Universidad de **Valladolid**

Facultad de Filosofía y Letras

Gender Equity and Coeducation in Secondary Education: A New Proposal to Prevent Gender Violence

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

Especialidad: Inglés

Carlota Alvarado Martín-Calero

Tutora: Ana Isabel Alario Trigueros

Valladolid, julio 2020

Carlota Alvarado Martín-Calero

Universidad de Valladolid

ABSTRACT

This paper aims to describe the current situation of education in Spain by analyzing the evolution of the educational system and the main relevant institutions from a feminist and coeducational perspective. It also presents the main terminological differences of key concepts involved in the pursuit of effective and real equality between women and men. In this regard, the mechanisms that schools maintain to perpetuate sexism through a formal androcentric curriculum and a hidden sexist curriculum are also analyzed to propose coeducative solutions for each context. Finally, a coeducational center program is presented to address issues required in coeducation to eliminate inequality between men and women and prevent gender violence through the analysis of gender stereotypes and cooperative research on new female and male models and possibilities.

KEYWORDS: coeducation, gender violence, effective gender equality, educational system, coeducational proposal, feminism, androcentrism

RESUMEN

Mediante el presente trabajo se pretende comprender la situación actual de la educación en España analizando la evolución del sistema educativo y las principales instituciones pertinentes desde una perspectiva feminista y coeducativa. Asimismo, se presentan las principales diferencias terminológicas de conceptos protagonistas en el esfuerzo por la igualdad efectiva y real entre mujeres y hombres. En esta línea, también se analizan los mecanismos que tiene la escuela para perpetuar el sexismo mediante un currículo oficial androcéntrico y un currículo oculto sexista con el objetivo de proponer soluciones coeducativas para cada contexto. Para finalizar, se presenta un programa coeducativo de centro que aborda cuestiones necesarias en la coeducación para eliminar la desigualdad entre hombres y mujeres y prevenir la violencia de género mediante el análisis de estereotipos sexistas y la investigación sobre nuevos modelos femeninos y masculinos.

PALABRAS CLAVE: coeducación, violencia de género, igualdad efectiva, sistema educativo, propuesta coeducativa, feminismo, androcentrismo

Carlota Alvarado Martín-Calero

INDEX

1. INTRODUCTION

Since 2018, Spain is living its fourth wave feminism. But why is there a need for feminism if women and men already enjoy the same rights and are equal in the eyes of the law? There is a common misconception in this sense. While women and men are equal before the law, the truth is that we have not achieved yet real equality in terms of social aspects, education, and living conditions. The Spanish society has been and yet remains a constant witness of gender discrimination, showing its most brutal manifestation through gender violence. And this is precisely the main objective of the fourth wave feminism in Spain: to eradicate gender violence. Although there is an international movement to tackle this type of sexism, feminism evolves at its own rhythm in each country since vindications are made according to specific social needs. Therefore, to look ahead to plan new effective strategies to achieve real equality between women and men, in the first place, it is necessary to take a look at the origins of feminism in Spain, its evolution, and the relation between feminism and school, bearing in mind the importance of the latter as an agent of socialization.

The Spanish feminist movement went back and forth in a context marked by political instability and a strong Catholic ideology. In the 19th century, Spain was anchored in the moral basis of a backward society where gender roles were strongly differentiated. Women occupied a second role and were relegated to the private sphere and left out the public sphere and the political life. In this line, the vindications of this first wave feminism concentrated on social demands, considering the access of women to education the first step towards gender equality (Borderías, Franquesa, Aldea, and Borrell, 2003). Back then, the biological differences between the two sexes laid the basis for the educational content since education was supposed to enable people to play their role in society. As a result, boys and girls received different education. Girls' education was based on notions concerning their social role as wives and mothers, and basic skills such as reading and writing were denied to them. Among the outstanding feminists in this period are Emilia Pardo Bazán and Concepción Arenal.

During the first three decades of the 20th century, the feminist movement evolved rapidly. The Second Republic, along with the Constitution of 1931, built a secular democratic system based on equal rights, introducing women's suffrage, civil marriage,

and divorce. During this period, the mixed-gender school model was considered legitimate. However, these schools represented a minority. In this second wave, we can find significant individuals such as Clara Campoamor, Victoria Kent, Carmen de Burgos, and Federica Montseny.

Unfortunately, after the Civil War (1936-1939), the advance of feminism was undermined. The imposition of the Francoist dictatorship took away the democratic and fundamental rights of women, relegating their influence only to the private sphere once again and establishing strong roles for men and women in the traditional nuclear family-model. The dictatorship also implied the ban of the mixed-gender school model due to the different social functions of both sexes. According to Fernández Fraile (2008):

> The woman in Spain, has been excluded from the public areas and has been isolated of the forums of discussion; as a consequence, she has been relegated to the family nucleus and her fundamental labor was to transmit the traditional moral values and to educate the children (p. 11).

On the global scale, the new feminism starts in the 1960s boosted by two significant titles: Simone de Beauvoir's *The Second Sex* (1949) and Betty Friedan's *The Feminine Mystique* (1963). In these books, the authors criticized women's role as perfect housewives as well as their position in society. During those years, the movement focused around new axis that rose due to the theoretical identification of certain elements, such as the concept of gender, the consideration of patriarchy as the main cause of women's oppression, and the general awareness that the feminist movement tackles the oppression suffered by every woman regardless of their social class, race or political ideology (Fernández Fraile, 2008, p. 15). Again, the situation was different in Spain.

During the Francoist dictatorship (1939-1975), the Spanish society was plunged into political and ideological darkness. It was not until the 1970s that Spain experienced a gradual opening towards the world. The Constitution of 1978 established women and men equality before the law. Also, thanks to the Ley General de Educación in 1970, the gender-mixed education model was re-implemented, which imposed the same curriculum for girls and boys and free compulsory education until the age of 13. During these years, the feminist movement emphasized the collective nature of gender discrimination and demanded better living conditions, such as reproductive rights and equal payment for

equal jobs. Some relevant names of the third wave feminism in Spain are María Telo, Victoria Camps, and Celia Amorós, just to mention a few.

Years later, with the global spread of the Internet, the movement gained a new perspective built on the strong foundations of the previous wave: women's empowerment through the use of internet tools, understanding feminism as a collective, social, diverse, inclusive movement. This "modern feminism" also defends equality and liberty for men since it considers that it is not only women that have been confined to perform specific jobs and to act according to gender stereotypes. To achieve real, effective equality, it is necessary to free sexes from those stereotypes and to educate people to overcome gender norms. In this line, men and boys are encouraged to take part in the movement to claim for their right to be free and to speak and stand against behavior and comments which prevail gender discrimination. Thus, the meaning of feminism has changed and with it the social acceptance of the movement.

Also, thanks to the use of internet tools to propagate, mobilize and bring visibility to the feminist fight, some virtual campaigns such as #MeToo and HeForShe trespassed boundaries, influencing women all over the world. This general sickness of gender inequality in the form of gender violence, oppression and labor exploitation reached its peak in the International Feminist Strike 8-M, demonstrating that violence against women is not an individual issue but a structural problem derived from a system based on a patriarchal, capitalist ideology. In this case, the situation was not different in Spain.

According to Tomé-González (2019), the fourth wave of feminism in Spain started in connection with those massive marches that took place the International Women's Day of 2018, when millions of Spanish women demonstrated in pursuit of gender equality, equal opportunities, better living conditions and justice. In the *8-M Manifest* (2018), the Comisión 8M made very clear statements of the demands of the strike, emphasizing the need to tackle gender violence as well as labor discrimination.[1]

Between 2014 and 2018, the feminist fight in the country was encouraged by specific events which had an impact on the Spanish society, setting the basis for the fourth wave (Ideograma, Calala Fondo de Mujeres, & Open Society Foundations, 2019, p. 10). In addition to the popular march known as "El Tren de la Libertad" to defend the

---

[1] Comisión 8M. (2018). *8M Manifesto*. Retrieved from http://hacialahuelgafeminista.org/manifiesto-8m/

fundamental right for free, legal abortion in 2014, there were two events related to gender violence that caused a significant impact on the Spanish media and deeply affected the public opinion: the Diana Quer murder case in 2016 and the La Manada rape case in 2016. The former caused indignation since the factors analyzed in the media blamed the victim instead of the murderer. Also, the judgment delivered in the court in the La Manada case and the allegations made by the defendant's lawyers (also blaming the victim) provoked numerous demonstrations in the country and contributed to creating a solidary group awareness called "sororidad" (sisterhood), a term for cooperation, respect, and support among women (Ideograma et al., 2019, p. 14). The cases mentioned, which were widely addressed through social platforms, provoked a great fury and indignation among the Spanish society and resulted in general discontent towards the Spanish judicial system, bringing to light the patriarchal elements present in our society, politics, culture, and education. Slowly, more and more laws aimed to improve women's living conditions are coming into force. Nevertheless, inequality is still present and the number of women murdered by their former or current partner rises every year since 2015, reaching a total of 1.033 women who lost their lives victims of gender violence since 2003 according to the official numbers released by the Spanish Government.[2] According to the official numbers, only in 2019, 55 women were murdered and 46 children were orphaned.

Feminism has changed the Spanish society encouraging people to put on their violet-tinted glasses to see the world from a feminist perspective, be able to detect inequality between men and women and stand against gender violence at every scale.[3] It is in this struggle that the school, given its privileged position, must join the feminist cause in achieving real equality of opportunity through coeducation. Although the path to walk together is still long, the fight remains alive, hopeful, and optimistic.

1.1. JUSTIFICATION

School is one of the main agents of socialization. Nowadays, one of the central objectives of schools is to help students to successfully engage in society. Spanish society

---

[2] Ministerio de la Presidencia, Relaciones con las Cortes e Igualdad. (2019). *Ficha estadística de mujeres víctimas mortales por Violencia de Género: Año 2019*. Retrieved from https://violenciagenero.igualdad.gob.es/violenciaEnCifras/victimasMortales/fichaMujeres/pdf/Vmortale s_2019_4_12(2).pdf

[3] The expression "put on your violet-tinted glasses" (in Spanish: *ponerse las gafas violeta*) has become popular due to the success of the book by Gemma Lienas, *El diario violeta de Carlota*, published in 2001.

has been changing from a feminist perspective, as seen in the introduction to this paper. Social change involves an alteration of social structures, an alteration of social norms and values. Regarding feminism, social change has occurred in defense of real equality between women and men as well as in the form of rejection towards all manifestations of gender violence, including the elimination of femicides and gender-based stereotypes. According to the numbers, Spain is a feminist country.[4] With 52% of the Spanish population declared feminist, schools cannot leave the gender perspective outside the classroom.

Although it is true that the situation of women has significantly improved over the last centuries in the field of education, especially in the access to its different modalities, we cannot ignore the overwhelming numbers that reveal that gender inequality is still present at every level in every sphere.[5] Therefore, it is necessary to rethink the educational system to fully involve it in the defense of human rights, the defense of women's rights, the defense of real equality. As pointed out by the Institute for Women and Equal Opportunities (2014):

> Education's contribution to achieving equal opportunities between women and men is undeniable: both to make it possible for anyone to achieve the maximum learning permitted by their own capacity irrespective of their gender, as well as to generate awareness and educate against gender violence and respect based on equal treatment and opportunities. In spite of this, the work carried out in this sphere in recent decades, and although there has been an obvious change in mentality in educational centres and their practices, in the light of the different academic results and various analyses of the Spanish educational system it remains evident that differences persist, which are unfavourable to women and reveal not only a horizontal but also a vertical segregation. This difference undoubtedly has multiple origins, but it is clear that there remains an underlying historical allocation of roles, which does not respond solely to personal motivations, but rather to a general context (p. 109).

As detailed later in this paper, the "general context" to which the Institute for Women and Equal Opportunities refers is to a large extent due to the way in which women accessed education. Formal education was designed to transmit stereotyped models

---

[4] Barreiro, B. (2018). *Un país cada vez más feminista.* Retrieved from https://ctxt.es/es/20181107/Politica/22757/ctxt-barometro-feminismo-40dB.htm

[5] Marrón, N. (2019, March 3). 8-M: las (crudas) cifras de la desigualdad: De los crímenes machistas a los peajes laborales, los datos rompen el espejismo de la igualdad. *ElPeriódico.* Retrieved 2020, June 12 from https://www.elperiodico.com/es/cuaderno/20200306/8-m-las-cifras-de-la-desigualdad-7876315

regarding gender. Therefore, women and men did not receive the same education. Later, when gender-mixed education was implemented, even though the content was the same for both sexes, women joined an educational system based on an androcentric model in which the male assumes the central role and the female is relegated to a secondary role and omitted.[6] Thus, with teaching marked by androcentric bias in both the formal and hidden curricula, the school perpetuates the inequalities derived from an androcentric society.

Since education must contribute to eradicating inequality, the educational community must take advantage of the resources available to combat it: coeducation. It is necessary to ensure an education that offers opportunities and models so that everyone, regardless of their sex, can achieve a full life to develop all their abilities, as stated by del Amo (2009):

> ¿Qué puede hacer la escuela para convertirse en factor de igualdad? Parece imprescindible revisar el sistema de valores y actitudes que se transmiten, repensar los contenidos educativos, evitando los estereotipos y la invisibilidad de las mujeres en los materiales escolares, reintroduciendo pautas, saberes y puntos de vista tradicionalmente elaborados por las mujeres y aprovechar el carácter privilegiado del espacio escolar para construir una nueva ciudadanía democrática basada en una educación en igualdad que reconozca las discriminaciones históricas (p. 21).

