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Máster en Profesor de Educación Secundaria Obligatoria y Bachillerato,
Formación Profesional y Enseñanza de Idiomas

TRABAJO FIN DE MÁSTER

**A proposal of coeducational education:
the use of *Sultana's Dream***

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Valladolid, 2020

Resumen

A pesar de los grandes avances que nuestra sociedad ha experimentado en cuanto a educación e igualdad de oportunidades en los últimos años, cabe destacar que las desigualdades de género siguen estando vigentes en casi cada aspecto de nuestra vida cotidiana. La búsqueda de esta igualdad ha de darse a través de un modelo coeducativo dentro de la educación reglada, concienciando a los estudiantes de la gran importancia de las mujeres, para así poder llevar este pensamiento, el cual debería ser un hecho, más allá de la educación.

Dentro de la Educación Secundaria, la enseñanza del idioma extranjero inglés debe ir más allá de completar los requisitos previamente fijados del currículum; es en esta etapa donde se deberían inculcar valores que partan de una educación coeducativa a través de proyectos y talleres en los que colaboren toda la comunidad educativa.

La propuesta de taller coeducativo del presente trabajo va más allá del uso del idioma extranjero; se pretende que a través del inglés y la literatura escrita en dicho idioma los alumnos reflexionen sobre aspectos que desvalorizan a las mujeres, como son las desigualdades de género. Por ello, la introducción de la coeducación dentro del taller es la base sobre la que los alumnos asentarán los nuevos conocimientos adquiridos.

Gracias a esto, se estará formando a los estudiantes como ciudadanos críticos con un gran poder de reflexión, quienes podrán detectar y rechazar tanto prejuicios como estereotipos con el fin de vivir en un mundo en el que no exista ni violencia ni discriminación hacia las mujeres.

Palabras clave: coeducación, Educación Secundaria, lengua extranjera inglesa, igualdad de oportunidades.

Abstract

Despite the great progress that our society has made in education and equal opportunities in recent years, it should be noted that gender inequalities are still present in almost every aspect of our daily lives. The search for this equality has to take place through a co-educational model within formal education, making students aware of the great importance of women, in order to take this thought, which should be a fact, beyond education.

Within Secondary Education, the teaching of the English foreign language must go beyond completing the previously established requirements of the curriculum; it is at this stage that values should be inculcated that start from a co-educational education through projects and workshops in which the whole educational community collaborates.

The proposal of a coeducational workshop in the present study goes beyond the use of the foreign language; it is intended that through the use of English and the literature written in that language the students reflect on aspects that devalue women, such as gender inequalities. For this reason, the introduction of coeducation within the workshop is the basis on which the students will establish the new knowledge acquired.

Thanks to this, students will be trained as critical citizens with great power of reflection, who will be able to detect and reject both prejudices and stereotypes in order to live in a world where there is neither violence nor discrimination against women.

Keywords: coeducation, Secondary Education, English foreign language, equal opportunities.

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Introduction

Justification

Women have suffered from situations of inequality for centuries; situations which, despite the significant progress made mainly in the last century, continue to manifest themselves in some areas by displacing women to a very low position.

We find discrimination against women in the different spheres of political power and in other spheres of power, in spaces of poverty and health, in the world of work, in the domestic sphere, in couple relationships and in the rest of daily relationships where women are directed towards expectations differentiated from those of men, in conditions of inferiority. The demand for equality between women and men emerged with the birth of the feminist movement.

One of the most outstanding features of democratic societies is the progressive incorporation of women into the various spheres of social life. An example of this is the progressive incorporation of women into the workplace or the leading role in the political area, which makes society increasingly richer by becoming a space for integration and equality.

However, despite the progress made in the educational area, we must be aware that there are imbalances to be solved between men and women. For this reason, reality demands that we carry out projects that promote a coeducational school.

The school must contribute to overcome discrimination and sex biases, leading to changes in student attitudes active and committed. In educational centres, not only must be taken into account knowledge and conceptual contents, but also attitudes and values.

It is just as important to raise awareness from the educational centres as it is to collaborate with families, where values such as equal opportunities are necessary to eliminate prejudices and change the stereotypes or behaviours that have traditionally been used to justify or legitimise the discriminatory treatment of women.

For this reason, coeducation should be the focus of much of our work, even more so if we look at the situation of discrimination, violence and injustice that the woman, paradoxically, is still facing in our 21st Century. For this reason, it is important to debate the sexist stereotypes in our society, which assigns roles, different professions and expectations according to the sex of the person.

Therefore, it is necessary to continue moving towards a true coeducational school, a school model that gives value and recognition to needs inasmuch as the lack of a feminist-

sensitive approach in education comes from the role models set by society.

As a future teacher, I believe that school is the best context for social transformation in order to achieve equal opportunities for future generations.

Objectives

Based on the above, in this paper it is intended to address the following objectives. Firstly, the main objective of this work is to design a proposal of intervention that can be applied to all courses of Secondary Education in the field of coeducation.

The proposal will be carried out through integrated learning, combined with the teaching of English and literature written in this language. This objective is broken down into the following specific objectives:

- To analyse the importance of coeducation in the development of students.
- To explore the main ideas that the reading of *Sultana's Dream* offers.
- To propose activities based on coeducation.
- To teach students to discriminate behaviours that inferiorize women.

Chapter 1: Coeducation

1.1. Introduction

The first chapter focuses on the theoretical foundation of the concept of coeducation. Firstly, the concept of coeducation is introduced according to its legal bases, which will be revised. Moreover, the Eight Pillars on which this term is supported will be developed so as to later be able to talk about the elements that are necessary in order to reach an effective coeducation within the current educational system.

1.2. Revision of the theoretical framework

Ensuring that boys and girls have equal educational opportunities is one of the most important and effective facts in combating sex discrimination and promoting the rights of women from early childhood.

All girls and boys have the right to access to education, regardless of their social or economic status. Enabling girls to access the intellectual and social advantages of basic education ensures that their rights are fulfilled and protected, and thus, this significantly increases their range of life choices.

Education is a term that is worldwide known. This word derives from the latin words “educatum” (referred to the act of teaching) and “educare” (meaning bringing up). According to Aliya Sikandar, who has reviewed the philosophy of education of the American philosopher, psychologist, and educational reformer John Dewey, education can be defined as a “process of interaction between the teacher and the learner” (Sikandar, 2015). It is in this process in which learners acquire knowledge, develop their skills and explore not only their values and beliefs but also the way they face new challenges.

In most countries, education is compulsory up to certain age, for instance up to sixteen years old in Spain, since it has been recognised as a right for everybody. Education provides an excellent opportunity to experience this approach to a more civilised world.

It is important to distinguish three types of education: formal education, instructed by trained teachers in an institution, informal education, the one which is closely related to families and friends who help someone to build a thought, outside a structured curriculum and institution; and non-formal education, managed by community groups and organizations (‘The Different Types of Education’, 2019).

In order to talk about coeducation, it is necessary to bear in mind the differences between genders which has consequently made a significant distinction between the sexes. As explained

by the Ministry of Education of Spain in its web page, sex would be determined by those characteristics (physical, genetic, instinctive) with which human beings are born, as males and females of the human species. These characteristics would be differential, universal and natural, whereas gender refers to the social construction that different cultures elaborate on the basis of sexual belonging, a construction that assigns different identity traits, capacities, aptitudes and roles to people, thus configuring two genders within the human species, the masculine and the feminine. In accordance with Kate Millet, the sex-gender system refers to the forms of relationship established between women and men within a society. This dualistic system is represented by another that supports it, the nature/culture binary pair, since sex is related to biology (hormones, genes, nervous system, morphology) and gender to culture (psychology, sociology) (Millet, 2017).

Although coeducation is a term within formal education, all kinds of education must be taken into account so as to achieve a successful coeducation in all areas of our daily lives. By seeing coeducation as a transversal concept that cannot be only encapsulated in formal education, equal opportunities for both sexes will be ensured.

According to the Merriam-Webster Dictionary (2020), the term coeducation was firstly used in 1850, with the meaning of “teaching both male and female students at the same institution”.

It was not until the General Education Law was established in Spain in 1970 that the right of the access to education of women were recognised. This access had the same conditions as men without leaving aside that women also had to keep being prepared for their gender-specific functions. From this point on, a unified educational model is proposed, equal for all, in which the discrimination on the basis of sex disappears. In this sense, as stated in *Mujer y educación: un largo camino hacia la igualdad*, school curricula were made equal for boys and girls and the specific subjects for girls disappeared in 1970.

During the 1980s, a number of women's rights and equality organizations, such as the Women's Institute, began to be established in Spain at both, nationally and autonomously ('Instituto de la Mujer y para la Igualdad de Oportunidades', n.d.). Probably one of the greatest transformations that our education system has undergone in the last decade has been the access of women to formal education, since “women's empowerment promotes higher and more inclusive growth by expanding the labour force, increasing productivity, expanding opportunities, reducing poverty and helping to contain inequality” ('Los beneficios de empoderar más a las mujeres', 2019). In this article it is also stated that, due to this access to formal education, the reduction of domestic violence, child marriage and teenage pregnancy are

promoted through a more educated, healthy and stable societies in which women play the same role as men ('Los beneficios de empoderar más a las mujeres', 2019).

Today, women are more likely to have access to education, at all levels, than women in previous generations. This presence of women in the world of education appears to be related to the social transformations that our country has experienced, and especially with the change in the social situation of women. Educational opportunities for women are no longer an utopia but a reality.

The Universal Declaration of Human Rights (1948) recognizes, in its article 26, the right to the education of all persons and establishes free and compulsory primary education; and the articles 10 and 14 of the Convention on the Elimination of All Forms of Discrimination against Women make it mandatory for States to eliminate discrimination against girls and women in the field of education. The exclusion of girls and adolescent women in the past, which has so far prevented equality of the sexes in education, was only explained by poverty; other factors such as the lack of political will of many States continue to be considering education as an expendable service and not as a human right. Many of the great problems of education are found in the discriminatory environment that has been set up by the system.

The second chapter of Unicef's magazine called "Educated Girls, A Uniquely Positive Force For Development" (2004) mentions the advantages of the access of girls to education, which has long-term benefits, such as the ones mentioned by the Non-Governmental Organization "Entreculturas", in its magazine *Las niñas a clase* (2011). In it, it is stated that the access of girls to Education has been a long process which has combated poverty, child labour (especially domestic work), early marriage, early pregnancy and, above all, the discriminatory social practices that take place within schools from the earliest age (Entreculturas, 2011).

So, it can be said that some of these benefits are related to the economic development, emphasizing the link between the expansion of basic education and economic development, and the education for next generations. This can be seen in how women who have been mothers are more likely to send their children to school.

Furthermore, Unicef states that girls' education is also a favorable factor in terms of health, supporting this idea with some statements, such as "when mothers are educated, their children are better nourished and get sick less often" or "women who have been educated are less likely to die during childbirth because they tend to have fewer children, better knowledge of health services during pregnancy and birth, and improved nutrition" ("Educated girls, a uniquely positive force for development", 2004).

So, coeducation is a global task for education, since it involves a process in which it is important to bear in mind what we teach, how we teach and why we teach, that is to say, it is not about creating new areas but to have this term present in all of them, as Entreculturas (2008) has defined this term as:

“To co- educate means to educate in equality, regardless of the sex of the person. It means to identify all the stereotypes associated to the masculine and the feminine, be aware of them, think them over and implement measures to abolish them from the language and from our behaviour, promoting those aspects that are annulled by the fact of assuming gender roles: the affectionate side in men and the professional development in women”

This philosophy of teaching both sexes together has found great enemies throughout history, people who have opposed mixed school, making a clear defense of the schools that segregate their students by their sex. In addition to this, the concept of coeducation has not always meant the same.

According to Subirats (1994), from the creation of this term until now, taking into account the changes in positions of women regarding society, its claims have been increasingly transformed into more ambitious ones, trying to progressively achieve effective equality between both sexes.

Coeducation has been a large process in which women's access to education has been the first step whereas the final step is an education where sex stereotypes do not exist. Women's education has evolved greatly over the centuries, but it was in the nineteenth century where this figure began to gain importance both socially and educationally, in comparison to previous stages.

As Etelvina Parreño states in her contribution to the 3rd Virtual Congress On Women's History, “it will be at the end of this century when the conception of women as inferior to men begins to change” (Parreño, 2011).

Through legal regulations, women's access to different areas of public life, which until recently were forbidden to them, has been promoted, making women's inequality a national as well as a global concern.

Some laws have contributed to the implementation of Coeducation. First of all, the Moyano Law (1857) was the definitive step for the instruction of women in Spain. This law was particularly beneficial to women's education, as it made school attendance compulsory for all children between the ages of 6 and 9.

Later, in the First Spanish Republic, education was seen as the driving force behind freedom of education. The Decree of 21 October 1868 defended the necessary balance between public and private education, the need for different levels of study for people with unequal abilities and the freedom to teach.

From 1931, during the Second Spanish Republic, the Republican Constitution guaranteed universal education and, thanks to it, children were able to afford to access education, the free and compulsory nature of the primary education, academic freedom and the laicism of education. It also establishes that teachers, professors and lecturers in official education will be civil servants.

The General Law of Education and Financing of the Educational Reform (LGE) of 1970, regulates and structures, for the first time in this century, the whole Spanish education system, splitting education into four levels: Pre-school, Basic General Education, Secondary Education and University Education

In 1990, the Spanish Government decided to introduce a new legislation named the Organic Law for the General Organisation of the Educational System (LOGSE) and through this new law, the need to educate students under equal opportunities was explicitly established.

Coeducation has been making its way during the recent years within the Spanish educational system, questioning the traditional approaches of a model education that confused equal access to education with education for equal opportunities.

The main aim of implementing coeducation is suppressing all the elements that advocate to sexism and the differences between men and women. Regarding education, this term is included in laws, both national and regional, as shown below, so as to guarantee the equality of the two sexes.

In 2005, the Council of Ministers approved the Plan for Gender Equality in the General State Administration (Order APU/526/2005 of 7th March) which included a wide range of measures to promote equality in different areas. In it, it was stated the access of women to public employment, the professional promotion of female public employees, some measures for their work-life balance and measures aimed at the statistical and information system related to policies aimed at reaching the equality of the sexes.

Coeducation was firstly introduced in the BOE (Spanish Official Gazette) through the Organic Law 2/2006 3rd of May in order to promote equal rights and opportunities and promote effective equality between men and women.

Furthermore, this Organic Law 2/2006 (LOE), indicates as one of the purposes of the Education “training in respect for fundamental rights and freedoms and effective equality of

opportunity between men and women, recognition of the affective-sexual diversity, as well as the critical assessment of inequalities, which allow to overcome sexist behaviors”.

The Organic Law 12/2006, of 20th of September, for women, in its article 6, it is stated that in order to give effectiveness to the principle of equality between women and men, public authorities must carry out an action plan for equality between women and men.

On the other hand, the Organic Law 3/2007, of March 22, for the effective equality of women and men collects in its article 24, the norms of integration of the principle of equality in education policy, among which there is the “development of projects and programs aimed at promoting knowledge and dissemination, among people from the educational community, the principles of coeducation and effective equality between women and men ”.

Organic Law 13/2007, of November 26, states that coeducation is the educational action that values the experience, the aptitudes, and the social and cultural contribution of women and men, without sexist and androcentric stereotypes, nor discriminatory attitudes, to achieve the objective of building a society without cultural and social subordinations between women and men.

