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**The need of introducing coeducation in secondary
education: Instances of feminism and sexism in the media.**

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RESUMEN

El feminismo es y ha sido un tema que ha generado controversia desde hace muchos años y, aunque hoy en día seamos más conscientes de su importancia, mucha gente no comprende realmente lo que esta pretende establecer. Estas confusiones han repercutido negativamente en la sociedad, ya que muchas personas desconocen su propósito y no están dispuestas a cambiar sus ideologías o presuposiciones sobre el tema, y mucho menos a investigarlo. Al no conocer la importancia y necesidad de una sociedad que sea parte del proyecto de igualdad que propone el feminismo, esto conlleva en muchos problemas como la violencia de género, el lenguaje sexista y muchos otros.

Por esta razón, lo que nos proponemos a través de la implantación de la coeducación en las aulas es intentar conseguir que las sociedades más jóvenes sean educadas de forma coeducativa basada en la igualdad, respeto y visibilidad, no solo ante ellos mismos sino ante el resto de la gente. De esta manera podríamos conseguir que el futuro sea un poco más igualitario y abierto a oportunidades para todos, en especial para las minorías.

Finalmente, situándonos en la actualidad, siglo XXI, y utilizando el sistema y las normas educativas vigentes, proponemos con este TFM crear una propuesta de diseño a los alumnos de 1º de Bachillerato del IES Ramón y Cajal, y hacerles partes de una nueva manera de explicar las clases de lengua extranjera, incluyendo aspectos coeducativos como la educación basada en la igualdad, a la vez que los estudiantes participan y escuchan la lengua extranjera.

Palabras clave: coeducación, feminismo, sexismo, mirada violeta, igualdad.

ABSTRACT

Feminism has been a controversial subject for many years, and, although today we are becoming more aware of its importance, many people still do not fully understand it yet. This causes confusion and tends to have had a negative effect on society. By not knowing the importance and necessity of a society that is part of the equality project proposed by feminism, this leads to many issues such as gender violence, a sexist language, and many others.

For this reason, what we seek to achieve through the implementation of coeducation in the classroom, is to try to get the youngest generations to be educated in a coeducational way based on equality, respect, and visibility towards everyone. In this way, we could make the future a little more egalitarian and open to opportunities for all, especially to the minorities.

In fact, placing ourselves in the present XXI century and using the current educational system and standards, we propose with this paper to create a design proposal to the students of 1st year of Bachillerato of the high school IES Ramón y Cajal, including coeducational aspects such as education based upon equality, while students also participate and listen to the foreign language.

Key words: coeducation, feminism, sexism, violet gaze, equality.

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INTRODUCTION

Feminism and sexism are aspects that have only recently begun to be studied and discussed. In fact, still, nowadays people are confused about of some of these terms' real meanings. Throughout this paper, our intention is to clarify and demystify some of the preconceived ideas about feminism and show a broader aspect of sexism and how it has been spreaded in most aspects of our daily life such as the media.

In particular, this paper tries to make a broad recapitulation of everything, starting with the definition of certain terms, to the history of coeducation and where it stands in today's society. It also mentions several topics, especially those related to how the language we speak reinforces the prevalence of sexism, or how in Spain this type of language has remained constant for centuries. Another relevant aspect that this dissertation emphasizes, is the importance of including females figures from diverse backgrounds and jobs, as role models that the younger generation can look up to and feel represented in the society.

Furthermore, because some people are skeptical about believing something unless they see it for themselves, in the theoretical part of the dissertation we will include some visual aspects, like the use of graphics taken from reliable sources, or tables of content which show the actual representation of how language sexism works in the different languages.

The ultimate goal is to use the content researched, to present a didactic unit that can help our students notice sexism and to achieve the "violet gaze" that will help them interpret what they see and hear with an open and critical mindset. Helping students identify certain instances of sexism and feminism through different media sources, will make our students more aware of these issues and therefore make them more conscious of its presence in our society. In the end, the younger generations are the ones that need to know these aspects, as they are the only ones who can change and reshape the future.

Although we mention everything that needs to be improved in order to achieve coeducation and an egalitarian society, we also see the progress that society is making and how this can be improved in the future. In addition, to continue the progression, we believe the main solution is to coeducate our students and teach them both a "violet gaze" that makes them aware of their role as individuals, but also by showing them various role models, with whom they can identify.

1. JUSTIFICATION

Considering that the best way to prevent instances of sexism to appear is to educate young people in the means of coeducation, we will propose a didactic unit called *Instances of feminism and sexism in the media*, that was implemented on an actual high school in Valladolid (Spain) and which aims to introduce this type of educative measure into the classroom.

This didactic unit will consist of a total of 6 sessions, and each one will have different objectives in terms of media resources that will be used. However, all of them will be based on sexism and feminism. Moreover, even though this is a proposal that will only last a couple of weeks, in a perfect world it would be taught continuously throughout the whole academic year.

Furthermore, the main purpose of the didactic unit and therefore of our dissertation, is to present and provide an accurate review of certain aspects related to feminism and sexism by using the theoretical framework as a supporting tool. Specifically, we could divide the objectives into general and specific:

The first general objective is to stress the importance of introducing coeducation in secondary education, while its specific objective is to mention the process that coeducation has been through in the previous decades.

The second general objective is to present an accurate review of certain aspects related to feminism and sexism with the specific objective of displaying real-life examples on how gender violence and language sexism can affect our life, as well as to provide our students with some female role models from the different working fields and to define certain terms related to feminism who have caused confusion and controversy before.

The third general objective is to teach our students how sexism is present in our everyday lives specifically through the media by watching with the some of their favorite songs or videos. The specific goal that we want to achieve through coeducation, is to help our students achieve a “violet gaze” against sexism and oppressive gender roles views and perceptions.

1.2 General objectives

- Stress the importance of introducing coeducation in secondary education.
- Present an accurate review of certain aspects related to feminism and sexism.
- Guide our students to see for themselves how sexism is present in our everyday lives, specifically through the media.

1.3 Specific objectives

- Mention the process that coeducation has been through in the previous decades in Spain.
- Present real-life examples of how gender violence and language sexism affect our life.
- Provide our students with female role models from the different working fields.
- Define certain terms related to feminism, who have caused confusion and controversy.
- Help our students achieve the “violet gaze”.

2. THEORETICAL FRAMEWORK

Throughout time, some terms related to men and women's distinctions and relationships have been misinterpreted and distorted causing certain confusion and chaos to the people and therefore leading to issues such as sexism, gender violence etc. In order to put these issues to rest, firstly, it is important to clarify the difference between the terms sex and gender, which have been considered closely among their meaning when in reality they are not. Subsequently, we will also have to mention the terms related to sexism, such as misogyny and misandry, as opposed to the non-sexist term, feminism. Once we have a clear view on this, then the intention is to demystify certain preconceived ideas related to gender violence or language sexism by using what other authors and linguists have found in their studies and articles to support our proposal. Finally, it is relevant to mention the history of the concept of coeducation that we know now, and other topics related to role models and the "violet gaze".

2.1 Defining terms

2.1.2 Gender and sex differentiations

If we begin with the term gender, we can look at Carraza et al. (2008)'s vision of it as just a "cultural construction that assigns different labels, occupations, expectations, actions and values to those who have been born either as a woman or as a man" (Carraza et al., 2008: p. 35). Or as Bou et al. (2013), who mentions it being more than just a cultural construction, but also as "a social, cultural and psychological construction about the masculine and feminine characteristics assigned to men and women respectively" (Bou et al., 2013: p. 5).

In the case of the term "sex", for Carraza et al (2006), this is the "organic condition that distinguishes male from female in humans, other animals, and plants." (Carraza et al., 2008: p. 66). Various works, like the one from UNSECO, see it as just a biological term that from the point of coeducation is not that interesting since what cause problems in our society is more related to "constructs" (UNESCO, 2017: p. 1).

To explain the difference between this two terms, Simone de Beauvoir, writes in her acclaimed book *The second sex* (1949) that "one is not born, but rather becomes a woman". According to Butler's interpretation (1986), she recalls that the difference between sex and gender, is that one is an aspect of identity that is gradually acquired, while the other is not (p. 35). The author claims that for Simone, "sex is understood to be the invariant, automatically distinct of the female body, while gender is a cultural meaning and from that body acquires the variable modes of that body acculturation" (Beauvoir, 1949, as cited in Butler, 1986: p. 35).

Butler in his interpretation, also reveals that Simone's definitions of the concepts "sex" and "gender" do not necessarily seem to be linked together by quoting from her:

Being a woman is one cultural interpretation of being female, and if that interpretation is in no way necessitated by being female, then it appears that the female body is the arbitrary locus of the gender woman and there is no reason to preclude the possibility of that body becoming the locus if other constructions of gender. (Butler, 1986: p. 35)

In Üstün and Süren (2022), they go a step further and mention that a newborn child has a biological sex but does not have an assigned gender role. In fact, they mention that it is the society the one who gives the child "a set of rule or behavior patterns appropriate to his or her gender" (2022: 157). And that after, it is the family, the media or the friend groups, the ones who "concretize these expectations and models and prepare the environments in which the child will adopt them." (Üstün, & Süren, 2022: pp. 157,158).

Specifically, these social models become more or less internalized, and there is where gender identity emerges from (2021, p. 9). Furthermore, the authors explain that normally when we define what being a woman or a man is, that is determined by the culture that is "transmitted, maintained, and reproduced" (Vargün, 2021: p.9, as cited in Üstün & Süren, 2022 p. 158).

The article also mentions that the issue of gender "did not gain political attention or prominence until the 1960's" (p. 158). The main concept that was spreaded in society was that women were fit for the domestical role while men had more physical strength than them and therefore they should work outside and in public life (2022, p. 158). Specifically, it was the traditional political theories the ones who perpetuated "such beliefs and ideas, and often ignored gender differences" (Üstün, & Süren, 2022: p. 158).

Overall, if we did not know how our society had been constructed in the past, one would think that being born in a certain body would have different advantages and disadvantages, but it seems that those who are being born with a male genitalia, and consider themselves as male in gender, tend to have a more of a privileged life, than those who are not being born with those characteristics, or do not identify with that gender.

2.1.3 Feminism meaning and context

Because of this, words related to sexism appear, specifically, the ones concerned with male or female discrimination. These terms are known as "misogyny" and "misandry". But before we get to define these words in more detail, we need to address the issue concerning the term of "feminism", because it has caused a lot of misunderstanding so far. So many people do

not want to be associated to this word because they believe that it is the antonym of “misogyny” and that it is a word related to the perpetuation of sexism but against men, when the reality is that this word is more related to the equality of the sexes. Because of that and to clear once and for all the concerns and doubts, we thought it would be interesting to look back at the origin of the word feminism, to try and see exactly why people think this way and how we can explain its real meaning and purpose. According to Üstün and Süren (2022), they claim that the word feminism comes from the word “femine”, which means woman in Latin (2022, p. 153). While -ism, according to the thesaurus, comes from Greek and is a suffix, that followed by a noun forms the meaning of “doctrine/ movement” (DRAE) which tends to denote an action or practice.

