to return to the original meaning, the humanization. In general, our society could be more human, something that we have lost in recent years. If we consider the education as a practical activity, the Philosophy of Education has to analyze this human action like essentially educational, distinguishing of another types of *praxis* that they are not (García, 2002).

González (2016) informs us that the learning, as a subject of study, is complex construct that has to be addressed by different perspectives, within the educational sphere. The Philosophy, the Philosophy of Education, is the responsible of look for a configuration of a learning theory in a systematic, orderly, justified, argued and proven way (González, 2016).

Paramá *et al.* (2016) expose that it is necessary to continue investigating in the implementation of new educational structures and tools in the different educational levels that produce benefits, and I think that Analogical Hermeneutics is one of them because, according to Beuchot (2011a), human and social sciences require an analogical hermeneutics, based on analogy, which takes us comprehend what happens in the others, in the different.

García (2002) says that more and more authors defend hermeneutical criteria to study human Sciences and adds that it is necessary to be free of the prejudice that the only Scientific things are buildings with an empirical, rationalist or cognitive methodology. We have to stand up for intersubjectivity analysis and the significances of the social reality.

So analogical hermeneutics and the analogical pedagogy of the everyday analyze the philosophical conception of the human being as a central element of the educational process (González, 2016), being the last one the theoretical systematization that recovers the art of educating, searching for the best artistic traditions of the history of education that shape subjects integrated in a community (Trujillo, 2011).

Focusing on analogical hermeneutics, Primero (2013) expresses that if we see education like the science that deals with human training, we present analogical hermeneutics as a philosophy of Education. Primero (2013) also explains that analogical hermeneutics has recovered the central tendency to shape a philosophy of education that serves up as a pedagogical inspiration in our times, forming the person and the trading, relational, cognitive and self-management skills to be a strong guide in the construction of our society to a better life, where the common good is the guide to the collective life.

Nevertheless, considering education as an activity of interpretative or hermeneutical nature is not the common way to describe this phenomenon (García, 2002), but as Monzón (2010) says, the understanding of the own culture is a task of education, and because of that, it is a task of the Hermeneutics. In my opinion, the application of analogical hermeneutics in Education is a real process, such as this final degree project can be.

This analogical education has a double intersubjective dialogue with alive, teacher with student, and deceased, students and teacher with texts and tradition (Madagán, 2015). But, the analogical hermeneutics also implies an educational model or paradigm: the education as a virtues formation (Beuchot, 2014). The wisdom of the learner is formed to be able to comprehend and criticize, because comprehending is wisdom and in the critic is where wisdom is deposited.

One of the virtues developed with analogical hermeneutics is the prudence, the Greek *Phronesis*, the ability of finding the proportion or the balance of the actions, as well as looking for the means to an end (Beuchot, 2014).

If we speak about pedagogy, the analogical hermeneutics avoids the pretension of a rigid education, a univocal Hermeneutics, or a lax education, an equivocal hermeneutic (Beuchot, 2011a). It is because of the action of the *Phronesis* or prudence that directs the educational interaction.

Beuchot (2012b) says that education is an object of Hermeneutics, particularly the history of education, but, for example, there are other elements of education that we can see from a hermeneutical perspective, such as the curriculum (Monzón, 2010). Since a hermeneutical view, the curriculum is the realization of one or several educational

ideas; because education in the abstract is specified in the curriculum, that it is the narration of a particular education project.

According with Monzón (2010), the curriculum is the result of one of the interpretations of the reality and it is a text that it is interpreted by teachers, researchers, students and, in general, all the society from different perspectives. It is a dual textual nature of the curriculum. We can see the cultural mediation of the curriculum as a process in which teacher guides students to a new level of reflection, so the univocal curriculums do not guide, they transmit.

3.2.1 The Teacher: An Expert Hermeneutic

In the first place, I would like to start saying that teachers are indispensable because kindness, solidarity, tolerance, inclusion, altruism, and other sensitivity areas can be taught by human beings, but not by machines (Cury, 2007), and as Paramá *et al.* (2014) claim, and I agree with them, that it is necessary to record the great work that falls on the shoulders of teachers and the education system in general.

It is necessary to say that the scientists of educations consider themselves as teachers and they assume that the concept of science touches upon exclusively to factual and formal (Jiménez, Coca, Francisco Carrera and Valero, 2014). Though teachers are education scientist and at university professors have to teach it.

According to Monzón (2011), training as a teaching professional implies identifying us as professionals, otherwise, we act as teachers but we will not be teachers. So, what does it means to be a teacher? A person is not a teacher because he or she has given a lesson or an academic year, being a teacher means being able to tell a number of constant and consisting events about the activities that social and individually are considers teaching actions (Monzón, 2011).

The teacher identity process is going to depend completely on the training process, including building statements about non educational things from a teaching perspective (Monzón, 2011). This is the case when someone says ‘you speak like a teacher’.

Monzón (2011) expresses that if we speak about a competent teacher it means that she or he possesses some knowledge and skills established in advance to someone that pretends to be called or identify herself or himself as a teacher has to fulfill. Monzón (2011) also exposes that speaking in a devalued way about this profession constitutes it as a devalued profession, because the things we say reflects the idea we have of it.