The principles of coeducation are a fundamental element in the prevention of male violence against women. In order to achieve this objective, the values of coeducation and the principles of the inclusive school must have a permanent and cross-curricular character in the governmental action of the department responsible for educational matters.

Coeducation will be included, in the training of teachers in the internship phase, in the initial compulsory training for the exercise of the managerial function, in the initial training addressed to the advisers and advisers of internship training and to the directors and directors of centers of the trainee teachers.

Furthermore, the Educational Administration will include specific training in co-education for parents or those who assume the guardianship or custody of minors, and will provide methodological tools for action against gender violence.

The dissemination of the principles of coeducation and effective equality between women and men should be done by developing projects and programs aimed at promoting the knowledge based on this issue.

Moreover, in the current law in force in Spain in the educational sphere, the Organic Law 8/2013 (LOMCE) for the Improvement of Educational Quality, in its preamble, says that one of the principles of the Spanish Educational System, "is the transmission and implementation of values that favor personal freedom, responsibility, democratic citizenship, solidarity, tolerance, equality, respect and justice, as well as helping overcome any type of

discrimination ” and in its modification of Organic Law 2/2006, 3rd of May it states “the development, at school, of the values that promote effective equality between men and women, as well as the prevention of male violence against women”.

It is in this law when the subject of Education for Citizenship appears in the curriculum which, based on the coeducational model, includes among its objectives the recognition of the difference between the sexes, the development of affectivity and opposition to violence, the elimination of stereotypes and prejudices, the practice of dialogue as a means of conflict resolution, the defense of equal opportunities and the rejection of discrimination based on sex, among others.

According to the Law 11/2016 of 28th of July, published in the Official State Gazette (BOE), on the equality of women and men, the increased participation of women in the labour market and their access to education, training and culture are generating social changes that are favourable to progress to reach a full equality between women and men. These changes would not be possible without the fundamental contribution of the feminist movement.

In the Official Bulletin of Castilla y León (BOCYL), 13th March 2018, educational centers must provide “conferences, workshops or talks aimed at informing and training families to improve coexistence in the school, promote co-education, prevent gendered violence, bullying, reduce school dropout and / or any other issue of interest that families demand or support initiatives of the competent counseling in education”.

According to the Ministry of Education of Spain, there are three types of schools (Ministerio de Educación, Instituto de la Mujer, & Ministerio de Igualdad, n.d.). The first one is the model of a separate role school, in which the education of both sexes is split up by physical separation and curriculum. It is based on the idea that each group has assigned roles in society (men would occupy the public sphere and women the private) by which equal opportunities between the sexes is not relevant; since having different functions in society, men and women will not have to compete to occupy positions within the economic, political and social system.

The second one, the mixed school model is the one which is dominant in our current educational system. This model is based on the democratic principle of equality for everybody defending joint and equal education both in the curricular field as in the pedagogical one. In these schools, students are treated rewarding their merits and efforts.

The last one is the coeducational model, part of the relevance of social and gender differences. The coeducational school aims to eliminate stereotypes between the sexes by overcoming social inequalities and cultural hierarchies between girls and boys. This coeducational model must be accompanied by a good practice of coeducation in all aspects of

life, that is to say, not only schools must ensure this equality; coeducation has to be alive in all aspects of life.

A distinction must be made between an educational school where girls are admitted to participate in an education designed by men and for men, from a coeducational school in which there is a possibility that women and men receive an education not based on the supremacy of one over the other; a school where sex discrimination has disappeared, or a school which is actively fighting for its disappearance.

In today's school, the act of mixing children in classrooms and activities means a mixed school, but not a coeducational school, necessary to move forward as equals. The current mixed school model, which aims to be coeducational, has consisted more of a formal than a real progress, since it continues to reproduce a framework of social relationships in which values, where the same sexist stereotypes that harm women and girls are still a predominant force, are transmitted in a non-explicit way.

The term “coeducation” has not always been understood because of two main reasons: the confusion between sex and gender, and that the current educational model, which gives more importance to the transmission of knowledge, leaving aside the education that takes into account feelings, emotions or affections.

Coeducation can be seen when we use a language that represents both sexes, giving the same value to the fact of being a man or being a woman. Moreover, coeducation helps to banish sexist mentalities and discriminatory actions, which are the bases that supports behaviours that provoke and justify violence against women and girls.

In view of all the laws mentioned above, trying to summarise all the objectives that coeducation wants to achieve, in line with the provisions of Article 29, Law 4/2005 of 18th of February, the main objectives of the coeducational school would be the ones described below.

Firstly, it is mandatory to continue ensuring that the regulations to be drawn up in the field of education for compliance with equality and co-education.

Secondly, integrating women's knowledge and their social and historical contribution into various disciplines. There have been and there are many women who have contributed to changing history and have been great references within their disciplines. The main purpose is to rescue them, make them visible and make them known to students. This issue will not only eliminate the sexist bias that was produced by hiding part of the reality, but it also creates female references for both girls and boys. Moreover, by doing so, girls will be given the confidence they need to face a sexist society. Women are the half of the population worldwide but it is mainly men who occupy important positions.

Thirdly, making an inclusive use of images and language, removing roles and stereotypes. The use of language and images that do not discriminate, not only in relation to sex but also in relation to other aspects such as culture or sexual choice, is an essential step in creating a co-educational school.

Fourthly, ensuring non-sexist academic and professional orientation. Throughout the socialization process, external influences on young people are produced in order to influence their decision-making. These influences can come from the family environment, friends or from the labour market.

Thus, it is necessary to make teachers, students and families aware of sexist stereotypes that persist, and guide them to dismantle sexist beliefs and prejudices that may be influencing the academic and work orientation.

In fifth place, it is crucial to include equality within the hidden curriculum and the manifest curriculum. From the manifest curriculum, this would involve a review of the contents set out in the inclusion of those spheres that have been traditionally female and have come making invisible, as the ethics of care, from a feminist perspective.

In this sense, textbooks need to incorporate inclusive language and images, as well as women references in the different areas of knowledge. From the hidden curriculum, the rules must be revised, the values, attitudes and behaviour that teachers, families and students carry out in their interaction with each other. The unequal socialization through gender and its influence on the relationships that are established in the educational centers.

According to the previous idea, the sixth objective is the incorporation of diversity in all its forms. Taking into account that the differences we find in schools are not only about sex, differences are also shown in social class, culture, country of origin, religion, sexual orientation. If the educational practice is approached from coeducation, attention is guaranteed to each of these differences by avoiding inequalities.

Seventhly, the promotion of an equitable use of resources and spaces. The distribution and use of spaces and the organization of the educational environment also plays a relevant role in the transmission of values and social norms. Therefore, it is necessary to guarantee the use of spaces and resources in a balanced way. In this way, playgrounds can be equitably used for all kinds of games and not only for games that are usually played by boys, such as football, which are usually surrounded by an atmosphere of competitiveness and violence, taking up most of the available space.

The last objective is preventing violence against women and promoting good treatment. Violence is a component of our unequal societies, so it is necessary to be critical and critical of relationships based on romantic love, educating from the ethics of justice and the ethics of care.

The absence of coeducation produces an education that is not only biased, but also sexist. The school, the educational centre, is the main space through which we all pass during a long period of our lives.

1.3. The Eight Pillars of Coeducation

According to the Online Dictionary on Coeducation, which appears on the webpage of the General Workers' Union,

“Coeducation implies and demands situations of real equality, of academic, professional and, in general, social opportunities, in such a way that nobody - for reasons of sex - starts from a situation of disadvantage or has to overcome special difficulties to reach the same objectives”.

The Eight Pillars of Coeducation are mentioned in the II Coeducation Plan For The Basque Education System, on the Way To Equality And Good Treatment (2019), magazine published by the Basque Government. Considering the limited amount of documentation available on coeducation, this document shows the foundations on which this concept is based and which must be taken into account when implementing it, both inside and outside the classroom.

In the following pages, the Eight Pillars of coeducation will be revised in order to be applied in real life and, specifically, in a satisfactory and educational way in educational centres.

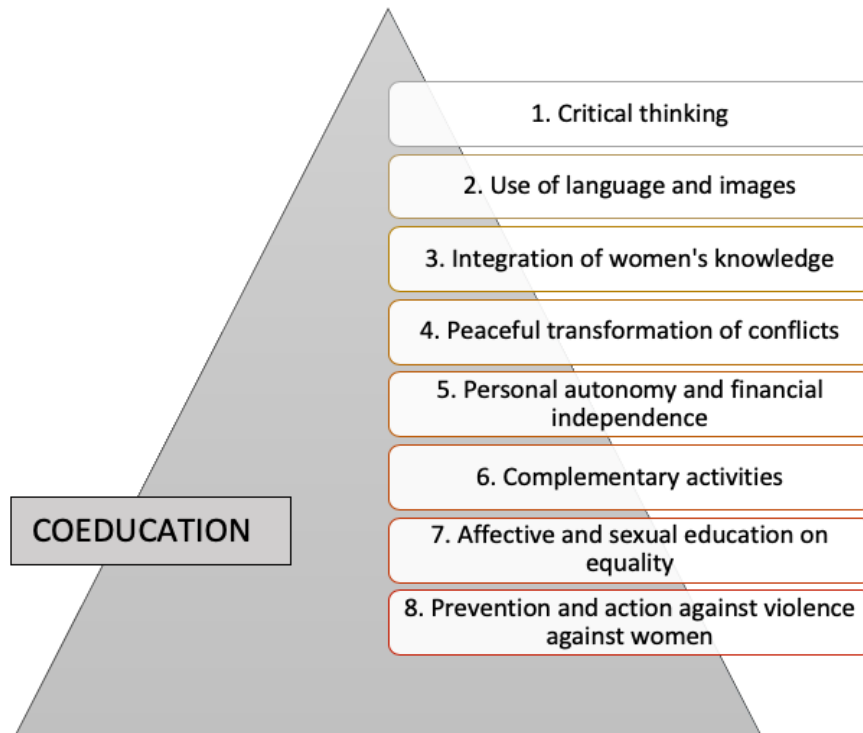


Figure 1: The Eight Pillars of Coeducation

1.3.1. First Pillar

The critical thinking that fights against sexism would be the first pillar of coeducation, which cuts across all others and is the basis for bringing equality into the classroom.

Only by applying the feminist perspective in a critical way are we capable of recognising the existence of inequalities. For this reason, an analysis on how gender operates into the oppression of women becomes the fundamental strategy for eradicating sexism from the education system and, therefore, from society in general.

Knowing these facts, it can be said that critical thinking teachers are needed so as to face stereotypical education, which is the one that has been alive throughout history and which is still being transmitted to students. In this sense, teacher training is essential to analyse with a gender perspective.

1.3.2. Second Pillar

The second pillar focuses on the non-sexist use of language and images. The use of language is not neutral: language serves us to communicate, to understand the world and also to change it, all our thinking passes through language. People who work for equality are aware that language is a living reality, that it evolves and must be adjusted to the use of each era.

Therefore, the irruption of women, thanks to feminism, in the public world must be reflected in its visibility through the non-sexist use of language. This non-sexist use of language does not only consist of using the masculine and feminine gender, but is much broader and also affects those languages in which this gender distinction does not exist or exists in a different form.

Taking into account all of the above, images have a great communicative power and, therefore, contribute to build the collective imaginary so it can be said that it is necessary to analyse them from a feminist perspective. In a more focused way, the use of language and images in schools is a factor to be promoted from inside. Teachers should have the moral obligation of applying inclusive language and non-discriminatory images in the classroom and make students see that racial and cultural diversity is another form of learning.

1.3.3. Third Pillar

The third pillar is based on the integration of women's knowledge and their social and historical contribution. Throughout history and today's society, one of the great shortcomings of our culture in general, and of our classroom materials and textbooks in particular, is the invisibility and theft of women's contributions in all areas through human history. The androcentrism that has dominated our culture has led to a gap in knowledge and recognition of the work of women. For this reason and considering the gap that exists, it is crucial to adapt the materials available to us in class, to use all resources in an effective way that leads to coeducation or, at least, alludes to it.

1.3.4. Fourth Pillar

The fourth pillar focuses on the peaceful transformation of conflicts, with projects of co-educational coexistence. Applying the gender perspective to coexistence is basic to preventing violence against women, whether this one of whatever kind. Positive coexistence must be based on co-educational planning, that is to say, a coexistence based on respect and equal relationships.

Coeducation provides resources, strategies, knowledge for the prevention of violence in relationships. In the analysis of relationships, it can be observed that underlying behaviors, roles, thoughts, emotions, values... are directly related with the construction of identities linked to masculine and feminine stereotypes, often penalising people who do not respond to these stereotypes, and even becoming victims of bullying.

A positive coexistence is the one based on care between people, without gender stereotypes, the good treatment to prevent mistreatment, group cohesion in the face of exclusion or egalitarian leadership, for instance.

1.3.5. Fifth Pillar

The fifth pillar is about personal autonomy and financial independence. Coeducation also focuses on domestic space in three directions: the need for all people to be autonomous in their daily lives, the recognition of all those people (mostly women) who have been and currently are involved in the care of others and the analysis of the reality of the domestic sphere and the inequalities that have been historically and currently alive in the unbalanced distribution of domestic and care tasks between men and women.

It can be said that economic independence must be worked on since it is seen as a basis for personal independence. It is known that economic independence is fundamental to escape from abusive relationships and to rebuild one's life away from violence against women (Rights, Equality and Citizenship (REC), 2017). According to this article,

“Gender inequality is both the cause and the consequence of patriarchy and unequal power relations between women and men. Gender inequality, in the framework of the economy, is at the same time, the cause and consequence of male violence against women: violence is used by perpetrators to sustain and reinforce subordination of women, and economic violence is a form of violence, comparable to physical and psychological violence”.

It is in this pillar in which it should be stressed that women occupy the worst paid positions in the labor market, being a reality the wage gap, the feminization of certain professions and the masculinization of others, the feminization of poverty and a higher degree of illiteracy in women than in men.

For this reason, coeducation seeks a balance, both in the domestic sphere and in the public and occupational spheres, because as long as there is no true co-responsibility between men and women in the domestic sphere, there will be an enormous imbalance in the public and professional sphere.

1.3.6. Sixth Pillar

The sixth pillar focuses on the spaces in the school and the extra-curricular and complementary activities. The spaces of the educational centers, mainly those of recreation

such as the playground for breaktime, have been occupied by the boys in competitive games throughout history.

In addition, this same space is usually very differentiated in groups of boys and girl, with little interaction between these two groups. In this same way, extracurricular and complementary activities should be planned so that both, boys and girls, could share them equally.

For this reason, schools and high schools should focus their attention on these facts that are not alive within the classrooms, in order to provide students with games and extra-curricular activities that are in keeping with the fundamentals of coeducation.

It is true that it is a difficult mission to dissociate the ideas that have been held throughout history between men and women regarding physical activity, but schools must break with these false ideals, in all areas, not only within the classrooms.

1.3.7. Seventh Pillar

The seventh pillar is about affective and sexual education in equality. Sexual education as health and personal development aims at personal growth and the development of a positive and responsible attitude towards sexuality, in a way that favours behaving responsibly, not only towards themselves but also towards other people in the social context they live. The foundations are based on the norms and advice of international institutions of the importance of World Health Organization WHO, United Nations Educational, Scientific and Cultural Organization.