It is imperative that school, considering its privileged position as a transmitter of values and knowledge, embraces a coeducational system through which girls and boys are empowered to create their identity instead of inheriting it by the mere fact of being born of one sex or another. For that purpose, the school must stop transmitting gender stereotypes and omitting women from school materials, elements that contribute to inequality. Instead, it must promote coexistence, justice, cooperation, respect, and peaceful conflict resolution through dialogue, which are key elements in the prevention of gender violence and constitute the basis of coeducational projects.[7]

In addition, we must not forget that effective equality between women and men, the prevention of gender violence and the values embodied in the principles of respect,

---

[6] Acevedo Huerta, E. J. (2010). La transmisión del androcentrismo en los procesos de enseñanza-aprendizaje formales (II). *Temas para la educación: Revista digital para profesionales de la enseñanza, 8*. Retrieved from https://www.feandalucia.ccoo.es/docuipdf.aspx?d=7196&s=

[7] Instituto de la Mujer. (2008). *Guía de Coeducación: Síntesis sobre la educación para la igualdad de oportunidades entre mujeres y hombre*, pp. 16-17. Retrieved from http://www.inmujer.gob.es/observatorios/observIgualdad/estudiosInformes/docs/009-guia.pdf

freedom, justice, equal treatment, and non-discrimination are one of the cross-curricular elements that must be addressed in the curriculum of secondary education, as established in the Article 6 of the *Real Decreto 1105/2014, de 26 de diciembre, por el que se establece el currículo básico de la Educación Secundaria Obligatoria y del Bachillerato*. This article stresses that teaching programs must include the prevention of all types of violence, including gender-based violence, the avoidance of sexist behavior and content, as well as stereotypes that imply discrimination, and the stimulation of peaceful conflict resolution. Furthermore, this paper is aimed to meet the competencies regarding equality between men and women and non-discrimination of the Máster en Profesorado de Educación Secundaria Obligatoria y Bachillerato, Formación Profesional y Enseñanza de Idiomas of the Universidad de Valladolid (2018), more specifically:

- G.5. To design and develop spaces for learning with special attention to equity, emotional and values education, equal rights, and opportunities between men and women, citizen training, and respect for human rights that facilitate life in society, decision-making, and the construction of a sustainable future (p. 1).
- E.G.10. To understand the educational role of the family and society in tolerance education (rights and freedoms), equal rights and opportunities for men and women, and equal treatment and non-discrimination (p. 2).

1.2. OBJECTIVES

The objectives pursued through this project on coeducation in Secondary Education are the following:

1. To learn about the historical evolution of the Spanish educational system from a coeducational perspective.
2. To recognize sexist elements that still persist in the school, such as the androcentric nature of the curriculum and gender stereotypes.
3. To promote a respectful climate in the classroom that facilitates the natural learning of English through cooperative work.
4. To provide the students with tools that help them recognize and reflect on gender-based stereotypes and conducts which prevail gender discrimination, by addressing gender equality values.

5. To develop an educational proposal for the prevention of gender violence by empowering women towards real equality between men and women through the research of the contributions made by women in diverse fields of art and knowledge.

1.3. STRUCTURE

This paper is organized into four sections. In the first section, the theoretical foundations are presented, starting with the terminological conceptualization of relevant terms and concepts in coeducation and gender equality. In this sense, differences between the concepts of "sex" and "gender" are addressed in the first place due to its significance to establish the division between the biological characteristics and the social construct that determine the identity of humans. Next, a definition of the term "coeducation" is given and differences between gender-mixed education and coeducation are pointed out emphasizing the need to lay the foundations for equality of both sexes. This is followed by an analysis of the evolution of the Spanish educational system from a feminist perspective to highlight the changes that had shaped the specific situation of women and girls in education along with the main legislative measures and institutions relevant to the eradication of gender violence and the struggle to achieve effective equality between women and men.

In the second section, some actions that must be taken by socialization agents to achieve effective equality and eradicate gender violence are presented stressing the importance of a common commitment. The paper then focuses on exposing the mechanisms that schools have to perpetuate the sexist stereotypes that underlie inequality between the sexes and some measures and actions to promote a coeducational learning environment are presented. To this end, an analysis is made of different elements in the formal curriculum, such as the use of language that ignores women or the androcentric nature of the curriculum, as well as in the hidden curriculum. The latter is perhaps more complex because it presents sexist stereotypes and connotations in a more subtle and, in general, more unconscious manner, making them more difficult, although not impossible, to correct. The elements that prevent laying the foundations for effective equality in the hidden curriculum affect all levels and areas of schools, including but not only the distribution of common spaces, the expectations that teachers have about their students, or the interactions among students and between students and teachers.

The third section consists of a proposal for a coeducational center program aimed at providing adolescents with tools to prevent gender-based violence from high school. The program proposal is organized into 3 modules in which different topics are addressed through cooperative research in the ESL classroom. The topics are the following: 1) differences among cultures, sexist stereotypes that prevent equality between the sexes; 2) invisible women in the STEAM fields, new models to foster equality; and 3) new masculinities, feminism for men.

Finally, the fourth section presents the conclusions derived from this paper, followed by the bibliographic references consulted and the annex containing the module example HerStory.

2. THEORETICAL FOUNDATION

2.1. TERMINOLOGICAL CONCEPTUALIZATION

2.1.1. Sex and Gender

"One is not born, but rather becomes, a woman".[8] With this statement, Simone de Beauvoir largely shaped the theoretical changes of feminism in the 1960s. As Brullet and Subirats (1991, p. 20) point out, this declaration represented a revolution in the ideas that had been determining the roles of both sexes in society. Until then, differences between men and women had been established on the ground that social skills and behaviors stemmed from physical and biological differences between the female and male sexes. However, during the years preceding Beauvoir's publication, contributions were made in the anthropological field that undermined the argument of biological foundations as the basis for the difference in role assignment. In particular, it is worth noting M. Mead, whose contributions in the 1930s through observation of different societies, as Brullet and Subirats (op. cit.) point out, revealed that, while there were differences in all societies between what was considered proper for each sex, the skills and activities attributed to them varied between societies. This discovery made it clear that these capacities and characteristics are not inherent in biological differences but are determined by the society in which the individuals are found. Thus, the concepts of gender and sex are distinguished.

---

[8] De Beauvoir, S. (1949). *The Second Sex*.

The **sex** of a person is determined by nature, as Palao Tarrero points out (2012, p. 4). The concept of sex refers to the biological differences that determine whether a person is male or female.

As for the concept of **gender**, it would be interesting to first set out the definition found in the online version of the RAE's dictionary, where one must refer to the third sense in order to locate the meaning that is of interest in this paper, since the two previous meanings are extremely poor, precisely because they lack a gender perspective. The RAE, therefore, provides the following definition of "gender": "Grupo al que pertenecen los seres humanos de cada sexo, entendido este desde un punto de vista sociocultural en lugar de exclusivamente biológico."[9] However, this definition is rather superficial, since, considering the above, it can be considered that gender implies more than the mere fact of belonging to a group. Parra Martínez (2009) defines gender as those expectations of social behavior of each sex according to a specific time and space (p. 24). Thus, the concept of gender is more complex, as it involves the assignment of differentiated norms that are imposed on people owing to their sex. These norms, which are not inherent but acquired, determine their behavior, desires, and actions in all senses, that is, their personality. As noted by Brullet and Subirats (1991):

> Género es un conjunto de normas diferenciadas para cada sexo, que cada sociedad elabora según sus necesidades y que son impuestas a los individuos a partir del nacimiento, como pautas que deben regir sus comportamientos, deseos y acciones de todo tipo (p. 21).

Thus, it may be concluded that while sex is a biological quality, gender, as a social construct, is learned. However, both concepts appear as synonyms in many dictionaries and are commonly used as such. Consequently, the notion of the variability of gender characteristics and functions according to social needs is forgotten and they are again attributed to the sexes. This fact is a barrier to the feminist struggle, where gender stands as an oppressive element of society that conditions all aspects of life that prevent freedom.

2.1.2. Coeducation: Same Term, Different Sense

---

[9] Género. (n.d.). In *Diccionario de la lengua española*. Retrieved 2020, June 14 from https://dle.rae.es/g%C3%A9nero

Next, I will reflect on the meaning of the term "coeducation" in this paper. To this end, the evolution of its meaning in Spain will be briefly analyzed, mirroring a social need that must be tackled from the educational system.

Looking up the term "coeducate" in the online version of the *Diccionario de la lengua española*, the only meaning is the following: "Enseñar en una misma aula y con un mismo sistema educativo a alumnos de uno y otro sexo."[10] Thus, it could be considered that the first meaning of "coeducation" is the joint education of both sexes. I must admit that when I started researching about coeducation for this study, my first action was to consult the aforementioned dictionary. Based on the meaning provided, I thought that coeducation was limited to the mixed school. However, after searching on the Internet and consulting documentation with proposals and reflections on the subject, I observed that the meaning of the term today has become somewhat broader. Below are some definitions:

> La coeducación consiste en educar a las chicas y a los chicos al margen del género femenino o masculino, es decir, educarles partiendo del hecho de su diferencia de sexo, potenciando el desarrollo de su individualidad, pero sin tener en cuenta los roles que se les exige cumplir desde una sociedad sexista, por ser de uno u otro sexo (Urruzola, 1995, p. 267 quoted by Moreno, 2020, p. 62).

> Que niñas y niños tengan los mismos recursos y oportunidades para su educación y que vayan desapareciendo las barreras de género, que prescriben o prohíben unos comportamientos u otros en razón del sexo, de modo que todas las capacidades humanas más positivas y necesarias estén al alcance de los futuros hombres y mujeres y que todos y todas puedan desarrollarlas en la medida de las posibilidades de cada persona, sin prejuicios sexistas que puedan limitar su acción (Subirats, 2009, p. 87).

> Proceso intencionado de intervención que potencia el desarrollo de alumnos y alumnas partiendo de la realidad de dos sexos diferentes, y que persigue un desarrollo personal y una construcción social común y no enfrentada. Se trata de redefinir lo que entendemos por educación, más allá de saberes técnicos y académicos, para abarcar, también, la educación emocional y afectiva. No hay que confundir "coeducación" con "educación mixta", pues el mero agrupamiento de niñas y niños en las aulas, aunque imprescindible, no garantiza una enseñanza más justa e igualitaria (FETE-UGT, 2017, p. 15).

---

[10] Coeducación. (n.d.). In *Diccionario de la lengua española*. Retrieved 2020, June 14 from https://dle.rae.es/coeducar

All of them highlight concepts such as justice and equality (same opportunities and resources) and the importance of building on biological differences to achieve personal development by eliminating gender barriers. Thus, in this paper, the concept of coeducation is used as the educational system that transmits values of equality and non-discrimination between the sexes, offering each individual as many and diverse opportunities as possible for optimal development in a democratic society, based on the principle of respect, equity, tolerance, justice, and equality. In this way, coeducation involves the prevention of violent behavior through peaceful tools for conflict resolution and through the incorporation of positive values traditionally assigned to women, such as cooperation and respect for life.

2.1.3. Gender-mixed Education and Coeducation. Equality and Equity

Although the term "coeducation" has traditionally been synonymous with mixed-gender education, based on the above it can be considered that during the last years it has acquired a wider meaning. Precisely, the term "coeducation" has evolved since the mixed-gender school was implemented in order to respond to the social demands for effective equality, since, as noted in the definitions above, the mixed-gender school does not guarantee fair and equal education.

In that connection, it should be recalled again that women joined an educational system that was designed for men. As we have already pointed out, the educational system establishes the same curriculum for both sexes. However, this mixed-gender system does not establish the basis for real equality but rather perpetuates social inequality between both sexes through different mechanisms such as the use of the generic male, the lack of female references in the contents, the unequal use of common spaces or the different treatment by teachers, among others, as set out in various works (Alario and Anguita, 1999; Brullet and Subirats, 1991; Solsona, 2019).

As it has been noted, coeducation consists in offering equal opportunities to each individual regardless of their sex. As it has been noted, coeducation consists in offering equal opportunities to each individual regardless of their sex. Yet when we consider that the role of women has been omitted and relegated to the background, coeducation cannot be conceived without taking into account the concept of equity, which in this case can be considered quasi-synonym for justice. Regarding education, the concept determines that, in order to achieve a situation of real equality, the personal situation of each individual

has to be considered so that they can receive the education they need to succeed. In this sense, it should be considered that women and men do not start from an equal point but from the supremacy of men over women. Therefore, in order to offer the same opportunities to girls and boys, it is necessary to first try to lay the foundations for equality of both sexes.

This study offers a proposal for equitable education, as it aims to provide female models in different areas to compensate the lack of female references in the contents. Consequently, the goal is for girls and boys to have female references that have been invisibilized in different areas normally monopolized by male references so that they can freely choose the direction of their professional future according to their capacities and possibilities, without being conditioned by gender norms and stereotypes. While formal equality was achieved with the mixed-gender school, equity is pursued with coeducation in order to achieve effective and real equality at every scale. And the school must compensate for inequalities.

Below there is an image that graphically represents the difference between "equality" and "equity" (figure 1):
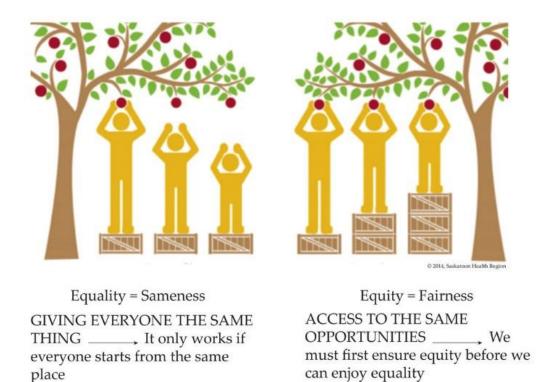

Equality = Sameness
GIVING EVERYONE THE SAME THING ———→ It only works if everyone starts from the same place

Equity = Fairness
ACCESS TO THE SAME OPPORTUNITIES ———→ We must first ensure equity before we can enjoy equality

Figure 1. "Equality" and "equity". Taken from "A movement to end violence against women". Retrieved from https://16daysactivist.whwest.org.au/challenges/actions/learn-what-the-patriarchy-is/. © 2014, Saskatoon Health Region.