Teachers have to mediate different elements: preparing and monitoring the learning units with a particular aim and overseeing the students, the physical environment of the classroom and the individual concerned (Francisco Carrera, 2017). So, reading the class as a complex text is a hard hermeneutical work.

The class as a text is obvious in any teaching process, so, because of this possible reading, the teaching specialist has to be a devoted and convinced hermeneutic (Francisco Carrera, Paramá, Gómez. Bueno, Jiménez and Caballero, 2016).

Stern (1996) reminds us that “language teaching occurs in a given *context*. The interpretation of context is an essential part of theory. Language, learning and teaching must always be viewed in a context, setting, or background” (p.48).

Up to this moment it is important to remember an ontological premise: We are always in a given context. We are not as much creators of contexts as creators of contextual situations in previous frames that our perception understands as finite to be able to handle in them (Francisco Carrera, 2016).

Hence, in a previous interpreted particular context, the real teacher has to be extremely *phronetic* because otherwise it will not be able to exercise her or his role as a ‘guide’ and ‘translator’ and even a ‘creator of new languages’ more effective, and affective, to her or his students (Francisco Carrera, 2016).

Considering the importance of prudence and the practical wisdom Ellet (2012) writes the following words (p.25):

I hold that teaching can and should be a profession because it can and should be a social practice in which teachers (and principals) have the relevant virtues. Teachers (and principals) should have *practical wisdom* (the ability to exercise sound educational judgment and discernment), a sense of *justice* (the capacity

and disposition to give others their due), and the attitudes of *temperance* and *courage*. And teachers and principals should also have *hope* (the mean between despair and presumption), *faith* (trust in genuine educational and moral authorities), and *love* of the good (properly ordered desire for goods internal to the practice, sought for their own sake).

Remembering the virtues formation, the teachers are the responsible of benefiting the condition, potential and capacity of the student, not only saying what is a virtue, explaining them (Rodriguez, 2007). The teacher has to look for the balance point in which he or she explains the virtue but he or she also shows it.

Beuchot (2014) formulates that the teacher is also a paradigm, a model or an example that the students imitate and they do an analogical mimesis, never univocal or equivocal. It is more important the model or paradigm to students that the contents or teaching techniques.

Following with the idea of the curriculum, when a teacher designs, prepares or gives a lesson, she or he is specifying the curricular text, so it is discovered as a reality (Monzón, 2010). Moreover, each teacher emphasized in the training he or she believes important (Guanipa, 2005).

As Madagán (2015) observes, the teacher has to assume the role of guide and guiding, mediator, between the students and the knowledge of the discipline at issue. The teacher needs the analogy inside of the classroom because he or she has to support and carry the intersubjective dialogue between students, the teacher and the texts or the wisdoms. So prudence and restraint are necessary in the work of the teacher, being the example of his/her daily life to try to transmit it to his/her students.

The hybrid nature of the analogical is characteristic of the teacher and the learning atmosphere (Francisco Carrera, 2017). According with Francisco Carrera (2017), the good teacher never stopped being a student and she or he is always learning in Teaching-Learning processes of her/his classroom and learning from her/his students, changing the roles. Through teaching process, students and teachers can disappear, remaining only the learning.

We cannot forget that the educator is educated to educate, but he or she never stops being first a subject who is educated, even in the interactions in which he or she devotes oneself to educate other formally, making her or him a lucid dreamer and an optimist vocational (Francisco Carrera, Gómez and Bueno, 2016).

Finally, we have to remember that the teacher is undoubtedly a scientist and his or her own class is an exceptional pedagogical laboratory (Francisco Carrera, Bueno and García, 2016).

3.3 ANALOGICAL HERMENEUTICS APPLIED TO TEACHING OF ENGLISH

The latest advances into Analogical Hermeneutics and teaching are used in this final degree project because, as Primero (2013) says, analogical hermeneutics as a pedagogical inspiration has a great future if we are able to create practices to generate new experiences and healthier and better people.

Zambrano (2006) claims that if we think and study the complexity of the educational fact or act, the learning sciences are the field of study, being pedagogy and teaching the references of them, and both have its just place.

Pedagogy guides and channels the cognitive and volitional intent of humans, without imposing or living to chance; this is educating (Beuchot, 2012b). Teaching is set from pedagogy, having relation with it in a constitutive and constituent way (Francisco Carrera *et al.*, 2016a). Teaching science looks for stopping specifically in the own reality of Teaching-Learning processes that happen in the classroom, in the formal education.

Teaching is a middle way between absolute practice and extreme theory; it is a bridge between normativity and class reality (Francisco Carrera *et al.*, 2016b). According with these authors, founding strand is analogical, because it is in the different drive of the similar, and mediator, because it mediates between theory and *praxis*.

In addition, didactics are between two worlds and they are of analogical and hermeneutic character; these two worlds are, on the one hand, theory and practice and, on the other hand, society and learning environments (Francisco Carrera, 2016, p.351). It is a theoretical and practical hybrid between own knowledge of other disciplines and its pedagogical application in educational realities.

In accordance with Francisco Carrera (2017), Teaching-Learning processes are very simple or very complex, as everything human. Thus, teaching a new knowledge, and its transmission, is not only the use of the relevant methods, because the knowledge takes place in a complex and contradictory being (Trujillo, 2011).