So, it is raised the need for sex education at an early age and that it be systematized throughout all stages of schooling. Sex education has positive effects because it improves people's knowledge about sexuality and therefore also shows improvement in terms of their attitude towards sexual behaviour and sexual health; risks of disease are highly reduced.

Sex education with a perspective based on the sexes is much more effective than one that does not integrate this perspective. Sex education shows its greatest effectiveness when carried out in coordination with families; they must be involved. When home and school join forces to offer sex education based on equality, health and respect for all people. This education should be modeled on all types of couples, not just the heterosexual one. Because of this, this sex education mentioned should not reject couples made up of two women or two men as models so that everyone can have the same knowledge about this issue.

1.3.8. Eighth Pillar

The last pillar in which coeducation is supported is the prevention and action against violence against women.

There are three types of actions that must be taken into account. The first one, aimed at raising awareness among students, secondly, all those measures aimed at schools and, finally, those that are aimed at direct intervention after detecting cases of violence in school.

It is important to take into account these eight pillars, since they are the basis of coeducation. In addition, taking into account these pillars, action plans can be determined in schools if cases of male chauvinism are detected, as well as designing coeducational workshops that promote these ideas among the educational community.

1.4. Necessary elements for an effective coeducation

Ensuring the normative framework requires a comprehensive approach in basic education, the understanding of coeducation is a positive cross-curricular element for both boys and girls that ensures the development of equal education and the prevention of violence against women.

Seeing coeducation as one of the human rights that must be alive in all the aspects of our lives since childhood is the proper atmosphere in which citizens will be able to develop a remarkable intellectual development. For this reason, it is important to take into account all the factors included in this process of coeducation, since it cannot be achieved without bearing in mind all the elements that are necessary for reaching a coeducational model in schools. Figure 2 summarises the main points of this section, which will be reviewed at a later stage.

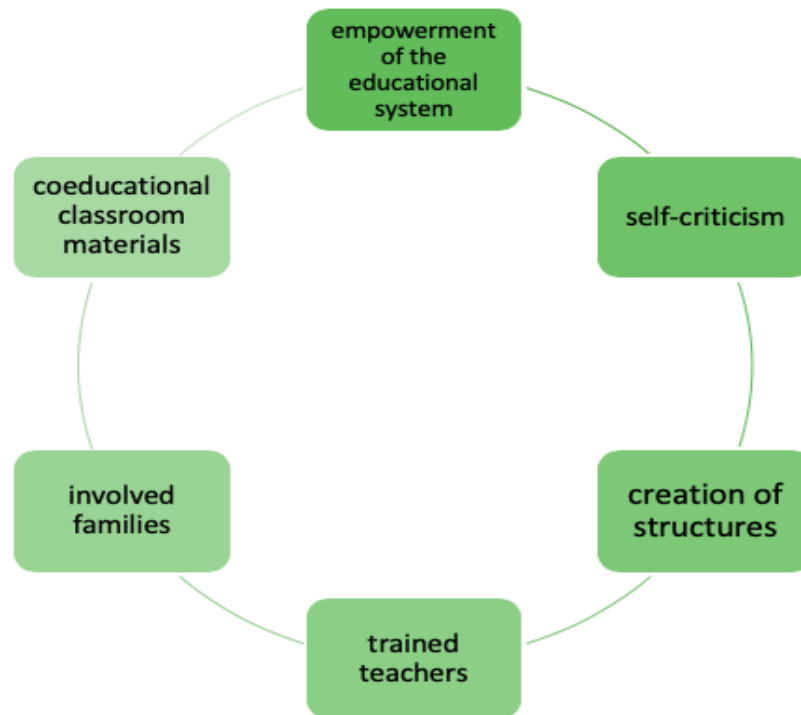


Figure 2: Necessary Elements to reach coeducation regarding educational centres

According to the elements of coeducation, the main fundamental element in moving towards a coeducational school is the empowerment or the strengthen of the educational system in order to see itself as an engine of change.

A system that believes itself capable of providing solutions to social problems, educating students not only academically but also in other areas, such as personal and citizenship, is a trained and empowered educational system for social transformation.

Education cannot be understood only as a reflection of society; the educational system must go one step further, trying to contribute in any necessary transformations of society.

The school that we need cannot be sexist, classist, racist or homophobic, but egalitarian and inclusive, helping from a critical view of inequalities to the improvement of society, as far as possible.

When the educational approach is shared by a large majority of the society and in particular by the educational community (teachers, students and families), the drive towards a coeducational school is not only more simple but easier too since an empowered school does not only take responsibility, but it is also self-critical of its role so as to face conflicts.

In addition to the empowerment and self-criticism, in order to implement a coeducational school, it is necessary to take steps in this direction, taking into account the following elements that form coeducation.

First of all, the creation of structures to promote equality and coeducation. It is necessary that the educational administration and the educational system count with stable structures in charge of promotion, coordination, monitoring and evaluation of sex equality policies and coeducation, so as to ensure the implementation of the measures set out in the plan.

Secondly, teachers should be trained in coeducation. This can be considered as one of the elements within the main objectives of the implementation of a co-educational school. It is necessary that teachers have training, not only continue training, but also initial training that has incorporated education "in" and "for" equality. A teacher who is sensitive to inequalities, who has awareness of their production and reproduction, has more instruments for their practice than a teacher who is exempt from this training.

Thirdly, families must get involved in this process, too. The coeducational school should be open to families as well as the environment in which it is located. It is important that families feel coeducation as an important aspect for the formation of their children, and that they try to put it into practice in their homes too. It is not only the duty of the educational community but also families have to bring up their children according to the main objectives of coeducation.

A coeducational plan adapted to the educational centres would be the fourth element of coeducation. This would be a document that, based on an adequate diagnosis of the situation, collects the main objectives that each centre pursues in terms of equality, taking concrete actions to achieve them and, subsequently, to evaluate them. It is not a question of no way, to reduce coeducation to certain activities and to the celebration of events since it is a matter of permeating equality throughout the centre.

The last element that must be taken into account is a set of coeducational classroom materials. Some classroom materials are textbooks, didactic resources, audiovisual materials, reading books, stories, toys... that are not sexist, racist or homophobic, nor classist. The materials that should be used in class are the ones that educate "in" and "for" equality. For this reason, it is proposed that the educational centers develop joint and systematic actions that include the great pillars of coeducation since the egalitarian bases would be a good prevention of violence against women.

Both women and men have grown up in an unequal society that has marked us to be as we are, therefore, equality is a fact within the way we have been educated which helps us to build ourselves as women and men with a critical spirit facing inequality, sexism and violence against women, of whatever kind.

The basis for preventing violence against women is coeducation. This term has a series of main themes, or pillars, that support it besides cutting across all the actions of an educational centre, both at of the classroom, as of teacher training, as of organization, as mentioned above.

Several elements of these pillars are necessary in order to implement coeducation, as we have seen in this section. These elements must be alive in all levels of education. The actions linked to the coeducation plans of each school must take into account the study, analysis and implementation of these pillars.

Each age and each stage of education will have its own specific path, which is why it is necessary for teachers to be trained so as to apply coeducational issues to their classroom contexts.

1.5. Conclusions of Chapter 1

Coeducation is a challenge for society as a whole which, through an education in values, will educate boys and girls to be critical, responsible, respectful and autonomous citizens. By seeking an education through which it will be possible to walk towards equality of rights and opportunities, all kinds of actions and situations of discrimination will be cancelled.

It should also be mentioned that the students will learn to relate to each other based on mutual recognition, so that they can freely develop their personality without being ascribed to certain ways of behaviour depending on their sex. Thanks to the regulations of these past years and the current regulations in the field of education, coeducation tries to make a place for itself in schools.

To this end, the basic foundations of this term must be taken into account in order to be able to introduce elements in schools that promote equality in all its forms.

Chapter 2: Coeducation in the English Class

2.1. Introduction

This chapter is covered by the treatment of coeducation in the area of foreign languages, English in this case, and the possibilities provided by the English language in the treatment of coeducation are analysed. Moreover, it is provided an insight into how literature assists in the inclusion of coeducation in language classrooms, such as through the compulsory reading books of each trimester.

2.2. The Treatment of coeducation in the area of English as a foreign language

Currently, there are a number of very important aspects such as violence, inequalities, the lack of ethical values, or the environment, on which society demands a response. Education must enable students to understand and develop a critical attitude towards these concerns. To this end, the Organic Law 1/1990, 3rd October 1990, on the General Organisation of the Education System (LOGSE) has introduced a way of teaching that responds to the above-mentioned social problems, which have been called cross-curricular topics, including Education for Equal Opportunities between sexes.

The cross-cutting themes are a set of moral contents, especially attitudinal ones, such as peace, tolerance, equality or coexistence, among others. These transversal themes must be included in the daily dynamics of the teaching-learning process in all areas and must be extended to all school activities.

In the last decades, from the area of foreign language, the need for a transversal education has begun to emerge. In order to respond to the new demands of today's society and human needs, foreign language teachers have been suggested to propose new projects of transversality and education in values.

In the learning of a foreign language, as in the case of English, not only do knowledge, understanding and skills have an influence, but also attitude, motivation, values and beliefs acquire special relevance for the creation of students' personal identity, both in and out of class.

The transversal topics integrated in the English curriculum have become a perfect complement to the rest of the activities designed for learning and acquiring the foreign language. Through the adequate use of the language to learn new concepts related to co-education, students will also develop an adequate use of the English language, and in a more effective way.

This will require the production of natural contexts for learning English as far as possible, through the use of authentic materials or the design of meaningful tasks that involve learners actively in the learning process.

2.3. The possibilities that English provides to put coeducation into practice

Thus, the historical moment in which we live raises the need to improve the quality of education and adapt it to the demands of today's society. Education must be a permanent process that promotes the integral development of people, with the objective of providing students with a broad vision of the world around them and facilitating the appropriate tools for their better insertion in it.

For its part, the learning of foreign languages contributes to the development of cognitive processes and autonomous learning strategies. In turn, this learning will offer students other ways of understanding reality, improving their personal and cultural world.

The emergence of coeducation in foreign languages is justified in that language is a manifestation of culture. This knowledge will provide an ideal framework for the inclusion of values that support coeducation in its contents, such as tolerance and acceptance of different social realities and respect for identity traits such as differences.

The teaching of foreign languages will be benefited from the introduction of content related to coeducation, since the teaching of grammatical content will be introduced in a context that will offer students the opportunity for real and meaningful communication of the English language.

The development of cross-curricular themes in the foreign language classroom serves as a pretext for the introduction of new lexicon and new grammatical structures. Through coeducation, aspects such as types of professions, descriptions, narratives, attitudes ... can be worked on.

In turn, other types of texts and materials can be used in the classroom which will offer new perspectives to work on, such as current magazines, newspapers, speeches or opinion articles, among others.

Another advantage of covering coeducation in the English classroom is the possibility to integrate the four basic skills of listening, speaking, reading and writing, adapting them to the different levels of knowledge of the language of the students.

Finally, the characteristics and advantages of coeducation in the English Language Classroom as a potential motivator as it is an authentic subject, of interest and relevance for students in the real world where they live.

In short, through the introduction of coeducation in the English Language classroom, benefits are obtained at the linguistic level and a learning process is created that is loaded with values such as respect, tolerance, autonomy, freedom, among others, which are fundamental for the students to be able to face the social and cultural situations that they will find in the world around them.

2.4. The use of literature to introduce coeducation

The use of literature in foreign language classes broadens the students' view of culture, since it enriches them and shows them reality beyond books.

English classes must provide more than just theoretical knowledge of the language. They should also enhance other aspects related to ethical values.

Through books or short stories, the authors show, as in the case of *Sultana's Dream*, the desire to change society. In this book, the Indian Muslim Society portrayed does not reflect their current society; the reversion of roles is shown throughout the whole short story in order to show how subordinate women feel.

Hence, one option for introducing these values into the classroom, specifically in the language classroom, is through the culture of the language itself.

The reading of a literature work also trains:

- The oral expression if the text is read aloud
- The written comprehension through its reading
- The oral comprehension through listening a classmate reading the text aloud
- The acquisition of new vocabulary
- The understanding of new grammatical structures that that they will be able to put into practice in the writing exercises.
- See curriculum contents in context, a really important factor when learning a language that is not the mother tongue.

As stated by Del Castillo in the study *El uso de la literatura en el salón de clases de inglés como lengua extranjera* (2007), using literature is motivating for the students as long as they are exposed to different topics that are not always included in the textbooks. Literature does not only involve students in trying to understand what the book is about, it also facilitates

the expression of emotional responses, since literary works describe human emotions and perceptions.

Thus, it can be stated that literature helps students understand cultural aspects that a book might not include. Furthermore, it stimulates language acquisition through the expression of emotions towards particular issues along with giving the students the opportunity to confront structures and shapes that are different from the norm.

Therefore, compulsory reading books in language subjects should focus on coeducation to encourage its introduction into the curriculum. This enables the expansion of the meaning of language more than just a mere practical use based on a textbook that does not reflect coeducation at all.

2.5. Conclusions of Chapter 2

In this second chapter, it has been possible to see how English can be a means by which to bring coeducation to students.

The need to constantly introduce coeducation into the classroom must be a fact, not a mere purpose; in foreign language classes, behaviours that lead to coeducation have to be promoted.

As it has been stated in this chapter, coeducation can be introduced through literary works that are opposed to the reality in which we live, as in the case of *Sultana's Dream*. This contrast will make students reflect on how the world in which we live is and has been in the past. For this reason, the compulsory readings of language subjects can be a key element in introducing co-education into the classroom.

Chapter 3: Proposal of Intervention: Coeducational Workshop

3.1. Introduction

After analysing the concept of coeducation, the importance that languages play so as to teach coeducational values and, in accordance with the objectives pursued in this study, this third chapter collects and develops in detail the design of an proposal of intervention based on all the pillars and elements of coeducation.

The proposal carried out focuses on dealing with coeducation through integrated learning, combining a masterpiece of literature written in English with the teaching of the English language, along with introducing the concept of coeducation and working with it.

When considering coeducation as a transversal aspect of the curriculum, it becomes infeasible to approach it as if it were an isolated didactic unit. For this reason, in order to work on its contents, a center of interest has been proposed which should deal, in a transversal manner, with the different contents of the curriculum in a globalised manner and which should not be confused with the small project modality.

It should not be forgotten that for coeducation to be treated in a transversal manner, it is not enough to apply a project in the classroom, but the coeducational philosophy must permeate all activity within the educational centre.

This project is based on the short story or novella *Sultana's Dream*. This centre of interest, from a globalising method, allows to treat in a transversal way the coeducation due to the great number of applications that this work has.

This material is intended to be a guiding proposal and a starting point for other activities to be developed in educational centres, both bilingual and non-bilingual, in order to work on a subject where there is still a long way to go and which should appear in every subject on the curriculum.

3.2. Justification

The need to introduce coeducation in Secondary Education up to eighteen years old arises from the desire to carry out an equality project in the educational context, developing attitudes of respect for diversity and non-discrimination on the basis of sex.

High schools have the responsibility to transmit a variety of knowledge, values and attitudes to all students. Thus, among its tasks will appear the encouragement of all students to have the opportunity to develop those values, attitudes and knowledge that promote a

comprehensive development of their identity and values that ultimately bring gender equality forward.

Likewise, in the treatment of coeducation, the support and involvement of families is fundamental, since it will be in this family environment where the student will acquire an initial perception of the roles and stereotypes marked by society and should know them in such a way that they can discriminate against all those attitudes that inferiorize women.