Even though the word means women, and -ism is a doctrine or movement, the authors explain that the movement of feminism is not concerned with sexism against the other gender but rather to women’s achieving “equal rights and freedoms in their private and public activities” (2022: p. 153). In fact, for them feminism is “an approach that opposes the inequality between men and women and argues that equality between the sexes at the social, cultural, political and economic levels should prevail” (p. 153). They mention that feminism tries to defend the claims that “women should be equal to men” and also that it “seeks to destroy the masculine dominance that exists between men and women due to hierarchical relations.” (Üstün, & Süren, 2022: p. 164)

If we look at other definitions and classifications of feminism we find the following. For example according to UNESCO (2017), feminism can be defined as:

The social and political movement that formally began in the late eighteenth century and that involves the awareness of women, as a collective human group, against the oppression to which they have been and are subjected, which moves them to take action in order to achieve equal opportunities between the sexes. (UNESCO, 2017: p. 3)

While for Rosario Carrasco and Ana Cubillo, (as mentioned in Carraza et al., 2008), feminism is a much bigger movement, not just social or cultural, but also “political, philosophical, economical, scientific, and a cultural movement, that denounces, unveils, and transgresses the prevailing social system: patriarchy. Its objective is the equality of opportunities between women and men” (Carraza et al., 2008: p. 32).

Now that we know its meaning, it is also relevant to include when did this movement began and when was it finally recognized. Firstly, the idea that women are equal to men was

first expressed at the time of the French Revolution where theoretical studies on women's rights emerged such as Gouges's "Declaration on the Rights of women" as well as Wollstoncraft "A vindication of the Rights of Women" (2022: p. 163). This article mentions that since then women have begun to question their disadvantaged position in society due to the inequalities they face. (Üstün & Süren, 2022: p. 166)

However, the term "gender equality" was first recognized by the United Nations in 1945. They mention that from this date on "legal regulations in favor of women started to be made", but due to reasons such as not being sufficient and not being implemented, this caused a rebellion from the masses of women in western societies, who rose up to defend women's rights. (Üstün & Süren, 2022: p. 164).

2.1.4 Sexist definitions: misogyny and misandry

Now that this is clear, we can continue defining terms related to sex discrimination in more detail. An article which explains accurately the differences between these terms, can be found in Carraza et al., (2008). These researchers use their article to define specifically the terms "misandry" and "misogyny". For them, the former term, misandry, is a "personal attitude that conceives women as a group opposed to men and advocates the superiority of women over men". They mention that this term is parallel to "misogyny" and that it seems to have no relation to the term "feminism" (Carraza et al., 2008: p. 36). While misogyny is "a set of attitudes, behaviors, social practices and beliefs aimed at justifying and promoting the maintenance of discriminatory attitudes against women and against those who do not have feminine behaviors being women" (Carraza et al., 2008: p. 48).

It is true, that nowadays in our society, the idea of equality between men and woman is recognized more and more, but it has taken a lot to get thus far. However, there are still relevant data which proves the low participation of woman in important decision-making roles (I.e. economic, cultural, scientific etc.). In addition, it has been also found in studies like the one from Gobierno Vasco (2013), that the relationships between boys and girls are "asymmetric and some are further based upon hatred and abuse". He gives some examples like "the lack of visibility, the sexism, gender-based violence" and many more, which are struggles that young women face on a day-to-day basis. (Gobierno Vasco, 2013: pp. 9,10).

2.2 Gender-based violence

Gender-based violence is the last aspect that was mentioned in the previous section as part of hatred and abuse towards women, but this issue is definitely not the least common aspect that sexism and specifically misogyny causes, in fact according to Carraza et al., (2008) it is “the world's most frequent covert crime” according to the United Nations General Assembly (2008: p. 82) . Even though this type of violence is done primarily to women, it is also done to those who do not respond or comply with the social expectations of what it means to be a man.

Specifically, this term was first coined in the Global conference about women in Pekin (1995), which defines it as “the sexist violence which causes physical, sexual, or psychological harm to women, with potential threats, coercion, and intimidation.” (2008, p. 82). The article also adds that this kind of violence could be done both in a “public or private setting” (Carraza et al., 2008: p. 82). Furthermore, gender violence is still present in our society, and sadly in a bigger number of cases than probably expected. In **Image 1** and **Image 2** below, we can see two graphics, which collect the number of cases of gender violence in Spain both since the XXI century started (from 2003 to 2022) and in the months of the year of 2022.

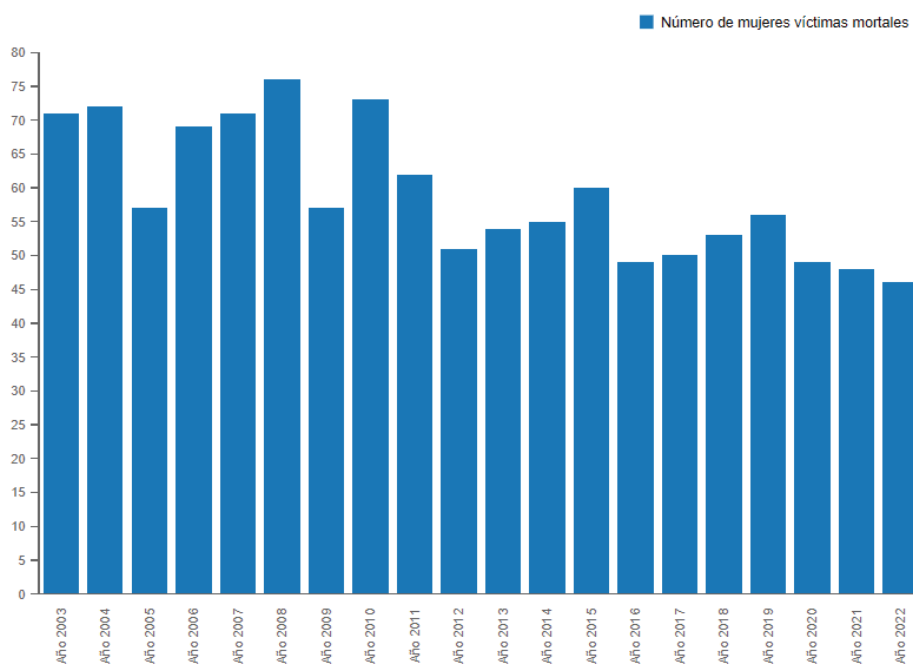


Image 1: Portal of statistics: Death ratio related to gender violence against women in Spain during the beginning of the XXI century till now 2003-2022. (According to Delegación del gobierno contra la violencia de género.)¹

¹Both Image 1 and 2 are taken from the Spanish government delegation website <https://violenciagenero.igualdad.gob.es/>

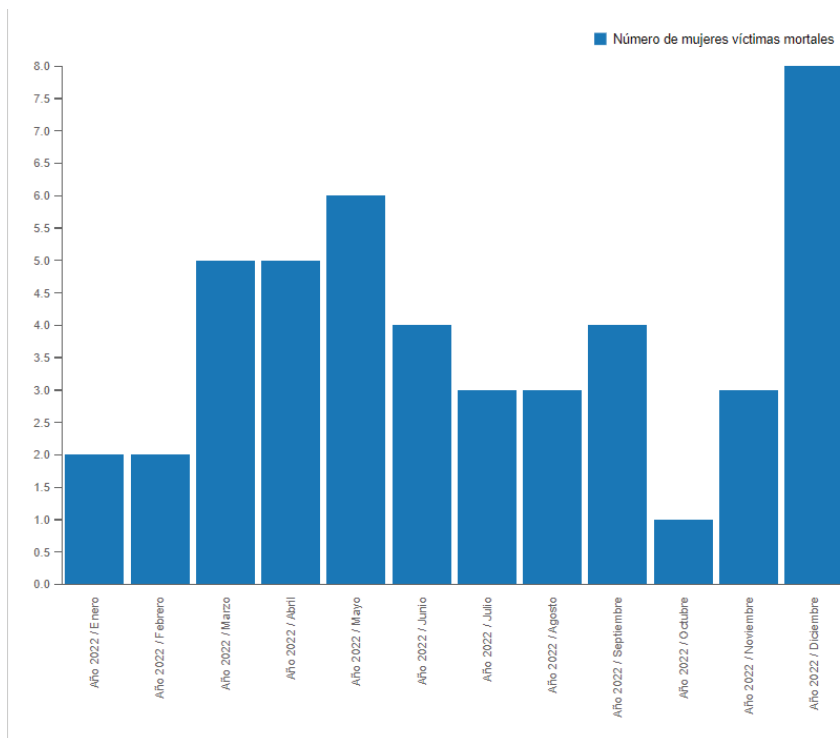


Image 2: Portal of statistics: Death ratio due to gender violence against women in Spain during 2022 (according to Delegación del gobierno contra la violencia de género)²

As we can see from both graphics, gender violence occurs, and is more likely than expected. Specifically, we can see through the first graphic, that the cases have decreased over the years. However, even if the results are more positive and favorable, there are still enough cases that prove of its relevance in our society and therefore we should act accordingly to try and resolve this matter, to try and lower the cases as much as possible.

If we look at the first graphic, the numbers of cases are not shown, but looking at the original website we can see that through the years 2003-2010 the ratio of deaths is around 70 cases per year, which was 20 more cases than in the following years (2010-202), with a death ratio of 50 deaths per year. In the second graph, we can see the cases of gender violence in Spain during the year of 2022. Precisely, we can see which were the months that had less cases and the ones that had more. In fact, we can see that some months had a reduced amount of deaths like the months of July, August and October, as well as, the months that had the most number of cases like April, May or December. Sadly, during this latter month, there was a shocking rise of cases,

² When this article was written only 8 cases appeared as deaths due to gender violence, but 3 more cases were being investigated.

which doubled the month that followed up with the second most cases of death because of gender violence.

Moreover, gender violence is controlled in Spain by the BOE law called “Ley orgánica 1/2004 de 28 de diciembre, de Medidas de Protección Integral contra la Violencia de Género”, in which its values and principles are supposed to be installed through the Spanish Educational system. This will include among its aims, “the training of fundamental rights and equality between men and women, as well as in the exercise of tolerance and freedom within the democratic principles of coexistence” (BOE, 2004: p. 12). Along with the particular case that concern us, education, about which the BOE mentions:

Compulsory secondary education [ESO] will both contribute to the developing student’s ability to relate to others in a peaceful way and to know, value and respect equal opportunities for men and women... While non-compulsory education [Bachillerato] will contribute to student’s ability to consolidate their personal, social and moral maturity, which allows them to act in a responsible and autonomous manner and to critically analyze and assess the inequalities of gender and promote real and effective equality between men and women. (BOE, 2004: p. 12).

Having laws supporting the change, the education community’s role is to use those to prevent gender violence from happening. The goal according to Vasco (2013) is to achieve an education structure which offers their students an education based on “coeducation, orientation, universal access to school, affective and sexual relationship information, and gender violence prevention”. Below, we will be briefly mentioning some of the most relevant aspects, but a more thorough explanation can be found in (Gobierno Vasco, 2013: pp. 12,13).