Zambrano (2006) expresses that teaching deals with reflecting the beginning of the knowledge and because of that it has some important epistemological referents:

- The discipline knowledge is a way of understanding the endeavor of the science, because it explains its activity and its results.
- It analyzes the concepts that the science produces and they are moved to the school to be taught.
- It looks for the specific thing of the knowledge to build the means that facilitates its disclosure.
- It creates a theoretical body to forge an explaining territory and the necessary techniques to the learning.

Moreover, teaching offers elements of assessment and self-assessment to see the health of the education system (Francisco Carrera *et al.*, 2016a).

Francisco Carrera (2017) claims that we can find some akin aspects to Analogical Hermeneutics in teaching. Teaching is ontologically analogical because from explanatory frameworks, policy guidelines and methodological developments, is involved in the concrete inquiry of the individual manifestation of the development of education processes sustained between the various agents that interact in the units of the didactic sense (Francisco Carrera *et al.*, 2016a).

As, Francisco Carrera *et al.* (2016b) expose, the teaching knowledge is the *phronetic* knowledge, the epistemological knowledge mediated by the practice that implies an appropriate methodology and reading of the situation deployed before the teacher.

All the educational practice is guided by an ideal of perfection, by a particular idea of excellence, inclusive when we are not aware of that from a reflective way (García, 2002). In this way, doing teaching implies a utopia to get the appropriate operation of the Teaching-Learning construct (Francisco Carrera, 2017).

As I have said before, teaching and learning are human actions, and following Francisco Carrera *et al.* (2016a) everything related to knowledge accumulation is natural to human being and, to structure all in a methodological way and, to an extent, in a normative way to an effective transmission redound in the specific problem in terms of the Teaching Science as a specific discipline belonging to Learning Sciences or, more specifically, to Pedagogy.

So, from a teaching perspective, we have to be prudent and adventurer together, for this reason it is difficult (Francisco Carrera *et al.*, 2016b). We have to move away from the known territory to experience and be able to intuit improvements, but with a huge grade of awareness and without missing in the exploration.

Therefore, Francisco Carrera *et al.* (2016a) claim that the classroom is an alchemic laboratory and the teaching is the philosopher's stone, and because of this, it has in its ontological framework the change, the possibility of mutation. Thus, teaching changes depending on the concrete reality that requires it, and it is in turn an educational science that enables chance and produces mutations.

Focusing on the specific didactics, Francisco Carrera *et al.* (2016b) say that they are the last step from the abstracter and regulatory to the most concrete and interpretative. Because of that, the analogical and *phronetic* mediation helps to the teaching expert in the proportional sense and experiential prudent when she or he develops tools to be used properly in a particular context of learning.

The reality of the classroom causes constants processes of interpretation and reinterpretation to a better understanding; it is obvious in languages subjects, and more in foreign language with literary content (Francisco Carrera, 2016).

In line with Stern (1996), “language teaching can be defined as *the activities which are intended to bring about language learning*” (p.21). He also adds in the same page that “‘Language teaching’ is more widely interpreted than ‘instructing a language class’”, but as I have said previously, it is a wrong vision.

The idea of teaching English using tales without gender stereotypes agrees with Primero (2013), who says that the socialization is the goal of converting the individual and infantile being in a person with a good development, taking into account the biophysiological and psychic and affective maturation.

I started this final degree project with an important idea in mind: “We set out from the assumption that languages are difficult to learn and no less difficult to teach” (Stern, 1996, p.1). Due to that, analogical hermeneutics applied to teaching of English helps me to zoom in the complex phenomena of the education life, where there is an interaction that integrates processes, situations and agents that form the true educational act (Francisco Carrera *et al.*, 2016b).

Before starting to speak about the Interpretative-Teaching *Phronesis*, I only want to remember how some language teachers feel:

Language teachers can be said to regard themselves as practical people and not as theorist. Some might even say they are opposed to ‘theory’, expressing their opposition in such remarks as ‘It’s all very well in theory but it won’t work in practice’ (Stern, 1996, p.23).

3.3.1 Interpretative-Teaching *Phronesis*

The pedagogical action needs to the interaction of two or more subjects, who are able to use the language to communicate and establish an interpersonal relation (Guanipa, 2005), and this interaction in the classroom is a text.

Madagán (2015) claims that the teacher and the students are active actors in the teaching-learning process, because of that both can be interpreted as a text by the other. So, as Beuchot (2014) says, the students interpret the teacher and the teacher has to interpret the students because he or she has to know what can be beneficial to them.

So, if we speak about interpreting, the Phronesis appears, and I agree with Ellet (2012) in the next words: “by holding that phronesis is a form of deliberation (or judgement), the most plausible account, from my point of view, argues that phronesis is not a mathematical calculation of any kind nor a kind of formal, logical argument” (p.16). The phronesis moves between rationality and irrationality.

The basis of the relation between the teacher and the student is the Interpretative-Teaching *Phronesis*, and this type of phronesis is present in the teacher and in the student (Francisco Carrera, 2016).