For this reason, families must be made aware of their importance in educating their children in values of equality, making them see that their behaviour will be key to their development and that this will influence their future when they grow as individuals with values and beliefs based on equal opportunities.

On the other hand, coeducation should not work on a punctual way and bring to the classroom a series of performances that sometimes seem to be distant from the curriculum. Therefore, unlike what normally occurs, with this proposal, coeducation moves from its sporadic role in the books to a protagonist role, as all activities revolve around the theme of equality between men and women and its various aspects.

At the same time, the new information and communication technologies offer us new ways of working on coeducation in the classroom. Moreover, literature will play a crucial role in this proposal as it will be the starting point from which students will begin to see the inequalities that exist in our society today..

Finally, this proposal tries to fit all social contexts and its application can be carried out in any centre, bilingual and non-bilingual, that has an educational team with an active and responsible attitude towards researching and experimenting with coeducation in the reality of the centre and adopting specific measures for its development.

Given the current situation regarding the completion of a very extensive agenda in a reduced schedule, this workshop has been designed by hours, so the different sessions proposed can be grouped in any way. This flexibility helps its implementation, since the sessions can be extended in time and not necessarily completed in the same week.

3.3. Objectives

Having reflected on the importance and necessity of this project in any educational institution that is active and wishes to introduce co-education among its principles, and due to the great complexity of the proposed task, it is important to clearly establish the objectives to be worked on.

However, they must be considered from a flexible point of view in order to have the possibility of adapting them to each context and to facilitate the educational process. A distinction can be made between general objectives and specific objectives.

3.3.1. General Objectives

- To promote equal opportunities for boys and girls in high schools, since they are in the ideal stage for learning values and attitudes that develop tolerance, coexistence, freedom and respect for any diversity.
- To make all members of the educational community aware of the importance of working on coeducation so as to achieve a fairer society.
- To promote the integration and participation of families in the coeducational proposal with the purpose of making them aware of the relevance of educating in equality, showing them guidelines that they can put into practice in their respective homes.

3.3.2. Specific Objectives

- To promote the integral development of boys and girls without gender stereotypes.
- To promote attitudes and behaviours of equality, respect and collaboration among students.
- To favour students' reflexion about gender roles through the creation of different activities.
- To discover the gender stereotypes that are present in our current society.
- To understand messages written in English related to sexism and equal opportunities.
- To be able to react to sexist terms, messages and attitudes, rejecting their use.
- To eliminate the vision that men are the centre and to educate in values of tolerance, respect, solidarity and equality.
- To make students aware of the gender differences that exist in family, social and working life.
- To prevent violence against women.
- To contribute to the elimination of gender roles and stereotypes in education.
- To educate to share the responsibility of being active subjects with equality of real opportunities in a democratic society.
- To promote cognitive development and creativity from pieces of Literature.

3.4. Methodology

The methodology will be active and flexible as it allows to adjust this proposal to the different possibilities and rhythms of each of the students according to their interests, motivations, attitudes and preferences.

The ideas shown are based on respect and freedom towards students, with the aim of promoting their welfare, guiding them to increase their interest in discovering and exploring.

The task-based approach has been the method used for the creation of this workshop. The task-based approach is a form of teaching which aims to encourage learning through the actual use of language so that learning processes include communication processes.

Therefore, the activities proposed will be grouped into three categories in accordance with this approach: pre-reading activities, while-reading activities and post-reading activities, which have as their main focus the novella that will be worked on in the workshop, *Sultana's Dream*.

In terms of classroom management, this workshop promotes the integration of all students. For this reason, homework will be done individually but during the seven hours of the workshop, group work will be highly encouraged, so one of the basic skills will be enhanced through this.

It is well known that working in a team favours creativity and, therefore, the combination of the different proposals of the members of the group favours learning. Since teamwork allows both tasks and responsibilities to be shared, stress decreases.

One of the main objectives of working as a group in this workshop is to take advantage of the diversity offered by the classroom. Students will be creating bonds of trust as well as encouraging communication in the English foreign language.

The workshop approach is based on task-based learning. According to Bowen in his article *Teaching approaches: task-based learning* (2013), this method is a different way of teaching in which the center is the use of the language to carry out the completion of tasks. Its main objective is to create the need to learn using the language. Through the tasks, results will be achieved from the given information. Activities reflect real life whereas learners focus on meaning.

3.5. Target audience

This project is aimed at students of Secondary Education, ranging in age from twelve to nineteen. At this age, students are able to empathise with others and respect other points of view. Thus, students will learn to respect and value social and physical differences, renouncing any kind of discrimination, and to build balanced relationships with the people around them.

Work in groups show great progress, causing cooperative activities to play a transcendental role. In this regard, it is at this age when heterogeneous groupings must be favoured, that is to say, grouping boys with girls in order to contribute to achieve equality. Likewise, in the educational stages of high school, the capacity to give meaning to the experience lived and the integration of the actions carried out and lived in the day-to-day is developed.

For this reason, when working on coeducation, students will develop attitudes favourable to equal opportunities for all people regardless of their sex that they will apply in their daily lives. In this proposal, the workshop is aimed at a first-year ESO class of thirty students.

3.6. Resources

This project is based on the short story entitled *Sultana's Dream*, which can be considered as a novella since its length. This literary work is a feminist utopia written by Rokeya Sakhawat Hossain in 1905.

In this story, women possess each angle of life. They are helped by mechanical propels in arrange to fulfill errands though men are disengaged, breaking the conventional generalizations that the larger part of individuals have had ingraining in their minds for centuries and still proceed keeping them in intellect.

All through the story, the author plays with a inversion of roles so as to illustrate how women truly feel in that society. *Sultana's Dream* really breaks sex generalizations much obliged to the way in which Muslim society is depicted.

Besides, this novella appears how women have been ignored in their social chain of command inside the Indian Muslim Society due to the reality that they have continuously been considered second rate to men for reasons such as not having the same social capacities, insights or physical strength as men.

Throughout this perfect world, the main character of the story, Sister Sara, claims that the need of Muslim ladies to have the same rights as men ought to be held in

For this reason, Hossain, the author, displays an utopian world for a Muslim woman where women are able to attend Universities, work as scientific researchers or even drive, without having to ask permission from the men in their families so as to receive an authorization that will enable them to perform the actions that have normally been performed by men.

Using this utopia, students are meant to see the reality of how women are often considered inferior to men by reading excerpts on how Islamic men are treated in this work.

3.7. Temporalization

This workshop is designed to be implemented in seven hours. Thanks to its flexibility, these hours can be grouped in any way since the activities are designed by hours and not by sessions. The design of hourly tasks has taken into account the current problems in high schools regarding the completion of the curriculum in a short period of time. For this reason, the workshop has a fixed temporalization, unlike its implementation.

However, this proposal of the workshop is designed to be worked on in two weeks, so that students will have time to process all the information they will obtain during the sessions in order to contrast it with the world that surrounds them.

Moreover, these seven hours will be used from class time so that all students can participate.

3.8. The workshop

The workshop is entitled “Coeducation: Ending Sexism, Starting Liberation”.

In this workshop, an attempt will be made to make visible the inequality between genders and how to fight against this inequality, in order to create a space for coeducation in every aspect of our daily life.

As a result, issues of inequality and how important women have been sidelined in the media, making their work invisible, will be addressed.

The main theme of this workshop is the novella *Sultana's Dream*, as it shows the roles that have always been marked in society, in a reverse way. This novella has been chosen because, through a shift in roles, students will be more aware of how women have felt because of the oppressive society.

The great importance of this workshop lies in the need to introduce coeducation within an educational system that is not coeducational. Because of this, it is intended that education be directed towards coeducation, in such a way that this is the main basis of each school and is highlighted in each subject.

3.9. Development of the proposal's activities

In the following pages, there will be a check on how the workshop hours and their respective activities will be organized (Figure 3).

In addition to presenting the schedule, each activity and the purpose to be achieved through it will be discussed in order to give meaning to the workshop and to see the great importance and adaptability it has.

Workshop's Schedule		
Hours	Typology	Activities
First Hour	Pre-reading activities	Activity 1: "What's the difference?" Activity 2: "Forbes and education"
Second Hour		Activity 3: "Girl toys vs Boy toys" Activity 4: "Why We Should Teach Children Feminism" Activity 5: "Updating a typical tale"
Third Hour	While-reading activities	Activity 6: "Presentation of women's situation" Activity 7: "Rokeya Sakhawat Hossain, the writer"
Fourth Hour		Activity 8: " <i>Sultana's Dream</i> "
Fifth Hour		Activity 9: "Let's role play!"
Sixth Hour	Post-reading activities	Activity 10: "Reading and commenting on notes"
Seventh Hour		Activity 11: "Creation of a poster on equality and evaluation"

Figure 3: Schedule of the workshop "Coeducation: Ending Sexism, Starting Liberation"

3.9.1. First Hour

During the first hour of the workshop, the topic of the current inequality between men and women will be introduced, so that the students will have close references on the subject.

To this end, the workshop will start by presenting its main objectives:

- To familiarise students with the terms of coeducation and sex discrimination against women.
- To work on a novella in which gender roles are reversed.
- To teach students to discriminate against behaviors that belittle women, either because of their sex, their work or their race, among others.

The main focus of this first session is the Activity 1 entitled “What’s the difference?”, which is based on asking students several questions.

This introductory activity serves as a starting point and introduction to the main theme of this workshop, coeducation. To arrive at this point, students' notions of gender differences in our society will be taken into account.

After discussing these issues all together, we will proceed to the Activity 2 “Forbes and education”. This newspaper article chosen is taken from Forbes, entitled “It's Time To Get Serious About Educating Women Around The World”. Thanks to it, students will learn how lack of education not only affects our cultural background but also our health, such as the negative effects it has on mental or even on reproductive health of women.

This first hour of the workshop seeks to make students aware of current events in women's education and to distance them from the prototypes that have been marked by society.

Input session 1: Good morning, guys. Today we'll start with a workshop on coeducation called “Coeducation: Ending Sexism, Starting Liberation”. This workshop will be carried out in the English language and it is divided into seven sessions, each one focused in a different way, but they all lead to the same aim: to make you aware of the importance of coeducation. Therefore, we will use a novella that really explains it and that we will deal with it later on, once you have reflected on the activities prior to *Sultana's Dream*, the novella on which we will work. In today's session we will start with some questions to find out what you know about the topic of coeducation and women's education. Later we will read an article in which you will learn very interesting facts about how the lack of education affects women.

So, we will start with some questions so as to awaken your knowledge and create a short debate in the class. (Annexe 1, 1A)

(...)

Before moving into the next activity, I have got a presentation for you to know girls' situation in different countries in regards to education. You will read three different stories of how education changes girls.

(PowerPoint presentation Annexe 1, 1B)

Now, I'm going to give you some photocopies of the article "It's Time To Get Serious About Educating Women Around The World", published in Forbes. I'm also going to project it on the board with a larger font, too.

(<https://www.forbes.com/sites/ellevate/2018/09/10/its-time-to-get-serious-about-educating-women-around-the-world-the-economy-will-thank-us/#254787ef6ed9>). This is the last activity of this first session. You will each read aloud a few lines to your classmates.

But before commenting on the text, not all women have access to education like here in Spain.

(Reading of the article)

After reading this interesting article,

- What do you think about women's education?
- Did you know how being able to access to a fair education changes us?
- In what other aspects does education play a fundamental role?
- Do you think it has been difficult for women to be able to access to the same education as men?

The last thing we are going to review today are some words and expressions that have appeared in the text.

(PowerPoint presentation, Annexe 1, 1C)

3.9.2. Second Hour

The second hour of the workshop will be more interactive. To do this, the ICTs will be introduced in the classroom since two youtube videos will be projected thanks to a computer, a screen and a projector cannon, in addition to the use of speakers. The main objective is for students to open their minds and expand their knowledge of gender stereotypes so as to reject them.

The first activity of this session, which corresponds to Activity 3 of the workshop, is a BBC video entitled "Girl toys vs Boy toys" that shows an experiment about how we are shaped from childhood in relation to stereotypes. The video demonstrates how, because of these

stereotypes we have installed in our minds, children are assigned some toys or others. One of the examples displayed is a girl who has been dressed as a boy. The volunteers, thinking she was a boy, offered her "boy toys", such as a robot.

After viewing this video, students will be asked what they think about it, if they were aware of how they differentiate "boy toys" and "girl toys" and think about other aspects, objects or behaviours that we associate to boys and girls arbitrarily.

The main objective of showing this video in the workshop is to show how, from birth, people are differentiated by gender, ethnicity or even religion. In all these factors, women tend to rank below men.

The second video to be projected in this session is a TED Talk. TED Talks are a great tool for learning since the ideas are given by experts in that area. This Activity 5 of the workshop is titled "Why We Should Teach Children Feminism", as the video itself is called.

This talk is given by a 17-year-old writer, Ariana Gupta, who has written a book titled *New Age Fairy Tales*. In it, she redefines the characteristics of girls and women in traditional fairy tales by portraying them more emancipated and independent. Her talk focuses on the importance of the representations of race and sex in the media and on the importance of teaching children feminism.

After viewing the video, the students will discuss whether bedtime stories really shape our minds, as Ariana says, or not. Afterwards, there will be a short discussion on the differences between how men talk about women and how women talk about themselves.

Through this second session, the main purpose is for students to learn to differentiate the sexist behaviors of our society, as well as to realize how boys and girls are differentiated from birth. Therefore, the TED Talk will help them open their eyes to everything that has influenced them when they were young and that has shaped their character and their personality over the years.

The use of these two resources is intended to make the topic more visual, seeing real examples of gender stereotypes and how one can begin to change this vision of humanity, just as Ariana has done. In addition, the possibility of adding subtitles is available in both videos. Therefore, they will be used in the classes with less knowledge of the English language.

That is why the intention has been to work in the familiar domain: bedtime stories, the differences between men and women that society has imposed on us from birth, how gender is differentiated only by toys, or even how lack of education affects health. The last activity proposed is to work in groups so as to update a typical tale.

In this session, for homework, students will be required to record behaviors they have witnessed or remembered which have underestimated women. They will have until the sixth hour of the workshop to take notes on this topic, as in that hour the notes will be discussed and possible solutions or reactions to them will be proposed.

Input session 2: Hi guys! How are you all? How is the week going? In today's session, we are going to use the new technologies since we are going to see two very short but at the same time very interesting videos.

To begin with, we are going to watch a video about an experiment carried out by the BBC on how the stereotypes we have in our heads shape our behaviour with children. In this case, they dress a girl as if she were a boy and you'll see what happens.

Before watching the video,

- Do you think there are toys for boys? And for girls?
- What is the last toy you were given? Who made the decision to have that toy?
- Boys, do you think "girl toys" can only be used by girls, or can boys play with them too?
- Girls, have you ever played with cars, action figures, collected stickers...?

(The video is played using the projector cannon, the computer, the screen and the speakers.

Online resource:

<https://www.youtube.com/watch?v=nWu44AqF0iI&t=8s%E2%80%A9https://www.youtube.com/watch?v=XjJQBjWYDTs%E2%80%A91-2-4>).

Now, I want you to form groups of three because we will use the blackboard. You will have to write the conclusions you have drawn from the video. Then, you will have to discuss with the members of your group if families influence their children's choice of toys.

(...)