The first one, coeducation, will be mentioned in further detail in section 2.5 of the theoretical framework, but its goal is related to revising the curriculum, enhancing the materials used in class making sure they do not limit the models of identification, or involving the families in the coeducation task among other, “as without them it will not be possible to reach the equality goal” (2013: pp. 13-17). The second and third ideas seem to be interrelated to each other, as one pretends to help students to find what they want to do in their future careers, without dividing them according to the “traditional” professions, while the other one focuses on integrating universal education regardless of gender and considering the various diversities. (Gobierno Vasco, 2013: pp. 13-20).

The fourth and fifth ones also seem to be connected somehow, as one arguments that informing and forming our students on the different aspects related to sex is necessary to

prevent further issues. While the other focuses on “detecting and looking out for potential gender-based triggers in the class scenario, while also involving the whole education community” (Gobierno Vasco, 2013: pp. 21-24).

2.3 Language sexism: perpetuations of gender violation through language.

In societies where gender violence exists, the superiority of the masculine sex seems to be a commonality. In all of those societies, according to Bengoechea (2006), “language has a crucial role in the discrimination and works as a means to spread the masculine superiority ideology” (2006: p. 1). The writer also mentions the main terms that seem to be used when describing a man which represent “the positive and neutral”, while for women, the terms used to represent them are more directed to portraying them as “the negative and the subordinated” (Bengoechea, 2006: p. 1).

However, as stated before, the societies are evolving, and nowadays it is no longer possible to conceive one that is not based on symmetry or reciprocity, although a question may appear related to; “What elements are common in sexist societies?” (2006: p. 2). Among many, Bengoechea (2006), acknowledges the idea of the superiority of the masculine sex, as well as the use of the language, which according to her “directly affects the way upon which we think about woman and is the conduct to spread the discrimination” (2006: p. 2). In addition, she mentions that patriarchy could not have been developed if there had not been so many “acceptance mechanisms” and languages that “explain, justify, naturalizes, and re-creates the women’s inferiority” (Bengoechea, 2006: p. 3).

If we talk about the Spanish language, the writer has found out that the most efficient vehicle by which the patriarchy has constituted male as the universal human being, which is done by creating a language that uses the masculine “as specific of male and as a generic of males and females” (2006: p. 3). This caused that as masculine was the universal gender, the speakers of Spanish “tend to think in masculine and therefore only think about males” (p. 3) and therefore it causes women to feel bewildered and not sure “what position that gives them” (2006: p. 4). However, this does not only happen in the Spanish language, but also in the one we are writing about here, English. The similarities between both will be mentioned below.

2.3.2 Spanish and English language sexism

Shockingly or not, one of the most common stereotypes of language sexism can be found in dictionaries, with the definition of “woman” as a sexual being, versus the generic “man”. This is something that is mentioned in Fernandez’s article (2011), which confirms the

idea, that the definitions for the word “woman” seems to be more focused on biological features, either in terms of “her reproductive capacity, or her capacity to engage in sexual activity” (2011: p. 25). He also acknowledges the difference that the 2001 edition of the *Diccionario de la Lengua Española issued by the Real Academia de la Lengua Española*, (DRAE) makes under the third entry of the heading woman “mujer”, which says something along the lines that “excellent women are those who have qualities considered feminine. ‘That sure is a woman!’”³ (2001: p. 1551), compared to the fifth entry of the heading men “hombre”, which says “an individual who has the qualities considered masculine par excellence, such as courage and firmness. ‘That sure is a man!’”⁴ (DRAE, 2001: p. 1223, as cited in Fernandez, 2011: pp. 70,71)

Fernandez (2011) believes that this attitude is not only confined to the Spanish language. In fact, if we look at dictionaries like the *Longman Dictionary of Contemporary English*, it reveals a similar mechanism at work. In the 1984 edition, the two entries for “woman” says: “(a female person with) female nature or qualities, such as caring for weak creatures, personal attractiveness, and interests in people” (1984: p. 1266). While entry number seven under “man” states: “a male person with courage, firmness, etc.” (LDOCE, 1984: p. 660, as cited in Fernandez, 2011: pp. 70,71). In here, we can tell the difference that is created between men, a male person, and women, a person with female features or qualities, meaning it does not have to be a women per se, just have their features or mannerisms.

According to Schulz (1975) (as cited in Fernandez 2011), the asymmetry we mentioned before about language in relation to men and women, “generates a process of semantic derogation towards women” (2011: p. 73). In addition, there seems to be “an almost endless list of male/female terms in which the value assumption: male equals positive, female equals negative, occurs” (p. 73). Which is supported by Garcia Meseguer (1977), who claims that these terms are duals, meaning that they do not convey the same meaning when applied to a male or a females. (Meseguer 1977: p. 121, as cited in Fernandez, 2011: p. 73).

³ From Spanish “mujer que tiene cualidades consideradas femeninas por excelencia. ¡Esa sí que es una mujer!”

⁴ From Spanish “Individuo que tiene las cualidades consideradas varoniles por excelencia, como el valor y la firmeza. ¡Ese sí que es un hombre!”

Some of these terms are according to Fernandez (2011):

Masculine term in English	Feminine term in English	Masculine term in Spanish	Feminine term in Spanish
courtier	courtesan	cortesano	cortesana
master	mistress	maestro	maestra
governor	governess	gobernante	gobernanta
bachelor	spinster	solterón	solterona

Table 1: Adapted from Garcia Meseguer, 1977, (as cited in Fernandez, 2011: p.73)

In his study, Hontavilla (2014) uses different lists to show how different behaviors are considered one thing or another depending on if it is referred to women or men. In **Table 2**, we can see the different terms clearly, along with the fact that women always get the worst end of the stick. Always made to be the less stable one or the mad one.

When someone acts in a certain way	If it is a girl, you say she is...	If it is a boy, you say he is...
Active	Anxious	Restless
Insistent	Stubborn	Tenacious
Sensitive	Delicate	Effeminate
Easy going	Rude	Self-confident
Obedient	Tame	Weak
Temperamental	Hysterical	Passionate
Audacious	Impulsive	Courageous
Introverted	Shy	Thoughtful
Curious	Gossipy	Intelligent
Prudent	Judicious	Coward
If you do not share with others	Selfish	Defends what is his
If you do not submit	Aggressive	Strong
If you change your mind	Whimsical	Knows how to acknowledge mistakes.

Table 2: Gender role according to girls' and boys' behaviors list, adapted and translated from Vázquez, (2001), pp. 10-15 (as cited in Hontavilla, 2014: p.15).

In his paper, Hontavilla (2014) also mentions a self-compiled list of roles, which seem to be attributed to men or women. In it, he distinguishes how women are made to be seen as the dependent, weak, sensitive, emotional sex, while men are seen as the independent, stronger, objective, reasonable one. In addition, he also remarks how women are supposed to be in charge private matters like housework, people, and reproduction, while men are expected to work on the public maintenance of the family, interpersonal relationships, and the production.

ROLES THAT ATTRIBUTED TO WOMEN (private)	ROLES THAT ATTRIBUTED TO MEN (public)
Weakness	Strength
Dependent	Independence
Sensitivity	Objectivity
Affection	Serenity
Emotions/ intuition	Decision/ reason
Family care	Family maintenance
Reproduction	Production

Table 3: Gender roles ascribed to women and men, Adapted, and translated from (Hontavilla, 2014: p.16).

2.3.3. Possible solutions

According to Bengoechea (2006), the problem with masculinization is that it “perpetuates the social beliefs about the feminine insignificance by ignoring and verbally the feminine presence and by omitting naming women included in those groups” (2006: p. 8). In addition, the author also supports the idea that what creates gender violence is “male supremacy” and “the disrespect towards women that comes with it” (p. 8). In fact, the writer believes that the only way to prevent this is by educating on the bases of equality and respect as well as teaching the students a “non-androcentric or sexist language” (2006: p. 8). Furthermore, it is highlighted the importance of not ridiculing or trivializing the necessity to change them by saying phrases like “something that has always happened” or saying someone is “exaggerating”. All in all, the main message is that for changes to take place, there needs to be a change in the mindset of the people, and that mind is “linguistic” (Bengoechea, 2006: p. 8).

2.4 Areas of sexism

According to UNESCO (2017), there are many areas where sexism is spread, like the media, work, family, socialization, and school etc. Specifically in this paper, we will mention some of the terms that seem to affect the students when they are trying to learn in the context of secondary education. (UNESCO, 2017: p. 2)

In the family, according to this study (2017), stereotypes are repeated within generations “when in reality one can fight for a family education that is not marked by gender roles” (2017: p. 2). Boys and girls are not treated equally within families, that is, that specifically it is the family the one that creates sexism (p. 2). The study also notices that from birth there seems to be different expectations from the family depending on whether you are as a boy or a girl (p. 2). In fact, it mentions that “there is a tendency to have much higher expectations in the case of being born a man” (p. 2). Furthermore, related to the subject of sexuality, parents seem to treat the boys in a more permissive way than with girls. (UNESCO, 2017: p. 2).

The second aspect is socialization. The writer notices that these are situations outside the family, but that we can put them in relation since the characteristics are the same. Specifically, regarding socialization, it is mentioned that from a young age, “boys and girls learn that you have to give a certain social image, and that this is linked to the sex you have” (UNESCO, 2017: p. 3).

Finally, in school, it is said that sexism is something that is abundant not only in its information but also in the bibliography, and despite this; there are institutions that still refuse to see it. They mention that “stereotypes are so internalized that not even empirical data is capable of tackling them” (2017: p. 4). In fact, the study reflects that, “it is true that not everything is visible, in fact one of the problems in detecting sexism at school, is that you have to know where to look, to discover all the forms of discrimination that, not because they are subtle, must be dangerous for equality education”. (UNESCO, 2017: p. 4)

As commented before, sometimes detecting sexism can be found easily due to the “explicit curriculum”, which is the one that is developed by the official documents of the center. But most of the times, that is not possible, because sexism is hidden under the curriculum. This type of curriculum is characterized by “being a set of unconscious norms and values that perpetuate stereotypes and that are transmitted in educational centers” (2017: p. 5). In addition, it does not appear to be written anywhere, but “it exists as strongly as the explicit curriculum itself” (p. 5). Some examples of the hidden curriculum are linguistic uses, teachers'

expectations, stereotypes, male and female teachers' models. (UNESCO, 2017: p. 5). In addition the lack of feminine referents in the class also affects and perpetuates this hidden curriculum.

According to the writer, the only way to work on distinguishing all of this is by observing and investigating. In particular the idea is that through coeducation the teacher can:

“gradually approach coeducation and stop promoting certain stereotypes by doing some reflection of himself/ herself and of the center, training-research, start an action, evaluation process towards equality, ... as well as not accepting sexist textbooks, not making a sexist use of language, highlight the importance of women in the sad” (UNESCO, 2017: pp. 7,8).