In my opinion, the interpretative-teaching *phronesis* is very important and interesting in Pre-school education, because students do not have developed logical reasoning and they are immersed in a cognitive development and in a process of language acquisition.

Francisco Carrera (2016) claims that the interpretative-teaching *phronesis* especially appears when we work with literary texts. For instance, this final degree project is an example of that because I use tales without gender stereotypes to learn English.

The educational transaction is an interpretation exchange (García, 2002). The teacher has his or her own way of understanding the world and the contents he or she transmits, the teacher’s interpretation, and he or she presents the subject in the way he or she considers that the student is going to understand it better, the pedagogical presentation, that it is a second type of interpretation. But, the student has also his or her own world view, the student’s interpretation, which does not have to match with the teacher’s interpretation.

Speaking about interpretation in the school, and following Madagán (2015) students start interpreting the teacher figure since the beginning of the lesson. The teacher does the same with all students, so it is a difficult job because of the amount of students, but he or she never stopped doing it. Francisco Carrera (2016) adds that the child meets with a number of external things he or she has to understand, like the general context of the classroom, the didactic activity, the other children and the hermetic figure of the teacher. Guanipa (2005) says that hermeneutics has three objects of interpretation: the text (a speech with meaning), the author (the teacher) and the interpreter (the student) who has to decipher the content and the meaningful sense of the teacher.

The teacher also has to be careful to all the gestures of her or his students because it is necessary a correct interpretation of them to give the best possible response, in other words, comprehending our students. In accordance to Madagán (2015), the teacher has to know the different historical and social context of each student to plan the learning process, so that implies that every session, even if it is the same content, will never be the same. The students' characteristics are very different so, the groups and students are texts that we never read in the same way.

Consequently, the interpretative-teaching *phrónesis* is based on the teaching process (teaching *phronesis*) and learning process (interpretative *phronesis*), being essential the aware interrelation (Francisco Carrera, 2016). But, it is necessary to say that both types of *phronesis* are joined in both sides of the education process. The teacher interprets to teach and the students at a time he or she interprets, he or she is teacher of others, so the teaching *phronesis* is there too (Francisco Carrera, 2016).

For a correct relation between the actors of the education process it is required the Interpretative-Teaching *Phronesis*, the interaction between the students' interpretation and the teacher's interpretation. Only with the interpretative-teaching *phronesis*, and according to Francisco Carrera (2016), it can be possible an appropriate affection and knowledge transmission.

Francisco Carrera (2016) adds that the use of a prerequisite responds to the teaching part of the *Phronesis* inside of a classroom and meshes the limit will of the retro-progressive. Because of that, the unique prerequisite of this project is the use of tales without gender stereotypes. If we focus on the figure of the teacher, the prudence to do interpretations (the interpretative *phronesis*), and the capacity to introduce new contents to students (the teaching *phronesis*), are joined to a retro-progressive impulse.

I would like to conclude this approach to Analogical Hermeneutics with this reflection:

We cannot teach a language for long without coming face to face with social context factors which have bearing on language and language learning. That language and society are in many ways closely linked is not questioned, either in language education or social science (Stern, 1996, p.191).

4. TALES WITHOUT GENDER STEREOTYPES

4.1 GENDER EQUALITY IN PRE-SCHOOL CURRICULUM

The Pre-school curriculum of Castilla y León is aimed for achieving a comprehensive development of the person in physical, motor, emotional, affective, social and cognitive aspects, and we can relate gender equality with the social aspect. Moreover, in the section about the purpose of the stage the curriculum we can see that it remarks the purpose of contributing to the social development of the children and the basic guidelines of social relation.

The objectives of Pre-school education of the DECRETO 122/2007 (2008, p.7) speak about learning to respect differences (a. “Conocer su propio cuerpo y el de los otros, sus posibilidades de acción y aprender a respetar las diferencias”), acquiring basic guidelines of social relation, with a greater emphasis in the equality between boys and girls (e. “Relacionarse con los demás y adquirir progresivamente pautas elementales de convivencia y relación social, con especial atención a la igualdad entre niñas y niños, así como ejercitarse en la resolución pacífica de conflictos”); or developing the communication skills in different languages and expression forms (f. “Desarrollar habilidades comunicativas en diferentes lenguajes y formas de expresión”). These examples are all present in this final degree project.

We can also see the values of education, specially the equality between boys and girls in the scholar, familiar and social environment, in the areas section of the curriculum. In this section we can read as well that it is in the first year of Pre-school education when children start learning the second foreign language.

The curriculum, in the general methodological principles, says that the current school has to respond to the conception that society assigns to education and to the education institution, and nowadays, society requests a gender equality society. Because of that, the LOE adds that it is decisive a relationship of trust between teacher and students and values of education that enhance the coexistence and equality between girls and boys.

I think that the use of tales without gender stereotypes can generate a gender equality society, so I am going to use it in the teaching proposal, because, as in the same section of the curriculum is written, the professionals select the learning materials.

In conformity with the curriculum of Castilla y León, the storytelling promotes the creative freedom and fosters the interest in reading. Moreover, in the area III (Languages, communication and representation) there are two contents about tales that speaks about comprehension of basic ideas in narrative texts, such as tales, in the foreign language with the help of images, other written language resources, IT resources and audiovisual media; and the listening and comprehension of tales and other texts as a pleasure and learning source in their mother tongue and in the foreign language.

