

Arts and Humanities

Guides to
mainstreaming gender
in university teaching

Anthropology

Jordi Roca Girona

Xarxa Vives
d'universitats



THIS GUIDE SERIES IS PROMOTED BY THE VIVES UNIVERSITY NETWORK'S GENDER EQUALITY WORKING GROUP

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PRESENTATION

What is the gender perspective and what relevance does it have in teaching undergraduate and graduate programmes? When applied to a university setting, the gender perspective or gender mainstreaming is a comprehensive policy to promote gender equality and diversity in research, teaching and university management—all areas affected by different gender biases. As a cross-cutting strategy, it involves all policies taking into account the characteristics, needs and interests of both women and men, and distinguishing biological aspects (sex) from culturally and historically constructed social representations (norms, roles, stereotypes) of femininity and masculinity (gender) based on sexual difference.

The Xarxa Vives d'Universitats (XVU) (Vives Network of Universities) encourages a cohesive university community and reinforces the projection and the impact of academe in society by promoting the definition of common strategies, especially in the gender perspective scope of action. It should be highlighted that policies that do not take into account these different roles and diverse needs and are, therefore, gender-blind do not help to transform the unequal structure of gender relations. This also applies to university teaching, where we offer students a compendium of knowledge to understand the world and intervene in their future professional practice, providing sources of reference and academic authority and seeking to promote critical thinking.

Knowledge transfer in the classroom that is sensitive to sex and gender offers different benefits, both for teachers and for students. On the one hand, deepening the understanding of the needs and behaviours of the population as a whole avoids partial or biased interpretations—both theoretically and empirically—that occur when using man as a universal reference or when not taking into account the diversity of the female or male subject. In this way, incorporating gender perspective improves teaching quality and the social relevance of (re) produced knowledge, technologies and innovations.

On the other, providing students with new tools to identify stereotypes, social norms and gender roles helps to develop their critical thinking and skill acquisition that will enable them to avoid gender blindness in their future professional practice. Furthermore, the gender perspective allows teachers to pay attention to gender dynamics that occur in the learning environment and to adopt measures that ensure that the diversity of their students is addressed.

The document you are holding is the result of the work plan of the XVU Gender Equality Working Group, focused on gender perspective in university teaching and research. The report entitled *La perspectiva de gènere en docència i recerca a les universitats de la Xarxa Vives: Situació actual i reptes de futur (2017)* [*Gender Perspective in Teaching and Research at Universities in the Vives Network: Current Status and Future Challenges*], coordinated by Tània Verge Mestre (Pompeu Fabra University) and Teresa Cabruja Ubach (University of Girona), found that the effective incorporation of gender perspective in university teaching remained a pending challenge, despite the regulatory framework in force at European, national and regional levels of the XVU.

One of the main challenges identified in this report in order to overcome the lack of gender sensitivity in curricula on undergraduate and postgraduate programmes was the need to train teachers in this skill. In this vein, it pointed out the need for educational resources that help teachers provide gender-sensitive learning.

Consequently, XVU Gender Equality Working Group agreed to develop these guidelines for university teaching with a gender perspective, under the coordination of Teresa Cabruja Ubach (University of Girona), M. José Rodríguez Jaume (University of Alicante) and Tània Verge Mestre (Pompeu Fabra University) in a first stage and M. José Rodríguez and Maria Olivella in a second one.

Altogether, 17 guides have been developed so far, eleven in the first phase and six in the second by expert lecturers and professors from different universities in applying a gender perspective in their disciplines:

ARTS AND HUMANITIES:

ANTHROPOLOGY: Jordi Roca Girona (Universitat Rovira i Virgili)

HISTORY: Mónica Moreno Seco (Universitat d'Alacant)

HISTORY OF ART: M. Lluïsa Faxedas Brujats (Universitat de Girona)

PHILOLOGY AND LINGUISTICS: Montserrat Ribas Bisbal (Universitat Pompeu Fabra)

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COMPUTER SCIENCE: Paloma Moreda Pozo (Universitat d'Alacant).

INDUSTRIAL ENGINEERING: Elisabet Mas de les Valls Ortiz and Marta Peña Carrera (Universitat Politècnica de Catalunya)

Learning to incorporate the gender perspective in subjects merely implies a reflection on the different elements that constitute the teaching-learning process based on sex and gender as key analytical variables. In order to review your subjects from this perspective, the guidelines for university teaching with a gender perspective provide recommendations and instructions that cover all the following elements: objectives; learning outcomes; content; examples and language used; selected sources; teaching methods and evaluation, and management of the learning environment. After all, incorporating the principle of gender equality is not just a matter of social justice but also teaching quality.

M. José Rodríguez Jaume and Maria Olivella, coordinators

01. INTRODUCTION

The *Guide for incorporating the gender perspective* in the studies of anthropology, by Professor Jordi Roca Girona from the Rovira i Virgili University, takes two elements as the point of departure, and which determine the uniqueness of the proposal. First, the subversive nature of an idiographic discipline that has as one of its purposes studying and learning about otherness and that has therefore contributed to the most important epistemological breaks of the last decades in the Social Sciences: the break with the identification sex/gender, the break with the gender binary, the break with sexual duality and the break with heteronormativity. The second element is (synchronic and diachronic) intercultural comparison as a critical teaching methodology that, consistently with the feminist epistemology, first makes it possible to *deconstruct* the binarisms, the dichotomies of the narratives that present gender and identity categories as a fixed, universal, natural and stable, and second, *construct* a counter-hegemonic university teaching action proposal for the social transformation of gender relations and inequalities.