2.5 Segregation and Coeducation

The reoccurring theme of carrying out projects related to the coeducation system in school, seem to be more and more popular, as reality is demanding it from us. Furthermore, Subirats (20010) claims that “there is still a growing need to change the cultural models taught by the school, due to the phenomena that are emerging in society such as inequality, violence, the profound disorientation, school failure of the boys, the excessive difficulties with which women face the adult life etc.” (Subirats, 2010: p. 1). For that, the only solution that has been almost unanimous agreed on, is that coeducation is the only possible answer.

2.5.2 Spanish history with education

But to change the present and the future, we need to take a further look back at the past and the journey that had to happen for us to arrive here. Let's begin by acknowledging that the world of education has always been conditioned by the heteropatriarchy and the historical moment. In the case of Spain, the beginning of the movement can be tracked back to las Cortes de Cádiz (1812), “with the principle that all children had the right to education and should go to school was consolidated, that if we look closer it was more aimed at boys than at girls” (Subirats, 2010: pp. 1,2). In Bou et al., (2013) study, which deals with the segregation or differentiation of education promoted by Rousseau in the 18th century, he mentions that here is where Rosseau proposed that “there should be a different education depending on whether you were a boy” (2013: p. 7). During the 19th century, the writer mentions that “there were fights for the schooling of girls, the training of female teachers and the right of women to pursue higher education, and great milestones” (p. 7), and reiterated the fact that there were important achievements done “during the first 30 years of the 20th century” (Bou et al., 2013: p. 7).

However, all of the progress was stopped because of the Franco regimen. The writers believe that this era was “brutal set back” for the rights and freedom of women and also as “a huge step backwards in the pedagogical quality” (Bou et al., 2013: p. 7). Because of that, we can imagine that everything suffered a severe and radical change that still has consequences for the cultural level of the Spanish population today. However, Bou claims that thanks to the arrival of parliamentary democracy in 1970 “the universal right to education was established and mixed schools began to be created” (p. 7) and that what we consider now as the term coeducation was different because at that time coeducation was just linked to the idea of boys and girls studying the same things together. (Bou et al., 2013: p. 7).

In addition, in the 20th century, with the help of the feminist movements, there became a need to open knowledge to women and as a first step of this the "mixed education" that is to say in the same centers where the children were educated, and this was something that was finally achieved but with many difficulties, advances, and setbacks throughout this century (p. 3). Furthermore, Subirats references that everything began to change specifically when the *General Law of Education* was established, also known as the (LGE), in 1970. It is also said that since then “women have advanced, the cultural and educational systems little by little; but what has occurred is that girls have been fully included in the male educational model” (p. 3,4). Nonetheless, the cultural and educational model has not been transformed yet as a result of this inclusion, and although there are small changes, it has led some to consider that coeducation was not a necessary issue. Subirats (2010) claims that “those small changes led one to think that the objectives had been achieved, and towards the mid-90s interest in the subject began to wane... ten years later, in the first decade of the sign, coeducation returns to present itself as an absolutely necessary instrument.” (Subirats, 2010: pp. 3,4).

In the following graph taken from Del Amo in (2009), we can see the progression of men and woman studying non-compulsory secondary education [Bachillerato], ages 16 onwards, through the years. We can clearly see the leap that woman have had, specifically from the year 1970 onwards. And although this graph does not continue on to the more recent years, we can still get an idea that the line for women has continued growing and developing as time went on.

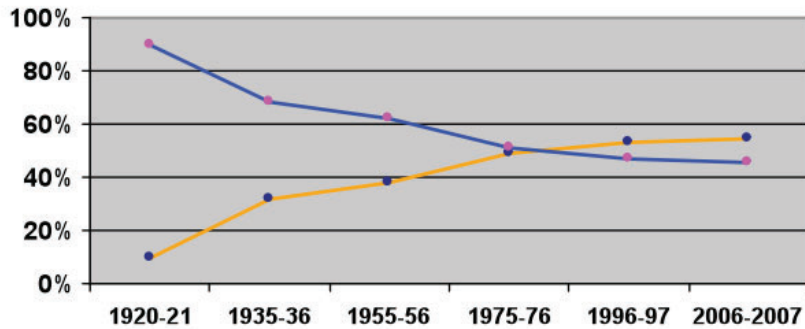


Image 3: Students in non-compulsory secondary education according to (Del Amo, 2009: p. 18).

CUADRO 2
MATRICULA DE BACHILLERATO POR SEXO
(Cursos 1961-62, 1971-72 y 1981-82)

	1961-62 (miles)	1971-72 (miles)	1981-82 (miles)
Matrícula total	595,6	1.333,0	1.124.329
Varones	363,8	727,1	517.192
Mujeres	229,8	605,9	607.137
Porcentaje de mujeres (%)	38,7	45,3	54

Fuentes: Estadística del Bachillerato y del COU, curso 1981-82. MEC 1982. Estadística de la Enseñanza en España, 1973. INE 1980.

Image 4: Students (male and women) in non-compulsory secondary education from (Alberdi, 1984: p. 8).

As we can tell, the Spanish society has gone through important changes in the past, specifically according to the huge step women have done related to education. However, Bou (2013) mentions that even if there has been changes and we have achieved so much, not only as humans but as a nation, there are still social inequalities between men and women “which continue to be reflected upon the society” (2013: p. 7). Bou et al., supports the idea by saying that “girls continue to adopt mostly passive roles when they are not given the attention that boys receive in the classroom... and boys continue to occupy central spaces in the classroom, on the playground, in games, or in assemblies” (Bou et al., 2013: p. 7).

To avoid going backwards, what Bou (2013) proposes is that we need to remember that:

Any type of discriminatory beliefs is not transformed only with the approval of laws and structures that proclaim equality, but it is also necessary for us to learn how to decipher when and how those discriminatory laws, which once had been in force, and may still survive, although sometimes in a subtle way. (Bou et al., 2013: p. 3).

2.5.3 Coeducation progress in the XXI century

As coeducation has begun to be a researched topic, some authors have decided to help the matter by proposing ideas that could help coeducation progress in the society. In particular, here, we will mention a summarized version of Subirats 10 proposed ideas. However before continuing, it is important to remark that Subirats, herself, is aware that this list “is not easy to do, nor does it lend itself to recipes” (p. 11). However she is confident that it is “time to act in this field” (Subirats, 2010: pp. 11,12).

The first three aspects can be summarized by making the maximum effort so that boys and girls go to school, affirming the need them to attend the same educational centers and share the same classrooms with the consolidation of mixed schools, and the promotion of access to girls on equal terms, as to those of boys (2010: p. 11). The next three aspects are about observing and analyzing not only the elements of power and authority in the use of language, but also the spaces, times, textbooks, the hidden curriculum, and the distribution of power in the centers. (Subirats, 2010: p. 11)

The following ones are focused on rescuing, introducing and reforming aspects like the figure of women in society and integrate them into the school culture parallel to the figure of prominent men. As well as identifying the “characteristically viewed gender tasks that were traditionally considered proper to women and show their interest and importance for society”, and “the contents from the curricula from the point of view of basic learning for a productive and reproductive life” (2010: pp. 11,12). This specific point seeks to eliminate gender stereotypes in the choice of professional studies and stimulate the choice of technical studies in girls and social studies in boys.

The final two, mention the need to delete all forms of labeling regarding what is "normal" for boys or girls, as well as any value of judgment regarding behaviors that differ from gender stereotypes, and to reconsider all school culture in light of traditional female values such as respect for life, cooperation, support for people, etc. (Subirats, 2010: pp. 11,12).

In the article Subirats (2010) claims that:

It is difficult to create a coeducational school, since that means fighting against a large number of routines previously installed in our minds and in our culture. It also means changing hierarchies and habits that are deeply inscribed in our lives and in our ways of acting. Even if there have been great advances in the legislative aspect that facilitate the path during recent years (Subirats, 2010: p. 12)

According to her, there are some legal texts in Spain, that exhaustively inscribe that proposal in education. Those are, the *Ley Orgánica para la igualdad efectiva de hombres y mujeres* in 2007, the *LOE* (Ley orgánica de educación), *Ley contra la violencia de género* (2004). Below we will mention more in depth each of these, even though some have been already mentioned before like the law against gender violence. (Subirats, 2010: p. 13)

Firstly, *Ley Orgánica para la igualdad efectiva de hombres y mujeres* (Organic Law for the effective equality of men and women) was approved in March 2007. It mentions the measures that must be taken in a university and non-university education. It also includes claims that have been formulated to promote coeducation (p. 13). Then, the *LOE* (Ley orgánica de educación), is the one which rearranges the educational field and contains various references to discrimination. This law raises treatment of women/men through transversality in the sense of incorporating the difference between the two sexes and the cultural contributions made by women. (p. 13). Finally, the *Ley contra la violencia de género* (law against gender violence) was approved in 2004. It is the first of the three laws that already presents a series of measures to be developed in the educational field. These measures are similar to those included in the equality law, but this one incorporates a particularly interesting measure, which is “the nomination of a person, who is in charge of promoting education against gender violence in all school councils” (Subirats, 2010: p. 13).

2.5.4 Future school: new spaces and the “violet gaze”

Facing change has become more related to an obligation than just a possibility. This is something that Subirats (2019), reiterates in her article, and for her “not only is change fashionable, but it is also a requirement to adapt to the rapidity with which of knowledge and... lifestyles” (Subirats, 2019: p. 9).

Subirats supports the fact that education is facing a radical change, along with some new characteristics different from the traditional curricula knowledge, which “makes its way to encourage young people to discover their own abilities” (p. 16). This means that it is time to change with the momentum to “become more invested in aspects concerning the social and environmental responsibility, critical capacity, collaborative relationships, and to fight against the excessive competition that has characterized educational messages in recent decades” (Subirats, 2019: p. 16).

One concept Subirats introduces in her study is the “violet gaze”⁵, one that has been created against the androcentric culture, specifically built by and for men, and which has embedded disdain for women. Subirats (2019), claims that this type of culture “makes a clear distinction between the sexes, and attributes totally different social functions to them” (2019: p. 19). The term “violet gaze” is constructed to see beyond the educational field. In itself, the writer mentions that it is a task of both observation and analysis done by the teacher. She believes that the task of observing can be done just by “looking at the exercise of power in the centers, what happens in the courtyards, who occupies the spaces, how the aggressions take place and who acts and who only watches” (2019: p. 18). And a task of analysis can occur when the teacher notices “how women are treated/represented in textbooks, the roles they are presented in, and how women and men are spoken to” (Subirats, 2019: p. 18).

The concept of using the “violet gaze”, is a means to acquire a habit to detect sexism in any situation, as the writer believes that “once we have learned to see reality, we must act to change our daily practice” (p. 18). Subirats (2019), also claims that the objective that coeducation has today is related to “the disappearance of the genders that we attribute to men or women based on their sex” (2019: p. 18). In fact, she is not talking about the disappearance of sex, which she considers are natural realities, but about the “cultural models that have been created throughout history and that at this moment are not adapted to the needs and ways of life of the new generations” (Subirats, 2019: p. 18).