Before moving on to the next activity, I will show you some slides with questions related to the following video. (Annexe 2, 2A).

Now, we are going to see another video. This one is a TED Talk. I don't know if you know what TED talks are, but they are talks given by very knowledgeable people. They can be found online, mainly in Youtube. This talk is given by a 17-year-old writer called Ariana Gupta, who has written *New Age Fairy Tales*. This talk is called "Why We Should Teach Children Feminism" and you will see how race and sex are portrayed in the media and the importance of teaching children feminism.

Before watching the video, we'll do an activity to find out what you know about fairy tales. Later, during the video, we'll do some more activities. (Annexe 2, 2B).

(The video is played. Online resource: <https://www.youtube.com/watch?v=fmG4fkmGPd8>).

Having seen the video, do you think that bedtime stories really shape our minds as Ariana says or not? (...) Have you noticed any differences between how men talk about women and how women talk about themselves? (...)

To conclude this hour of the workshop, you are going to work in groups. You will be in groups of five and will be made in a numbered way (1, 2, 3, 4, 5/ 1, 2, 3...); all of you who have number one will be group one, and so on with the rest of the numbers. In this last activity, I suggest you update a typical story. Before finishing this session, you will share it with the rest of the groups.

(...)

For homework, you need to record behaviors you have witnessed or remembered which have underestimated women. You will have until the sixth hour of the workshop to take notes on this topic. This activity consists of keeping a diary in a schematic way where you can write down those situations in which women are treated differently or unfairly compared to the same situation if it were made by a man; sexist behaviours, sexist advertising.

3.9.3. Third Hour

The third hour comprises Activities 6 and 7, starting with the while-reading activities. As worked in the previous two hours of the workshop, the issue of women's empowerment is very important. This topic is the main theme of *Sultana's Dream*, the novella on which this workshop is based.

Activity 6 focuses on an overview of the situation of women, particularly in the Islamic society. This will be done using an online document called "What factors determine the changing roles of women in the Middle East and Islamic societies?", from the Public Broadcasting Service (PBS).

To this end, a photocopy will be handed out in which the students will be able to read the content of this article. They will have a short introduction to their culture, customs and traditions. They will also learn about aspects such as The Quran, the veil or women's rights in that society. After its reading, the aspects that have impacted them the most will be commented.

This activity is intended to familiarise students with the Islamic society, to which the author of the novella belonged.

The next activity in this session, Activity 7, is based on getting to know the author of the book, what her life was like and what factors motivated her to write *Sultana's Dream*. This activity has, as its main resource, the biography of Begum Rokeya Sakhawat Hossain of the organization of *Guerrilla Girls Broadband (GGBB)*.

From this document, it is intended that students will be able to know who the author of the book was in order to get to know the context in which the novel was written.

Input session 3: Good morning, guys. How are you today? As I told you in the first session, this workshop is based on the novella *Sultana's Dream*. Today's hour is based on knowing more about the situation of women in the Islamic society. This will bring us closer to knowing the author of the novella, since she is part of that society.

Today's session is based around two main activities: firstly, getting to know more about Muslim society and secondly, reading the biography of the author of the novel that we will be working on in the next session of the workshop.

So let's start with the first of the two activities I have for you today is an online document entitled "What factors determine the changing roles of women in the Middle East and Islamic societies?", published by the Public Broadcasting Service. I will hand you out a photocopy containing the text we will read. From it, we will learn about cultural aspects, traditions and customs.

Before reading and commenting on the text, I will show you some slides about the Islamic religion (Annexe 3, 3A).

(Reading of the document. Online resource:

<http://www.pbs.org/wgbh/globalconnections/mideast/questions/women/>)

What do you think of the text, guys? Did you know what The Quran says about women? Did you know the real meaning of the veil? I want you to comment the aspects that have impacted you the most before moving on to the next activity.

(...)

As you already know a little bit more about the Islamic society, it's time for you to get to know the author of the novella. In order to do so, we will read a biography written by an organization.

But before reading and asking you some questions, let's do a pre-reading activity about the author of the novella (Annexe 3, 3B).

(Reading of the biography. Online resource:

<http://guerrillagirlsbroadband.com/broads/begum-rokeya-sakhawat-hossain>).

Knowing more about Rokeya now,

- Do you think it was easy for her to be able to write?
- Given all the data in the previous document, do you think she was able to make many decisions on her own?
- Do you think she was an example for many women of her time?
- What do you reckon about the school he founded for women?

3.9.4. Fourth Hour

The fourth hour of the workshop will comprise only one activity, Activity 8, which is based on reading excerpts from the novella *Sultana's Dream*. The fragments will show the change of roles within the Muslim society and the society in which they live.

This hour is the core of the workshop, as the activities have been designed around this one. This story shows the relevance that literature has in relation to culture. This work shows a complaint about how Indian Muslim women feel in a society that oppresses them and, therefore, the lack of privileges, freedom and rights that they have.

To work with this novel, the text from the Upenn Digital Library will be used from which it will be copied into a Powerpoint Presentation and those fragments of which the subsequent reading is indicated will be highlighted. To make it more striking, the presentation will have some highlighted sentences that will be commented on at the end of the session.

After reading the fragments, the students will have to answer some questions to check that the text has been understood.

Input session 4: Good morning! Since in the previous session we have already known a little more about the Islamic society and about Rokeya, today we are going to focus on her novella. For this purpose, I have selected seven excerpts from the novel. I will give you a photocopy with them (Annexe 4, 4A). You will see some lines marked in green, we will all comment

them at the end of reading each extract. Before reading and commenting on the excerpts, we will see the situation of women in the islamic society, to give you a context. (Annexe 4, 4B). So, we will read the excerpts of your photocopies in a PowerPoint presentation with some images related to the excerpts taken from the novella at the same time that we'll be doing some activities based on them (Annexe 4, 4C).

(Online resource: <https://digital.library.upenn.edu/women/sultana/dream/dream.html>).

(After the PowerPoint presentation)

What do you guys think of what you have just read?

Do you find this novella interesting?

Have you ever heard about it?

(...)

Thank you very much for your contributions, they were really great!

3.9.5. Fifth Hour

This fifth hour will start by viewing a trailer of a movie that can be found in Netflix called “I am not an easy man”. This will place students in the context of the attitudes that women often have to put up with from men, which will be discussed by the whole class together. Later on, we will move on to Activity 9, which focuses on students representing everyday life situations in which women are publicly rejected. To this end, groups will be set up, each of them will be given a different situation in which women are inferior. Then, they will have to represent the situations for their classmates.

Each group will have three members, so the proposed class would have ten groups. There will be only five different situations, since the aim is to know what possibilities the students give, for the same situation, two groups will represent it. In this way, the rest of their classmates will be able to compare what their classmates have argued in the two representations. Each group will have two minutes to represent these situations, in which one of the members will be an outsider and will have to intervene. Afterwards, their classmates will give more possible solutions on how to intervene.

Input session 5: Hi, everyone! First of all, please remember to bring your notes on attitudes that have underestimated or neglected women for the next session, because we will comment on them.

Before starting today's session, we will watch a the trailer for a movie you can find on Netflix, called "I'm not an easy man". After watching it, we will comment on the situations that appear in the video.

(Online resource: <https://www.youtube.com/watch?v=aeF9AREn2kM>).

(Questions related to the video: Annexe 5, 5A)

Today we're going to do some role-playing. We will represent attitudes that are very present in our daily lives in which women are rejected or inferiorized. To do this, I will create ten groups of three people each, randomly. In this activity, the three members of the group will be acting, but one of them will be out of the problem, let's say an outsider. The outsider will have to intervene to make the situation disappear and make the person who is inferiorizing the woman come to his or her senses.

There will be only five situations, so the same situation will be represented by two groups. You have fifteen minutes to prepare each situation, I will tell each group which situation they will have to perform. At the end of each performance, the rest will give more ideas on how it could have been done.

I will project the situations (Annexe 5, 5A) as well as I will give you a photocopy for each group with the five different situations we will discuss today (Annexe 5, 5B).

(...)

Well done, guys! Your representations and contributions have been brilliant.

3.9.6. Sixth Hour

During the sixth hour of the workshop, students will comment on the notes they were told to take at the end of the second hour of this workshop related to sexist behaviours they have recently seen or remembered. To that effect, they will read aloud the notes they have made and the rest of the students will propose solutions on how to intervene in such situations.

The intention during this hour is that students do not see sexism as something external in which they should not intervene, but they should be aware of how these behaviours can harm not only the person affected but also society in general.

By being aware of all the negative effects of gender as a tool of oppression, students will be able to act with an awareness of their responsibility and how, through mere intervention, they will be fighting for women's rights in all areas of daily life.

Input session 6: Hi, guys, I hope you have your notes here because we're going to discuss them today. As we saw in the previous session, every time we witness attitudes that belittle any woman we should react. All these problems are given by society, which also influences the educational system. That is why it is so important that women have the right to education, and that we all grow together through coeducation..

Before commenting on the notes you have taken, I would like to tell you a difference. Do you know what the difference is between an educational school and a coeducational school? (...)

Well, an educational school is where girls are admitted to participate in an education designed by men and for men but a coeducational school fights to make discrimination disappear. Today's schools are mixed schools, but mixing men and women does not make schools co-educational.

Well, knowing this, who wants to start by sharing what they have written down?

(...)

Thank you for sharing your vision about how women are treated.

In the following PowerPoint presentation, we will see the final conclusions that summarize everything you have said. (Annexe 6, 6A).

(...)

Thank you very much and see you in the next session

3.9.7. Seventh Hour

In this last hour of the workshop, the students will be expected to create a poster by groups (the same groups will be used as for the fifth hour) to claim equality and coeducation.

The students will be provided with different coloured cards and all the necessary material to create them. In addition, the students should write down the ideas taken from the story with which we worked in the workshop, *Sultana's Dream*; which should call for a coeducational education, equal for both sexes. Later, these posters will be hung on the walls of the school corridors, so that the rest of the classes can see them too.

Once the posters are finished, the last ten to fifteen minutes of this hour will be used for the students to complete a rubric as a qualitative evaluation of the workshop. This assessment will be anonymous.

In the last minutes of the workshop, thanks will be given to both the students and the school team for allowing the implementation of the workshop, and encourage them to remember the importance of this workshop not only for the society in which we currently live, but also for future generations.

Input session 7: Good morning! How are you? In order to conclude this workshop, today we are going to create some posters that we will later hang in the halls of the high school so that you can share with the rest of the courses what you have learned through the sessions of this workshop.

To create these posters, I need you to recreate the groups you formed when you did the role-playing games. I'm going to give you some cardboards and colored markers.

You have to write with the green color everything that you think the current society needs and with the red colour, everything that is left over. For example, I would write with the green colour coeducation and with the red colour stereotypes. The ideas you write should claim coeducation and equality. Moreover, you can use ideas from the novella we worked on in session 4, *Sultana's Dream*.

(Example of the poster: Annexe 7, 7A).

You have no minimum or maximum of words. Once the posters are finished, you will leave them on the tables and you will be able to see what your colleagues have written.

(...)

Before finishing, I would like you to fill in a form about what you thought of the workshop. It is very useful to know what aspects we should improve. You don't need to write your names in it.

(...)

Thank you very much for your attention and participation in the workshop. I hope it has been really useful for you and that you can make use of everything that has been discussed during these seven sessions.

3.10. Evaluation

The evaluation of this workshop will be done qualitatively and quantitatively. For this purpose, a rubric will be used in which the students will be able to rate both the activities and the usefulness of the knowledge acquired through the seven hours of the workshop. Moreover, the students will be able to express their opinion about the workshop by means of open-ended questions.

As mentioned above, this rubric will be completed during the last fifteen minutes of the last hour and it will be an anonymous assessment (Annexe 8, 8A).

The use of the rubric has the objective of knowing if this workshop has been really useful for the students, who will have already become familiar with women's rights and will be the ones to promulgate a good coeducation, not only within the educational system but also in all the acts they perform in their lifetime.

3.11. Conclusions of Chapter 3

This workshop has used the resource of the novella entitled *Sultana's Dream* in order to call for an egalitarian and coeducational education, in which women do not have to show their frustration of not having freedom or rights through a story, but being able to have the equal access to rights.

All activities have been designed so as to discriminate against behaviours that reject or undermine women, since the main aim of this workshop was for the students to be the main motors of change towards a coeducational education, in which there is no discrimination against women.

This, in turn, will be reflected in a great change in society, which will promulgate non-sexist values and adopt feminism as one of its main bases.

The use of *Sultana's Dream* has the main purpose of enabling students to find a balance between the reality that exists, in which women are generally below men, and the portrayed society in this story, in which women are the only ones who stand out in all aspects of life.

This work has been used because the students in any course of the secondary education have the necessary knowledge to distinguish the sexist behaviours and to be able to find a point of union between what they know and what really happens in our society.

Chapter 4: Conclusions and future areas of research

4.1. Study summary

Throughout the three chapters of this paper it has been introduced the concept of coeducation, showing the most significant laws at both national and regional levels. In addition, there has been a review of the eight pillars on which the concept of coeducation is based, as well as the elements that are necessary to be able to carry out a good coeducational education, not only at the educational level but in all aspects of life, since coeducation modifies society. Moreover, it has been examined how coeducation can be introduced in foreign language lessons, in this case in English, commenting on the great possibilities that English offers to introduce coeducation in the language classroom. The best example of this is through literature; since, in addition to learning values, language skills will be reinforced. All these factors can be seen in the detailed design of the intervention proposal that has been developed in a high-school with a coeducational workshop. The workshop proposed can be used in all the courses and the hours can be distributed in the way that best fits with the timetable of the centre, since each hour has a different objective although it is interconnected with the others.

4.2. Conclusions

The main objective of this work has been to design a proposal for intervention in the area of English language in the field of coeducation.

On the one hand, one of the objectives of the work has been to analyze the importance of coeducation in the development of students. To this end, in the theoretical framework, the treatment of coeducation has been analysed in terms of laws that have tried to promulgate it in schools. Therefore, it will be necessary to continue moving towards a true coeducational school, a school that guarantees training and education under equal conditions for both sexes.

Regarding the analysis of the possibilities that English provides to put coeducation into practice, it can be concluded that benefits are obtained at the linguistic level and that it creates a learning in values such as respect, tolerance, autonomy, and freedom, which are fundamental to face the social and cultural situations that the students will have to face in their environment.

For its part, literature is a very powerful tool and inequalities between sexes can be shown through role reversals, as has been the case with *Sultana's Dream*. The author of this book has made a very subtle criticism of the Islamic society through the empowerment of

women and the inferiorization of men, to the point that they cannot leave their homes, as it actually happens to women.

Taking into account the lack of coverage of coeducation in the secondary and higher education curriculum, an intervention proposal has been designed to work on coeducation. The proposal of intervention, a coeducational workshop, suggests a series of activities which have been planned to promote and work on sex equality, favouring the coexistence in the English classroom and improving the attitudes of the students in front of situations of inequality.

As it has been possible to verify through the development of this study, it can be asserted that the general objective of designing an intervention proposal, including the English language, in the field of coeducation has been achieved.

4.3. Future areas for research

To conclude this study, future lines of research on the area of coeducation are proposed. On the one hand, it would be interesting if the proposal made were carried out in an educational centre to check its results, such as, the degree of acceptance by the students, variation of the activities, etc.

Thus, since these are positive, it would be convenient that coeducation be worked, in first instance in the area of English, as part of the day-to-day methodology within the classroom.