Taking as an example the subjects of *Gender and Sexuality*, *Anthropology of Kinship* and *Anthropology of the Body, the Senses and Emotions*, the *Guide* shows the performative nature of the teaching practice by looking at each element that defines the teaching and learning process in the classrooms (competencies, objectives, contents, assessment, educational resources, organizational forms and teaching methods) with a double purpose: on one hand, to reflect and reveal (*deconstruct*) the potential gender biases that in a veiled way university teaching that is gender blind introduces both in the formal curriculum and in the hidden curriculum; and on the other hand, suggest some proposals which include the gender perspective transversally, that is, carry out gender sensitive university teaching. Therefore, the *Guide* devotes a section on how to introduce students to anthropological research from a gender perspective. The qualitative methodology, deployed through the field diary, observation and interviews, among others, brings students closer to the comprehensive framework of the experience (subordinate or in the margins) and the production of located knowledge with which to deconstruct the androcentric and colonial postulates of research.

02. GENDER BLINDNESS AND ITS IMPLICATIONS

Despite the potential advantage of the epistemological nature of anthropology for carrying out a science sensitive to including the gender perspective, reality shows us that anthropology, like the rest of the sciences, has a clearly androcentric past. This all-male perspective, carried out primarily by men, dominated anthropological research from its beginnings, in the second half of the nineteenth century, to the 1970s.

Anthropology provides a series of resources that make it possible to establish the constructed character of gender and also its versatility and flexibility. Hence the subversive character (in the etymological sense of *subvertere*, that is, to put what is underneath, which is not seen, on top, and make it visible) of the proposal, by highlighting what is taken for granted the supposed determinations of gender are unmasked, and the human possibility and capacity to do and undo is revealed. As Thurén (1993: 101) pointed out, the number of genders in a society and the criteria for distinguishing them, as well as the aspects of social life that are organized based on gender and which are gender-neutral, and the cultural ideas that gender is used for, all vary and must be described for each specific case in terms of processes and practices and not as static entities. As Conway, Bourque, and Scott (1996) point out, gender boundaries or definitions are mobile and negotiable because they have been established to serve certain functions and must therefore be functional and have the ability to adapt to the dynamics of societies. Thus, these boundaries are diffuse, porous and changeable in time and space. Anthropology has become a fundamental science for understanding the plasticity of «gender,» providing us with empirical information about societies that recognize more than two sexes and more than two genders, or that do not define homosexuality or heterosexuality in the same way as contemporary Euro-American societies.

The subversive, relativistic, particularist and comparative capacity of anthropology has strongly contributed to a series of conceptual breaks in relation to the concept of gender (see Martín, 2006: 68): the *break with sex/gender* (ethnography demonstrates that there are no innate and universal qualities applicable to women and men in all cultures); the *break with generic duality* (sex and gender were initially constructed in a binary way, but cross-cultural empirical reality soon disproved this duality); the *break with sexual duality* (or the realization that sex is not only biological but also social, that is, constructed); and finally the *break with heteronormativity* (or the visibility of sexual practices and orientations beyond the heterosexual norm).

03. GENERAL PROPOSALS FOR INCLUDING THE GENDER PERSPECTIVE IN TEACHING

As indicated in the *General Framework for incorporating the gender perspective in teaching* (AQU, 2018: 13), teaching with a gender perspective «considers sex and gender as key analytical and explanatory variables. It also implies paying attention to the similarities and the differences in the experiences, interests, expectations, attitudes and behaviours of women and men, as well as identifying the causes and consequences of gender inequality, in order to be able to fight it».

Anthropology is an idiosyncratic discipline for approaching the gender perspective and incorporating it in the teaching practice. Among the characteristics that can explain its birth and the particularity of its vision, reference is often made to the fact that it is a discipline focused on the study and knowledge of otherness. Considering that science in general has been based on an androcentric focus, aiming to discover and think about difference, as anthropology does, leads to an epistemological revolution because it makes it possible to face any type of ethnocentric perspective of rejection of diversity, including that of gender, or of terms that are strongly hierarchical. It does this using a comparative methodology, applied to cultures and diverse social groups, that has a great potential for teaching and revealing.

Intercultural comparison is a tool suitable for showing the constructed character of the social reality, and in this case, of the gender identities. Anthropology, in an educational context, is essential for giving students all the information that shows that the gender definitions and roles, and the gender systems, are not the same in all cultures and they change in the same culture over time. The presentation of this synchronic and diachronic diversity is a vaccine against the universalist and historic notions and essentialism present in the naturalization of differences. It also makes it possible to show the cultural variability in the definition of gender, as well as historically and culturally contextualize the resulting systems that evidence the existence of different sexes, genders and gender definitions, combined all together in multiple ways. Indeed, a comparative cultural perspective (de)shows us that sex and gender are not necessarily universally understood as identical or limited to the masculine/feminine opposition. This perspective also reveals that the social construction of gender identity is independent of sexual orientation, and constitutes a dynamic process.