But, coming again to the matter of the principal question of this section, the gender equality is visible in one of the contents of the area I (Self-knowledge and personal autonomy) that revolves around the positive attitude and the respect of the rules that regulates the daily life, specially the equality between boys and girls; and in one of the objectives of the area III, that speaks about valuing the oral language as a way of relation with the others and a way of regulating the coexistence and the gender equality.

4.2 TALES AND GENDER EQUALITY

Pastor (2014) remembers us that children's literature is a resource par excellence in the teaching-learning process in Pre-school education, so tales are a fun and shared activity that conducts to formative and informative experience.

Children's literature contributes to the formation of the consciousness of the children, in a moral, cognitive and affective sense, encouraging the attention, effective listening, concentration, memory, acquisition and development of the aesthetic sensibility and the enlargement of the notional amount (Ros, 2012).

Children's literature intended to childhood is a tool that allows to children building their understanding of the world (Ros, 2012), and stereotypes and gender roles continue exerting a great influence in the construction of children identity (Rodríguez, Lozano and Chao, 2013).

According to Ros (2012), symbol images appear in stories to explain the social world, being a socializing tool that transmits values and being used with a dual role: educational and leisure. We have to remember that all experiences lived, and the stories are as experiences lived, shape our way of being, think and act.

So, as Rodríguez *et al.* (2013) say, literature is an artistic manifestation in which people express in a written code their perception about the reality, being a road to achieve that children establish flexible and fair relations to the other.

Children's stories drive the construction of knowledge frameworks between 3 and 6 years, and children develop their own and the results of their behavior (Ros, 2012). They are a teaching material that transmit culture, enhance knowledge frameworks and the acquisition of the language as a social mediation tool. Rodríguez *et al.* (2013) claim that society imposes male and female role models to each individual and they are learned during the development process, being inculcated by family and school.

Thus, teachers are reproductive of the behavior patterns that the patriarchal society has imposed throughout history (Rodríguez *et al.*, 2013). So, Pastor (2014) expresses that gender education is a proposal emerged in light of the conflicts produced in our society.

If we want the end of the transmission of gender inequality in the school, we have to change the culture, contents and practices we transmit through the education system. From that, I think that it is necessary the use of tales without gender stereotypes.

Ros (2012) explain that the primitive archetypes have been recreated across the literature, including children's stories, so new generations engage their models and values. For instance, a patriarchal ideology with a male supremacy exists in Spanish children's literature: the man is masculinity and woman femininity (Pastor, 2014).

But, there is a new way of conceiving children and juvenile literature where male and female characters have the opportunity of pursuing the authenticity historically denied (Pastor, 2014). According to Pastor (2014), children's fiction has educational capacity by itself and as a teaching resource ensures the increase of education practices to solve the problem of the gender in our society. Finally, I can only say that children's literature is a mediator tool to address gender education in children of the first decades of the XXI century (Pastor, 2014).

5. METHODOLOGY

In education, the idea is not to test one or other practice to see the result obtained, nor to apply actions that we know they do not work well, as we do not do in economy, for example (Flecha and Larena, 2008).

In addition, a good English teacher has to keep in mind these words of Stern (1996):

Theory is implicit in the practice of language teaching. It reveals itself in the assumption underlying practice, in the planning of a course of study, in the routines of the classroom, in value judgements about language teaching, and in the decisions that the language teacher has to make day by day. A language teacher can express his theoretical conviction through classroom activities as much as (or indeed, better than) through the opinions he voices in discussions at professional meetings (pp. 23 and 24).

In this project we use an element of the daily life of the children, the storytelling, because one of the big educational resources that we have to count on to get the developing and education of human beings is the daily life (Rodríguez, 2007). It is the closer and more stable situations to the people.

We do not forget that “Some learning is stimulated by teaching, but much of it may be independent of any teaching” (Stern, 1996, p.20). It is something that often happens in Pre-school education, but, of course, we have to prepare most of the activities of the lesson because the evolution of children between 3 and 6 years is vital to their further training. However, I think that it is also necessary in a teacher the capacity of improvisation.

Following to Francisco Carrera (2017), the teaching processes of the classroom address retro-progressive processes of moving and looking back (for example, the presence of two boards in the wall of the classroom, one digital and the other analogical). Because of that, the teaching expert has to be retro-progressive. In this final degree project, we can see the retro-progressive element in the use of feminism, the progressive part, joined with storytelling, the retro part.

Taking into account that I am going to be working with hybrid methodologies as well influenced by our Hermeneutical approach, the methods used in these two sessions of the teaching proposal are Suggestopedia and Total Physical Response. Moreover, we have to remember that the Interpretative-Teaching *Phronesis* has a vital importance in the teaching of English in Pre-school education.

Suggestopedia is an alternative twentieth-century method developed by Georgi Lozanov, a Bugarian psychiatrist-educator, whose main features are “the decoration, furniture, and arrangement of the classroom, the use of the music, and the authoritative behavior of the teacher” (Richards and Rodgers, 2014, p.317).