2.2. HISTORICAL BACKGROUND OF COEDUCATION IN SPAIN

2.2.1. Evolution of the Spanish Educational System

An analysis of the evolution of the Spanish educational system from a coeducational and feminist perspective is presented below to highlight the changes that had shaped the specific situation of women and girls in education. The analysis has been mainly inspired by the contributions made by Marina Subirats in "Conquistar la Igualdad: la coeducación hoy" (1994), Ana Isabel Alario and Rocío Anguita in "¿La mitad de la humanidad forma parte de la diversidad?: El sexismo en las aulas y la coeducación como alternativa" (1999), and María Cruz del Amo in "La educación de las mujeres en España: de la amiga a la Universidad" (2004), as well as the analysis of the educational system provided by Felipe Óscar Palao in "Coeducación en España" (2012).

Education was designed to transmit social values and functions. Thus, the education of women has been shaped by the role that society expected of them. During the first half of the 19th century, the **Constitution of 1812** and the *Informe Quintana* (1813) established a universal and free educational system provided by the State. However, this education was directed exclusively to men. Thus, women's education was carried out in the private sphere and was aimed at the acquisition of a domestic culture. As Alario and Anguita indicate, women from the middle and aristocratic classes received an education consisting of learning to read, write, sew and basic notions of geography, history and drawing to enable them to participate in the social gatherings of the time (1999, p. 33). However, women belonging to more limited classes did not even have this possibility.

It was not until half a century later that compulsory schooling was established for girls, with the *Ley de Instrucción Pública de 1857*, better known as the ***Ley Moyano***. This law established a differentiated and compulsory educational system between the ages of 6 and 9. By this law, each province was to be responsible for setting up a separate school for each sex with different curricula. Thus, as pointed out by del Amo (2009), girls' education was based on the domestic model whereby they received basic literacy, moral indoctrination and labor instruction. In the case of middle and upper class girls, there were additionally the so-called "ornamental skills" (music, painting, embroidery…). In this context, in the light of the demand for qualified female teachers to work in girls' schools, a new professional opportunity was opened up to women, as stated by Alario and

Anguita (1999). As a result, women's teacher training colleges ("Escuelas Normales Femeninas") began to be founded in the provincial capitals.

During this period, the first women to go to university benefited from the gap in the legislation, given that nobody would expect any woman would aspire to university considering her role in society. Later, in 1888, women were excluded from access to middle and higher education except with express authorization. Nevertheless, this did not prevent 15 women from completing university studies by the end of the century (del Amo, 2009, p. 13).

The transition to the new century was accompanied by great advances in women's education. In 1909, the period of compulsory education was extended to 12 years, which led to a significant increase in female literacy rates. The following year, a royal decree authorized clear access for women to university studies. Consequently, the number of women in secondary and higher education gradually expanded. However, female school absence continued to be a problem among the popular and proletarian classes, as the family situation required girls to work, as noted by del Amo (2009):

> La mayoría de las familias de clases medias, consideraban "más rentable" invertir en la formación de sus hijos varones, convencidas de que las chicas recibían de sus madres la mayor parte de los saberes que iban a necesitar en su vida adulta (p. 14).

As stated by Subirats (1994), at the beginning of the 20th century there was a great debate on mixed-gender education in Spain. On the one hand, the sectors most connected to the Church demanded a separate and different education that corresponded to the natural social and family functions of both sexes, arguing that otherwise, their moral integrity would be in danger. On the other hand, the liberal middle class, influenced by the women's demands for emancipation, defended mixed-gender education with the same curriculum towards a democratic and egalitarian society.

In this context of debate and in order to respond to the demand of girls who wanted to study beyond primary education, in the 1920s private schools were developed exclusively for women, such as the Liceo Femenino de Madrid para estudios de Bachillerato y Magisterio. That same decade, the *Real Decreto de 1927* was the first step towards separating the sexes in Bachillerato and in 1929 the first two women's secondary schools were founded, the Infanta Beatriz in Madrid and the Infanta Cristina in Barcelona. (Del Amo, 2009, p. 15).

However, during this period women's access to university studies received a greater rejection, as they faced a large number of barriers such as family opposition, the hostile attitude of teachers and colleagues or social obstacles to professional activity. (Del Amo, 2009, p. 15).

The Second Republic (1933/1936) brought along values based on equality between the sexes at different scales. With the idea of contributing to social compensation in childhood, canteens, colonies and spaces to donate clothing in schools were created. Likewise, female education was fostered and the enrollment of girls and boys became equal. Some school content was also modified to incorporate republican values in the reading books, despite the short duration of the republican government. These republican values based on social and labor equality between both sexes contributed to the social acceptance that women's university qualifications can lead to professional activity, as pointed out in del Amo (2009).

The debate on mixed-gender education was still open, and although it was admitted and considered necessary, during this period the mixed-gender school model was only implemented in secondary schools for Bachillerato, in the teacher training colleges and their affiliated schools, but it did not extend to primary education except in Catalonia.

The imposition of the Francoist dictatorship after the Civil War (1936/1939) represented a reversion to the traditional education of women and, with it, to the traditional values of women: submission, sacrifice, obedience to men and the aspiration to become good mothers and wives, as stated in Alario and Anguita (1999, p. 35). The Catholic Church took control again in the field of education. As a result, the prohibition of mixed-gender education was re-established and a different curriculum for girls and boys was introduced. Regarding girls' education, the Sección Femenina of the Falange was entrusted with transmitting the secondary role of women. In this connection, the ultimate aim of women's education was to acquire the role of mother and home keeper. At that time, it was also recommended that women did not exceed primary education and that only those women who find themselves in extreme poverty should work in professions reserved for their female nature. Thus, once again confined to the private sphere, women were denied rights that they had conquered as citizens, such as the possibility of improving their cultural level and social mobility.

In 1970, with the implementation of the **Ley General de Educación**, a radical change in the educational scene took place. This law was the result of the social and economic changes of the 1960s that led to the gradual incorporation of women into the productive process. It legitimized compulsory mixed-gender education from the ages of 6 to 13, with the same curriculum for girls and boys. As Subirats (1994) points out:

> La implantación de la escuela mixta dentro de las condiciones generales creadas por la Ley de 1970, ha sido positiva para ellas. Desde entonces, su escolarización, que partía de niveles muy inferiores a la de los hombres, tanto cuantitativa como cualitativamente, ha ido aumentando progresivamente y más rápidamente que la de los varones, como ya ocurrió a otra escala en la época de la Segunda República (p. 55).

The impact of both this law and the *Ley Orgánica del Derecho a la Educación* (1985), which placed special emphasis on a basic education free from any kind of discrimination, were very positive for the access of large sectors of the population previously excluded. During this decade, criticism of the educational system focused on the inequalities caused by its class-based nature and traditional teaching methods. Sexual inequalities were not considered a consequence of education, so coeducation and its social basis were left out of the pedagogical debates, as pointed out by Subirats (1994, p. 55).

Even though the *Ley General de Educación* formally recognized that women and men should have equal opportunities in education, real equality was not achieved. Despite the high rates of female enrollment, a fundamental difference between girls and boys remained in their choice of studies, conditioned by gender, as stated in del Amo (2009, p. 19).

In this context, in the 1980s the mixed-gender model began to be questioned as a vehicle for eliminating inequality between women and men, as pointed out by del Amo:

> La escuela mixta no ha sido siempre sinónimo de coeducación. Así, durante los años ochenta algunas investigaciones sobre la práctica educativa desde la óptica feminista evidenciaron que la escuela mixta no había logrado eliminar las desigualdades de origen porque si bien la escuela no era la creadora de la desigualdad, contribuía a legitimarla en la medida en que la presentaba como natural y aceptable por la persistencia del sexismo del lenguaje y del androcentrismo científico: el orden masculino es dominante, mientras que el modelo femenino tradicional no tiene cabida. Se mantiene el estereotipo de la diferencia (2009, p. 19).

The results of these studies, as well as Spain's opening up to a progressive and open Europe, laid the foundations for the implementation of the *Ley Orgánica de Ordenación General del Sistema Educativo* (**LOGSE**) in 1990. In this law (which also extended compulsory education until the age of 16), gender discrimination in the education system was formally recognized and education was seen as an indispensable agent of social change to tackle discrimination and inequality. In order to correct educational activity to meet the principles of effective equality of opportunities and to overcome gender stereotypes, curricula were modified to introduce methodologies that promote coeducation in all aspects of school life. This law also stated that any kind of discriminatory stereotypes should be avoided in the design of teaching materials. While it is true that during the 1990s a large number of teaching materials were designed concerning coeducation, the effort to promote more equality in the school environment through cross-curricular content did not achieve the expected success.

In 2006, the *Ley Orgánica de Educación* (**LOE**) became effective. Its preamble encourages an education that transmits the values of democratic societies, in which people can shape their own identity. Among the principles of education, it emphasizes the need for educational equity in order to guarantee the full development of the personality and it specifies that the school should function as a compensatory element for inequalities. In this line, it should be noted that this law sets an objective to achieve real equality at each educational stage. Thus, for primary education, the aim is to know, understand and respect other cultures and differences between people, as well as equality of rights and opportunities between men and women. For secondary education, in addition to respect for sexual differences and equal rights, it establishes the rejection of stereotypes that discriminate by gender. In Bachillerato, effective equality of rights and opportunities between men and women, and critical analysis of existing inequalities will be promoted. The objective of professional development emphasizes effective equality to access an education that allows all kinds of professional opportunities without discrimination.

Furthermore, throughout this law, principles of coeducation can be observed, such as the promotion of peaceful conflict resolution and care and health habits, knowledge of the human dimension of sexuality in all its diversity, and care for living beings and the environment. These principles are also present in the new subject Educación para la Ciudadanía, which aimed to encourage the growth of free and upright people. The

contents of the course focused on democratic and constitutional values (duties and rights), as well as on equality between women and men.

Whereas the LOE emphasized educational equity and the transmission of democratic citizenship principles, the *Ley Orgánica para la Mejora de la Calidad Educativa* (**LOMCE**), implemented in 2013, seems to change the main objective of education. In its place, there is a law marked by a neoliberal ideology with principles translated into an emphasis on the development of an entrepreneurial mindset based on individual competitiveness rather than on cooperative work and common effort. In this line, the LOMCE removes the subject of Educación para la Ciudadanía. On the other hand, Religión figures again as a "specific subject" in the curriculum, that is, evaluable and computable for the average mark of the student's record. The students who do not study Religión must take the alternative subject Valores Éticos. Here, one might ask whether one subject is really comparable to the other. In other words, whether girls and boys who study Religion will not be at a disadvantage in their incorporation into social life. It is widely known and has been demonstrated in this analysis that the Catholic Church (the entity entrusted with designating the teachers who teach the subject as well as specifying the contents of the subject) is linked to a strongly retrograde ideology and dogmas that determine people's identity, especially about gender stereotypes.

This law has also implied a large number of changes in the education system that are contrary to equity, bringing the public school into disrepute. These changes bring public education into disrepute and take away from it its status as a compensator of inequalities, as pointed out by Marina Subirats in "La LOMCE: Hacia una educación antidemocrática" (2014). In the text, the author analyses a series of elements of the LOMCE to measure its democratic will, such as the gratuity of education from the beginning to the university, the type of evaluation, or the heterogeneous quality of educational institutions. She concludes that this law represents a democratic step backwards in Spanish educational legislation, since it has profoundly discriminatory elements that contribute to social hierarchization and school failure.

Currently, there is a new law on the table: the *Proyecto de Ley Orgánica de modificación de la LOE*, **LOMLOE**. This law, promoted by a government expressly declared to be feminist, is presented as a modification of the LOE that restores part of the democratic values that shape education and were taken away with the LOMCE. In this

sense, it intends to recover the prestige of the public school and promises a strong commitment to coeducation by adding affective-sexual education and the gender perspective to the promotion of values of equality, as expressed in the Exposición de motivos:

> En segundo lugar, adopta un enfoque de igualdad de género a través de la coeducación y fomenta en todas las etapas el aprendizaje de la igualdad efectiva de mujeres y hombres, la prevención de la violencia de género y el respeto a la diversidad afectivo-sexual, introduciendo en educación secundaria la orientación educativa y profesional del alumnado con perspectiva inclusiva y no sexista (Proyecto de LOMLOE, p. 5).

This commitment to coeducation at school as an instrument of change for an inclusive equality-based society can be seen in particular in the extension of the Disposición adicional vigesimoquinta, which is exclusively dedicated to the promotion of effective equality between men and women. This provision explicitly states that educational institutions should apply measures to develop effective equality. It also specifies that educational administrations must promote curricula and educational materials that foster the equal value of men and women and that do not contain sexist or discriminatory stereotypes, and encourage the expansion of female students in studies in the field of science, technology, engineering, arts and mathematics (STEAM), as well as in professional development courses with lower female demand. Figure 2 (see page 24) contains the main challenges of the Spanish educational system according to this law, showing a return to the democratic values of the LOE with emphasis on quality education with equity, accessible to all.

As seen, the legislative framework covering the Spanish educational system has been changing as a result of the country's political instability and social changes, just as in the history of feminism. Consequently, the situation of women in education has also been affected by this instability, determining their identity and their aspirations and possibilities in life.

Figure 2. Challenges in the Spanish educational system. Taken from "Desafíos de la LOMLOE" by Ministerio de Educación y Formación Profesional, Gobierno de España.

2.2.2. Relevant Legislation and Institutions for Gender Equity

The legislative framework of the Spanish educational system analyzed in the previous section provides a general view of the social and political context in which the different laws were implemented. Below follows a number of legislative measures in the social and political field as well as institutions that contributed to these positive changes in the educational system in terms of gender equity and non-discrimination.

First of all, it is essential to refer to the **Universal Declaration of Human Rights** (UDHR), approved by the United Nations in 1948. This inspiring declaration sets "a common standard of achievements for all peoples and all nations." The first article states that all people are born with equal dignity and rights. The most relevant article for this paper is Article 26, which states the following:

> 1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
>
> 2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace (United Nations, 1948, Article 26).

This article on human rights in education refers to concepts present in coeducation, such as free, compulsory, and accessible education for all, with emphasis on universal values.