A magnificent example, with great teaching potential, for explaining the sex/gender difference, with the added value that it is placed in a time in which this

conceptual differentiation had not yet been established, is the work of Margaret Mead and, more specifically, one of her best-known books: *Sex and Temperament in Three Primitive Societies* (1990, [1935]). The book collects Mead's field work in New Guinea with three different societies: the Arapesh, where we find that men and women are both culturally feminine according to the Western patterns of the time, they behave «with motherly and loving reactions»; the Mundugumor, where the difference between women and men is also virtually non-existent in terms of their social roles, but in this case the behaviour pattern would be the equivalent to the Western male «educating with brutality»; and the Txambulí, where men and women have different behaviour patterns, quite similar to the Western patterns of the time but «inverted», that is, with men who take «great care of their appearance, are normally in charge of caring for the children, are responsible for shopping»... while the women are «bold, energetic, determined, organizers and providers». Mead's purpose, as she herself noted, was to discover to which extent the temperamental differences between sexes were innate or up to what point they were determined culturally, placing a very marked emphasis on educational mechanisms and their connections with these differences.

In a similar sense, and also visualizing women's work as representatives of discipline, in this case less-known than Margaret Mead, there is also the almost contemporary and pioneering works of Phyllis M. Kaberry and Mary F. Smith. The first, based on her work among Aborigines of northern Australia, challenged the established conviction that Aboriginal women did not carry out a relevant ritual role, showing in her ethnographic work the interdependence of the relationships between women and men. M. Smith is the author of the famous biography *Baba of Karo, A Woman of the Muslim Hausa* (1954), the result of her access to the female domestic world of north Nigeria, where the protagonist, an old Hausa woman called Babo, explains her life in the context of the patrilineal Hausa society, with references to domestic life, polygonal marriages, the kinship relations, etc.

The emphasis on diversity, however, should not make us forget either the presence of regularities inside the differences, such as the most widespread resource for all societies to create and establish differences in gender and in giving them a content that often brings out an unequal relationship between them. There are some examples we can use to illustrate these possibilities, although not absolute, but rather regular, such as the control of women's sexuality or their subordination. However, and this is one of the dangers of using the comparison method that should be guarded against, we have to be always cautious against the temptation

to carry out a presentist and ethnocentric reading of cultural otherness and, in this case, of the possible or potential regularities of gender.

The risk lies in projecting the logic of the gender system existing in our society onto other gender systems. In the case of the indicated «universal» subordination of women, for example, anthropology has developed several theories that show this way of doing things well. Sherry Ortner (1979), in a very controversial publication in 1974, proposed for example that the woman is always associated with something that cultures do not value, which is actually nature. The reproductive function of women links them more directly to nature, while man is associated with culture, which is more prestigious, and this is the origin of the «universal» subordination of women. In the same year, Michelle Rosaldo (1974) used a different dichotomy with similar explanatory pretensions, using the dichotomy between the public and private spheres. A series of criticisms soon arose about these explanations, which focused, on one hand, on the revelation of empirical data that were exceptions to the established causalities and, therefore, invalidated their purported universality; and, on the other hand, on the ethnocentric bias of the argued theories, in that the concepts used were Western concepts that could not be applied in a similar sense to other cultures, which is also applicable to other conceptual terminologies, such as that of production and reproduction (See Thurén, 1992; Roca, 2005). A similar thing happens when Western prestige structures are applied to hunter-gatherer societies and the importance of the contribution of food collected by women to the group's diet or the physical expenditure involved in the activities they do is made invisible or underestimated.

04. PROPOSALS FOR INTRODUCING THE GENDER PERSPECTIVE IN ANTHROPOLOGY

Currently in Spain there are nine Social and Cultural Anthropology degrees and one degree of Anthropology and Human Evolution, and in all of them there is one specific course on gender and in some cases more (see the corresponding titles and the links in section 7.2).

The study plan of the Anthropology and Human Development degree of the Rovira i Virgili University - Open University of Catalonia includes the following competencies that have a direct relationship with gender:

- Be able to identify the construction mechanisms of difference and identity, and of the inequalities associated with ethnicity, class and gender-sex.
- Be able to recognize the transcultural and diachronic variability of human societies, and of the economic, kinship, health, political, symbolic, cognitive, educational and gender systems.

Below I present three subjects of the study plan: one compulsory subject, *Anthropology of kinship*, and two elective subjects, *Anthropology of the body, the senses and the emotions*, and *Gender and sexuality*.

4.1 Gender and sexuality

4.1.1 Description

The course aims to provide an overview of the basic concepts linked to these two areas and the main approaches that have addressed them. The essential elements that (un)structure them are also presented, which includes the pillars of normativity (gender dualism, monogamy, heterosexuality, romantic love, etc.) and their subaltern peripheries. Comparisons are made between non-Western and «primitive» societies and Western societies, as well as between the different stages of a person's life path. The clear objective is to offer a broad introductory diachronic and interdisciplinary vision of the fields of sexuality and gender and their interrelationship.