Suggestopedia uses the nonrational and/or nonconscious influences to optimize learning, because of that “Music is an especially important element of Suggestopedia, and both intonation and rhythm are coordinated with a musical background, which helps to introduce a relaxed attitude” (Richards and Rodgers, 2014, p.317).

Logically, Suggestion is in the heart of Suggestopedia (Richards and Rodgers, 2014, p.319). When we tale a story we have to change the tone of voice because “Varying the tone and rhythm of presented material helps both to avoid boredom through monotony of repetition and to dramatize, emotionalize, and give meaning to linguistic material” (Richards and Rodgers, 2014, p.320).

According to Richards and Rodgers (2014), the relaxed attitude achieved with the music is optimal for learning because it improves the attention span for new material so, anxieties and tension disappear. In this way, “The mental state of the learners is critical to success; learners must avoid distractions and immerse themselves in the procedures of the method” (Richards and Rodgers, 2014, p.323).

Richards and Rodgers (2014) affirm that the role of the teacher is to create the suggestible situations to enhance the reception and retention of the linguistic material presented to the students and “Learners must not try to figure out, manipulate, or study the material presented but must maintain a pseudo-passive state, in which the material rolls over and trough them” (Richards and Rodgers, 2014, p.323).

Total Physical Response (TPR) is a method developed by James Asher, a professor of psychology at San Jose State University. “He views the verb in the imperative as the central linguistic motif around which language use and learning are organized” (Richards and Rodgers, 2014, p.278). Moreover, Asher thinks that an affective filter as stress takes action in learning, so without stress there will be more learning (Richards and Rodgers, 2014).

“The general objectives of TPR are to teach oral proficiency at a beginning level” (Richards and Rodgers, 2014, p.280). In this method grammar is taught inductively and vocabulary is selected according to the situations (Richards and Rodgers, 2014).

Richards and Rodgers (2014) claim that students have the roles of listeners and performers because they listen carefully and respond with physical movements to the commands of the teacher. Students speak when they feel ready because in this moment they are encouraged to do it.

The teacher has an active role because he or she is the director. She or he decides all the teaching process and resources (Richards and Rodgers, 2014). In the same way, Richards and Rodgers (2014) add:

Asher stresses, however, that the teacher’s role is not so much to teach as to provide opportunities for learning. The teacher has the responsibility of providing the best kind of exposure to language so that the learner can internalize the basic rules of the target language (pp. 282 and 283).

Tales that promotes that gender equality can be used with whatever approach or method the teacher wants. As it is impossible to do an activity according to each method in this final degree project, the teaching proposal is formed by some example activities of the two previous methods.

Without further ado, I am going to introduce you my teaching proposal, two representative sessions with examples of activities that teachers can use if they want to introduce tales without gender stereotypes as a tool to learn English.

6. TEACHING PROPOSAL

6.1 PRELIMINARY CONSIDERATIONS

Stern (1996) reminds us that “A good language teaching theory would meet conditions and needs of learners in the best possible way” (p.21). Although it is not a teaching theory, it is only a teaching proposal, it is necessary to say that it has been designed with a ‘particular class’ in mind. If, in the future, any person wants to carry out it, maybe he or she has to do little modifications.

This part of the project, which can be developed in any classroom, revolves around an important topic: the use of tales without gender stereotypes to learn English. This section aims to join theory and practice, using all the elements previously mentioned in this final degree project.

The teacher has to know what and how is doing in each moment during the teaching process, because of that, this teaching proposal has been designed with clear aims and methodological principles in mind. In addition, we have to remember that the methods and resources used in a lesson can be appropriate to some students but might not be appropriate for others.

To create the activities we have to consider Analogical Hermeneutics as the mediator of the process and the importance of Interpretative-Teaching *Phronesis*. This is the case because educational processes are interpretative processes. So, the teacher has to analyze the text of the class and decide the activities to carry out.

Taking into account the teaching methods proposed (Suggestopedia and Total Physical Response) I am going to present two examples of sessions to introduce this type of tales in the lessons. The activities proposed are not the only one possible, but they are examples of them, being as a score that teacher has to interpret and change the things he or she consider necessary in order to improve children’s learning (socio-cultural characteristics, psychomotor characteristics, cognitive and learning characteristics, affective and personality characteristics, social characteristics...) and depending on their characteristics and learning needs.

As everyone knows, there are four linguistic skills that teachers have to start developing in Pre-school education: Oral comprehension (listening), oral production (speaking), written comprehension (reading) and written production (writing). We can say that one of the maxims of this educational stage is first oral and then written, and at the same time another premise is first understanding and then producing. These two ideas are present in these sessions where the teacher introduces these books that challenge gender stereotypes in the classroom.

Thus, the linguistic skill worked in these sessions is the oral comprehension or listening. Pupils at these ages need to listen to as much comprehensive input as possible and the teacher has to motivate them using an emphatic voice or diverse material resources. The teacher who uses this type of books is the one who has to develop the rest of skills in following sessions that he or she has to design with Suggestopedia or Total Physical Response.

By this way, we are respecting the ‘silent period’ of the students and as the curriculum of Castilla y León (DECRETO 122/2007, 2008) say:

Las actividades deben desarrollar sus habilidades comunicativas de forma natural y espontánea, respetando el «período de silencio» (tiempo centrado en la escucha y generación de significados, en el que no se da producción oral alguna), así como los diferentes estilos y ritmos de aprendizaje (p.14).