On the other hand, the analysis of the real interaction of the students in the development of the English language in relation to coeducation is considered appropriate.

In this sense, it would be interesting to know if the students develop their linguistic competence in English appropriately through the methodology used or if it would only be an isolated moment, proper to the moment of the exposition.

Moreover, this novel offers many possibilities to be worked on: as a claim for women's rights, as a criticism of the Islamic society, as a presentation of the role of women and men in that society or the need to introduce Islamic women to education, among others.

In addition, this workshop can be modified to be carried out in an interdisciplinary way, bringing together other subjects of the curriculum making students not only learn English with this workshop. For example, this workshop could be done by combining the subjects of English and History, since they are given at all levels of schools. By doing this, a review of female historical milestones can be done in English.

Finally, due to the lack of documentation found at the time of preparing this study, I propose the creation of an online library. For a better and wider access to coeducational documents, the library should include all the projects, legal bases or coeducational workshops

in order to facilitate the introduction of coeducation within education so that it can be easier when looking for a coeducational workshop to start it up at high schools.

This online library should be offered by the Council of Castile and Leon and it would be freely accessible but controlled when publishing workshops and related documentation.

Furthermore, it would be at the national and international level, so that documentation on this subject written in other languages or even documentation that may only be visible in a given country could be consulted.

In conclusion, coeducation is the education that must be implemented and must not be neglected in any aspect. By achieving coeducation within the educational sphere, society will move towards total equality between the sexes, forgetting the supremacies that unfortunately govern our society. So, for this reason, education can be defined as the fundamental pillar that defines each human being. Coeducation is not a part of education nor a style or type of education, but coeducation should be considered to be the standard. We cannot think of education without bearing in mind half of the humankind.

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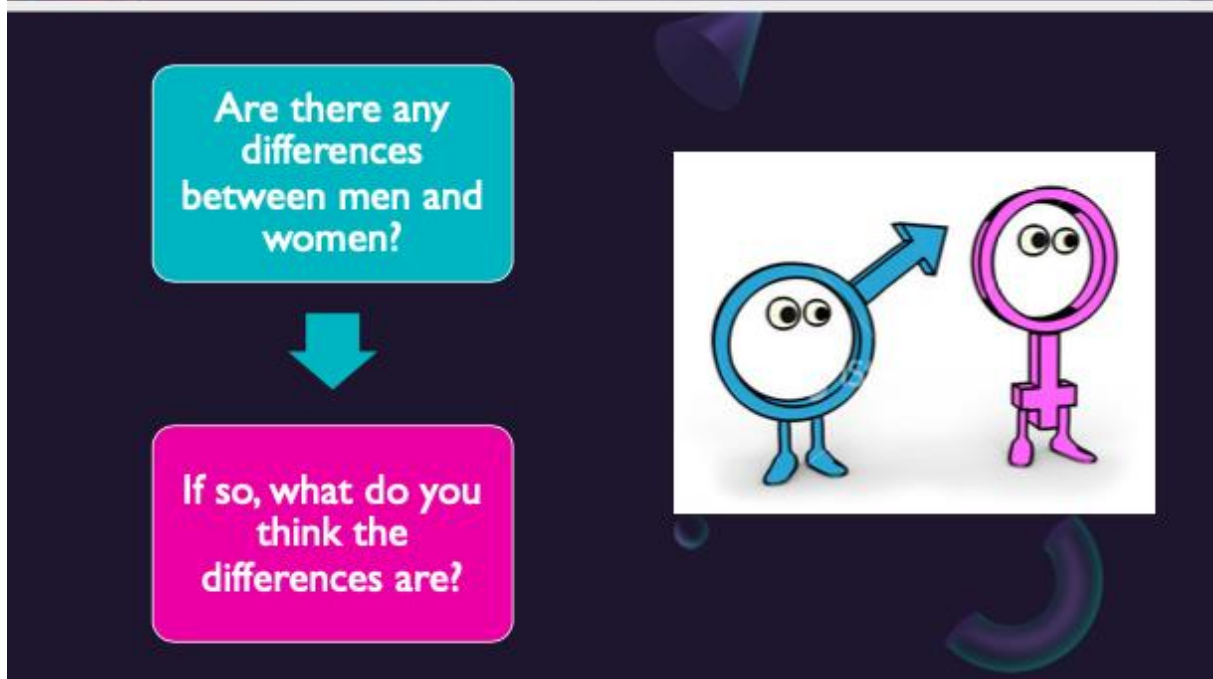
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Annexes

Annexe 1

1A





• In what area do you think the differences between men and women are most noticeable?

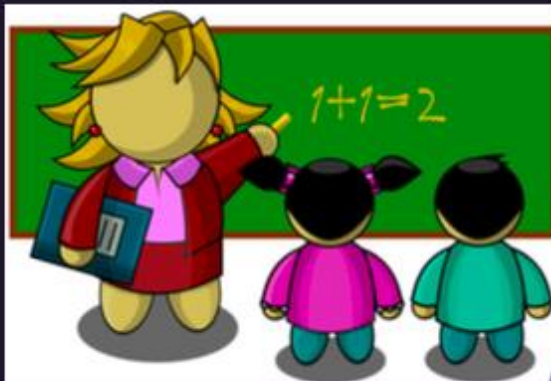
• What topics have you heard about boys and girls that are fake?



- Do you know of any customs that belittle women?



- Do you think today's education treats boys and girls the same?



- What countries do you think discriminate against women the most?



- Have you ever heard of the concept of coeducation? If so, what do you know about this term?



1B



LET'S REFLECT!



"Empowering a woman starts with educating a girl. If we aren't educating every girl on the planet there is no way we can achieve this vision for female empowerment."



Educating girls can have an incredible impact on societies, lifting families and communities out of poverty, improving health outcomes and civil rights for future generations.

Precious and Shabiba, Uganda



Shabiba, 13, and Precious, 9, live in a one room house with their two younger siblings, Macky, 3, and Massy, 1. Their mother is usually away, working on a farm to provide for her four young children.

Every morning, Shabiba and Precious wake at sunrise and start the process of getting ready for school. They sweep the front step, fetch water and scrub the dinner dishes on the front step of their home. They take turns waking the little ones and washing their faces and feet with whatever water is left in the canister. Next, they help each other put on their school uniforms and grab their bookbags. The four children walk together down a long dirt road to drop Macky and Massy off at a neighbors' house. Nobody has breakfast.

In Uganda, universal primary education (UPE) covers seven years of free school. They can get lunch at school only if their mother has paid that semester's fees. Their teacher, James, worries the most about Shabiba, a smart and dedicated student. She has one more year attending a "UPE" school and then her future is unknown. She desperately wants to go to upper secondary school but it is unlikely her mother will be able to afford it.

Juliana, Cote d'Ivoire



Juliana, the daughter of two cocoa farmers in Mamakoffikro, Cote d'Ivoire, is the first girl in her family to go to school.

In Cote d'Ivoire, only 87 girls for every 100 boys are in school. Since schooling became compulsory in 2015 for all children aged 6 to 16, attitudes have been changing.

In the words of Juliana's teacher, "Parents now understand that both girls and boys need to go to school to succeed in all aspects of life."

Juliana would like to become a teacher. She has 3 younger siblings who are going to follow in her footsteps and get an education too.

Brishna, Afghanistan



Brishna, 9, lives in Helmand, one of the most volatile regions in Afghanistan. She has always wanted to go to school, but there wasn't one in her village and poverty and cultural barriers were keeping her family from prioritizing her education.

A GPE-funded program recruited, trained and deployed qualified female teachers and helped establish 249 community-based classes, one of which Brishna now attends.

"I am happy because I can learn now. I have learned how to offer prayer and my feeling of happiness doubled when I first wrote Kalima [the Islamic declaration of faith] on paper".

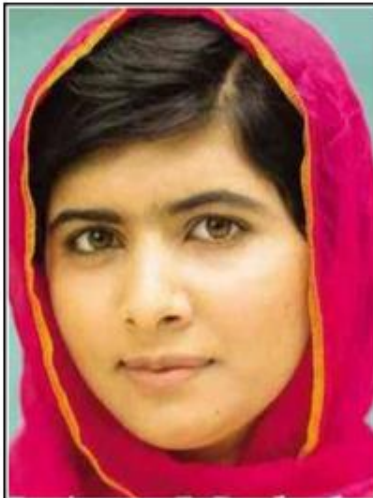
Bibisharifa, Tajikistan



18-year-old Bibisharifa Talbizoda recently graduated from secondary school in the Jaloliddini Balhi district in Tajikistan and is working to become a professional dressmaker and open her own business.

Bibisharifa discovered a talent for sewing during her school days, when she used to help her mother sew dresses after she finished her homework. Spurred on by her teachers, she participated in a local economics competition and won.

"My teacher has been always by my side and supported me during these competitions. My next goal is to attend design school."



I speak not for myself, but so those without a voice can be heard. Those who have fought for their rights. Their right to live in peace. Their right to be treated with dignity. Their right to equality of opportunity. Their right to be educated.

— Malala Yousafzai —

AZ QUOTES

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1C

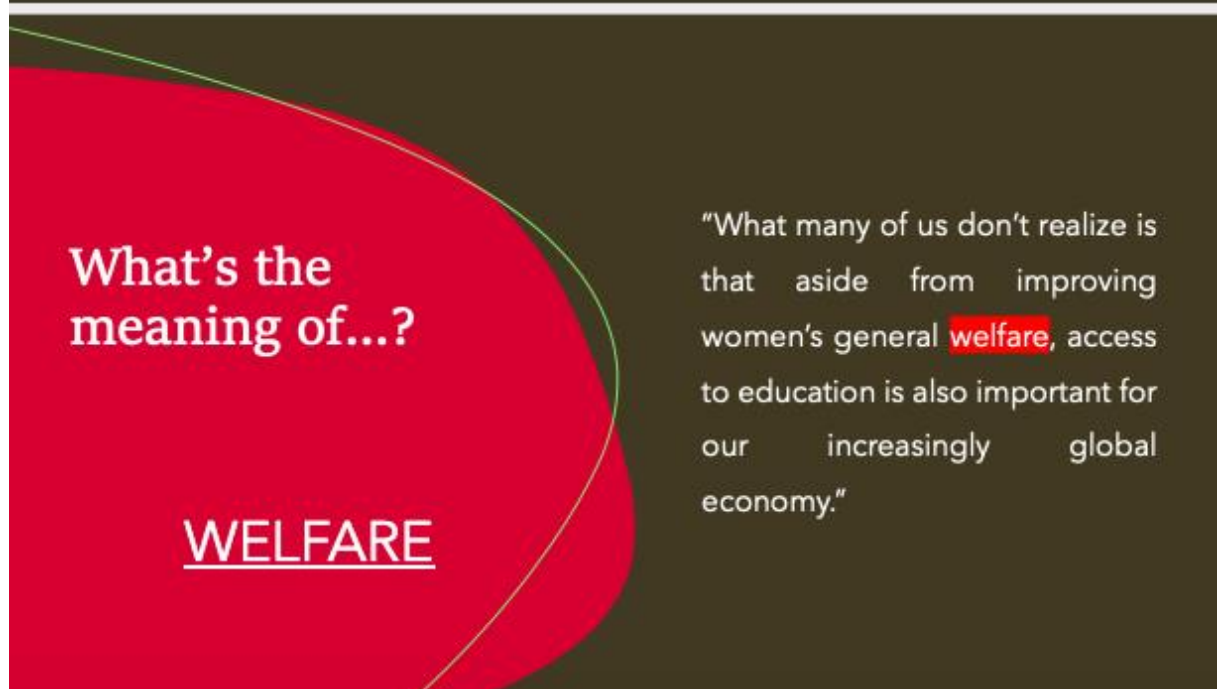


LET'S REFLECT!

“You don't need to be a woman to realize why women's education is important. From infant mortality to the spread of disease, women are facing a variety of challenges – challenges that education can help fight. When women are educated about these health issues, they have a better chance of avoiding them.”
(Forbes, 2018)



Let's learn new concepts!



What's the meaning of...?

WELFARE

"What many of us don't realize is that aside from improving women's general **welfare**, access to education is also important for our increasingly global economy."

The health, happiness, and fortunes of a person or group.

WELFARE



What's the meaning of...?

PUBLIC SPHERE

"When women are allowed an education, they experience a richer life that often leads to professional opportunity within the **public sphere**"

PUBLIC SPHERE

The “public sphere” is generally conceived as the social space in which different opinions are expressed, problems of general concern are discussed, and collective solutions are developed communicatively.



What's the meaning of...?

HOUSEHOLD

“Education also strengthens economies. When female citizens are better educated, they have a greater chance of becoming gainfully employed, which then raises the income of the entire **household**.”

HOUSEHOLD

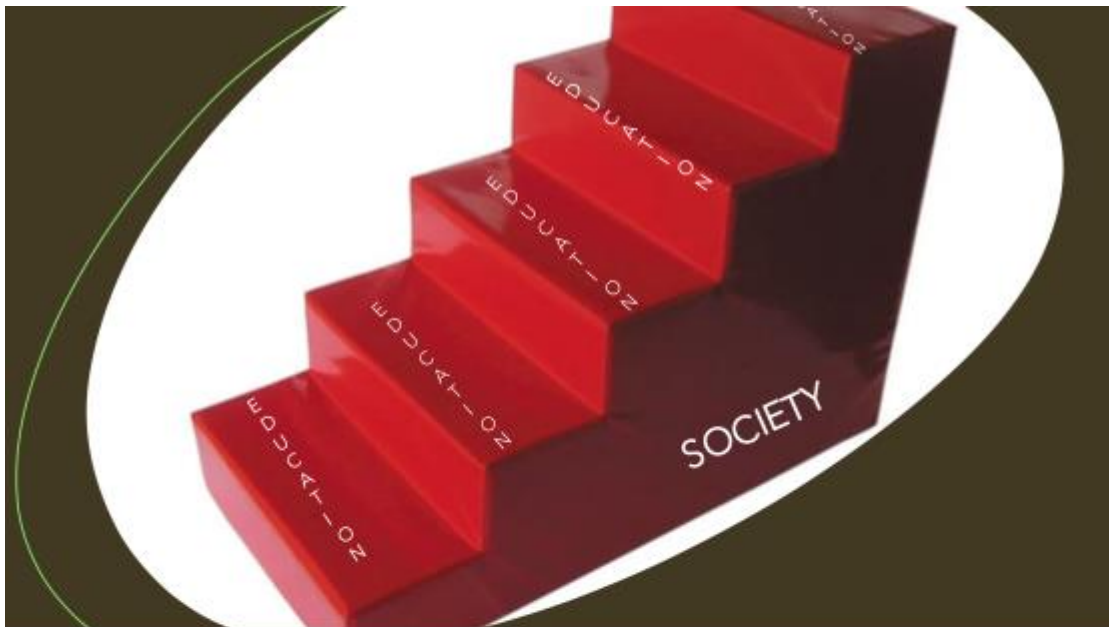


A family or social unit living together, or everything related to the actions of the household.



What's the meaning of...?

Society is a ladder and the rungs are education




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Annexe 2

2A


**STORIES,
TALES
&
MOVIES**



WHAT DO THE FEMALE CHARACTERS IN THE STORIES OR MOVIES LOOK LIKE?