Another indispensable document on fundamental rights is the **Spanish Constitution** (1978). This document sets out the fundamental rights and freedoms in accordance with the UDHR and therefore proclaims the right to equality and non-discrimination between men and woman. It also establishes the responsibility of the public authorities to promote conditions for real and effective equality, paving the way for changes in the education system towards coeducation.

In 1983, the **Institute for Women** was founded. This organization is of great relevance to this paper, since it is the authority responsible for promoting policies for the advancement of women. Its main objective is "to promote the conditions that allow social gender equality and the full participation of women in political, cultural, economic and social life."[11] Among its many subject areas, there is one particularly relevant to this paper: education, which is considered to be a key factor in achieving effective equality in all areas. The institute collaborates in the creation of didactic materials and promotes coeducational projects intending to eliminate the barriers imposed by gender stereotypes to contribute to the free development of the personality. On its website, there are teaching materials and information about the various programs in which the institute is involved at both national and European level in the area of education for equality.

Since its creation, this institute groups its policies aimed at eradicating gender violence and women discrimination under a series of Equality Plans, which establish the objectives and the measures that need to be implemented. The latest plan published was the **Equal**

---

11 Institute of Women. (2020). *About us.* Retrieved from http://www.inmujer.gob.es/en/elInstituto/conocenos/home.htm

Opportunities Strategic Plan (2014-2016). This plan is articulated around 7 different axis, with one of them exclusively dedicated to education. The specific objectives to be developed in this axis are the following:

1. Foster equality awareness and training actions in families and educational centers.
2. Support female students in vulnerable situations due to discrimination on multiple fronts.
3. Work towards the elimination of gender-based stereotypes which can affect the choice of studies and professions, teaching and direction of educational centers.

In 2004, the *Ley Orgánica de Medidas de Protección Integral contra la Violencia de Género* (Ley Integral) came into force with the main objective of eradicating gender-based violence, which is defined as the most brutal manifestation of inequality in our society. This law, published immediately before the LOE, is of particular importance as it grants education a privileged role in the eradication of gender violence. In chapter 1, it specifies the obligations of the educational system for the transmission of values of respect for the dignity of women and equality between men and women, which can be summarized as follows in the interests of this study:

1. It incorporates competencies related to the development of equality for each stage of education, from early childhood education to adult education.
2. It incorporates education on gender equality and prevention of gender-based violence as curriculum content in secondary education.
3. It entrusts educational administrations with the responsibility of ensuring that sexist or discriminatory stereotypes are eliminated from teaching materials.
4. It explicitly expresses the need for teachers to receive training in equality and early detection of gender-based violence.

The Ley Integral set the basis for the creation of a Government Delegation in charge of proposing, promoting and coordinating the central government policies against gender violence. Therefore, in 2005, the **Government Delegation against Gender-based Violence** was created. This institution is divided into different units according to the line of action they take, such as creating information campaigns, awareness and prevention of gender violence or promoting the training and specialization of professionals, just to mention a couple. Also, this delegation is responsible for elaborating a record on the fatal victims of gender violence.

Two years later, in 2007, the ***Ley Orgánica para la igualdad efectiva de mujeres y hombres*** was implemented. This law is consistent with the previous one, with influence in all sectors of society. Accordingly, it states that education should promote respect for fundamental rights and freedoms and equal rights and opportunities for women and men. Articles 23, 24 and 25 define the policies and obligations in the field of education. They emphasize the principles of coeducation and equality between women and men, as well as the elimination and rejection of sexist behavior and content, and the implementation of educational measures aimed at recognizing the role of women in history. It also establishes the Equal Opportunities Strategic Plan as one of the essential tools for promoting equality in different areas, such as education. At the same time, this law defines the basic concepts and categories concerning equality within the first articles.

In 2012, the Ministerio de Sanidad, Servicios Sociales e Igualdad implemented the **National Strategy for the Eradication of Violence against Women (2013-2016)**. This plan is "is the backbone of the actions taken by the public authorities to put an end to the violence suffered by women simply because they are women"(p. 8).[12] As stated on the first pages of the document, the policies on equality and against gender-based discrimination are the main tools to bring a real change in the cultural model, attitudes, and values. This change is expected to come from the elimination of stereotypes, social development, and the achievement of freedom, equality, and the full enjoyment of the fundamental rights. This plan establishes lines of action in a transversal manner in order to cover all social areas, including education. Concretely, 19 measures are detailed to encourage effective equality, peaceful conflict resolution and the prevention of violence against women at schools. In particular, one of the measures to be highlighted is measure 44, which refers to coeducation from a different perspective. This measure urges educational institutions to eliminate gender stereotypes encouraging actions to promote equality, such as fostering masculine models that take on family care and responsibilities.

At the community level, the model assist victims of gender violence known as "**Objetivo Violencia Cero**", promoted by the Junta de Castilla y León in 2015, has the objective of facilitating interinstitutional coordination among professionals in the

---

[12] Ministerio de Sanidad, Servicios Sociales e Igualdad. (2012). *National Strategy for the Eradication of Violence against Women (2013-2016)*. Retrieved from https://violenciagenero.igualdad.gob.es/planActuacion/estrategiaNacional/docs/Estrategia_Nacional_Ingles.pdf

community to provide a complete response to each victim of gender violence. To this end, it presents two lines of action: one of prevention and awareness, and another of support for the victims. This model is based on the networking of all the agents involved in the detection, protection, and assistance to victims of gender violence: social services, the judicial field, the health field, the educational field, the security forces, and third sector entities.

Within the lines of action of the "Objetivo Violencia Cero" model, for this paper, it is important to highlight the creation of a continuous and specialized training program. This plan provides professionals in the various fields related to awareness, prevention, detection, assistance and protection of victims of gender violence with specialized and specific training in the tools and knowledge necessary for them to carry out their duties in the most effective way. According to the programming of training activities in the **Plan de Formación en Violencia de Género 2019-2022**, in 2019 alone a total of 8.590 places were offered for training in the different areas of action.[13] Of these, almost half were for education professionals, including management and guidance teams, teachers and tutors. This data recognizes the role of schools in the fight for real equality and the eradication of gender violence. Thus, this plan responds to the provisions contained in the Ley Integral (2004) regarding the need to train teachers on this issue. Of the total of 26 contents offered in the area of education, the following stand out for being directly related to coeducation, despite all being of great interest:

1. Difference between sex and gender: gender as a social construction. Inequality between men and women and its consequences.
2. Coeducation. Education for gender equality.
3. Gender equality in STEAM subjects.
4. School coexistence and education in values.
5. Expectations: generalized convictions about people or groups.
6. Creative women.

    To conclude this analysis, it is interesting to return to the international perspective and mention the United Nations' **Sustainable Development Goals (2015-2030)**. This plan covers 17 international commitments to "call to action to end poverty, protect the

---

[13] Junta de Castilla y León. (2019). *Plan de Formación en Violencia de Género 2019-2022*. Retrieved from https://familia.jcyl.es/web/es/mujer/plan-formacion-violencia-genero.html

planet and improve the lives and prospects of everyone, everywhere."[14] Although they all respond to human values and are interesting for active work in the classroom to contribute to the community, special mention should be made of Goal 4, which refers to quality education, and Goal 5, which addresses gender equality.

Even though more measures and institutions could have been reviewed, it is clear from the above that there is a constant common struggle at every level and in every area oriented in one single direction: to eradicate gender-based violence and achieve real equality between women and men. It has also been shown that formal education plays a key-role in this path towards equality, since it is present in every plan aimed at eradicating violence against women. Yet, gender-based violence is still present in all its forms in our society, as evidenced by the numbers of sexual assaults and victims of gender-based violence, which continue to increase year after year. It is necessary to change the notion that sexism is a problem that only affects women in order to make society aware, as a whole, that it is a common problem so it can fully involve in its eradication.

3. CONTEXTS AND ACTORS IN COEDUCATION

El sistema educativo no puede eliminar por si solo las diferencias insertas en el conjunto de la sociedad, pero el cambio ha de producirse en algún punto o momento, o en varios... y la educación es una pieza esencial para el cambio (Subirats, M. quoted by Instituto de la Mujer, 2008, p. 19).

In order to achieve effective equality between women and men, all agents of socialization (schools, families, and the media) must be convinced of the need for real change in the social models and behavioral patterns that are projected and perpetuate sexism. In this way, the **media should make a commitment to achieve real social change towards effective equality** by implementing awareness-raising campaigns with messages of equality. However, from the educational centers, it is not possible to control the references provided to children by other socialization agents.

---

[14] United Nations. (2015). *The Sustainable Development Agenda.* Retrieved from https://www.un.org/sustainabledevelopment/development-agenda/

Anyway, the school does have the capacity to analyze and reflect on cultural models, stereotypes, and inequalities. This is where the metaphor of "putting on the violet-tinted glasses" comes into play. Teachers must foster a **critical awareness in students** so that they can analyze their own values and behaviors as well as those that they appreciate in their environment (home, media, video games, music, and social networks) in order to detect sexist stereotypes and attitudes and prevent gender violence. People are becoming more and more addicted to the Internet and social networks, and now it is much easier than ever to access any kind of digital content. Social networks and the media perpetuate sexist stereotypes that have negative effects on adolescents, such as the objectification of women's bodies and impossible body standards.[15] This is without going into the ground of pornography and some lyrics and music videos that are very successful these days and in which one can appreciate a high sexist and denigrating content towards women, even encouraging gender violence. The school must provide tools so that adolescents can develop critical criteria and question the values transmitted in the digital content they consume to enable them to choose their interests consciously.

Moreover, the school must also provide opportunities for all **families to be equipped with the knowledge and tools to also wear the violet glasses** and thus contribute to the promotion of a non-violent culture and the full development of the capacities and personality of each child. Therefore, different measures can and must be taken from the school to promote collaboration with families, such as providing guides on coeducation and coexistence or offering coeducational workshops. A workshop on new masculinities, for example, could help to raise awareness that in the fight against sexism not only women win, but also men because they regain freedoms that have been taken away from them by social pressure in order to respond to a single model of man associated with male values such as strength, emotional toughness or control while denying those associated with female values such as tenderness, weakness, care, and even crying. The aim is for the family, in coordination with the center, to be able to participate in the coeducational project by reinforcing models and values in their space of socialization.

---

[15] Uhls, Y., Ellison, N., and Subrahmanyam, K. (2017). Benefits and Costs of Social Media in Adolescence. *Pediatrics, 140*(S2), 67-70. doi: 10.1542/peds.2016-1758E

On the other hand, in those centers where the coeducational project is more established and well known, a Coeducation Commission can be created, formed by members of the educational community (teachers, management team, guidance department, families, students and administration and services staff) so that all parts of the school community are involved in the coeducational project of the center and establish the lines of common action as well as the objectives for different terms.

3.1. COEDUCATION AT SCHOOLS

As seen in previous sections, over the last two centuries, and especially since the transition period, many laws have been enacted to combat inequality between women and men and to eradicate gender-based violence, both at the social and political level and in terms of education. However, although in schools there formally are principles of equality with norms and guidelines that seek equal education, in reality, there are many hidden forms of discrimination and reproduction of stereotyped models. The following is an analysis of the mechanisms that contribute to the transmission of a sexist culture in schools, accompanied by proposals for introducing coeducational elements that favor real equality. For the analysis, a distinction is made between the mechanisms present in the formal curriculum and those present in the hidden curriculum.

3.1.1. Formal Curriculum

The formal curriculum includes all the activities, contents, evaluation criteria and standards, resources... explicitly included in the official documents of the centers. These are all the educational experiences that students receive in a planned manner. According to Araya (2004), sexism in the formal curriculum is present in the following aspects:

1. Policy determinations about what is taught and not taught.
2. The language that contains a regular and normative use of the masculine to designate persons of both sexes [...] hides the fact that, in reality, it is the masculine subject that is the central protagonist of social discourse.
3. In school texts that convey traditional roles assigned to men and women (p. 7).

These three elements mark the androcentric character of the formal curriculum. The first element of the list, which refers to **policy determinations**, has already been developed in this paper. From the review of the legislative framework that defines the Spanish

educational system, it is clear that there is a legal framework by which educational institutions must adopt coeducational measures aimed at achieving real equality. However, it is important to emphasize the need for schools to explicitly express in the school documents their coeducational commitment to rejecting sexism and violence and to actively involve all members of the school community, since the aim is to make the coeducational project a systematic action.

With regard to the second element of the list, the **use of the generic male form** instead of inclusive and non-sexist language, it is interesting to highlight two aspects. On the one hand, attention should be drawn to the official documents, posters, and communications of the center to analyze the language used, as it reflects the vision and values of the center. A quick search on the Internet shows that there are still a large number of centers whose official documents are written using the generic male form. Let us take as an example the Instituto Vega del Prado (Valladolid), for being especially well known since it is in this center where I took my internship. In the official documents of the center, available on its web page, we can see that inclusive language is not used in any of them, except in the document about the center's coeducational project.[16] This leads us to question why the rest of the documents do not use inclusive language since it is clear that this is not due to ignorance.

On the other hand, attention must also be directed to the language used in teaching materials (textbooks, readings...) and avoid those in which the masculine is used in a generic way or has sexist connotations. It is also the task of each teacher to examine the language used. However, this aspect will be dealt with later in relation to the hidden curriculum.

The third point is, in my opinion, the most suitable for a more in-depth analysis. It has already been explained that **education was designed to transmit models** that corresponded to the already established roles of men and women in society. Thus, the knowledge of society was divided into two major fields: male culture and female culture, the public sphere and the private sphere. Throughout history, women have contributed to the construction of knowledge, both in knowledge related to their culture and in

---

[16] IES Vega del Prado. (2020). *Dirección del centro.* Retrieved from http://iesvegadelprado.centros.educa.jcyl.es/sitio/index.cgi?wid_seccion=27&wid_item=216

knowledge related to the male culture, although in this field **women have been silenced and disempowered**.