4.1.2 Objectives

The **overall objective** of the course is to present an overview of some of the main elements that make up the combination of gender and sexuality from a conceptual

point of view and based on their structure in the different human societies over time by applying a transcultural and interdisciplinary perspective.

The **specific objectives** are for students to be able to:

- Understand the basic concepts relating to gender and sexuality.
- Distinguish the main approaches used for studying gender and sexuality.
- Reflect on the main constituent elements of sexual and gender normativity and its alternatives.
- Acquire the basic knowledge of the structures of gender and sexuality in the different human societies over time.
- Gain a transcultural overview of the interaction between gender and sexuality throughout the life cycle.

4.1.3 Contents

The subject is part of the degree in Anthropology and Human Evolution, and although it is optional, it has an introductory approach. The aim is to give students initial contact with the two main issues of the subject: gender and sexuality. The objective is to achieve, on one hand, a conceptual clarification and characterization, and on the other, a contextualization in terms of historic development of gender and sexuality and of the relevant bases that make it possible to explain and understand their current reality and characteristics.

Hence the first topic in the subject presents and works on the concepts of sex and gender, sexuality, love, reproduction, procreation, etc. in the analytical framework of the biology-culture binomial.

The second topic presents a brief overview of the treatment and the main contributions on the gender and sexuality binary system throughout the history of anthropology, emphasizing authors and/or specific issues that have a particular relevance for explaining and understanding the gender perspective. Issues such as the debate on matriarchy in the context of the evolution of the nineteenth century models or neo-evolutionist models of the man-hunter and woman gatherer are addressed. The topic explores the figure of Margaret Mead and her pioneering studies on sex and temperament in the context of historical particularism and the school of Culture and Personality, and also reviews the figure of Malinowski and his contribution «the sex life of the savages». The historic development of the

various anthropologies focused on this area are also presented: from the woman, gender, feminist, as well as several incursions into *queer* theory and the study of masculinity.

The third topic presents and sets the foundations of the origins of the current sex-love and gender normative. It addresses the main elements (heteronormativity, monogamy, procreative sex, romantic love ideology, sexual division of labour, etc.) with the consequent «pathologizing» effects (homophobia, infidelity, misogyny, patriarchal domination, etc.) and their real and potential «transgressions» (non-monogamous and polysexual varieties, transsexuality, transgender, etc.), as well as the nature of the debate over the origins of the oppression of women.

The fourth topic begins with an approach to the characteristics of the historical development of sex-gender-affective constructs. The fourth topic specifically presents the characteristics of this triad in the prehistoric «primitive» and non «western» societies (gender roles in hunter-gatherer societies and agricultural and livestock societies) and touches on sexuality and gender in indigenous peoples of Africa, America and Oceania, as well as the distant East, including India, China, and Japan.

The fifth topic is centred on the western industrial-capitalist and current globalized society. It delves minimally into the ideological bases of the Judeo-Christian tradition and the romantic and bourgeois revolution as well as the base materials supplied by the modus of industrial production and capitalism. The transformations of this hegemonic model and practice is presented paying attention to the new forms of love relationships, the restructuring of gender relations and the new sexual «dissidences» without forgetting what does not change and continues in each of these three fields.

Finally, the sixth and final topic addresses sexuality and gender in relation to the life cycle, focusing attention on the «peripheral» stages of infancy, adolescence and old age.

4.2 Anthropology of kinship

4.2.1 Description

This subject is a presentation of the contributions made by anthropology of kinship to the scientific development of anthropology. The study of kinship constitutes a true sub-discipline within anthropology, especially in the initial and consolidation stages as a science capable of interpreting cultural diversity. The

universal and at the same time diverse character of kinship, is situated as one of the more important cultural productions that anthropologists need to take into account for interpreting culture.

The course also reviews the major changes that have taken place in the contemporary parental systems and the impact of the social transformations (political, economic and cultural-technological) on partner relationships, gender and parenting.

4.2.2 Objectives

- Identify what is the scope of kinship, and how it has been constructed as a study subject of anthropology.
- Recognize that kinship is a symbolic system constructed in each culture; but also a system of symbols that are projected on society and that, therefore, generate cultural models and images.
- Know the main theories generated by anthropology of kinship.
- Understand the institutional and interstitial role of the kinship networks of parents in urban societies. Assistance functions of reproductive support, are, very often, essential to be able to face the conditions of the western social system.
- Distinguish the different uses that are given to the notion of family and know the conceptual diversity that the discipline has generated around this issue.
- Analyse the ideological framework in which the cultural model of family in the West has been constructed.
- Understand the close relationship established between the family system and the social system to interpret the recent changes in the contemporary family.
- Identify the link that exists between the kinship system and the gender system and evaluate the changes and the continuities that take place in society today.
- Learn to make kinship letters and genealogies and to work with oral and documentary sources to make them.