However, in order for the disappearance of genders to be possible, Subirats arguments that “it is necessary to include and revalue all of the contributions made by the female gender” (2019: p. 18). The idea that the writer seems to propose throughout this article is linked to the idea of creating an androgynous culture, free of distinctions and discriminations between what is characteristic of women and that of men, along with giving girls and women the same rights as men, such as “equal time, space, and attention” (p. 19). If these problems were to be solved through coeducation, that would make everyone live in better and more prosperous situations. (Subirats, 2019: p. 19).

⁵ Term originally from Spanish “mirada violeta”.

2.6 Recognizing women as role models

To wrap up this theoretical section, it is interesting to mention the article about coeducation (2012) regarding women as role models, as we believe it could be relevant to add to our classes so as to inspire our young adults/ teenagers. In it, it says that:

If we try to go back and think about times where we were taught in schools about women and their trajectory through history, we may go blank ... because probably we can remember some time in class where the discrimination and oppression experienced by women was named or the term feminism, but not much apart from this may come. (“Coeducación: dos sexos en un solo mundo”, 2012: p. 3)

According to the article (2012), throughout history “there have always been women who have not only been educated but have created knowledge in the different disciplines” (p 4). Specifically, it mentions how “their footprints have made it possible, among other things, that today the access to regulated education for girls has been legitimized and generalized throughout the planet”. (2012: p. 4). To support this it acknowledges examples of educated, wise, with their own room and artistic women:

In the case of educated ones, the articles names 14th and 15th century humanists such as Christine de Pizan or Dulce María Loynaz, among others. As for wise teachers, it notices Diótoma, whom Socrates acknowledges learning from, María Zambrano, a thinker, philosopher, poet etc., and María Montessori, who was the first female doctor in the country. (2012: p. 5-7)

This article makes sure to acknowledge the women with “their own room”, an aspect that we believe is crucial for the right development of women. This term means that women have freedom in a room to think, create and investigate. Some of those women were the Mexican, Juana Ines de la Cruz (XVIII century), the English, Virginia Wolf, who supported the idea of “seeking for economic independence and an own room to be able to do what each one wants without fear without having to render accounts and without being constantly interrupted” (2012: p. 8). In addition, in the different artistic fields, we can highlight dancers like Isadora Duncan (1878-1927), painters such as the popular Frida Kahlo, or physicist and chemist ones like Marie Curie. (2012: p. 9)

All of these women have become relevant for future generations and have become in a way “role models”, but according to Sealy and Singh’s (2010) article, there should be more. They claim right away that “the lack of senior female role models continues to be cited as a key barrier to women’s career success.” (2010: p. 284). The reality that we face in the article is that

women still struggle with the male-dominated hierarchies and that isolates them “rather than transformational management styles” (Rosener, 1990, as cited in Sealy & Singh 2010: p. 284). They also mention how there are still “very few women at the top to act as examples, or role models, to show how these challenges can be overcome” (Sealy & Singh 2010: p. 284).

But what does the term “role model” really imply? It was first defined as an identity constructor by Shapiro et al. in (1978) (as mentioned in Sealy & Singh 2010), where “individuals whose behaviors, personal styles and specific attributes are emulated by others” (1978: p. 52). In the study Lockwood and Kunda (1997), (as cited in Sealy et al., 2010), list the possibilities of what a role model can be, which for them is “a symbolic entity, an inspirational and/or motivational individual, someone from whom one can learn and model desired behaviors” (Lockwood & Kunda, 1997). Similarly, it mentions Gibson (2004) definition of what a role model is, which is presented as “a cognitive construction based on the attributes of people in social roles an individual perceives to be similar to himself or herself to some extent and desires to increase perceived similarity by emulating those attributes” (2004: p. 137). But it is also relevant to say that in such definitions “exclude learning how not to do things, the negative role model” (Sealy & Singh, 2010: pp. 285-286).

These role models are important to integrate to our society, as they give presence to women and may encourage them to keep on fighting for their equal rights. In addition, it is true that we should take the previous women we have just mentioned into account, but we can also take up examples from recent women, who have achieved greater accomplishments through their intelligence and will, and who use their voices to press against discriminations and unfairness.

Some examples according to a new article from TIMES magazine in 2020. Beginning from women coming from the field of politics like Michelle Obama, one of the most powerful women in the world. The website mentions how Michelle “works, helps the country get better, works on programs and projects worldwide involving getting more women educated, is a fashion icon, a good lawyer and writer, a good mother” (100 Women of the Year, 2020). To other fields like sports with Serena Williams, an African American women, who is considered as the best tennis player and American athlete, both male and female. “she has her clothing line, a foundation, and built a school in Africa for poor people” (2020). Through music, we have found artists like Rihanna, a women of color, who won nine Grammy Awards, and who is not just a famous in the world of music; but also in movies. “she was able to launch her first

company business called Fenty Beauty in 2017” (2020). Or other powerful women like Sarah Al-Amiri, the first Minister of State for Advanced Sciences in the United Arab Emirates, “she was also the leader in 2021, when the UAE spacecraft went into space. She did this with a team she made mostly made up of women” (100 Women of the Year, 2020).

All in all, we can tell that there are plenty of “role model” women, both from the past and from the present, who have worked against oppression, and have become very important and influential figures in society, leaving a big mark for the following generations. Because of that, our students should know their names and works, and by taking all that we have mentioned before and this, hopefully it will lead them to a more prosperous future, upon which women will be encouraged to know more and to participate in all of the different aspects of life, eventually leading them to being in equal terms to men.

3. PROPOSAL DESIGN

3.1 Context

The following didactic unit, called *Instances of feminism and sexism in the media*, was designed to be implemented in the Lengua Extranjera I (English) subject, for the students of 1st Bachillerato at IES Ramón y Cajal in Valladolid.

This high school is located in the working-class neighborhood of Las Delicias, in the city of Valladolid (Spain). According to the PEC⁶ of the center, this high school and zone are characterized for having a great diversity in terms of its students, since they come from both inside and outside of Spain. Likewise, this document gives a brief background of the neighborhood and mentions that it is considered to be the most populated neighborhood of Valladolid since it has more than 27,000 inhabitants. It claims that at the beginning, the neighborhood was linked to a working-class population, but since the 90's a good number of immigrant population have arrived in this neighborhood, and this contrasts with the rest of the city.

Overall, we can conclude both from the document and from my personal experience that this neighborhood, and this particular center, contains a great variety and diversity in terms of its quantity and quality. However, despite having a great diversity, there seems to be a good coexistence in the center, with a favorable learning environment which leads to good academic results.

In addition, this high school has been chosen as it is one of the public high school that offers the most variety in the city of Valladolid and which has a whole program directed to feminism and its establishment. As it attaches a great importance to this issue, it is the best environment to present our didactic unit as we believe it will help us to guide our students to achieve a “violet gaze” against sexism attitudes and views. Our students will not only learn about feminism and sexism, but the goal is that they will begin to understand, how it is portrayed in the media.

⁶ From Spanish: Proyecto educativo de centro (educative project of the center)

The class chosen is that of non-compulsory secondary education, in particular 1st of Bachillerato. This class consists of 15 students, and within those 12 are girls and 3 are boys. This proposal will last 3 weeks, and will start with the date of the 9th of March, after Women's day. Students will have classes 3 times a week, specifically on Wednesday, Thursdays, and Fridays, according to their previously established schedule. More on this will be developed in the next sections.

3.2 Legal framework

For the legal part, we will use the Spanish Educational law that is currently in vigor. Here we will specifically mention the Real Decreto 243/2022 and the Decreto 40/2022. The former one is concerned with the teaching of the Bachillerato stage, while the latter one focuses on the community of Castilla y León as a region from Spain.

Knowing that, we will proceed to look at the specific regulations provided by it, and based on those, we will follow certain aspects and considerations to present our didactic unit, that is specifically done for students in the 1st year of Bachillerato. In the case of the Real Decreto 243/2022, of 5 April, it establishes the organization and minimum teaching of the Bachillerato stage. In the case of the Decreto 40/2022 of 29 September, this one is more focused on establishing the organization and curriculum of Bachillerato in the Community of Castilla y León at the regional level. In addition, for the elaboration of the unit, we have also taken into consideration the Common European Framework of Reference for Languages (Council of Europe, n.d). This unit would be set at a B1 level, which would be equivalent to an intermediate level.

Regarding the timing, it will be mentioned in more detail in the time section of the didactic unit, but according to BOCYL, the Ordinance 40/2022 of September 29, it establishes that the organization and curriculum of Bachillerato in the Community of Castilla y León will give three hours per week for the teaching and studying of the English language, meaning that students will have three classes of the Lengua Extranjera I (English) a week.

In terms of introducing aspects related to the media, the law mentions the following ideas about its implementation in the classroom. In the case of the implementation and usage of videos in class, in the BOCYL regional curriculum for Bachillerato, Ordinance 40/2022 of September 29, it is mentioned that “technological tools such as... educational videos, play an

important role in learning.” (BOCYL: p. 277). In regard to the creation and elaboration of videos as the final task for students, the BOCYL mentions that “with regard to the educational environment... a situation can be planned in which the production and editing of a video clip is elaborated with the help of the students' mobile devices (...) to end with the presentation of the production in front of their classmates” (BOCYL: p. 160). As well as “the elaboration of infographics, videos, podcasts by teachers or students can become a very valuable and motivating didactic resource. students, can become a valuable and motivating teaching resource” (BOCYL 40/2022: p. 241). Overall, we can see that the law gives great importance to the use of these resources and therefore they seem suitable and feasible to our didactic unit.

Regarding coeducation, the law mentions that it is necessary to adopt "a gender equality approach through coeducation and promote at all stages the learning of effective equality of women and men, the prevention of gender violence and respect for affective-sexual diversity, introducing in secondary education the educational and professional orientation of students with an inclusive and non-sexist perspective." (BOE, 3/2020: p. 4). Regarding the *Promotion of Effective equality between men and women 1*. The law states that "centers supported partially or totally with public funds will develop the principle of coeducation in all educational stages, in accordance with the provisions of Ley Orgánica 3/2007, of March 22, for the effective equality of women and men, and will not separate students by gender." (BOE, 3/2020: p. 67).

3.3 Planning

- **Type of students**

The students in the high school Ramón y Cajal come from various different social, geographical, and economical backgrounds, as it was explained in the context section. In the case of the Bachillerato students, there were students from different places, but they all shared a basic level of the language. However, even if the students were considered to have a better level than those from the students of ESO, some of them had some problems reaching their peer's English level.

As there were different levels in the class, it was clear that some students, who had a very good level to begin with, only needed to continue practicing their English and continue developing the language, while other students needed more time to prepare. Even though some of their levels were not parallel with the grade they were on, the students tried to produce as

much English as they could. Sometimes their production was accurate and sometimes it was not, but it was clear that the intention of trying was there.