However, as seen in the analysis, when women incorporated into a mixed educational system with a single curriculum for both sexes, the same did not happen with knowledge related to their social function, such as care, nutrition, and autonomy, but instead, they were left out of the official curriculum because they were less socially valued, as Moreno (2000) points out in the reflection she gathers from Marina Subirats:

> La igualdad no surge por integración de las características de ambos géneros, sino por la negación de uno de ellos (...) No hay coeducación, sino asimilación de la niña a la educación considerada modélica, la del niño. Esto no ocurre así porque se desconozca la existencia de unas formas de comportamiento típicas del género femenino, sino porque están consideradas como inferiores, devaluadas y por tanto, se trata de corregir y borrar su expresión. (Subirats, 1985, quoted by Moreno, 2000, p. 58).

Thus, a male model was established as the single model for girls and boys and the female model was eliminated, rather than establishing a new androgynous model that would integrate the positive elements of both models and reject the negative ones. An androcentric curriculum was designed with contents oriented towards the needs of the productive system and activities in the public sphere, with a **lack of wise female models**. This contributes to building personalities that perpetuate gender stereotypes and the supremacy of men over women, as Núria Solsona (2019) points out:

> La falta de referentes femeninos en los diferentes ámbitos del conocimiento hace que las chicas y los chicos no dispongan de modelos de imitación y referencia para construir su personalidad. Esto es especialmente grave desde la pequeña infancia hasta la adolescencia; la falta de una diversidad de modelos de mujeres sabias (p. 22).

In the same paper, Solsona (2019) proposes a method to analyze the presence of androcentrism in the formal curriculum and teaching materials. This procedure consists of three steps and, in order for it to be developed effectively, teachers must be convinced in the promotion of non-androcentric knowledge. First, she recommends looking at the language used in the materials and documents to see if it is inclusive or if it focuses on the generic male. Secondly, it is necessary to analyze the facts or events that are studied, the learning context in which they are placed, the examples that are given and the exercises that are proposed to be solved, making a classification that will allow to know if those facts and events belong to the world of culture considered as masculine or

feminine. And, thirdly, she recommends examining whether the characters studied are male or female.

On the other hand, as indicated, the knowledge of women was left out of the school. Children were taught a social model that had to reject everything related to women's culture. Thus, they were deprived of **education in human knowledge** that is indispensable for full development, since it affects essential elements of life, such as the capacity for personal autonomy, care for others, or domestic planning and organization.

Coeducation has surpassed the first objective of opening up the male world to women. Now, the goal is the opposite: to open up the world of the feminine to men. For this, as Subirats points out in the video by AprendemosJuntos (2018), it is indispensable that the knowledge of the feminine world is not presented as belonging to women, but as fundamental and proper to human nature, which brings wealth and allows us to live, enjoy and give meaning to life. An interesting example of this change of perspective can be found in Solsona (2019), who proposes to work on chemistry focused on cooking and food, a learning context that is close to and known by most students in their teens, instead of examples and problems related to industrial chemistry and research laboratories.

It is not just a matter of presenting women's knowledge as universal; it is a matter of unifying all of humanity's knowledge and making it available to all people. Coeducation means educating all people equally so that they can build a free identity and perform optimally in society according to their abilities and aspirations without being subject to gender bias. Hence the importance of promoting the visibility of non-sexist female and male role models. The school must provide as many models as possible so that each person can choose freely. It should project models of women and men in different professions, also trying to challenge stereotypes. To this end, it must eliminate education through a single, universal androcentric model in order to introduce a multitude of behavioral schemes that are not exclusive. We must empower girls with wise female references and offer boys references so that they can recover what society denies them: the possibility of caring for life. Thus, as the possible range of behaviors increases, the personality of each one will be enriched with new contributions and they will learn that there are many ways of being a woman and a man (Moreno, 1993, p. 66). In this sense, Solsona (2019) proposes:

Nuevos modelos de masculinidades igualitarias y feminidades empoderadas. Se trata de abordar, desde todas las etapas educativas, otras formas de ser chicos y chicas, pero teniendo en cuenta la construcción del género que probablemente traen en sus mochilas. Primero habría que deconstruir los modelos vigentes para posteriormente dar herramientas para que construyan modelos en igualdad. Para ello, también es muy importante mostrarles referentes de chicas empoderadas y chicos igualitarios a través de los cuentos, las series, la literatura, la historia, el cine, la ciencia, etc. (p. 28).

In order to present different ways of being women and men and as an essential tool for the eradication of gender violence, it is also essential to **include affective and sexual education** in the curriculum and to naturalize it so that it stops being a taboo topic. It is necessary to change the model of sexuality. Ruiz (2019) proposes an affective and sexual education based on the pedagogy of pleasure and not so much on the socialization of danger (sexually transmitted infections, unwanted pregnancies, risky practices, etc.). Here she refers to education on sexuality from the perspective of affection, self-esteem, self-knowledge, the diversity of relationships, the different orientations of desire and the importance of liking oneself rather than pleasing others.

3.1.2. Hidden Curriculum

For hidden curriculum are understood all those "unwritten, unofficial, and often unintended lessons, values, and perspectives that students learn in school. It consists of the unspoken or implicit academic, social, and cultural messages that are communicated to students while they are in school."[17] Thus, the hidden curriculum includes the knowledge, skills, behavioral patterns, and values that are acquired through participation in teaching and learning processes and, in general, in all interactions that take place in the day-to-day life of classrooms and schools. This is where discrimination occurs in a more subtle, less explicit way. For the same reason, the commitment of teachers to put on their violet glasses and educate in a non-sexist context is also indispensable in this area. However, it has already been pointed out that coeducational projects do not depend on a single person, but require cooperation and coordination from all parts of the community. It is a common effort.

In order to avoid sexist practices and behavior, it is essential to analyze the learning spaces and the interactions that occur in them. Thus, one finds, for example, that

---

[17] Great Schools Partnership. (2015). *Hidden Curriculum*. Retrieved from https://www.edglossary.org/hidden-curriculum/

common spaces are distributed unequally. There has been a widespread tendency to occupy playgrounds with competitive sports courts, mainly football and basketball. This leads to a relationship of supremacy since that space is naturally monopolized by the corresponding sport. Here again we find an androcentric vision, where false equality is proposed, from the male culture. While girls are not denied the possibility of playing the boys' game, boys end up occupying the space and, consequently, they are both denied the possibility of playing other common games and doing other playground activities that also contribute to the development of their motor skills. In this sense, space should be made available to play other games, again universal (Marina Subirats in AprendemosJuntos, 2018).

As it happens at a formal level with the language used in the school documents, it is necessary that the teachers also make an exercise of awareness about the language they use. It is essential that **teachers use an inclusive language** free of sexist remarks in order not to forget half of the population, as Moreno (2020) points out:

> El lenguaje es el instrumento básico de la enseñanza, es vehículo de relaciones y de aprendizajes, es capaz de insuflar seguridad en las demás personas o temor ante cualquier opción nueva, es la base de la comunicación humana. Por lo tanto, el tipo de lenguaje que usamos, cómo hablamos, qué decimos, a quién nombramos y a quién no, es una cuestión básica en todos los ámbitos educativos (p. 66).

What is not named does not exist. If we don't name the girls, we leave them out. If we leave them out of the group, we take away their power. If we take their power away, we undermine their self-esteem (Moreno, 2020, p. 66). And, without self-esteem, there is nothing.

However, not all sexist stereotypes and values are transmitted through oral and written language. We live in the age of images, and it is well known that a picture is worth a thousand words. Therefore, it is also essential to analyze all the images that accompany the didactic materials to check if they present that diverse and free androgynous model proposed by coeducation. **Images that convey sexist stereotypes must be avoided**. This aspect must also be applied at the center level so that the images are in line with the inclusion that coeducation entails. It would be of little help to equal education to publish an information poster using inclusive language to offer after-school activities such as dance or poetry if there are only girls on the poster. The message is contradictory.

At the classroom level, we must also analyze the **interactions** that occur. First of all, it is important to eradicate any expectation that teachers have, either consciously or unconsciously, about individual abilities based on sex criteria. The teacher's expectations will directly influence the self-evaluation that girls and boys make of themselves, affecting the choices and attitudes they make throughout their education and the final results (Brullet and Subirats, 1991). For this reason, equality must also be projected through teacher-student relations, since different research indicates that teachers, both men and women, pay more attention to the behavior of boys, ask them more questions, give them more indications to work, criticize them more, and reprimand them more. In short, boys are placed in the center, just as they are in the playground. This behavioral tendency, which is normally unconscious on the part of teachers, also has a direct impact on the personality and aspirations of girls who, as a whole, adopt the passive role assigned to them as opposed to the active role given to boys, probably as a result of interiorizing a secondary role that makes them feel unimportant, the second sex (Brullet and Subirats, 1991; Alario and Anguita, 1999).

Another element to be rethought is the values that are transmitted. In the same way that the knowledge of women was not incorporated into the curriculum because it was less socially valued, both the generalization of mixed education and the greater importance of formal education to determine the future social position of individuals have led to an emphasis on those values and attitudes that were previously considered to be exclusively masculine (Brullet and Subirats, 1991). Therefore, although human values are formally presented as positive, values such as competitiveness, aggressiveness or indifference to the difficulties of one's peers are increasingly valued in the education system, while attitudes seen as belonging to girls and women have little value (Brullet and Subirats, 1991; Alario and Anguita, 1999).

Likewise, the perception of whether an attitude is positive or negative also changes depending on the sex of the subject, leading to situations where a negative behavior in a boy is considered positive because it is evidence of an active and strong personality, while in a girl, it is considered negative and therefore punished more severely. This reflects, on the one hand, that teachers continue to have non-explicit sexist prejudices and behavioral patterns that condition their interaction with students. On the other hand, it shows that the implicit generic order is hierarchical and that there is a contradiction between what is said

to be valued and how it is actually valued (Brullet y Subirats, 1991). A teacher-student relationship that is consciously non-sexist and based on principles of real equality between women and men will help to shape and reaffirm non-sexist and non-discriminatory social norms of behavior in peer interactions.

Teachers can also contribute to improving relations between students through the use of **cooperative methodologies** by working in heterogeneous groups on the maximum number of elements possible (gender, culture, skills, and interests). Through cooperative-group projects, it is possible to balance out inequalities, distribute the responsibility and the leading roles in the classroom and promote learning among equals as well as the active participation of all students with the possibility of success in front of their peers. Additionally, it helps to eliminate and rethink gender stereotypes, encourages communication and collaboration between the two sexes, and is a very effective tool for improving the self-esteem of students. By giving them the opportunity to work together they can really get to know the other sex and move away from the romantic model (Mora, 2019). In short, it contributes to the prevention of gender violence by giving students the tools and opportunities to live and interact with the other sex on the basis of knowledge, equality, and dialogue.

Similarly, just as teachers must put on their violet glasses to analyze every element of their teaching practice (verbal and non-verbal language, materials, methodology, projections and expectations, relationships with students), it is essential that the values of equality are appreciated at all levels and in all interactions that take place in the school. The teachers, management team, families, administration, and cleaning staff: every member of the educational community must be convinced of the need to move towards real equality between women and men. This also applies to the **equitable distribution of teaching and responsibility positions** in the school. The school should be a small-scale representation of the community into which future citizens will ideally be integrated. For this reason, it must lead by example so that the educational environment is full of democratic values from which students can grow.

It is clear that all the measures discussed in this section are not comparable for their difficulty to be implemented, yet all of them being important to achieve real equality. While it is not a matter of underestimating the arduous -though necessary- task of translating official documents into an inclusive and non-sexist language, emancipation

from gender is a long, constant, and complex process, as it makes us continually confront norms and concepts internalized before we are even born. Nevertheless, it is a liberating and enriching process, indispensable to be happy and to develop one's full potential. In this line, it is a common effort that must be done at every level of the schools involving the whole community through the coordinated choice of coeducational materials as well as the implementation of interdisciplinary projects to foster equality.

4. COEDUCATIONAL PROGRAM PROPOSAL IN THE ESL CLASSROOM: WEARING VIOLET GLASSES

In the following section, a new proposal to prevent gender-based violence in the English classroom is presented. The program consists of 3 modules on different topics, and it is aimed at a bilingual 4th-grade ESO group of a high-school in Valladolid.

4.1. CONTEXTUALIZATION

Firstly, I would like to point out that much of the information reflected in the following lines has been obtained from the Center's website.[18] However, the content is mostly outdated.

The proposal Wearing Violet Glasses has been designed to be implemented in the Instituto de Enseñanza Secundaria **Vega del Prado**, which is located in the Huerta del Rey neighborhood in Valladolid City. When it was built (1987), the space where the Center is located was on the margins of the city. However, the current proliferation of housing accompanied by significant demographic growth in the Center's surroundings has meant an increase in the number of enrolments at all levels of the Center by more than 50%, reaching a total of 593 students in the 2019/2020 academic year. This increase is most notable in the lower levels of ESO, 1st and 2nd grades, which consist of 4 lines. At the present time, most of the students come from nearby neighborhoods, as well as from nearby villages. From these data, it is possible to interpret the heterogeneous nature of the socio-cultural, educational, and economic levels of families. On the other hand, the

---

[18] IES Vega del Prado. (2020). *IES Vega del Prado*. Retrieved from http://iesvegadelprado.centros.educa.jcyl.es/sitio/index.cgi

increase in enrolment also leads to an increase in teaching staff, which has reached a total of 61 teachers this year.

Among the specific programs developed at the center, it is worth mentioning the **Bilingual Program**, which is offered throughout the ESO stage. The students in this program attend two more periods of English classes per week than in the normal curriculum. In addition, two of the following subjects are taught in each year in the above-mentioned language: Physical Education, Technology, and Music.

The Proyecto Educativo de Centro embodies the organizational and functional structure by which the Center is governed, as well as the objectives it pursues. In this document, the Center is presented as a collaborative and integrating institution that aims to inspire a community spirit between all those who are part of the life of the Center and the different associations and neighboring institutions. Therefore, in the general objectives of the Vega, education in universal human values and principles, such as respect and dialogue, is established as a priority, and a commitment is made to provide full training that allows students to participate satisfactorily in a democratic society.