4.2.3 Contents

The subject is structured in seven units. The first two are theoretical, centred on the emergence of the anthropology of kinship, its conceptual baggage and the classic theories on affiliation and parenting. The three following modules address kinship in the city, the surroundings of the family networks and the urban society, the domestic group, the assets, marriages and reproduction strategies as well as the social changes and the new forms of kinship and family. Module six looks at gender in relation to kinship and public policies. Finally, the last module deals with the genealogical method.

4.3 Anthropology of the body, the senses and the emotions

4.3.1 Description

To attend this course it is recommended to have already taken the subjects «Communication and Culture» and «Gender and Sexuality». The course aims to situate our bodies, senses and emotions as subjects and not only as objects of the anthropological reflection. The course presents a journey that starts from the idea that we not only *have* a body, we also *are* a body. The body is central to our definition of personal and social, for our social presentation and representation. All of our relationships, even our digital relations, are produced from and in a body: our body.

All our bodies are traversed by relations of power that mark and delimit rules on the cultural representations of the body. We differentiate between 'healthy' and 'sick', 'normal' and 'strange', 'standard' and 'grotesque' bodies. Our bodies are complex systems of classification and social agency related to what is considered «normal» and also to «standardization».

Among other processes, our society is characterized by the increasing introduction of the mercantilist and neoliberal logics in all human expressions. We are also in a cultural context where the sense of sight, and visibility, have enormous importance. The predominance of the visual along with the conversion of everything into a commodity («commodification») has turned our bodies, our emotions and our senses that connect with the world into an area of and for consumption, making our body its central device. It is clear that we are in a world where «the cult of the body» is difficult to avoid. Our bodies, our senses and our emotions are often products of and for consumption.

Our bodies and our emotions are intersected by other meaning systems, such as that of gender and sex, which are also given particular attention in this subject. Being body, and as such, doing anthropology in and from the body has methodological implications that are addressed in the last part of the subject.

4.3.2 Contents

The contents are broken down into four units. The first deals with the body as a subject and object of the social sciences. The second addresses the body as a border and margin and the links with the sexes and genders, presenting the transgressions and the relations of the body with feminisms and masculinities. The third unit is dedicated to the senses and to the emotions, while the fourth focuses on methodological issues related to field work for research on the body and emotions.

4.4 Assessment

The assessment of all the subjects of the degree is standardized and there are two possible evaluation methods: one is based on continuous evaluation (AC) with a synthesis test (PS), which is the recommended modality; and the other by means of a final examination (EX).

Continuous evaluation consists in doing various PACs (continuous evaluation tests), activities that the student has to do each semester for each subject according to pre-set due dates. For example, the assessment of the subject Gender and Sexuality, includes 3 PACs, the first two with a value of 30% of the total mark each and the third with a value of 40% of the final mark. These tests are designed, in terms of intendency, to be mainly carried out in a virtual learning/teaching modality, and in terms of content, as a test bench of the contents of the various topics of the subject.

Specifically, in the first of these tests students are asked to search for the characteristics associated with gender and/or sexuality in any area within the virtual environment (chats and webpages for looking for a partner, friendship or sporadic relationships; marriage or contact agencies, websites of sexual tendencies, sexual information, new relational models, etc.). The objective is for each student to choose one of these virtual sites and highlight and analyse the data in terms of gender: whether differences are established related to the sexes, if there are differentiated discourses for this reason, what type of relationships and interactions appear as a normative and which as a dissident, what is implied

as orthodoxy and what as heterodoxy, whether the diversity of gender beyond the male-female binarism and the sexual diversity beyond the hegemonic heteronormativity are considered, etc.

The second PAC asks students to delve into the area of the new sex-love and relational formulas or dissidences from a gender perspective (*Living Apart Together*, poly-love, free love, relational anarchy, *sexless*, BTP, GTP, *swinger*, LGTB, BDSM, prostitution, pornographic, *cruising*, AVEN - *Asexual Visibility and Education Network*, among others). Students choose one and carry out the research into relevant information to present its defining and distinctive characteristics. The analysis needs to be made by placing the new formula or dissidence in the framework of the healthy-sex-love hegemonic normativity, and placing emphasis on the nature of the new/transgression and on the meaning the formula has in relation to the dominant or hegemonic notions, as well as how the gender issues are treated. In what way does it represent a break from or transformation of the hegemonic normativity and why? What meaning does it have? Does it incorporate legitimizing notions from a biological or cultural logic? Does it try to resolve a tension or contradiction of the hegemonic model of advanced modernity or post-modernity? Is there a link with past sex-love and relational formulas? Does it contain old or new forms of sexism, of domination and oppression of gender? Does it assert emancipation scenarios in gender relations? etc.

Finally, the third of the continuous assessment tests proposes writing a short biography or life story focused on the sexual and/or gender trajectory of a person/informant. The story obtained must be analysed taking as a theoretical and contextual frame of reference the readings of the subject and others that are considered relevant and pertinent.

This assessment system offers a number of advantages in order to largely avoid gender biases in assessment practices, which are so present in assessment through supposedly neutral, objective, rational and universal systems, such as standard test examinations. In addition to proposing to students a series of themes for working on gender issues and from a gender perspective, emphasis is placed on paying attention to the reflexivity that accompanies their work, in the sense of being aware that they are part of what they study and that what they research is not alien to the fact that it is she or he who researches it. This assessment model is very suited to achieving a critical spirit with hegemonic 'positivist' and 'scientific' approaches that understand social phenomena as objects that exist independently of research.