In terms of the class's organization, students were organized in tables of two, where they sat with one of their peers. In particular, this group of students of 1st of Bachillerato sat in pairs at the back of the class, leaving empty seats at the front and filling the seats at the back. Thankfully, the class was not very big and there were not that many students, because if there were it would have been considerably harder to work with them altogether as a class.

Continuing with the group's characteristics, we must mention that there were only 15 students and the out of those, the majority were female and only 3 were males. The fact that there were not that many boys in the class was one of the drawbacks of the didactic unit. However, the topic was welcomed by the students, and everyone ended up sharing their own thoughts and experiences with the class, showing their interest for the topic. Furthermore, the group chosen did not have any students who required a specific adaptation, therefore it wasn't necessary to adapt any session or activity in a significant way. In the case that there was any necessity to change something, it was related to the moving of the students to the front of the class, specifically those who had a harder time, to prevent them to get lost or loose the interest for the class.

- **Description of lessons**

Before talking about the implementation of the unit, we need to mention that it will be complemented with the timing schedule of the 8th of March, also known as Women's day. This day will mark the beginning of the sessions and will be a focal point that will show a much broader explanation on this day and its importance in today's society. By having this day as our lead before the first session, we want our students to participate in the movement and to get to know the importance of such a day. Specifically, we want all the students, men, and women, to be part of the movement. As the goal is to work altogether as a whole and not separating anyone.

In general, the unit consists of six sessions where aspects related to feminism, detection of sexism in the media etc., are shown with the purpose of achieving coeducation. These will be presented in order to foster our student's knowledge. In each session, the students will be learning about the different aspects related to feminism and sexism through different media

sources (music and songs, movies and series, YouTube and TikTok fragments of podcasts/ interviews/ short films etc.). The purpose is that they become able to identify possible sexist comments or statements and therefore become more aware of the fact that sexism is present mostly everywhere. Knowing this, they will begin to acquire a critical and open mentality and hopefully they will reach the "violet gaze" that we mentioned previously in the in literary section.

In addition, we hope to include most of the aspects mentioned in the theoretical framework and show some of this concepts to the students. Specifically, it will be relevant to share with them some facts about women, graphics related to gender violence through the years, how sexism persists in language due to language sexism, and other aspects that were mentioned previously. It is also relevant to explain to our students the difference between certain terms such as feminism, sexism etc. as the majority of them are not aware of its difference and get confused all the time by its actual meaning.

Although it is not our intention to mention each session in great detail, we think it is important to at least mention a brief summary of the organization of each sessions. In general, the first session will be an introduction to the topic of feminism, where students will learn all about feminism, some facts about women, graphics related to gender violence and they will do some exercises related to language sexism. We can say that this first session will be an introduction to the rest of the sessions, which are intended to be more practical and visually attractive. In the case of the next 3 sessions, they will be directed towards the visualization of different media sources with the only goal of making our students aware of how sexism is present in society even if we are not as aware of. They will learn by reading the lyrics to some of their favorite songs, or by reading the script of some of their favorite movies, that sexism is more present that what they may have initially thought. The final two sessions are directed towards the creation and the representation of the final task. Specifically, the fifth session will be dealt to the creation of the final project in the language's laboratory and the final session, the sixth session, will be dedicated to the student's presentation of their final projects to the rest of the class.

As previously mentioned, we are not going to describe all the sessions, however it is important to at least mention the final task, as the unit is based and follows a task-based approach. This last session is a way to evaluate and find out if the students have understood the

main aspects of sexism and if they are now more aware of its presence. The goal is not only to make our students aware of these aspects, but also for them to use and have a critical mind that supports their decisions and judgements. For the final task they will have to create a TikTok video choosing a feminist and sexist video from the ones that they have studied in class. With this, they will have to show their preferences and also their knowledge on technology tools. The more original, creative, and visually attractive the video that they make is, the more grade and knowledge they will achieve. This originality and creativity will be evaluated and relevant for their final mark on this project. Moreover, students will be advised to use effects on the visuals, on their voices, stickers, and any other feature that they want to use, in order to share their talent and diversity through the video.

- **Objectives**

When preparing the didactic unit, we have to follow certain stage objectives. According to what the Real Decreto 243/2022 mentions, these are the main ones that can be found in our didactic unit for the Bachillerato stage:

The first one is stage objective C, which mentions that teachers and students have to promote effective equality of rights and opportunities for women and men, they have to analyze and critically assess existing inequalities, as well as recognizing of the role of women and promote real equality and non-discrimination based on sex, sexual orientation, or gender identity. (p. 8). The second stage objective is F, which is about expressing oneself fluently and correctly in one or more foreign languages. (p. 8). The last objective in our unit is stage objective K. This one is about strengthening the entrepreneurial spirit with attitudes of creativity, initiative, self-confidence, and critical sense. (BOE, 243/2022: p. 8).

- **Contents**

In terms of the main contents that we can find, the BOCYL 40/2022 divides them into communication, plurilingualism and interculturality. The communication content is reflected in the law as content A. There it mentions some of the aspects that students should acquire which are related to the learning of strategies for the production of oral and written texts, and the learning of the communicative functions in order to express their opinion and the usage of certain digital tools for the oral production. (p. 610). In the case of plurilingualism, aspect B, students should learn how to use analogical tools for self-assessment and co-assessment. (p.

611). For the interculturality content, aspect C, it mentions that students should learn strategies for understanding and appreciating artistic diversity, and by paying attention to the following and some strategies for detecting discriminatory uses of verbal language. (BOCYL, 40/2022: p. 610-612).

- **Transversal contents**

In this didactic unit, it is very important to use transversal contents to elaborate our proposal. The goal is for our students to be taught through coeducation some aspects of feminism and sexism that appear in our society through media. Therefore, the main goal is to practice the language while implementing certain transversal contents. The ones we will promote are related to the values of equality and rejection of any type of violence. Apart from this, we will also seek to implement the practicing of their public speaking techniques through our unit. All of these transversal contents can be found in BOCYL, specifically as contents number 2 and 3. (BOCYL, 40/2022: p. 10).

- **Key competences and achievement criteria**

The key competences that will be worked on our unit are those are based on the competence in linguistic communication, plurilingual competence, digital competence, and civic/citizen competence.

The center of the unit is based upon comprehension and production, but it is also based on participation and appreciation for different views. All of this linked with the use of English in different contexts, such as written and oral (BOCYL, 40/2022: pp. 8,9). For example, in the case of key competence 1 and 2, these are based on the comprehension and production of the second language. While competence 3, 5, and 6 are based on interaction, plurilingualism and interculturality respectively. (BOCYL, 40/2022: pp. 604-607).

All of these competences will be necessary to understand and choose the right achievement criteria. That is, each competence will have several achievement criteria. These are the ones that will appear in our unit. Let's begin with competence 1. In it, we want our students to have the ability to extract and analyze the main ideas in a text (achievement criteria: 1.1, 1.2, 1.3). From competence 2, the goal is that our students become more fluent, and accurate when expressing themselves (achievement criteria: 2.1, 2.2). From competence 3,

we want our students to participate and collaborate assertively in class (achievement criteria: 3.1). Form competence 5, that they need to be able to creatively use digital tools (achievement criteria: 5.2, 5.3). And finally for competence 6, by using different media sources form another language, we want them to appreciate artistic diversity in the form of music, movies etc. (achievement criteria: 6.3). (BOCYL, 40/2022: pp. 608-610).

To see this in a more exemplified way, we will mention an activity taken from our didactic unit and the achievement criteria that comes with each one. For example in Session 2, Activity 2, we have an activity called “Song board- Is the song feminist or sexist?” (See annex). In this activity, we would be using the competences 2, 3 and 6. And specifically the achievement criteria will be based on students expressing themselves orally with certain fluency (criteria 2.1), in students participating and collaborating assertively in the discussion proposed in class (criteria 3.1) and in students appreciating diversity while respecting the principles of equality (criteria 6.3).

- **Learning situation and activities**

The law of Spanish education, LOMLOE, gives a lot of importance to the usage of learning situations, to teach our students. It is considered as an important matter, in fact, the BOCYL 40/2022, mentions how in the Bachillerato stage.

“teachers will design learning situations that are stimulating, meaningful and inclusive, that are well contextualized and are adapted to the process of harmonious and comprehensive development of students in all its dimensions (cognitive, emotional and psychomotor), taking into account the potential, interests and needs of students”. (BOCYL, 40/2022: p. 60).

Regarding the different learning situations that there are, our didactic unit has aspects related to the social education, such as the artistic diversity of society, social inequalities, and information technologies. As well as some aspects related to the educational field, such as self-regulation of learning, active participation in virtual platforms, teamwork, etc. (BOCYL, 40/2022: p. 59,60).

- **Timing**

Timing-wise, as we mentioned before, this unit will be carried out in the second semester, in particular in the second, third and fourth week of the month of March of 2023, which means that students will have three hours of English per week. This is what the BOCyL, the Ordinance 40/2022 of September 29, establishes for the studying of the Lengua Extranjera I in Bachillerato. The schedule for the students will start on the 9th of March and will finish the 22nd of the same month. In the following table it will be shown how the classes were organized for this time period, along with the activities that are prepared and implemented for each session.

<i>WEEK</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>
1 st week		<p>Session 1: Review on women and feminism.</p> <p><i>Activity 1</i> → Mentimeter on feminism.</p> <p><i>Activity 2</i> → 8 facts about women.</p> <p><i>Activity 3</i> → Gender violence data.</p> <p><i>Activity 4</i> → Language sexism exercise.</p>	<p>Session 2: The media-music and songs.</p> <p><i>Activity 1</i> → Women singer role models.</p> <p><i>Activity 2</i> → Song board- Is the song feminist or sexist?.</p> <p><i>Activity 3</i> → Padlet on women role models.</p>
2 nd week	<p>Session 3: The media- movies and series.</p> <p><i>Activity 1</i> → Interactive video on series and movies.</p> <p><i>Activity 2</i> → Hypothesizing about friends.</p> <p><i>Activity 3</i> → Feminist Kahoot.</p>	<p>Session 4: The media- YouTube and TikTok videos.</p> <p><i>Activity 1</i> → Brainstorming on misogynistic videos.</p> <p><i>Activity 2</i> → Misogynistic TikTok's and YouTube videos.</p> <p><i>Activity 3</i> → Feminist google forms.</p>	<p>Session 5: Final task preparation.</p> <p><i>Activity 1</i> → Presentation on how to do the final task.</p> <p><i>Activity 2</i> → Preparing the final project.</p> <p><i>Activity 3</i> → Speaking about women.</p>

3 rd week	<p>Session 6: Final presentation.</p> <p>Activity 1→ Alphabetical roulette.</p> <p>Activity 2→ Presenting the final TikTok task.</p> <p>Activity 3→ Co-evaluating your peer TikTok's.</p>		
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Table 4: Instances of feminism and sexism timetable

3.4 Methodology

This didactic unit has been created in order to establish a methodology which would allow our students to integrate certain aspects of feminism into their lives. However, we are aware that choosing the right methodology is crucial, as depending on the one that we use, some capabilities will be promoted more than others.