As part of its commitment to real equality between men and women, the center took part in an action-research project aimed at identifying obstacles to establishing relationships based on mutual care, solidarity, respect for diversity, and gender equality.[19] In this coeducation project, two main needs were identified: the lack of a widespread use of inclusive language and the invisibility of women in textbooks. Also, as pointed out in the document, student responses to the self-recognition tests reflect the persistence of sexist attitudes among the youngest people. These attitudes need to be addressed in order to promote healthy relationships, respect for diversity, and reflection in order to avoid cases of harassment.

In this sense, the center carries out measures and activities for the promotion of real and effective equality between women and men. As indicated in the corresponding document on its website, these measures and activities are mainly developed within the **Plan de**

---

[19] IES Vega del Prado. (2020). *¿El lugar para el buen trato? Reflexiones en clave de auto-diagnóstico*. Retrieved from: http://iesvegadelprado.centros.educa.jcyl.es/sitio/upload/IX.14.Proyecto_Coeducacion_.pdf

Acción Tutorial (PAT).[20] The project example attached in this paper ("HerStory") has been designed to complement an invented project ("Equality in the Streets") within the PAT that would take place in parallel in the tutoring hours of the same group. Equality in the Streets is a cooperative action research project that consists of examining the street map of Valladolid in order to make a critical reflection on the difference between the number of women and men who have been honored by giving their names to the streets of Valladolid. It also aims to investigate the traits or events by which those people stand out and to reflect on the stereotypes in them. The ultimate goal of the project is for the whole group to develop a virtual signature collection campaign addressed to the City Council of Valladolid in order to propose changing the name of some streets to give visibility to more women who have contributed to humanity, inspiring a community spirit in the group.

Thus, the program **Wearing Violet Glasses** is intended for the 4th-grade bilingual group. The group consists of 21 students (9 girls and 12 boys) with an average age of 15/16 years from families belonging to the middle socioeconomic status. In the group, there are no students with specific needs for educational support or special educational needs, although the proposal is flexible enough to be modified or adapted in case of incorporation of any student who needs it. Furthermore, although the cognitive level of the students in the group is typical of their age and practically homogeneous, the projects of this program allow an open and flexible approach that enables the development of the full potential of each student, whatever it is.

As stated, the group belongs to the bilingual section and the average performance level oscillates between B1 and B1+, according to the classification in the Common European Framework of Reference for Languages (CEFR, 2002; Companion Volume, 2018). Due to the bilingual section, in its regular high-school schedule, this group has five 50-minute English sessions per week, one per teaching day.

4.2. METHODOLOGY

---

[20] IES Vega del Prado. (2020). *Medidas y actividades que se han llevado a cabo para el fomento de la igualdad real y efectiva entre mujeres y hombres*. Retrieved from http://iesvegadelprado.centros.educa.jcyl.es/sitio/upload/IX.7._Medidas_y_actv._de_igualdad_2019-2020.pdf

The methodology proposed in this program is based on the **communicative approach** and students develop the main four skills: oral production and comprehension, and written production and comprehension. In this line and within the frame of the **project-based learning** approach, this program aims to address the learning process of the foreign language from an interdisciplinary and intercultural perspective in which the different elements of the English subject merge together to offer a global perception of the use of the foreign language as a resource to access information and communicate with people all around the globe. In this sense, the program is designed to be carried out in collaboration with the History and Music subjects, which should address the topics of the three modules that comprise the program simultaneously to provide the students with reference material to inspire their research projects.

In each of the three modules (one per term), 7 groups of 3 people will be created. Each group will have to do a **cooperative research project** on a specific element of their choice within the given topic for each module. In this way, at the end of the program, each student will have carried out a research project per term. This interdisciplinary task-based approach also allows students to learn the foreign language in a context of real use, emulating the processes of mother tongue acquisition, thus contributing to effective and meaningful learning. In addition, authentic (*realia*) material will be used in the three modules for the research projects. This methodology also aims to ensure that students take an active and leading role in the learning process and are nourished by the benefits of cooperative work, which were already described in this paper. In this sense, during the research and creation sessions, the role of the teacher is to guide and monitor the students' performance as well as to offer help.

Due to the cooperative working nature of this methodology, the distribution of classroom spaces must be flexible to facilitate communication.

Although the modules of this program are to be carried out in the English class and, therefore, are delivered in English, the teacher can switch to Spanish as an exceptional resource when it is necessary. Anyway, this should not present any problem since the student's mother tongue is Spanish and no disadvantages are created due to the use of it.

4.3. MODULES AND YEAR PLAN

The Wearing Violet Glasses program is designed to be carried out over a complete school year and is structured in three modules, one per term. Each module comprises one weekly session during the last five weeks of the corresponding term. This scheduling of a weekly session arose after realizing the need to occupy the seventh hour in a profitable way since, two days a week, the bilingual groups receive an extra teaching hour. It has been proven that the performance and motivation of the students decrease because they are tired and can hardly concentrate.

Regarding to the collaboration with History and Music, there are no specific sessions to address the topics of the modules in those subjects. Instead, contents related to the topics of the modules should be integrated in the year planning of both subjects as part of the curriculum and not independently coinciding with the year plan of this program. Therefore, it is necessary that the teachers of these subjects along with the corresponding tutor group teacher coordinate with the ESL teacher to plan the programs (Wearing Violet Glasses + Equality in the Streets) so that the students perceive the interconnection and interdisciplinary nature of the learning process.

In each module, the topic and project are presented and workgroups are formed in the first session. The last session is reserved for sharing and discussing, allowing 3 sessions to do the research project. The modules included in the program are listed below:

- 1st term: Amazing World. Discovering cultures all over the world.
- 2nd term: HerStory. Discovering women in the STEAM fields.
- 3rd term: How to Be a Man. Discovering new masculinities.

4.4. AIMS AND COMPETENCES

The aims of this program are as follows:

1. To promote a respectful climate in the classroom that facilitates the natural learning of English through cooperative work.
2. To develop an educational program for the prevention of gender-based violence by providing the students with tools that help them acquire a critical eye and reflect on sexist stereotypes and conducts which prevail gender discrimination.
3. To empower students towards effective equality by discovering the contributions made by women in diverse fields of art and knowledge (STEAM).

4. To empower students towards real equality by re-thinking the concept of masculinity and discovering other models.

Through the projects proposed, as well as the methodological approach adopted, students develop the following competences, which are detailed in the *Real Decreto 1105/2014*: literacy competence; multilingual competence; digital competence; personal, social and learning competence; mathematical competence; competence in science, technology, and engineering; cultural awareness and expression competence; and last but not least, citizenship competence.

4.5. CONTENTS

According to the *Real Decreto 1105/2014*, in which the cross-curricular contents for ESO and Bachillerato are detailed, the cross-curricular content in which the program concentrates on is, naturally, coeducation. Likewise, given the interdisciplinary approach, the general information needed to develop each module corresponds to part of the contents of the History and Music subjects for 4th-grade according to the *ORDEN EDU/362/2015*.

The specific contents of the English subject to be worked on in the program belong to the four blocks of contents in the *ORDEN EDU/362/2015*: Listening comprehension, Oral production, Written comprehension, and Written production. It is worth noting that no explicit theoretical explanation of new content is emphasized, but instead, they are recurrent content that has been worked on in the previous stage, mainly those related to the frequently used vocabulary and the communicative functions of the description of physical and abstract qualities of people, objects, places and activities; the narration of past events; description of present status and situations; and expression of knowledge, doubt, and conjecture. Therefore, in order to avoid the monotony and repetition that the spiral curriculum can cause, the program is composed of reinforcement activities from an active, communicative, creative and motivating approach.

4.6. ASSESSMENT CRITERIA AND INSTRUMENTS

As to the assessment criteria and instruments refers, a continuous evaluation is applied to this program. To this end, instruments of continuous evaluation of the students' performance will be applied through observation, notes in the teaching diary, and the evaluation of the final activities of the project of each module. Likewise, in order to check

the effectiveness of the program design, the interventions of the students in the reflection activities after the presentation of the project in the last session of each module will be exploited.

4.7. MODULE EXAMPLE: HERSTORY

As indicated, this module is designed to complement the Equality in the Streets project carried out by the same group (4th-grade) in parallel during the tutoring hour. The module is also framed in the Women's History Month, which takes place in March in several English-speaking countries, during which the International Working Women's Day is celebrated. For this module, the History and Music subjects must provide the students with models of women with contributions to the fields of Science, Technology, Engineering, Arts, and Mathematics (STEAM) from a gender perspective to compensate the lack of female models in the textbooks as well as to bring a context and a starting point for research.

Students are asked to do a small awareness-raising exercise about the invisibility of women in the textbooks of the different subjects. From this awareness, the students, divided into small workgroups designated by the teacher, must do a research project on a woman of their choice whose contributions in the above-mentioned fields have been underestimated, undervalued, silenced, or even attributed to men. After research, a group presentation takes place to introduce the character on which they have been documented. Students must also post an entry on a wiki (International Women's Hall of Fame) specially created for this purpose with a biographical summary of the character on which they have done the research. Ideally, the objective is that this module is carried out every course to incorporate new models of wise women progressively so that an international encyclopedia of wonderful women will end up being available to inspire many girls in their professional future. In this respect, it is a project with a real purpose.

Once all the presentations are over, the entire group votes to choose the woman who will be the leader of the edition and to indicate it on her wiki entry. To end the module, a reflection and sharing exercise is carried out on the experiences lived and the knowledge and skills acquired during the implementation, and students place the symbolic stars of the women who have been honored in the center's hall, accompanying the name with a brief reference on their contribution (#MathGenius, for example).

The module example HerStory is annexed to this paper.

5. CONCLUSIONS

As the introduction to this work began, gender equality before the law has been achieved in Spain, yet real equality remains distant. It has been shown that the situation of women has greatly improved in certain areas, such as education, and that there are many laws and measures aimed at eradicating gender violence and achieving effective equality. At the same time, however, it has also been shown that discrimination is still present in a society anchored in a sexist and androcentric ideology, which perpetuates sexist stereotypes that condition people's future and identity. This mindset is present in all areas of socialization, among which the school is not excluded. Fortunately, society has awakened in recent years, aware of the need for effective change at all levels to guarantee people's freedom.

Thus, Spain is at the optimum time to rethink the education system. As pointed out by M. Subirats (1998), in order to promote an educational change aimed at achieving effective equality between women and men, that is, a change towards coeducation, one of these two situations must occur: that the government accepts the need for change, dictating laws and establishing measures through specific government agencies and entities (which the author refers to as Change from above); or that civil society demands change in how education is conceived (Change from below). Nevertheless, for the change to be truly welcomed by all sectors and levels of the population and therefore to be truly effective, the two situations must occur simultaneously. And this is currently the case in the Spanish educational and social panorama.

The change towards coeducation requires a common commitment and a constant effort by all the agents of socialization. It is an arduous and demanding process by which we must deconstruct all those values, customs, and attitudes that have been imprinted on us as natural in order to transform society with human rights and democratic values based on real equality, respect, and freedom. In this line, the relevant administrations and institutions must provide tools and measures to raise awareness and guide this transformation at all levels of the different spheres of socialization.

In the educational area, teachers must receive instruction in coeducation during the first training. Teachers must be prepared to analyze and remedy the mechanisms that

perpetuate sexist models in the school and in their teaching practice, both in the formal and in the hidden curriculum. However, as indicated, this is a common effort in which all parties must be committed, since coeducation requires a total rethinking of the educational system, at all levels. While commendable, it is of little use for a teacher to embark on a crusade for coeducation alone without the support of the other parties. The coeducational project should be extended and become part of the educational center project to educate and learn on equality, with the involvement of all community members, including families and neighborhood associations. Now that the world of men has largely been opened up to women, coeducation seeks equality by opening up the female world to men. For that reason, it is time to foster a feminist school culture and community that values feminine knowledge, such as respect for life and cooperation; addresses them as human values; and offers new models that challenge inherited sexist stereotypes to inspire new identities.

At the same time, as has been pointed out, coeducation is a constant process. It is not a matter of addressing equality in isolation in connection with dates and events marked on the calendar. To bear fruit, we must work every day, all year round. The educational community must take advantage of every situation in the classroom and outside it (books, games, songs, discussions, interaction, conflicts...) to bring out the sexist elements present explicitly and subliminally in our daily life, to invite reflection and to offer alternatives based on cooperation. In this sense, critical thinking should be encouraged, both in teachers and students, which will allow them to examine traditional social values and customs in order to construct their identities from a position of freedom and respect.

Therefore, in order to coeducate, it is not proposed to eliminate all the materials or the androcentric imaginary that makes up our cultural heritage, but to work on critical thinking that helps us to be aware of the values and customs that we learn and apprehend from this imaginary to create our identity and knowledge; and to incorporate new materials and cultural products that support social transformation towards real, effective equality. Opportunities to put on the violet glasses should be taken and provided to prevent the spread of the pandemic involving discrimination and gender-based violence, which directly affects more than half of the population and indirectly affects the population as a whole.

6. REFERENCES

Alario Trigueros, A. I. & Anguita Martínez, R. (1999). ¿La mitad de la humanidad forma parte de la diversidad? El sexismo en las aulas y la coeducación como alternativa. *Revista Interuniversitaria de Formación del Profesorado, 36*, 33-43. Retrieved from https://dialnet.unirioja.es/servlet/articulo?codigo=118043

AprendemosJuntos, (2018, June 13). *Versión Completa "Es necesaria una asignatura de Educación por la Igualdad", Marina Subirats* [Video]. Retrieved from https://www.youtube.com/watch?v=4P5pA9CZylk

Araya Umaña, S. (2004). Hacia una educación no sexista. *Revista Electrónica Actualidades Investigativas en Educación, 4*(2). Retrieved from https://www.redalyc.org/pdf/447/44740217.pdf

Bejarano Franco, M. T., Martínez Martín, I., & Blanco García, M. (2019). Coeducar hoy: Reflexiones desde las pedagogías feministas para la despatriarcalización del currículum. *Tendencias Pedagógicas, 34*, 37-50. doi: 10.15366/tp2019.34.004

Borderías Mondéjar, C., Franquesa, L., Aldea, D., & Borrell, M. (2003). *Ciudadanía y Género en la Europa Contemporánea: La educación en la España contemporánea.* Retrieved from http://www.ub.edu/ciudadania/hipertexto/evolucion/introduccion/Educacion.htm

Brullet, C. & Subirats, M. (1991). *La Coeducación.* Madrid: Secretaría de Estado de Educación. Plan para la Igualdad de Oportunidades Para Las Mujeres. Ministerio de Educación y Ciencia.