THINK OF ADJECTIVES THAT DESCRIBE THE FEMALE CHARACTERS THAT WE HAVE JUST SEEN IN THE PREVIOUS IMAGE



WHAT DO THE
MALE
CHARACTERS
IN THE STORIES
OR MOVIES
LOOK LIKE?



THINK OF
ADJECTIVES THAT
DESCRIBE THE
MALE CHARACTERS
THAT WE HAVE JUST
SEEN IN THE
PREVIOUS IMAGE



CAN YOU NOTICE ANY DIFFERENCES?

2B



*Before watching
the video...*

What usually
happens in
fairy tales?

TED TALKS

IDEAS WORTH SPREADING

LET'S START!

FIRST
ACTIVITY



Until minute 7...

F Word = FEMINISM

What does this word mean?

FEMINISM IS...



◇ Would you change the roles that have been assigned to women in fairy tales?

WHY?

WHY NOT?



Would you like fairy tales better if you could identify yourselves with their characters?



What stereotypes do you find in fairy tales?

SECOND
ACTIVITY



*Ariana says that "BEAUTIFUL" is one adjective powerful
in our society...*

Which other adjectives make people stand out more?

Think about famous fairy tales...

◊ How would you describe the female character of the story?

◊ And the male character?



*AFTER
WATCHING
THE VIDEO...*

GROUP WORK



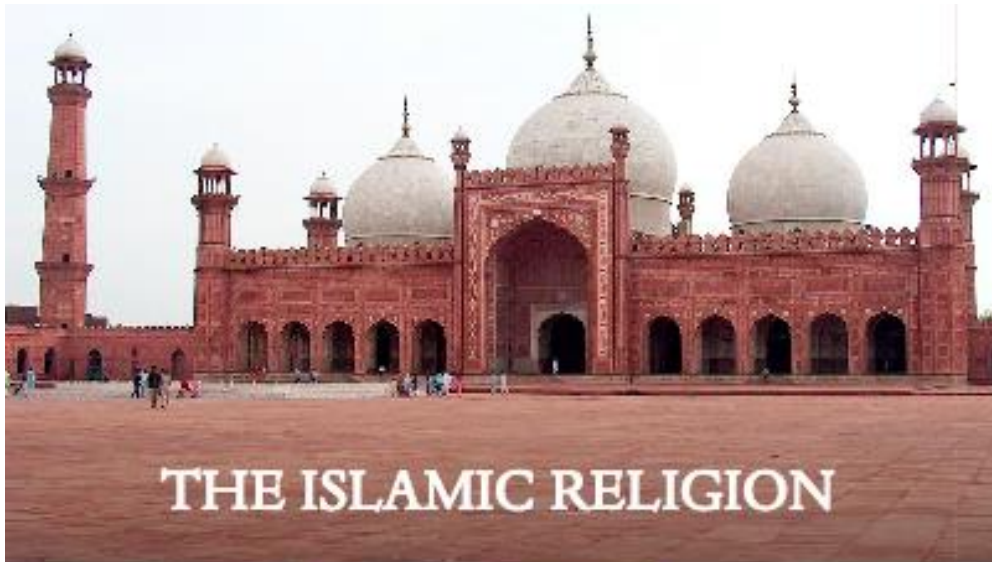
You will have to update a typical story in groups and then, you will share it with the rest of the groups

References

- ◆ TEDx Talks. (2019, January 30). Why We Should Teach Children Feminism | Ariana Gupta | TEDxMAIS [Video file]. In *YouTube*. Retrieved from <https://www.youtube.com/watch?v=fnG4fkmGPd8>

Annexe 3

3A



What does Islam mean?

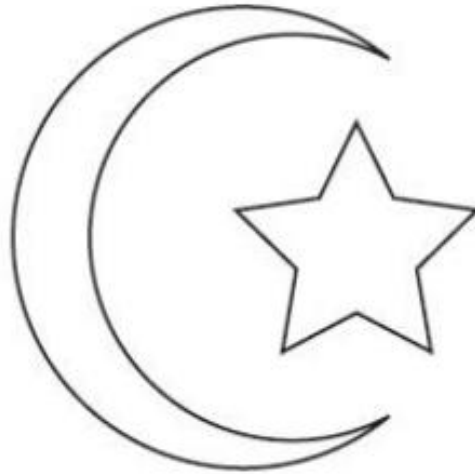
☪️

- ☪️ Islam means "peace through submission to God."
- ☪️ Whenever a Muslim, a follower of Islam, commits themselves to the will of God.

MEANING OF THE SYMBOL

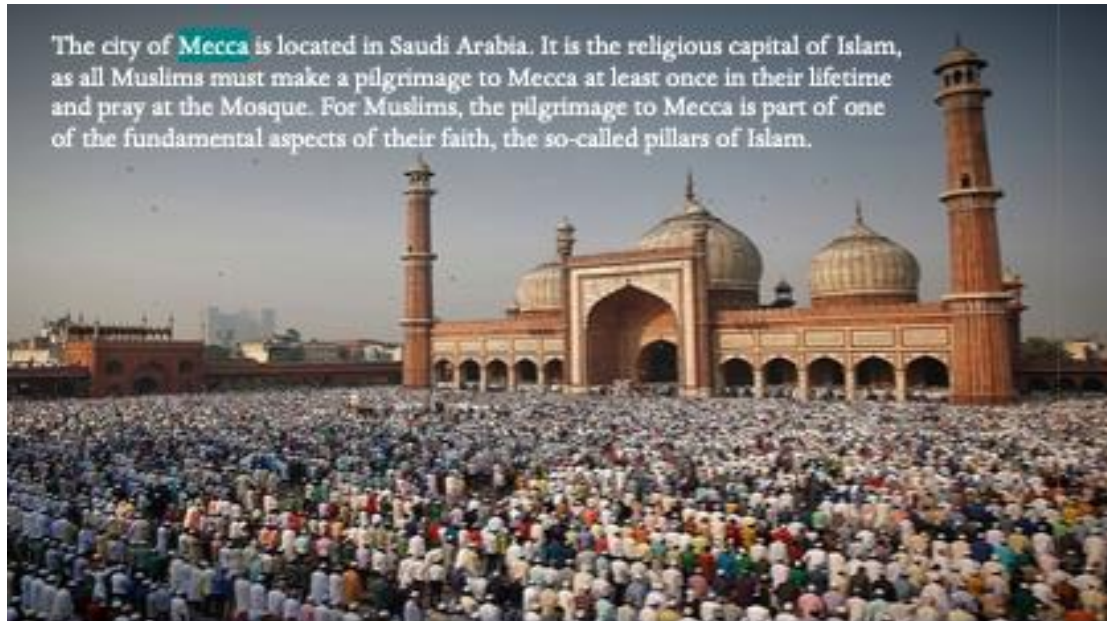
The Crescent and the Five-Pointed Star

The crescent represents progress and the five pointed star, light and knowledge. The moon is also the symbol of times and seasons, fast and feast, and governs the Islamic calendar. The five points of the star can be taken to represent the five pillars of Islam, the essential elements of the Muslim faith.



Islam is a fairly widespread religion in the world...






There are five pillars of practice in Islam

- A) Declaration of faith: A statement proclaiming the belief in One God and that Muhammad is a prophet of God. To become Muslim a person simply recites this statement publicly, and in Arabic.
- B) Formal prayer five times a day.
- C) Poor-due tax: 2.5% of one's excess wealth given to the needy once a year.
- D) Fasting during the daylight hours in the month of Ramadan.
- E) Pilgrimage to Mecca at least once, if physically and financially able

3B



Pre-Reading activity

Rokeya Sakhawat Hossain

Knowing what the Islamic society is like and how difficult it is for women to stand out in that society...

How do you imagine the author of the novella?



Annexe 4

4A

Photocopies for the students.

EXCERPTS FROM *SULTANA'S DREAM*
 BEGUM ROKEYA SAKHAWAT HOSSAIN

EXCERPT 1

'Good morning,' said Sister Sara. I smiled inwardly as I knew it was not morning, but starry night. However, I replied to her, saying, 'How do you do?'

'I am all right, thank you. Will you please come out and have a look at our garden?'

I looked again at the moon through the open window, and thought there was no harm in going out at that time. The men-servants outside were fast asleep just then, and I could have a pleasant walk with Sister Sara.

I used to have my walks with Sister Sara, when we were at Darjeeling. Many a time did we walk hand in hand and talk light-heartedly in the botanical gardens there. I fancied, Sister Sara had probably come to take me to some such garden and I readily accepted her offer and went out with her.

EXCERPT 2

When walking I found to my surprise that it was a fine morning. The town was fully awake and the streets alive with bustling crowds. I was feeling very shy, thinking I was walking in the street in broad daylight, but there was not a single man visible.

Some of the passers-by made jokes at me. Though I could not understand their language, yet I felt sure they were joking. I asked my friend, 'What do they say?'

The women say that you look very mannish.

'Mannish?' said I, 'What do they mean by that?'

They mean that you are shy and timid like men.

'Shy and timid like men?' It was really a joke. I became very nervous, when I found that my companion was not Sister Sara, but a stranger. Oh, what a fool had I been to mistake this lady for my dear old friend, Sister Sara.

She felt my fingers tremble in her hand, as we were walking hand in hand.

'What is the matter, dear?' she said affectionately. 'I feel somewhat awkward,' I said in a rather apologizing tone, 'as being a purdahnishin woman I am not accustomed to walking about unveiled.'

You need not be afraid of coming across a man here. This is Ladyland, free from sin and harm. Virtue herself reigns here.

EXCERPT 3

I became very curious to know where the men were. I met more than a hundred women while walking there, but not a single man.

'Where are the men?' I asked her.

'In their proper places, where they ought to be.'

'Pray let me know what you mean by "their proper places".'

'O, I see my mistake, you cannot know our customs, as you were never here before. **We shut our men indoors.**

Just as we are kept in the zenana?

Exactly so.

.....

EXCERPT 4

'As a matter of fact, in your country this very thing is done! Men, who do or at least are capable of doing no end of mischief, are let loose and the innocent women, shut up in the zenana! How can you trust those untrained men out of doors?'

'We have no hand or voice in the management of our social affairs. **In India man is lord and master, he has taken to himself all powers and privileges and shut up the women in the zenana.'**

'Why do you allow yourselves to be shut up?'

'Because it cannot be helped as they are stronger than women.'

'A lion is stronger than a man, but it does not enable him to dominate the human race.'

.....

EXCERPT 5

'But my dear Sister Sara, if we do everything by ourselves, what will the men do then?'

'They should not do anything, excuse me; they are fit for nothing. Only catch them and put them into the zenana.'

'But would it be very easy to catch and put them inside the four walls?' said I. 'And even if this were done, would all their business – political and commercial – also go with them into the zenana?'

.....

EXCERPT 6

'I have seen some of them doing their work. Do you think they work all the seven hours?'

'Certainly they do!'

'No, dear Sultana, they do not. They dawdle away their time in smoking. Some smoke two or three choroots during the office time. They talk much about their work, but do little. Suppose one choroot takes half an hour to burn off, and a man smokes twelve choroots daily; then you see, he wastes six hours every day in sheer smoking.'

.....

EXCERPT 7

'Let me tell you a little of our past history then. Thirty years ago, when our present Queen was thirteen years old, she inherited the throne. She was Queen in name only, the Prime Minister really ruling the country.

'Our good Queen liked science very much. She circulated an order that all the women in her country should be educated. Accordingly a number of girls' schools were founded and supported by the government. Education was spread far and wide among women. And early marriage also was stopped. No woman was to be allowed to marry before she was twenty-one. I must tell you that, before this change we had been kept in strict purdah.'

'How the tables are turned,' I interposed with a laugh.

'But the seclusion is the same,' she said. 'In a few years we had separate universities, where no men were admitted.'

'In the capital, where our Queen lives, there are two universities. One of these invented a wonderful balloon, to which they attached a number of pipes. By means of this captive balloon which they managed to keep afloat above the cloud-land, they could draw as much water from the atmosphere as they pleased. As the water was incessantly being drawn by the university people no cloud gathered and the ingenious Lady Principal stopped rain and storms thereby.'

.....

4B




How women are covered →

<p>Niqab A veil covering the head and face, but not the eyes, usually worn with a loose black garment (abaya) that covers from head to feet.</p>	<p>Hijab A general term meaning 'to cover' or 'veil', most commonly refers to a headscarf that covers the hair and neck, but not the face.</p>	<p>Burka A veil that covers the entire body and face, with a mesh window or grille across the eyes for a woman to see out of.</p>	<p>Chador A full-length cloak worn by many Iranian women, typically held closed at the front by the wearer's hands or under their arms.</p>	<p>Dupatta A long scarf loosely draped across the head and shoulders, common in south Asia and often paired with matching garments.</p>

Role of Woman in islamic society

Some muslims treat woman unjustly in the name of islam when in actual fact their actions are often a result of cultural or tribal customs and not islam, the role of the muslim women is clearly defined and outlined in islam in short her primary role is bringing of her children and in being a dutiful wife. she is encouraged to carry out all the duties she takes up with devotion and enthusiosms

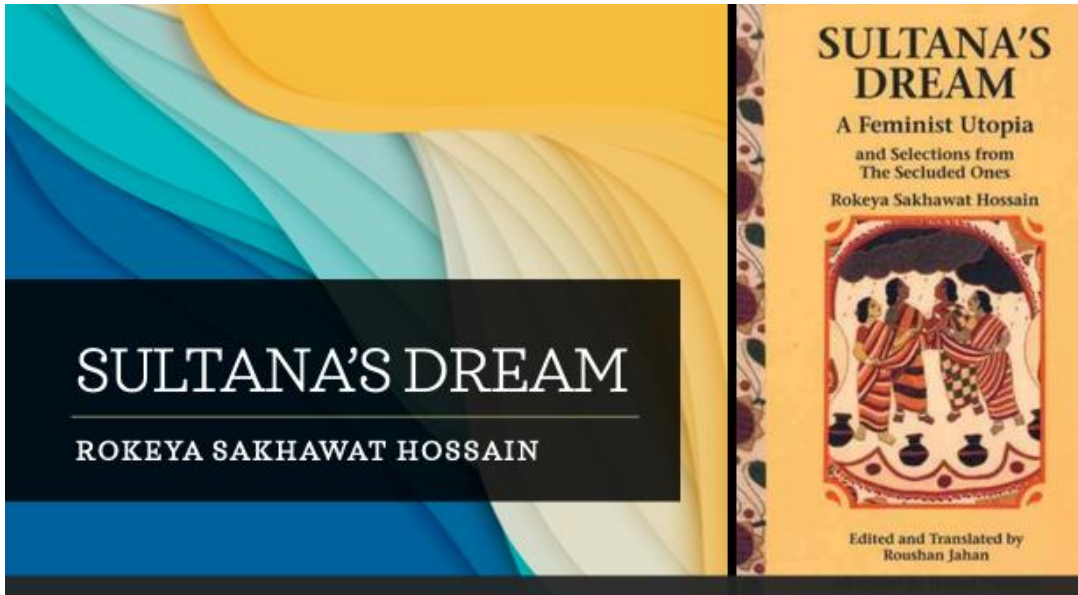



Any Muslim man that oppresses a woman is not following Islam.

Among the many teachings of Muhammad that protected the rights and dignity of women is his saying,

“...the best among you are those who treat their wives well.”

4C



EXCEPT 1



'Good morning,' said Sister Sara. I smiled inwardly as I knew it was not morning, but starry night. However, I replied to her, saying, 'How do you do?'