So, the basis to build the Communicative Competence is the listening, the skill that we want to develop with these activities. First, children listen and then speech evolves naturally until they are able to read and write. When children have passed the silent period and they are able to do some basic productions in the target language that are welcomed and encouraged by the teacher.

According to Richards and Rodgers (2014, p.279):

Parallel to the processes of first language learning, the foreign language learner should first internalize a ‘cognitive map’ of the target language through listening exercises. (...) The speech-production mechanism will begin to function spontaneously when the basic foundations of language are established through listening training.

This Communicative Competence is divided in five sub-competences: Phonetic, grammatical, lexical, pragmatic and intercultural. All of these competences have to be worked at school, and all of them can be worked with the use of tales without gender stereotypes, as we can see in this final degree project.

This Communicative Competence is going to be gradually acquired through a lot of errors, but it is normal that in Pre-school education children have smaller or bigger mistakes. It is important to say that if we want that students don't have fear of error, we have to do always a positive reinforcement to our pupils.

6.2 SESSIONS AND ACTIVITIES

6.2.1 Session 1: We are Ninjas! (Suggestopedia)

The teacher has to create the environment to work the book 'Little Kunoichi, the Ninja Girl', so she or he has to dress up with a costume of ninja or samurai. Moreover, from previous days there will be in the classroom some posters with images and their names about the vocabulary we want they learn. The classroom can be also decorated with Japanese motives.

Objectives:

- To value the language as a communication tool and a regulator of the equality between boys and girls.
- To understand the general meaning of the tale.
- To have a positive attitude to the foreign language and.
- To do task of manipulative skills that require precision.
- To learn new verbs and nouns.
- To participate in collective games.
- To listen to music with pleasure.

Contents:

- Having a positive attitude and respecting the equality between boys and girls.
- Listening and understanding the general meaning of the tale.
- Differentiation between reality and the content of the story.
- Control of breathing and manipulative skills, enjoying this type of task.
- Participation in games and acceptance and application of its rules.
- Listening songs that improves learning.
- Nouns (girl, island, village, bamboo, forest, family, father, brother, bunny, pet, mother, school, food and dragon).
- Verbs (climb, hid, watch and practice).

Activities:

- *Activity 1*

Students have to be in silence during one minute and then they have to listen to the next song, also listened in previous days:

Little Kunoichi is the Ninja Girl

She lives with her family: Father, brother, mother and her pet.

The village is in the island, the bamboo in the forest,

And in the school they climb one another.

Hi! Says the ninja, practicing with the dragon

Tell me the story of this dragon.

With this song they will be able to dramatize the vocabulary of the story that children have learnt before the story.

- *Activity 2*

First, students have to breathe deeply and regularly as instructed by the teacher during one minute, and then they start to listen to baroque music. In this case I have selected the concert for Piccolo in C Major composed by Vivaldi.

When students are focused on the music, the teacher starts to read the book. When the teacher finishes reading, the activity has to be done another time in order to improve children's learning.

- *Activity 3*

The teacher has to give each student a piece of paper with some pictures about the story. Children have to cut and glue the pictures in the correct order of the story and then color them.

- *Activity 4*

To finish the session, children have to complete a bingo card about the story. Each student will have one card with different pictures about the vocabulary worked and the teacher has to say different words until a student complete the card. Children have to mark each box with unicorn figures.

Assessment Criteria and Tools:

- To listen attentively.
- To show respect and a positive attitude to the foreign language.
- To learn new vocabulary and verbs.
- To participate in game and accept and respect its rules.

In order to identify the acquired knowledge, the formative assessment tool will be the direct observation through a field diary, where the progress and development of the students can be observed with this continuous and systematic observation.

However, to improve the own educational practice, there will be a personal assessment of the teacher.

6.2.2 Session 2: Morris Responds (Total Physical Response)

This English session is planned to be carried out with the book ‘Morris Micklewhite and the Tangerine Dress’. Given its nature, this activity would be appropriate for learners of any grade of Pre-school education.

Objectives:

- To value the language as a communication tool and a regulator of the equality between boys and girls.
- To understand the general meaning of the tale.
- To have a positive attitude to the foreign language and to respond in a nonverbal way to oral messages in a foreign language.
- To discover the expressive possibilities and to control gestures and movements.
- To learn new verbs and nouns.

Contents:

- Having a positive attitude and respecting the equality between boys and girls.
- Listening and understanding the general meaning of the tale.
- Differentiation between reality and the content of the story.
- Verbs (paint, sing, walk, dress, sit down, make fun, take off and reads books).
- Nouns (cat, tiger, hair, shoes, floor, boys, girls, fingernails, tummy ache, class, bed, elephants, helmet and backpack).

Activities:

- *Activity 1*

The teacher starts to say the list of words (nouns and verbs) at the same time she or he uses a visual support and does the physical movement with which students have to respond when they hear each word. This activity helps children to internalize the vocabulary of the story faster, without stress and with long-term retention.