Del Amo del Amo, M. C. (2009). La educación de las mujeres en España: de la "amiga" a la Universidad. *Participación Educativa: La educación, factor de igualdad, 11*, 8-22. doi: 10.4438/1886-5097-PE

Equality and Equity [Digital image]. (n.d.). Retrieved from https://16daysactivist.whwest.org.au/challenges/actions/learn-what-the-patriarchy-is/

Fernández Fraile, M. E. (2008). Historia de las mujeres en España: historia de una conquista. *La Aljaba. Segunda Época: revista de estudios de la mujer, 12*, 11-20.

FETE-UGT. (2017). *Señoras maestras y Señores maestros: 130 propuestas para la coeducación.* Retrieved from http://www.inmujer.gob.es/areasTematicas/educacion/programas/docs/130Pprop Coeducacion.pdf

García Cebrián, L. & Manzano Gómez, Á. (2009). Caminando hacia la coeducación. *Participación Educativa: La educación, factor de igualdad, 11*, 98-104. doi: 10.4438/1886-5097-PE

Ideograma, Calala Fondo de Mujeres, & Open Society Foundations. (2019). *La comunicación del movimiento feminista en el Estado español.* Retrieved from https://www.ideograma.org/wp-content/uploads/2019/03/COMUNICACION_MOVIMIENTO_FEMINISTA_I DG.pdf

Institute for Women and Equal Opportunities. (2014). *Equal Opportunities Strategic Plan 2014-2016.* Retrieved from http://www.inmujer.gob.es/areasTematicas/AreaPlanificacionEvaluacion/docs/Pl anesEstrategicos/PEIO2014-2016Ingles.pdf

Instituto de la Mujer. (2008). *Guía de Coeducación: Síntesis sobre la educación para la igualdad de oportunidades entre mujeres y hombres*. Retrieved from http://www.inmujer.gob.es/observatorios/observIgualdad/estudiosInformes/docs/ 009-guia.pdf

Ministerio de Educación y Formación Profesional, Gobierno de España. (2020). Desafíos de la LOMLOE [Digital image]. Retrieved from https://www.educacionyfp.gob.es/destacados/lomloe.html

Mora Berenguer, A. (2019). Las mujeres invisibilizadas. *Dossier Graó: Coeducar, poner la vida en el centro de la educación, 4,*58-63.

Moreno, M. (2000). *Cómo se enseña a ser niña: el sexismo en la escuela* (3rd ed.). Barcelona: Icaria.

Moreno Llaneza, M. (2020). Coeducar es innovar. *Participación Educativa: Innovación, profesorado y centros, 7*(10), 61-70. doi: 10.4438/1886-5097-PE

ORDEN EDU/362/2015, de 4 de mayo, por la que se establece el currículo y se regula la implantación, evaluación y desarrollo de la educación secundaria obligatoria en la Comunidad de Castilla y León, BOCYL num. 86 (2015).

Palao Tarrero, F. O. (2012). *La coeducación en España.* (Trabajo de Fin de Máster. Universidad de Cantabria, Spain). Retrieved from http://www.educandoenigualdad.com/wp-content/uploads/2015/02/Palao_Tarrero_Felipe_Oscar.pdf

Parra Martínez, J. (2009). *Educación en valores y no sexista.* Retrieved from https://institutomujer.castillalamancha.es/sites/institutomujer.castillalamancha.es/files/publicaciones/descargas/educacion_en_valores_y_no_sexista_4.doc.pdf

Proyecto de Ley Orgánica por la que se modifica la Ley Orgánica 2/2006, de 3 de mayo, de Educación, BOCG num. 49-1 (2019).

Real Decreto 1105/2014, de 26 de diciembre, por el que se establece el currículo básico de la Educación Secundaria Obligatoria y del Bachillerato, BOE num. 3 (2015).

Ruiz Repollo, C. (2019). Qué se esconde tras la violencia sexual en la adolescencia. *Dossier Graó: Coeducar, poner la vida en el centro de la educación, 4*, 25-28.

Solsona Pairó, N. (2019). El conocimiento androcéntrico y la construcción de un nuevo conocimiento. *Dossier Graó: Coeducar, poner la vida en el centro de la educación, 4*, 20-14.

Subirats Martori, M. (1994). Conquistar la igualdad: la coeducación hoy. *Revista Iberoamericana de Educación, 6*, 49-78. Retrieved from: https://rieoei.org/historico/oeivirt/rie06a02.pdf

Subirats Martori, M. (1998). *The Education of Women, from Marginality to Coeducation: Proposals for a Methodology to achieve Educational Change*. Santiago de Chile: United Nations.

Subirats Martori, M. (2009). La escuela mixta ¿garantía de coeducación? *Participación Educativa: La educación, factor de igualdad, 11*, 94-97. doi: 10.4438/1886-5097-PE

Subirats Martori, M. (2014). La LOMCE: Hacia una educación antidemocrática. *Revista Interuniversitaria de Formación del Profesorado: La LOMCE y la posdemocracia en educación, 81*(28.3), 45-57. Retrieved from https://dialnet.unirioja.es/servlet/articulo?codigo=5009038

Subirats Martori, M. (2019). Escuela futura: nuevo currículo, nuevos espacios para nuevas vidas. *Dossier Graó: Coeducar, poner la vida en el centro de la educación, 4*, 15-19.

Tomé González, A. (2019). La educación feminista contra el sexismo educativo y cultural. *Dossier Graó: Coeducar, poner la vida en el centro de la educación, 4*, 8-14.

United Nations. (1948). *Universal Declaration of Human Rights.*

Universidad de Valladolid. (2018). *Competences of the Máster en Profesorado de Educación Secundaria Obligatoria y Bachillerato, Formación Profesional y Enseñanza de Idiomas.* Retrieved from https://www.uva.es/export/sites/uva/2.docencia/2.02.mastersoficiales/2.02.02.normativa/_documentos/COMPETENCIAS-MASTER-EN-PROFESOR-DE-EDUCACION-SECUNDARIA.pdf

7. ANNEX

7.1. MODULE EXAMPLE: HERSTORY

The charts below show the sessions and activities in the HerStory example module.

7.1.1. Module General Chart

Stage, level and course	General Aims	Activities
E.S.O. Bilingual 4th	RD 1105/2014, Art. 11: b) c) e) i) j)	1) Where are the women? 2) HerStory 3) 4th-grade's International Women's Hall of Fame Wiki 4) HerStory: research and create, 1 5) HerStory: research and create, 2 6) HerStory: check the biography 7) HerStory: final details and set-up 8) HerStory: check the wiki and record 9) HerStory: review for the center's web 10) HerStory: presentations 11) HerStory: selection of the leader of the first edition 12) HerStory: reflect and share 13) HerStory: Walk of Fame

Time	Assessment Criteria	Assessable Learning Standards
2nd term 5 sessions (last 5 weeks, 1 session per week, Feb-March)	B1: 1, 3, 6 B2: 1, 3, 5, 6, 7 B3: 1, 3, 6, 7 B4: 1, 2, 3, 5, 6	B1: 1, 6 B2: 1, 3 B3: 6 B4: 5

Contents *Corresponding to the four blocks in the ORDEN EDU/362/2015.* *All of them to be covered implicitly in each session.*	– Socio-cultural aspects: daily-life; interpersonal relations; social norms; habits, values, beliefs and attitudes; non-verbal language. – Models and formulas of biographical texts. – Description of physical and abstract attributes of people, objects, places and activities. – Narration of past events, description of present states and situations. – Expression of interest, approval, appreciation, sympathy, satisfaction, hope, confidence, surprise, and their opposites. – Commonly used oral vocabulary related to activities of daily life; work and occupations; and Information and Communication Technologies.
Key Competences *According to COUNCIL RECOMMENDTION of 22 May 2018 on key competences for lifelong learning* (Official Journal of the European Union)	– Literacy competence – Multilingual competence – Digital competence – Personal, social and learning competence – Citizenship competence – Mathematical competence and competence in Science, Technology and Engineering – Cultural Awareness and Expression competence
Diversity Outreach	This module is flexible enough to be modified or adapted in case of incorporation of any student who needs it. Also, thanks to the use of ICT, materials can be adapted in means of font size or volume. Given the proposed methodology, based on cooperative work, as well as the timing for the project, students can plan their own rhythm, allowing an open and flexible approach to foster the full development of every student.

7.1.2. Session Charts

SESSION 1:

Activities	Assessment Criteria
1) Where are the women? 2) HerStory 3) 4th-grade's International	B1: 1, 3 B2: 1, 3 B3: 1, 3, 6, 7 B4: 1, 6 Students should be able to:

Women's Hall of Fame Wiki	– Integrate into their knowledge commonly-used vocabulary and expressions related to daily-life and ICTs. – Outline the key elements and detailed information in the audio file in which a neutral register is used. – Outline the key elements and detailed information in digital texts in which personal information is delivered. – Construct brief oral statements using their socio-cultural knowledge aspects related to daily-life, interpersonal relations and social norms. – Integrate into their knowledge the key elements regarding format and grammar conventions in digital biographical texts. – Apply their knowledge about socio-cultural aspects related to social norms; habits, values, beliefs and attitudes to write short sentences of a biographical text.
Time	**Learning Standards**
50' Last Wednesday of February. From 14:10 to 15:00 hours.	The student: – (B1: 1.1) Understands the relevant details in the teacher's clearly-delivered live instructions showing at least 1 paralinguistic sign of successful reception. – (B1: 1.2) Demonstrates comprehension of the key and detailed information of oral production in the audio file in which important facts related to a specific woman's life are given. – (B2: 3.1) Creates their responses to the teacher's questions to participate in an informal face to face conversation expressing their predictions about the topic of the module using the right form of the verbs for the communicative purpose (*will, present continuous*, etc.). – (B2: 3.2) Participates adequately in face-to-face informal conversations about the contents and pictures in their textbooks in which they exchange information and describe specific and abstract aspects related to people and cultural and historical

topics.

– (B2: 3.3) Creates their responses to the teacher's questions to participate in an informal face to face conversation in which they provide information about a woman's life and contributions to human knowledge.

– (B3: 6.1) Retrieves the relevant details in the digital texts in which information about a woman's life and contributions to human knowledge in the STEAM fields is delivered using a neutral register.

– (B4: 5.1) Formulates brief sentences to create a short biographical report on a specific woman's contributions to human knowledge.

SESSION 2:

Activities	Assessment Criteria
4) HerStory: research and create, 1	B2: 1, 6 B3: 1, 3, 6 B4: 1, 3, 5, 6 Students should be able to: – Integrate into their knowledge commonly-used vocabulary and expressions related to daily-life and ICTs. – Take part in oral discussions with their classmates using a neutral register to share opinions and exchange information. – Integrate into their knowledge the key format conventions and grammar elements to write a medium-length digital biographical text. – Organize the information to deliver a clearly-structured biographical text. – Retrieve the key elements and relevant information in digital texts in which a neutral register is used to deliver information related to daily-life, work and occupations. – Apply their knowledge about socio-cultural aspects related to

Time	Learning Standards
social norms; habits, values, beliefs and attitudes to write a medium-length biographical text.	

Time	Learning Standards
50' First Wednesday of March. From 14:10 to 15:00 hours.	The student: – (B1: 1.1) Understands the relevant details in the teacher's clearly-delivered live instructions showing at least 1 paralinguistic sign of successful reception. – (B2: 3.4) Participates adequately in face-to-face informal conversations with their group-mates in which they exchange information about a woman's life and contributions to human knowledge in the STEAM fields. – (B2: 3.5) Participates adequately in face-to-face informal conversations with their group-mates in which abstract and specific socio-cultural aspects are described. – (B3: 6.1) Retrieves the relevant details in the digital texts in which information about a woman's life and contributions to human knowledge in the STEAM fields is delivered using a neutral register. – (B4: 5.2) Implements the conventional features regarding format in their digital texts in which they provide essential information about a woman's life and contributions to human knowledge in the STEAM fields.

SESSION 3:

Activities	Assessment Criteria
5) HerStory: research and create, 2	B2: 1, 6 B3: 1, 3, 6 B4: 1, 3, 5, 6 Students should be able to: – Integrate into their knowledge commonly-used vocabulary and

	expressions related to daily-life and ICTs. – Construct brief oral statements to take part in discussions with their classmates using a neutral register to share opinions and exchange information. – Integrate into their knowledge the key grammar elements and format conventions to write a medium-length digital biographical text. – Organize the information to deliver a clearly-structured biographical text. – Retrieve the key elements and relevant information in digital texts in which a neutral register is used to deliver information related to daily-life, work and occupations. – Apply their knowledge about socio-cultural aspects related to social norms; habits, values, beliefs and attitudes to write a medium-length biographical text.
Time	**Learning Standards**
50' Second Wednesday of March. From 14:10 to 15:00 hours.	The student: – (B1: 1.1) Understands the relevant details in the teacher's clearly-delivered live instructions showing at least 1 paralinguistic sign of successful reception. – (B2: 3.4) Participates adequately in face-to-face informal conversations with their group-mates in which they exchange information about a woman's life and contributions to human knowledge in the STEAM fields. – (B2: 3.5) Participates adequately in face-to-face informal conversations with their group-mates in which abstract and specific socio-cultural aspects are described. – (B3: 6.1) Retrieves the relevant details in the digital texts in which information about a woman's life and contributions to human knowledge in the STEAM fields is delivered using a neutral register.

	– (B4: 5.2) Implements the conventional features regarding format in their digital biographical texts in which they provide essential information about a woman's life and contributions to human knowledge in the STEAM fields.