4.5 Organizational modalities of teaching dynamics

The virtual and semi-presential modality in which these subjects are taught establishes student participation through virtual resources present in the virtual classroom. There are also some face-to-face sessions for those people enrolled in this modality, which make up, at most, a third of the total. In each classroom there are two places of free access for all students and teachers that have the function of encouraging participation, debate and exchange of ideas. These places are the «debate» area and the «forum» area. It is worth noting that this form of virtual participation can have the advantage of greater disinhibition compared to face-to-face participation in the classroom, which may help to avoid certain gender biases in the expression of opinions and ideas and the contribution of suggestions and resources by students.

In general, the teacher must initially carry out a leading task in proposing topics for discussion, which then makes students feel generally motivated to present topics and resources and ask questions that interest them.

In the continuous assessment, for each task the teacher must give the students feedback on the limitations of the work, possible improvements, strengths, etc. In this context, a lot of attention is paid to the explicit and also subtle gender biases that may have been detected in the planning and carrying out of the work in question.

4.6 Teaching methods

The virtual and/or semi-presential nature of the teaching of the degree in Anthropology and Human Evolution at the URV / UOC has a series of particularities and differences with respect to traditional teaching methods. A traditional class is not possible in this context, beyond a few face-to-face sessions for the small group of students who choose the semi-presential mode. Even in this case, the classes last four hours, so the traditional presential class is obviously not a plausible option. This and the lack of face-to-face teaching in the classroom, means that this gap must be filled with a careful programming that has in the virtual classroom its full expression.

In the virtual classroom, the student has the subject's teaching plan structured in a semester based on the completion of different PACs (Continuous Assessment Tests). Each of these PACs has a description and a statement explaining what the student has to do, in what way and during what time period, as well as the percentage that the grade of the activity represents in the final grade. There

is also a section with the contents and learning resources linked to the PAC in question and another in which different information sources appear, from readings related to the subject of the PAC to links to diverse audiovisual resources or documentation.

The page of the subject also contains two general tabs: One with the label Assessment, which is used to hand in works and receive the corresponding evaluation and feedback on the activity from the teacher; and one with the label Resources, which includes the general information sources for the subject, including readings (not only the references but the complete texts), electronic resources, databases, electronic books, access to the library, etc.

The classroom also has two spaces for the participation of students and teachers: the discussion room and the forum. The first is a free access space for all the people participating in the subject in order to propose topics for debate, especially related to news that may be current or also concerning specific topics that appear in the compulsory readings provided for doing the PACs. In the forum, on the other hand, there are usually specific questions about aspects related to the organization of the subject and the course.

Finally, there is also a board that the teacher of the subject can access to provide students with information of interest, such as **reminding them about the due date of an activity, the beginning of another**, resolving doubts, and so on.

Regardless of the limitations and/or virtues that non-presential teaching may have, it is worth mentioning that some notable points of this methodology and the teaching dynamics that it generates or can generate would have to do with the level of participation, which, if teachers promote and encourage it well, can be quite high. There is also a written record of the interventions, their authors and the number of participations, and there is no short and specific time to participate, since it is open throughout the course, which means that it can be encouraged during the teaching period of the subject. It is also easier and simpler to detect gender biases in the expression of opinions, as they are expressed in a less ephemeral format than that of oral expression.

In the 2018-2019 academic year, for example, in the subject of «Gender and Sexuality», with an enrolment of 20 people, there were 28 entries in the forum and 16 in the discussion room. Although participation in these virtual debate environments certainly does not have the vivacity and spontaneity that can be achieved in a face-to-face environment, the online environment can nevertheless foster a greater capacity for reflection and understanding.

05. SPECIFIC TEACHING RESOURCES FOR INCORPORATING THE GENDER PERSPECTIVE

The traditional classroom culture was clearly focused on the teacher and also on the masculine because in the university this was, until recently, the usual figure who had, and still often has, a preeminent and dominant position, both from the spatial point of view (platform, larger table, global vision of the class, etc.) and the communicative point of view (having and conceding the right to speak, starting and finishing the class, etc.). All this reinforced the teacher's dominant and active role and the students' passive and subordinate role, who were deterred in many ways and forms from participating. In addition, this deactivation of students was often not exempt from a clear gender dimension, with an even greater reinforcement of demotivating student participation.

Promoting, therefore, a classroom that at the level of space and dynamics guarantees non-hierarchical and equal participation is a previous step to also incorporating non-sexist teaching resources that include the gender perspective.