Through this unit, we will focus mostly on three different methods and approaches: the communicative method, the task based approach and the direct method. These are characterized for encouraging the autonomy, decision making and time management on the part of the students. In particular, the methods we have chosen are active as opposed to other methods such as the traditional and audiolingual ones. In addition, it is true that using the more active methods tend to work better with most of the students, but it is necessary that in order to use these methods, there needs to be a base created and taught through the traditional methods. That is, for our students to have a certain degree of proficiency in the language, they need to have been taught through the traditional methods in the previous levels. In our case, because our students are from the 1st year of Bachillerato, we should not need to use these methods as students should have acquired a base of the language in the previous school years.

Having taken that into account, now we will focus on the different approaches and methods used. In the case of the communicative approach, our unit proposes a more visual and practical study of the language, with more interactive activities being essential for attracting students' attention and making them feel involved. In it, the teacher will be a guide, with the

role of providing solutions and guiding the students while learners will have to learn by doing something innate, something that comes spontaneously to them. That is why grammar, vocabulary, and other elements will be introduced inductively with the aim that students can understand the language itself as a resource to communicate in different contexts.

Then, the task-based approach will be established throughout the unit and will be finalized in the last session with the task of creating a TikTok video, choosing between all that was studied previously on feminism and sexism. In general, this type of approach will offer several benefits for our students. For example, thanks to this approach, students may feel much more relaxed and become more aware of their learning process and it will probably also foster our student's motivation and interest in the foreign language.

Finally, this unit is also based on a direct method. What this means, is that the main goal of the didactic unit is to introduce the contents related of the unit in a less theoretical way. Doing this in an inductive way, will lead our students to have an active role in the classroom. The aim is to promote meaningful learning of the language and to motivate students, stimulate their interest in the subject and enhance their creativity. That way students will have an active role in the classroom being the protagonists of their own learning achieving autonomy, self-consciousness, and self-sufficiency.

3.5 Evaluation

Students will be evaluated along this unit according to different disciplines. The main evaluation will be linked to the elaboration of the final task, in which they will have to create a Tiktok video and talk about feminism and sexism in it. Specifically, this final task will be evaluated on the discipline of speaking and writing. The former because they will have to present their project TikTok video orally, and the latter because they will have to write down their reasoning for their selection of the videos.

That is not all for the evaluation, in fact, our intention is to let the students evaluate other student's work. For that, and as they are working individually, each student will present their video, while the rest of the class will analyze it according to a rubric that has been previously given to them by the teacher. This rubric will be a guide for them so that they know what they need to evaluate, but will also be a means to make them critically think about their own work and how well it was done. The co-evaluation is a very good evaluative method as it makes the students active and involved in other students work. Otherwise, students won't listen to their peers presentations and will do something else.

After the co-evaluation, our students will have to self-assess themselves according to a rubric also given to them. This will make them reflect after the co-evaluation and give the teacher a different perspective on their actual thoughts about what they have learnt throughout the sessions. It will tell the teacher how many people believe that they worked hard, how many people think that they have learned well the topic, as well as to see who was actually critical about their overall work ethic. We believe these methods are crucial not only for the task-based approach, but also for the general developing and evolving of our students.

4. CONCLUSION

Taking everything into account, these are some of the conclusions that we can draw from the implementation of the didactic unit, based on the theoretical framework of the dissertation.

Firstly, considering that the unit on *Instances of feminism and sexism in the media*, was actually implemented into a class of non-compulsory secondary education students in Spain, we should mention some of the relevant aspects that were found when presenting our proposal to them. The main thing that can be highlighted is that most students found this topic to be interesting and claimed that it was necessary for them to understand things in a deeper level. Specifically, one of the most shocking results about introducing the topic of feminism in the class was that most of the students were confused with the different terms and most of them did not know exactly what feminism really meant.

As a matter of fact, students mentioned after the unit was implemented, that it really showed them how to look at things in a different way and that they had never received lessons about this matter in such a way. Furthermore, by listening to the different songs, videos and fragments, students were able to see how sexism was present in the media that they listened or watched during their free time. Moreover, when filling the self-assessment task for the final session, some students claimed that they knew most of the media videos and songs, but that they had never really looked at the lyrics or actually stopped to think what certain lyrics or words may be implying.

To sum up, as we have mentioned before through self-assessment students were able to share their thoughts about the implementation of the unit. But apart from this, it was also interesting to make students co-evaluate their peers. However, the results were unexpected due to the real and raw answers that students gave. Normally, doing these types of evaluative measures can come with certain issues regarding students' loyalty to other classmates, but throughout this, students were critical about their peer's work both in a positive and constructive way. The results that came from students' co-evaluation and self-assessment were compared to the teachers notes and most of them matched with the grade the teacher had given them.

Moreover, the importance of establishing a final task became crucial to see if students were able to distinguish between sexism and feminism, and the results showed that all of them did. Although, as in all situations some students were more opinionated and critical than others

who were more passive, in general, all of the students were able to identify and reflect on what they were seeing and on what was happening around them.

Overall, we can confirm that coeducation is a necessary type of educative tool to implement transversally feminism and sexism and that the results of using it in the classroom have been proven to be positive. Consequently, we believe that it should be established in all schools and high schools, and sessions about it should be included all throughout the school academic year, not only during a brief period. As students become more aware of these issues they will eventually become able to change certain things not only for their own lives, but also for the future.

Additionally, these classes should be adapted to the age group that will receive the sessions, and in the case of high schoolers, the implementation of technology and apps that our students use in their day-to-day life, will make them feel much closer to the theme and to relate to certain aspects that they have seen or heard there. If students are able to relate and feel comfortable in the class, they will become more participative and eventually will give their own opinions and examples of things that they have seen or experienced about sexism in their own lives. At least, this is what happened in the final sessions of the practicum, meaning that when students felt comfortable, they began to share their thoughts and experiences comfortably.

Finally, it is important that we, as future teachers, know that we have an important role regarding the new generation's education and that we should try to implement in our classes coeducational measures that could contribute to enhancing our students social development and critical thinking, with the only focus of guiding them to be more open minded and critical about what comes from the outside, without having to immediately conform and believe what is being said to them. If this is achieved, we will be approaching the final goal of acquiring the acclaimed "violet gaze".

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6. ANNEXES

Now, we will mention some of the activities that were shown to our students during the various sessions of our didactic unit called *Instances of feminism and sexism in the media*. However, not all of the activities will appear, as all of the materials were already presented and described thoroughly in the practicum report.

- Annex for SESSION 1



WOMEN DISCRIMINATION

GENDER DISCRIMINATION FACTS

TRUE **FALSE** 

GUESS IF THESE STATEMENTS ARE TRUE OR FALSE

1. GLOBALLY, 26 PER CENT OF EVER-PARTNERED WOMEN AGED 15 AND OLDER (641 MILLION) HAVE BEEN SUBJECTED TO PHYSICAL AND/OR SEXUAL VIOLENCE BY A HUSBAND OR INTIMATE PARTNER AT LEAST ONCE IN THEIR LIFETIME. ___
2. IN 2021, NEARLY ONE IN FIVE YOUNG WOMEN WERE MARRIED BEFORE THE AGE OF 18. ___
3. AT LEAST 200 MILLION GIRLS AND WOMEN TODAY HAVE BEEN SUBJECTED TO FEMALE GENITALIA MUTILATION, MAINLY IN 31 COUNTRIES. ___
4. THE GLOBAL PREVALENCE OF CHILD MARRIAGE HAS NOT DECLINED IN THE PAST YEARS ___
5. 130 MILLION GIRLS REMAIN OUT OF SCHOOL WORLDWIDE. ____
6. WOMEN HOLD JUST 26.4% OF PARLIAMENTARY SEATS. ___
7. ONE WOMAN OR GIRL IS KILLED BY SOMEONE IN HER OWN FAMILY EVERY DAY. ____
8. IT COULD TAKE ANOTHER 50 YEARS TO REMOVE DISCRIMINATORY LAWS FOR WOMEN AND GIRLS. _____

● Annex for SESSION 2.

**Feminist or sexist
song**

1
I can buy myself
flowers
Write my name in
the sand
Talk to myself for
hours
Say things you don't
understand
I can take myself
dancing
And I can hold my
own hand
Yeah, I can love me
better than you can

2
Too young, too dumb
to realize
That I should have
bought you flowers
And held your hand
Should have gave you
raise a toast
all my hours
When I had the chance
Take you to every party
'cause all you wanted to
do was dance
Now my baby's dancing
But she's dancing with
another man

3
If all of the kings had
their queens on the
throne
We would pop
champagne and
raise a toast
To all of the queens
who are fighting
alone
Baby, you're not
dancin' on your own

4
If I were a boy, even just
for a day
I'd roll outta bed in the
mornin'
And throw on what I
wanted, then go
Drink beer with the guys
And chase after girls
I'd kick it with who I wanted
And I'd never get
confronted for it
'Cause they'd stick up for
me
If I were a boy
I think I could understand
How it feels to love a girl
I swear I'd be a better man

5
It's another, if it ain't one
thing
Instigators, like pouring
fire on propane
The wrong thing, they be
worried about
Ooh, you know females
And how they like to run
their mouths
Wanna be, wanna be, just
like, talk like, you
(Like you) you (like you)
Misery, misery, loves
company
Don't let them change
your mood

6
I'm so sick of
running as fast as I
can
Wondering if I'd get
there quicker
If I was a man
And I'm so sick of
them coming at me
again
'Cause if I was a man
Then I'd be the man
I'd be the man

7
"I don't wanna steal your
freedom
I don't wanna change your
mind
I don't have to make you
love me
I just wanna take your
time
I don't wanna wreck your
Friday
I ain't gonna waste my
lines
I don't have to take your
heart
I just wanna take your
time

8
Baby, I'm preying on
you tonight
Hunt you down, cat you
alive
Just like animals,
animals, like animals
mals
Maybe you think that
you can hide
I can smell your scent
from miles
Just like animals,
animals, like animals
mals
Baby, I'm...