'I am all right, thank you. Will you please come out and have a look at our garden?'

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In Indian-Muslim societies, the role of servants is displayed by women...



EXCERPT 2



"In Ladyland, women can drive"

When walking I found to my surprise that it was a fine morning. The town was fully awake and the streets alive with bustling crowds. I was feeling very shy, thinking I was walking in the street in broad daylight, but there was not a single man visible.

Some of the passers-by made jokes at me. Though I could not understand their language, yet I felt sure they were joking. I asked my friend, 'What do they say?'

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Mannish?' said I, 'What do they mean by that?'

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You need not be afraid of coming across a man here. This is Ladyland, free from sin and harm. Virtue herself reigns here.'



How do you imagine the world of Ladyland?

Excerpt 2

EXCERPT 3

I became very curious to know where the men were. I met more than a hundred women while walking there, but not a single man.

'Where are the men?' I asked her.

'In their proper places, where they ought to be.'

'Pray let me know what you mean by "their proper places".'

'O, I see my mistake, you cannot know our customs, as you were never here before. **We shut our men indoors.**

Just as we are kept in the zenana?

Exactly so.

EXCERPT 4

'As a matter of fact, in your country this very thing is done! Men, who do or at least are capable of doing no end of mischief, are let loose and the innocent women, shut up in the zenana! How can you trust those untrained men out of doors?'

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'Why do you allow yourselves to be shut up?'

'Because it cannot be helped as they are stronger than women.'

'A lion is stronger than a man, but it does not enable him to dominate the human race. You have neglected the duty you owe to yourselves and you have lost your natural rights by shutting your eyes to your own interests.'

EXCERPT 5

'But my dear Sister Sara, if we do everything by ourselves, what will the men do then?'

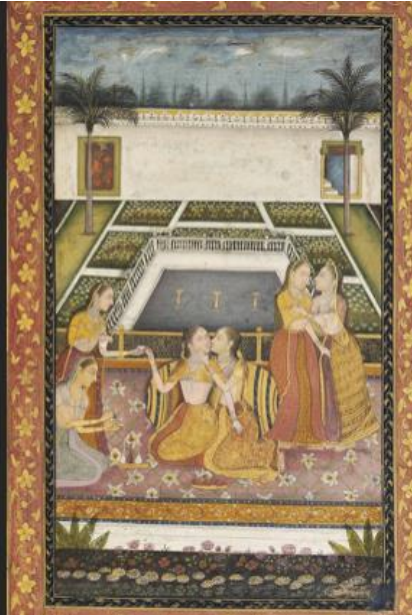
'They should not do anything, excuse me; they are fit for nothing. Only catch them and put them into the zenana.'

'But would it be very easy to catch and put them inside the four walls?' said I. 'And even if this were done, would all their business - political and commercial - also go with them into the zenana?'

Excerpts 3, 4 and 5

“ZENANA”

Definition: “the part of a house for the seclusion of women”.



What do you think of this image evoking ‘zenana’?

What do you suppose women can do in Zenana?



EXCERPT 6

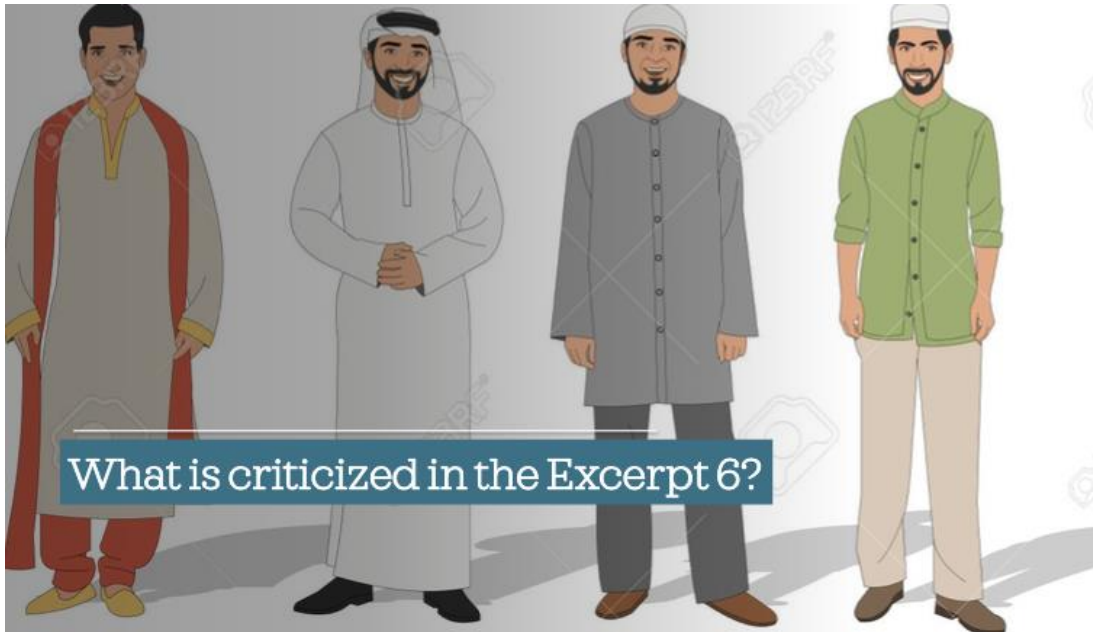


“choroots”

'I have seen some of them doing their work. Do you think they work all the seven hours?'

'Certainly they do!'

'No, dear Sultana, they do not. They dawdle away their time in smoking. Some smoke two or three choroots during the office time. They talk much about their work, but do little. Suppose one choroot takes half an hour to burn off, and a man smokes twelve choroots daily; then you see, he wastes six hours every day in sheer smoking.'



What is criticized in the Excerpt 6?

EXCERPT 7

'Let me tell you a little of our past history then. Thirty years ago, when our present Queen was thirteen years old, she inherited the throne. She was Queen in name only, the Prime Minister really ruling the country.

'Our good Queen liked science very much. She circulated an order that all the women in her country should be educated. Accordingly a number of girls' schools were founded and supported by the government. Education was spread far and wide among women. And early marriage also was stopped. No woman was to be allowed to marry before she was twenty-one. I must tell you that, before this change we had been kept in strict purdah.'

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Final reflexion

Why do you think the author of this novella decides to write about Indian Muslim society but with the roles reversed?

What does she want to make the world aware of with her novel?



Annexe 5

5A





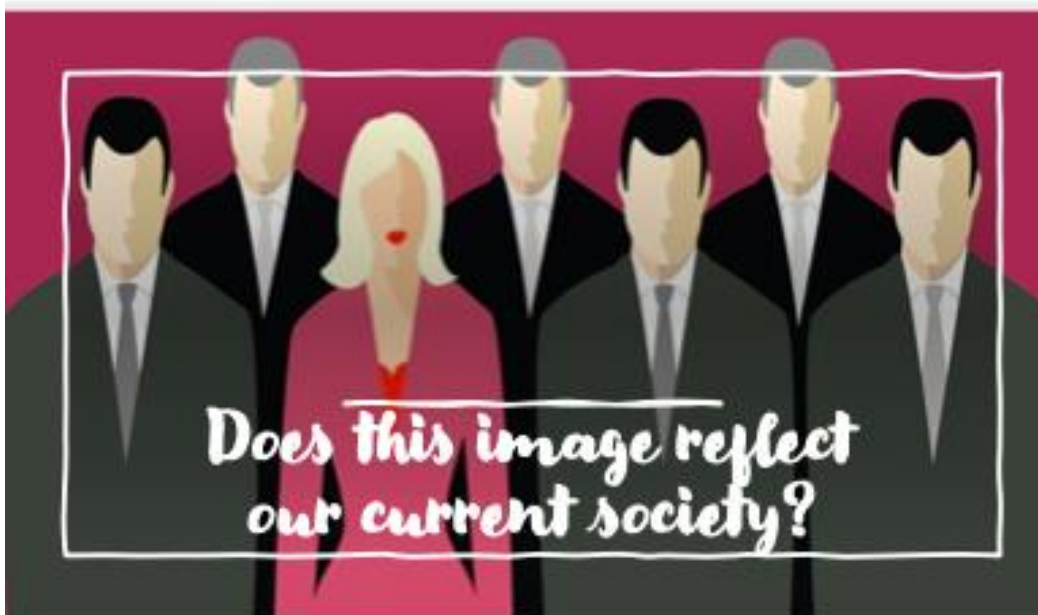
What would you do if you saw this situation?

What would you say to these men pointing at the boy?



... and if you read this tweet?

What would you reply?





SITUATION 1

First situation: A couple goes to a restaurant for dinner. The man gives no option to the woman to choose what to eat; only what he orders for both of them will be eaten, without taking into account the opinion of his partner. The waiter must intervene so that the woman orders the dishes she really wants to have for dinner.

Characters of this situation: the man, the woman, the waiter.



SITUATION 2

Second situation: A couple goes shopping. She has found a top that she loves but her boyfriend does not like it since it is too short and he won't let her go out on the street like that. The shop assistant must get into the couple's argument to convince him that she can wear whatever she wants.

Characters of this situation: the girl, the boy, the sales assistant.



SITUATION 3

Third situation: It's the first year of college for a girl. In one subject, the teacher has made groups of three to do a job. The three members of the group are two boys and this girl. The two boys do not let her give her opinion or ideas for the work. The girl has to convince the boys are as valid as theirs.

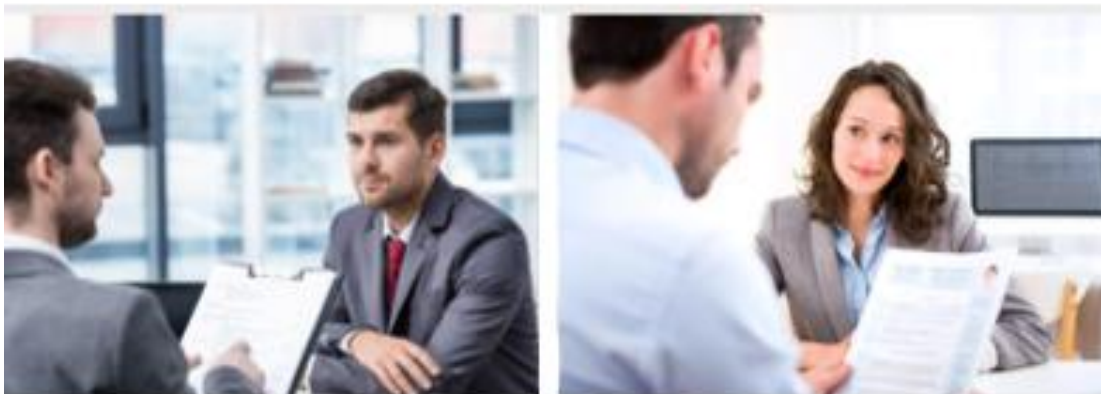
Characters of this situation: Boy 1, Boy 2, Girl.



SITUATION 4

Fourth situation: In a work meeting, the employer gathers two candidates to be his employees; a boy and a girl. When talking about salary, the boss comments that the girl would make a little less money than the boy. Set up a dialogue between these three characters to make the boss see that the girl has the same rights as the boy.

Characters of this situation: Employer, Boy, Girl.



WHAT WOULD YOU DO?

SITUATION 5

Fifth situation: In a family, the father decides that the boy will study and the girl will stay and do the housework. Between the two siblings, they have to reason with the father about how important education is for a woman.

Characters of this situation: Father, Boy, Girl.



**WHAT WOULD
YOU DO?**

5B

First situation: A couple goes to a restaurant for dinner. The man gives no option to the woman to choose what to eat; only what he orders for both of them will be eaten, without taking into account the opinion of his partner. The waiter must intervene so that the woman orders the dishes she really wants to have for dinner.

Characters of this situation: the man, the woman, the waiter.

Second situation: A couple goes shopping. She has found a top that she loves but her boyfriend does not like it since it is too short and he won't let her go out on the street like that. The shop assistant must get into the couple's argument to convince him that she can wear whatever she wants.

Characters of this situation: the girl, the boy, the sales assistant.

Third situation: It's the first year of college for a girl. In one subject, the teacher has made groups of three to do a job. The three members of the group are two boys and this girl. The two boys do not let her give her opinion or ideas for the work. The girl has to convince the boys are as valid as theirs.

Characters of this situation: Boy 1, Boy 2, Girl.

Fourth situation: In a work meeting, the employer gathers two candidates to be his employees; a boy and a girl. When talking about salary, the boss comments that the girl would make a little less money than the boy. Set up a dialogue between these three characters to make the boss see that the girl has the same rights as the boy.

Characters of this situation: Employer, Boy, Girl.

Fifth situation: In a family, the father decides that the boy will study and the girl will stay and do the housework. Between the two siblings, they have to reason with the father about how important education is for a woman.

Characters of this situation: Father, Boy, Girl.

Annexe 6

6A

**FINAL
REMARKS**

**SESSION 6:
READING AND COMMENTING ON NOTES**

**AS YOU CAN SEE, THERE ARE ATTITUDES
THAT BELITTLE WOMEN ALMOST EVERY
DAY**

**THERE ARE
MANY
COMMENTS
THAT HAVE A
VERY BIG
IMPACT ON
THE PERSON
TO WHOM
THEY ARE
SAID**





SO, WE HAVE TO FIGHT AGAINST THIS...





Annexe 7

7A



Annexe 8

8A

No name needed

HELP US TO IMPROVE!**RUBRIC FOR THE WORKSHOP****“COEDUCATION: ENDING SEXISM, STARTING LIBERATION”**

Thank you for your attendance, commitment and involvement in the workshop “The Education We All Deserve”.

The following form has been designed to help us improve. Therefore, you have to evaluate several aspects related to the workshop.

You must write a cross (X) in the box that you think that corresponds to each idea.

1. Regarding the workshop . . .

	Nothing	Little	Quite a lot	A lot
Relevance of the topic				
Usefulness of the knowledge acquired				
Possibility of putting into practice what has been learnt				
Did you find the topic of coeducation interesting?				
Do you believe in the need for a co-educational system?				
Were you aware of the inequalities in society before the workshop?				

2. Regarding the activities . . .

	Nothing	Little	Quite a lot	A lot
Relevance of the activities				
Interest generated by the activities				
Degree of satisfaction with the reading of <i>Sultana's Dream</i>				
Usefulness of the activities done through the workshop				

3. Rate from 1 to 10 the usefulness and interest generated by the activities in each session. Place an 'x' in the appropriate box.

	1	2	3	4	5	6	7	8	9	10
Session 1 (Introductory questions, stories about girls and their access to education and article from Forbes)										
Session 2 (TED Talk and 'updating a typical tale')										
Session 3 (Introduction to the Islamic religion and getting to know the author of the novella)										
Session 4 (Reading and commenting on some excerpts of <i>Sultana's Dream</i>)										
Session 5 (“I am not an easy man” and role-play)										
Session 6 (reading and commenting on the notes and final conclusions)										
Session 7 (creating a poster on equality)										

4. Some open-ended questions...

1. What have you learned in this workshop?
2. Do you think that this workshop serves to make visible the inequalities that exist in society regarding the inferiority of women? Why / why not?
3. What would you add or change about this workshop?
4. What do you think of the novella *Sultana's Dream*?
5. In general terms, what do you think about co-education? Do you think it can help stop these inequalities?

**THANKS FOR YOUR ATTENTION AND COMMITMENT
IN THIS WORKSHOP**