- *Activity 2*

First, the teacher tells, not read, the story with a visual support (the book's pictures, puppets, or pictures projected on the digital board) pointing the picture he or she is speaking about.

Then, he or she tells the story, with the same visual support, one more time and does the gestures of the previous activity in each word. Children have to do the same gestures of the teacher.

- *Activity 3*

The teacher says some sentences to students, doing the corresponding gestures, and they have to say if they are true or false. For example: 'Morris has a cat', 'He likes to paint', or 'The elephant is red'.

- *Activity 4*

Finally, students have to draw, in same empty frames, the story of the book in order, if it is possible. At the same time, the teacher will play with students one by one to 'Morris the fisherman', a game in which students have to fish flashcards with a fishing rod with a magnet. In the magnetic flashcards there will be pictures of the actions and nouns worked in this session and the teacher asks for them using the word and the action.

Assessment Criteria and Tools:

- To listen attentively.
- To follow the instructions giving by the teacher in the classroom with verbal and nonverbal responses.
- To show respect and a positive attitude to the foreign language.
- To learn new vocabulary and verbs.
- To show skills in movements activities.

As in the first session, in order to identify the acquired knowledge, the formative assessment tool will be the direct observation through a field diary, where the progress

and development of the students can be observe with this continuous and systematic observation.

However, to improve the own educational practice, there will be a personal assessment of the teacher.

6.2.3 Other Possible Activities

Besides the developed activities of the two previously sessions, teachers can use other activities such as:

- A game played with five groups of five persons in which each group is a character of ‘Little Kunoichi, the Ninja Girl’. One person of the group have to roll the dice and move their token in the game board, that it is a route of boxes, and in each box there are an action they have to do together.
- Role playing, games, dances, sing songs, gymnastic exercises and staging of the story, using Suggestopedia.
- Dramatizations of the story or role plays centered on everyday situations, using Total Physical Response.
- Learning the days of the week, other names (mother, pancakes, apple juice, dress-up center, tangerine, noise or grass) and verbs (like or make) with ‘Morris Micklewhite and the Tangerine Dress’ using other methodologies.
- Doing a inter-stage project with Primary education stage with the topic about braking gender stereotypes.

Finally, at the end of ‘Little Kunoichi, the Ninja Girl’ there are some very interesting questions to work the intercultural competence with children that can be used to do different activities about Japanese culture.

7. CONCLUSIONS AND FINAL CONSIDERTATIONS

After exploring, investigating and discussing the application of Analogical Hermeneutics to the teaching of English and the use of tales without gender stereotypes to learn English, it is necessary to say that there is information about both issues, but I think this information should be increased in coming years.

The theoretical framework part about Analogical Hermeneutics of this final degree project is a literature review about the application of this philosophical field to the teaching of English in Pre-school education, being the door to a future deeper investigation about this topic. In this way, the field of research is open and I imagine, and I wish, that in a near future some professors of the campus 'Duques de Soria' of Valladolid's University will work and research on it. From my point of view, this little campus is a prominent place if we speak about analogical hermeneutics, specially applied to teaching.

Concerning to the scope of this work, the use of analogical hermeneutics in education and the use of tales that promotes gender equality can be carried out in any classroom. Thus, other future lines of research about these topics could be the use of analogical hermeneutics applied to teaching of other subjects or the use of this type of tales to learn other languages or contents.

The opportunities that the context opens are very enriching because if we speak about analogical hermeneutics in general, we can use this approach to study, analyze and comprehend other elements of the education, such as the school bodies of government. Furthermore, if we speak about tales without gender stereotypes we can use the two tales used in this project or any of the tales of this type that exist in this moment.

Every teacher uses in his/her lessons a hybrid method that makes learning possible, created joining analogical hermeneutics and other methods. Thereby, the *Phronesis*, specially the Teaching-Interpretative *Phronesis*, is present in all of the teacher's decisions, being the foundation of our work.

In my opinion, analogical hermeneutics should be part of the syllabus of Pre-school education and Primary education degrees of any university of the world. This philosophical area is essential to understand the cognitive processes when preparing lessons and during them.

One element that we have to definitely include in education is the use of tales without gender stereotypes. Storytelling is a key element in education because helps us to build ourselves as human beings, developing our personality. So, the use of tales that promotes gender equality is intended to be a resource present in all Pre-school classrooms because we can improve our society while we teach English.

Moreover, with this tool we can teach different contents in English lessons, but the family also has to consolidate this feminist idea to create a person that believes in gender equality. It is necessary and education that promotes the equality of genders and fosters values and attitudes of respect and equality between genders.

The activities set out in this final degree project are some examples of activities that can be used with students if the teacher decides to use tales without gender stereotypes to learn English, but there are endless possible activities.

Taking into account the idea that learning is fun and teaching too, it could be a good idea to introduce the second topic of this project in the new researches about gamification, which are becoming an inherent part of the learning and teaching processes.

In my opinion, the different objectives set out at the beginning of this project are being achieved, but, as everything in the life, I am sure that it could be improved. However, other issues that I could speak about in this project could be the history of education from a Hermeneutical view or the relation between assessment and analogical hermeneutics.

I want to conclude this final degree project remembering that teacher can do two things: perpetuate the system and the society or try to do a better world little by little. We only have to decide.

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