A very useful cross-cutting resource in the field of anthropology to avoid the use of gender biased examples is to include sexual and gender diversity, emphasizing how this diversity is presented hegemonically as a deviation and how these deviations or «pathologies» are or have been the norm in other cultures or in one's own culture at another time. The case of the ideal models linked to women from the advent of industrial society to the present day in Western culture is a good example. Beyond the hybrid and transitional models that exist, it is generally necessary to distinguish two major models: the initial model of the housewife and the model that emerges linked to the second wave of feminism, in the sixties, of the working woman. There are multiple and diverse resources that can illustrate these two ideal models, from advertising posters throughout this period to cinema. Films such as «Far from Heaven» and «Safe» (Todd Haynes, 2002 and 1995), «The Pursuit of Happiness» (Dominic Savage, 2017), «The Wives of Stepford» (Bryan Forbes, 1975), «A Blurred Woman» (John Cassavetes, 1974), «Revolutionary Road» (Sam Mendes, 2008) and 'Working Girl' (Mike Nichols, 1988), to name just a few of the many examples within 'commercial' cinema, can be useful in illustrating and aiding the debate on these ideal models.

It is also necessary to look for and use, where possible, film materials from the so-called «independent» or «alternative» cinema, such as «The Lunchbox» (Ritesh Batra, 2013), a story set in Bombay, or even more so, «Kypseli: Women

and Men Apart: A Divided Reality» (Paul Aratow, Richard Cowan and Susannah M. Hoffman, 1976).

This famous ethnographic study of the male and female roles in a small Greek village shows how the separation of the sexes and the principle of male domination have become part of the most basic social structures of the people, affecting the daily activities and thoughts of everyone there. It is a film often used in courses of cultural anthropology, European ethnography, and women and gender studies, and has won awards from the American Anthropological Assn., The Margaret Mead Film Festival, and the American Film Festival. This film can be approached based on the following questions:

- What is the meaning of the subtitle and how is it seen in the film?
- The director states that all European/Western cultures share the same assumptions about gender relations between men and women. After watching the film, do you agree or disagree with this statement?
- Identify various ways in which your culture segregates women from men in time and space.

To facilitate the understanding and greater usefulness of the proposed example, the exercise may be accompanied by some readings that show, in addition to exhaustive analyses of the ideal models mentioned, nuances and contributions such as the necessary intersectional consideration of models (housewives as an ideal bourgeois model compared to the working proletarian women, or officially «non-working» women or «housewives by decree», in the context of the first Franco regime where the work of married women remained invisible and therefore did not appear in censuses or municipal registers despite existing). In this case, the book *Mujeres y Hombres en la España franquista [Women and Men in Franco's Spain]*, published by Gloria Niefra (2003) and published by the Institute of Feminist Research of the Complutense University of Madrid, could be a good complement, as well as the following readings, among others:

- «Esposa y madre a la vez: construcción y negociación del modelo ideal de mujer bajo el (primer) franquismo» [Wife and mother in one: construction and negotiation of the model of the ideal woman in the (first) Franco regime], Jordi Roca Girona (p. 45-66);
- «Discurso médico y modelos de género: pequeña historia de una vuelta atrás» [Medical discourses and gender models: a small history of a step back], Marie-Aline Barrachina (p. 67-94);

- «Las revistas para mujeres durante el franquismo: difusión de modelos de comportamiento femenino» [Magazines for women in the Franco regime: the spread of models of feminine behaviour], María del Carmen Muñoz Ruiz (p. 95-116);
- «Del modelo a la imagen de mujeres y hombres bajo el franquismo» [From the model to the image of women and men in the Franco regime], Pilar Domínguez Prats (p. 181-220).

With the use of these resources and this strategy we manage to avoid examples that are gender biased and that reinforce gender stereotypes, in these cases associated with a certain era and social class. The ideal gender models, necessarily taken into account, are not gender behavioural models, and emphasis must be placed on this differentiation.

5.1 Ethnographic-anthropological audiovisual resources on gender

5.1.1 LGTBIQ

- «Flag Wars» (2003). Documentary of a case study on the social and human consequences of urban gentrification in contemporary America. Shot for four years in Columbus, Ohio, «Flag Wars» explores the effects on a black neighbourhood established years ago when gay white professionals move in and begin to transform the area.
- «XXY» (2000). Documentary that offers an intimate look at the long-term emotional, psychological and physiological effects of being born «intersex» or with ambiguous genitals.
- «You Don't Know Dick» (1997). Documentary on gender identity that provides portraits of six men who were formerly women.

5.1.2 Men's Studies

- «The Age of Reason» (2004). The fifth and final film by renowned ethnographic filmmaker David MacDougall, «Doon School Quintet,» his long-term study of the most prestigious boarding school for children in India. This film focuses on the life of a student he discovers at the school.
- «Tempus de Baristas» (1997). The documentary focuses on three knights from the mountains of eastern Sardinia and explores a traditional way of life that is rapidly disappearing as commercial agriculture shifts livestock, and young

people drift to the coast to increase their wages and also attracted by the glamour of the tourism industry.

- «Dance With the Wodaabes» (2012). This ethnographic documentary explores, from the point of view of its participants, the complex cultural significance of one of Africa's most spectacular, but often misunderstood and sensationalized, ritualistic celebrations.
- «Making Maasai Men: Growing Courage Toward Circumcision» (2006). This remarkable ethnographic documentary explores the complex meanings of masculinity in the Masai ethnic group, and the place of circumcision and its adjoining rituals in its cultural construction.
- «Under the Men's Tree» (1970). In the cattle fields of Jie, Uganda, men usually gather under a special tree to make leather and wood items, to talk, relax and sleep. This ethnographic documentary by renowned filmmakers David and Judith MacDougall captures a discussion one afternoon under the men's tree.
- «What Keeps Them Going» (2012). For many truck drivers, the road is their destination, their goal, and their home.