9
It's alright (girl)
I'm not dangerous (I'm
not dangerous)
When you're mine
I'll be generous
(You are) you're
irreplaceable (you are)
Uncollectible
(You are) just like fine
china

10
Okay, now he was close
Tried to domesticate
you
But you're an animal
Baby, it's in your nature
(Meow)
Just let me liberate you
You don't need no
takers
That man is not your
maker
And that's why I'm gon'
take a good girl
(Everybody get up)

11
Most girls are smart
and strong and
beautiful
Most girls, work
hard, go far, we are
unstoppable
Most girls, our fight
to make every day
No two are the same
I wanna be like, I
wanna be like most
girls

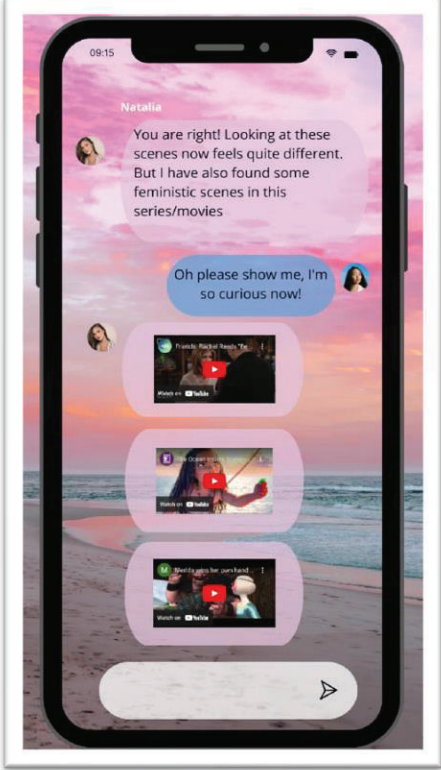
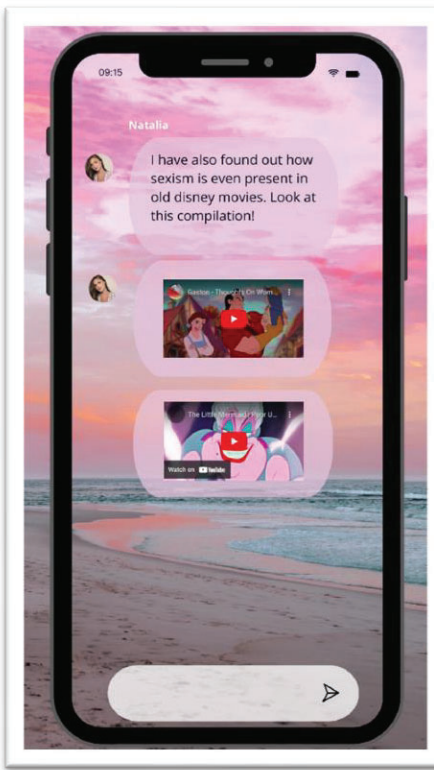
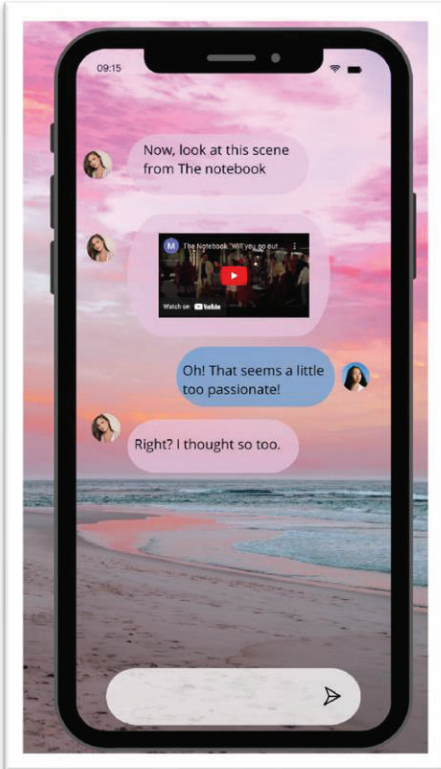
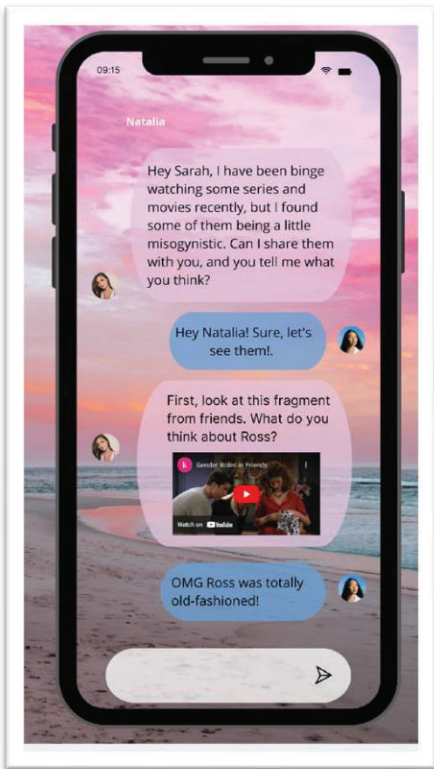
12
That's all they really want
Some fun
When the workin' day is
done
Oh girls, they wanna have
fun
Oh girls just wanna have fun
(girls, they want)
(Wanna have fun, girls)
(Wanna have)
Some boys take a beautiful
girl
And hide her away from the
rest o' the world
I wanna be the one to walk
in the sun
Oh girls, they wanna have
fun
Oh girls just wanna have

13
Cause girls like you
run 'round with guys
like me
'Til sun down when I
come through
I need a girl like you,
yeah yeah
Girls like you love
fun and, yeah, me
too
What I want when I
come through
I need a girl like you,
yeah yeah

14
Say the word, say the
word but don't say "No"
Skydive, you and I, with
just these clothes
'Cause we got all night,
We're going nowhere
Why don't you stay? Why
don't we go there?
Hey, I don't want you to
be the one that got away
I wanna get addicted to
you, yeah
You're rushing through
my mind, I wanna feel the
high
I wanna be addicted, don't
say no
Just let go

15
The best thing about bein'
a woman
Is the prerogative to have
a little fun and
Oh, oh, oh, go totally
crazy, forget I'm a lady
Men's shirts, short skirts
Oh, oh, oh, really go wild,
yeah, doin' it in style
Oh, oh, oh, get in the
action, feel the attraction
Color my hair, do what I
dare
Oh, oh, oh, I wanna be
free, yeah, to feel the way
I feel
Man, I feel like a woman
(hey!)

● **Annex for SESSION 3**



- Annexes for SESSION 4

TIKTOK/ YOUTUBE VIDEOS ON SEXISM AND FEMINISM

VIDEO 1:



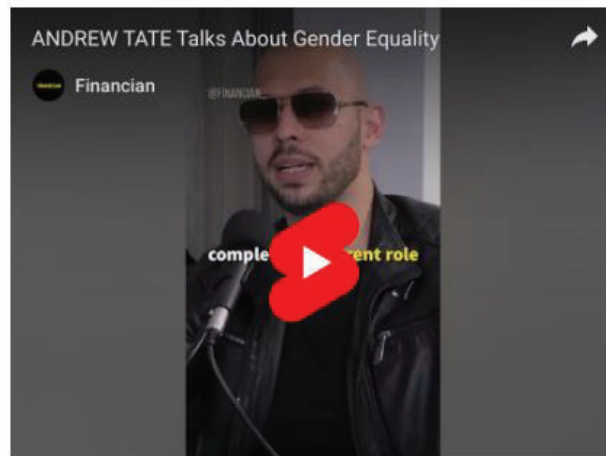
<https://www.buzzfeed.com/shami1412/20-examples-of-celebrities-being-asked-sexist-ques-1gz5535ohn>

VIDEO 2:



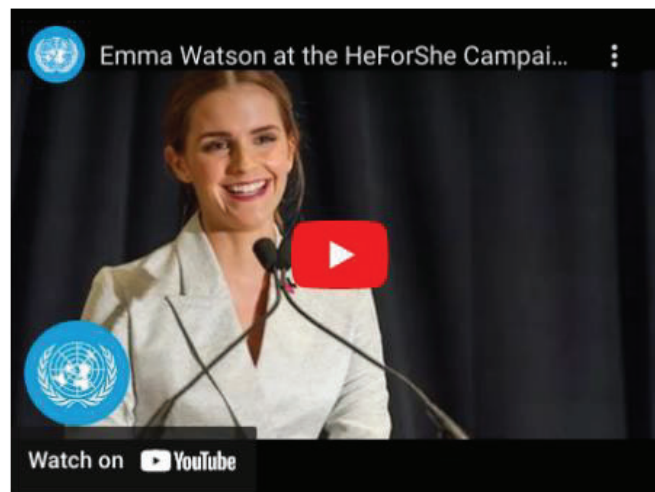
<https://www.youtube.com/watch?v=Scpd0AVkRVo>

VIDEO 3:



https://www.youtube.com/watch?v=U4pc1Whr4rE&embeds_euri=https%3A%2F%2Fcdn.iframe.ly%2F&feature=emb_logo

VIDEO 4:



<https://www.youtube.com/watch?v=gkjW9PZBRfk&t=1s>

- **Annexes for SESSION 5**

1. SELECT TWO: ONE SONG, MOVIE, SERIES OF THE LIST THAT YOU LIKE AND ONE THAT YOU DISLIKE.

These are some of the options, check handout for more!

SONGS	MOVIES/SERIES	YOUTUBE/ TIKTOK VIDEOS

**2. WRITE DOWN WHY YOU CHOSE THEM AND WHAT THEY ARE ABOUT.
3. SAY IF YOU THINK THEY ARE SEXIST OR FEMINIST.**

1. FLOWERS - MILEY CYRUS

I can buy myself flowers
Write my name in the sand
Talk to myself for hours
Say things you don't understand
I can take myself dancing
And I can hold my own hand
Yeah, I can love me better than you can

2. BRUNO MARS - WHEN I WAS YOUR MAN

Too young, too dumb to realize
That I should have bought you flowers
And held your hand
Should have gave you all my hours
When I had the chance
Take you to every party 'cause all you wanted to do was dance
Now my baby's dancing
But she's dancing with another man

An example: I choose these two songs/movies/videos because __. The one that I like is __. This is about __ and I think this one is feminist/sexist because __. The one that I dislike the most is __ because __. I think this one is feminist/sexist because __.

3. CREATE A TIKTOK AND FILM YOURSELF READING WHAT YOU WROTE.

Around 2-3 minutes!

• Annexes for SESSION 5

SEXISM AND FEMINIM IN THE DIFFERENT FIELDS- Auto Evaluation

Punctuate every cell from 1-4 of your work in the didactic unit. Being:

- 1- It's an aspect to improve.
- 2 - I can do better.
- 3 - I am satisfied with my work.
- 4 - Complete success in my work.

Finally, write from 1 to 4 the grade you would give yourself according to your work in the unit.

ASPECTS TO THINK AND REFLECT	1-4
1. I worked hard to learn and succeeded in integrating the knowledge we worked on in class.	
2. I have listened, considered, and supported the ideas of my peers with respect and empathy in all the activities in the didactic unit.	
3. I have been able to improve my comprehension and production in oral and written production with the activities done in class.	
4. I have tried to make my video as original as possible.	
5. I have become more able to distinguish some sexist aspects like those hidden in songs/movies/series/TikTok's etc.	
COMMENT:	FINAL GRADE (__/20):

FINAL TASK - Co-evaluation Punctuate every cell from 1-10.					
WRITE YOUR NAME:					
	Oral fluency	Performance length (2-3 minutes)	Original use of the ICT'S (TikTok, Canva etc.)	Identifies sexism and feminism	Final grade
X					
F					
S					
NA					
E					
D					
L					
NE					
M					
CE					
M					
CL					
A					
Y					
R					