SESSION 4:

Activities	Assessment Criteria
6) HerStory: check the biography 7) HerStory: final details and set-up 8) HerStory: check the wiki and record 9) HerStory: review for the center's web	B3: 1, 3, 7 B4: 1, 2, 5, 6 Students should be able to: – Integrate into their knowledge the key grammar elements and format conventions to write a medium-length biographical text. – Organize the information to produce a simple clearly-structured written biography. – Demonstrate their knowledge about socio-cultural aspects related to the topic they have researched on. – Self-check their texts to correct typographical and orthographical spelling mistakes. – Demonstrate their knowledge about commonly-used vocabulary related to the STEAM fields. – Identify general meaning, main points and relevant details in classmates' texts. – Illustrate their knowledge of commonly-used vocabulary and expressions related to ICTs.
Time	**Learning Standards**
50' Third Wednesday of March. From 14:10 to 15:00 hours.	The student: – (B1: 1.1) Understands the relevant details in the teacher's clearly-delivered live instructions showing at least 1 paralinguistic sign of successful reception. – (B2: 3.6) Participates adequately in face-to-face informal

conversations with their group-mates to discuss the main points and organization of their presentations.

- (B2: 3.7) Participates adequately in face-to-face informal conversations with the teacher and their classmates to exchange personal opinions and feelings regarding the project.

- (B3: 6.2) Understands the relevant details in their classmates' wiki entries.

- (B4: 5.3) Formulates brief sentences to create a group short report for the center's website in which they provide information about the project explaining its aims, the steps taken, and the final outputs.

SESSION 5:

Activities	Assessment Criteria
10) HerStory: presentations 11) HerStory: selection of the leader of the first edition 12) HerStory: reflect and share 13) HerStory: Walk of Fame	B1: 1, 3, 6 B2: 1, 3, 5, 6, 7 Students should be able to: – Distinguish the key and detailed information delivered by their classmates in their clearly-structured presentations. – Demonstrate their knowledge about socio-cultural aspects related to the topic they have researched. – Construct brief oral statements in a neutral register to share opinions and exchange information. – Organize the information to produce simple clearly-structured statements in their oral presentations. – Produce brief oral statements in which pronunciation is clear enough to be understood by their classmates. – Integrate into their knowledge commonly-used vocabulary and expressions related to the STEAM and ICT fields.
Time	**Learning Standards**

50' Fourth Wednesday of March. From 14:10 to 15:00 hours.	The student:
	− (B1: 1.1) Understands the relevant details in the teacher's clearly-delivered live instructions showing at least 1 paralinguistic sign of successful reception.
	− (B1: 6.1) Demonstrates comprehension of the key and detailed information in their classmates' clearly-organized live presentations about a specific woman's life and contributions to human knowledge.
	− (B2: 1.1) Describes the most significant facts of a specific woman's life and contributions to human knowledge as well as the main elements of the socio-cultural context in a clearly-organized presentation with visual support.
	− (B2: 1.2) Answers adequately to their classmates' and teacher's questions regarding their presentations.
	− (B2: 3.7) Participates adequately in face-to-face informal conversations with the teacher and their classmates to exchange personal opinions and feelings regarding the project.

7.1.3. Activity Charts

Activity: 1		Session: 1	
Title: "Where are the women?"	**Type:** − Warm up − Introduction		**Timing:** 15'
Resources: − Textbooks from other subjects. − Office supplies.			
Assessable Learning Standards: B1: 1.1 B2: 3.1; 3.2			
Linguistic Input: "Hey, guys! How are you doing? How is the morning going so far? (…) Great. Today			

we are going to start a new module of the program Wearing Violet Glasses. Do you remember the research projects you did the last term about cultures around the world? It was interesting, wasn't it? Who of you can remember any specific fact that caught your attention? (…) Nice. OK, so today, we are going to see what you are going to do for this new module. It is called *HerStory*. Can any of you anticipate what you are going to research on? (…) Very well, very well.

First of all, I want you to take a look at the pictures and names of people that appear in your textbooks of all the subjects. Take a look at the pictures, who you can see and what they are doing. Also, take a look at the people who are represented in the text to see whether they are men or women and pay attention to the things that are highlighted about them. Write down in a paper what you observe and your thoughts about it. You can do this alone, in pairs or groups of three people. OK? We will share our conclusions in about 7 minutes.

OK, time's up! So, what did you find out? Who wants to start? (…) Great. So we have detected an educational need: compensate for the underrepresentation of women in your school textbooks. Fortunately, I believe that some of my teacher colleagues have talked to you about women who have done amazing things and who are worth learning from.

Activity: 2		Session: 1	
Title: "HerStory"	**Type:** − Introduction − Motivation		**Timing:** 7'
Resources: − Projector. − Computer with Internet connection. − Women's History Month website: https://womenshistorymonth.gov/			
Assessable Learning Standards: B1: 1.1			
Linguistic Input: "Very well, so now, I'm going to tell you what you are going to be doing for the next 4 Wednesdays in the English lessons. This module is called *HerStory*, and, as you said,			

the research project is going to be on women who had contributed to human knowledge. You might now that March is the Women's History Month in the United States [displaying the webpage on the computer], and many other countries also celebrate it but in different months. Also, you know that the 8th of March is International Women's Day. Have you ever gone to the demonstration? (…) OK, so, in groups of three people, you are going to select an inspiring woman who had contributed to human knowledge in the fields of sciences, technology, engineering, arts, or mathematics and whose story you think should be told. The only rule here is that you have to choose women from different countries since we want to create an International Hall of Fame. During the next 3 sessions, you will have to select the character, write a short biography (500 words minimum) outlining the most important facts, and prepare a short presentation to share the findings of your research. We will post the women's biographies on the Internet to create our International Women's Hall of Fame, and we will also re-create Hollywood Walk of Fame with our Amazing Women here in the hall of the center. What do you think? (…) Fine, the groups are the following…"

Activity: 3		Session: 1	
Title: "4th-grade's International Women's Hall of Fame Wiki"	**Type:** − Introduction − Reinforcement		**Timing:** 25'
Resources: − Projector and speakers. − Computer with Internet connection. − United Nation's Women's Unheard Stories webpage: https://interactive.unwomen.org/multimedia/campaign/unheardwomen/index.html − Wiki page: a wiki created at fandom.com			
Assessable Learning Standards: B1: 1.1; 1.2 B2: 3.3 B3: 6.1			

B4: 5.1
Linguistic Input:
"OK, now that you know what we are going to do, let me show you our wiki page where you will have to publish the entry of the Hall of Fame [displaying the wiki page on the computer]. You will have to post the biography of the woman you've researched on here, on this page. To access, you have to log in with the account I have created for this group … Fine, let's post together the first entry of the wiki, the first woman in our Hall of Fame. Take a look at these names [displaying the UN's web page]. Whose story would you like to hear? (…) Ok, let's listen. Try to write down some information to have something to write in the biography…
Nice, what can you tell me about her? (…) Nice, very well! Now, we need some more information about her to create her entry…
Perfect, now that we have enough information, let's create together the first entry in the Hall of Fame … [create together the first entry so students get familiar with the wiki]. It is very important to indicate where we have obtained the information. So at the end, we have to add a list of references …
So, is everything clear? Do you have any idea already about who you are going to do your research on? (…) I will also post in AulaVirtual a list of reference websites where you can find inspiration. You can also ask other teachers and your family! …
Very well, guys! That was all for today. I'll see you tomorrow!"

Activity: 4		Session: 2	
Title: "HerStory: research and create, 1"	**Type:** – Reinforcement		**Timing:** Whole session: 50'
Resources: – A computer with Internet connection and speakers per group.			
Assessable Learning Standards: B1: 1.1 B2: 3.4; 3.5 B3: 6.1 B4: 5.2			

Linguistic Input:

"Hi, guys! I hope that you are having a great day! Do you remember what we were going to do? (…) Yeah, that's right! So, have you already decided who you are going to write about? … Perfect! Now, turn on your computers and you can start working. Also, for the final session (that's in three weeks) you will have to make a purple star with the name and a little information about the woman for the Women Walk of Fame that we will create in the hall, alright? (…) Great! Also, don't forget that you have to create a new entry to post the biography so people from all over the world can access the information, OK?

I'll be walking around, in case you have any questions."

Activity: 5		Session: 3	
Title: "HerStory: research and create, 2"	**Type:** – Reinforcement	**Timing:** Whole session: 50'	
Resources: – A computer with Internet connection and speakers per group.			
Assessable Learning Standards: B1: 1.1 B2: 3.4; 3.5 B3: 6.1 B4: 5.2			
Linguistic Input: "Hello, guys! Are you doing fine? Do you already have enough information about the women about whom you are researching? (…) Remember to also search and write about the socio-cultural context because in many cases the historical moment in which they lived is a determining factor, for example, if they invented a new machine during the Industrial Revolution, they fought for the civil rights during the Spanish Second Republic, or they were accused of witchcraft during a witch-hunt … By the way, remember that you also have to prepare a short presentation to share the findings of your research with the group … I'll be walking around, in case you have any questions…"			

Activity: 6		Session: 4
Title: "HerStory: check the biography"	**Type:** – Reinforcement	**Timing:** 15'

Resources:

  – A computer with Internet connection and speakers per group.

Assessable Learning Standards:

B1: 1.1

B2: 3.4; 3.5

B3: 6.1

B4: 5.2

Linguistic Input:

"Hey, guys! How are you? Are you doing OK? (…) Fantastic! Today is the last day to research on the project. You will have to have everything ready (presentation, biography and star) when the session finishes. We will divide the session into three parts. During the first 15 minutes, you must finish the biographies. Keep in mind that you have to upload the text to the wiki on the Internet, so try to keep your syntax easy-to-read and check the grammar and the spelling (remember to use a spell and grammar checker) [pointing to the board where there is a list of online spellcheckers], and don't forget to add a list of references to indicate where you have obtained the information. Also, what do you think of adding an audio transcription of the biography you are writing to the wiki so the information is accessible to more people? (…) Great! In that case, you have to decide which member of each group is going to read the information and we will record the biographies in a while before the end of the session, so you have time to rehearse.

I'll be walking around, in case you have any questions!"

Activity: 7		Session: 4
Title: "HerStory: final details and set-up"	**Type:** – Reinforcement	**Timing:** 10'
Resources:		

– A computer with Internet connection and speakers per group.
Assessable Learning Standards: B1: 1.1   B2: 3.6
Linguistic Input: "Very well, guys! The biographies should be ready and already in the wiki page. Now, we are going to take 10 minutes to finish the presentations for the next session. It should be between 3 and 5 minutes long. Remember that all of you must take part in it. And feel free to add any multimedia resources that you think are suitable for the presentation! …"

Activity: 8		**Session: 4**	
Title: "HerStory: check the wiki and record"	**Type:** – Reinforcement	**Timing:** 15'	
Resources: – A computer with Internet connection and speakers per group. – Audio recorder.			
Assessable Learning Standards: B1: 1.1 B3: 6.2			
Linguistic Input: "OK! Very well! This project is taking shape, don't you think so? (…) . There are only a couple of things left: checking the work and recording the audio transcriptions of the biographies. So now, we are going to check the wiki entries. Explore the entries to check if the links work correctly and if you can find any grammar or spelling mistakes, OK? Meanwhile, we are going to record the audio transcriptions to add them to the entries … "			

Activity: 9		**Session: 4**	
Title: "HerStory: review for the	**Type:** – Reinforcement	**Timing:** 10'	

center's web"	– Cool-down	
Resources: – Computer with Internet connection. – Projector.		
Assessable Learning Standards: B1: 1.1 B2: 3.7 B4: 5.3		
Linguistic Input: "Very nice job, guys! We have created a nice International Women's Hall of Fame, don't you think so? It is something to be proud of! (…) Very well! So now, we are going to write all together a short post for the center's website. Take a couple of minutes to think about what you would like to say about the International Women's Hall of Fame wiki site and we will write the review together and paste the link, so anyone can access the wiki! I will need a copywriter volunteer to write the final review on my computer so all of you can see it … Well done, guys. That was all for today! Don't forget to bring the star the next day!"		

Activity: 10		**Session: 5**	
Title: "HerStory: presentations"	**Type:** – Reinforcement		**Timing:** 30'
Resources: – Computer with Internet connection. – Projector and speakers.			
Assessable Learning Standards: B1: 1.1; 6.1 B2: 1.1; 1.2			
Linguistic Input: "Hello, *HerStorians*! How are you? Ready to share your findings with the rest of the class? (…) Great! Remember that your presentations shouldn't take more than 5 minutes. And don't forget to invite the audience to ask questions when you finish! …"			

Universidad de Valladolid

Activity: 11		Session: 5	
Title: "HerStory: selection of the leader of the first edition"	**Type:** – Reinforcement	**Timing:** 6'	
Resources: – Pieces of paper. – Board.			
Assessable Learning Standards: B1: 1.1			
Linguistic Input: "Well done! You have shared very interesting findings! Now, it's time to vote to choose the woman who will be the leader of the edition. … Very, well! Now that we have chosen the leader, the corresponding group has to indicate it in her wiki entry …"			

Activity: 12		Session: 5	
Title: "HerStory: reflect and share"	**Type:** – Reinforcement	**Timing:** 10'	
Resources: – None			
Assessable Learning Standards: B1: 1.1 B2: 3.7			
Linguistic Input: "Very nice job, guys! We are about to finish this project. How did you find it? Have you enjoyed it as much as I have? Was it hard to find enough information about those women? Don't be shy to share any thoughts about the project! How could we make it even better? (…) "			

Activity: 13		Session: 5	
Title:	**Type:**	**Timing:**	

"HerStory: Walk of Fame"	− Cool-down	4'	

Resources:

- − Symbolic stars created by the groups.
- − Adhesive wrapping plastic.
- − Sticker for the leader of the edition.

Assessable Learning Standards:

B1: 1.1

Linguistic Input:

"Very well, very well! Now, the only thing left to finish the project: place the stars in the Walk of Fame in the center's hall so everybody can see it tomorrow when they arrive! (…) "