5.1.3 Women's Studies

- «Anonymously Yours» (2003). A documentary on sex trafficking of women in southeast Asia that intertwines four stories of young women to reveal an institution that enslaves up to 40 million women worldwide.
- «Between Light and Shadow: Maya Women in Transition» (1997). This documentary examines the impact on contemporary Mayan culture of the changes in the lives and expectations of Mayan women in Guatemala.
- «Beyond Our Boundaries» (2009). A documentary that explores a wide range of problems that international and American students have to face when they develop working relationships and friendships with each other. It serves as an excellent initiator of debates on student exchanges involving various nationalities and ethnicities, as well as illustrating how intercultural contacts help to break down cultural stereotypes and ethnocentrism.
- «Body Image: The Quest for Perfection» (2000). In this video, seven different university-age women share their feelings about their body during a three-

day retreat. They explore some of the complex sources of their feelings and examine images of women's bodies in the media.

- «Daughters of Ixchel: Maya Thread of Change» (1993). A documentary that explores the lives of today's Mayan women, portrays their ancient weaving processes, and examines the economic, political, and cultural forces that profoundly affect women and their fabric.
- «Gender and Relationships: Male-Female Differences in Love and Marriage» (2002). This video, often humorous, often disturbing, and always profound, explores the differences in the ways men and women experience love. It features men and women from a variety of cultural and social contexts who give evidence of how gender differences affect love, courtship, «the couple», marriage, emotions, understanding, and sensitivity.
- «The Human Body: Appearance, Shape and Self-Image» (1998). The video examines the variety, meaning, and importance of the bodies we inhabit from an intercultural perspective. It explores 12 different facets of the human body, each of which affects our preferences, our ideals, our attitudes, and our self-images.
- «Indelible Lalita» (2016). This documentary tells the relevant story of an Indian woman, Lalita Bharvani, who completely loses her skin pigment when she migrates from Bombay to Montreal. At 60 years old, with an appearance like a white woman, Lalita faces a changing identity, which also involves the transformation of her body due to ovarian cancer, breast cancer and heart failure. In telling Lalita's story, the film incisively explores the intersection of racial, national, age, and gender identities in the globalized world.
- «Keep Her Under Control: Law's Patriarchy in India» (1998). The documentary explores the role of women in a Muslim-dominated village in Rajasthan, northern India. Very suitable for stimulating discussion and analysis in any course that studies gender roles, Islam or India from an anthropological perspective.
- «Marriages in Heaven» (2001). Arranged marriages have been an important aspect of the traditional culture of India since ancient times, and are still common today. This documentary explores the ways in which globalization and modernization affect young people and change the marriage traditions between Indians living in both India and America.

- «Madres Unidas: Parents Researching for Change» (2003). This documentary follows five immigrant mothers who became involved in an effort to start a new small school for their children, and later became researchers and videographers to document their journey.
- «The Pornography of Everyday Life» (2007). This documentary essay includes more than 200 images of advertising, ancient myths, contemporary art and popular culture in order to show how pornography (defined as domination, degradation and sexualized objectification of women) constitutes a widespread worldview.
- «Sexism in Language: Thief of Honor, Shaper of Lies» (1995). This video analyses the gender bias that permeates our everyday language.
- «Sisters and Daughters Betrayed» (1996). Trafficking in women for sexual exploitation is a growing global crisis. Millions of young women and girls have been illegally transported from rural to urban areas and across national borders for prostitution. The video explores the social and economic forces driving this lucrative underground trade and the devastating impact it has on women's lives.
- «Six Billion and Beyond» (1999). An excellent introduction to the interconnected issues of population growth, economic development, equal rights and opportunities for women and environmental protection around the world.
- «A Wife Among Wives» (1982). This innovative ethnographic documentary investigates the points of view of the Turkana, and especially of Turkish women, on marriage and polygyny.
- «Womanhood and Circumcision: Three Maasai Women Have Their Say» (2002). A documentary that explores the cultural context of clitoral ablation practices among Masai (there is an expanded version from 2014).

06. HOW TO CARRY OUT GENDER SENSITIVE RESEARCH

The deep imprint of androcentrism on science and the consequent absence of a gender perspective affect the entire research process. The following considerations aim to make us aware of these biases and provide useful elements for incorporating the gender perspective into the research process. Obviously, all this is aimed at any type of research that can be carried out in the university teaching context, but it is also true that the degree or master's degree Final Project are perfect opportunities for incorporating the gender perspective as a transversal element in any of the works carried out in this context: from the approach of the subject and the specification of the methodology, techniques and sources that are used, to the data collection and its later analysis, presentation and defence. This implies, among other things, having achieved or advanced in the achievement of a critical and reflective spirit that must cover both the research questions and their integral development. The student, appropriately tutored, must incorporate, in terms of gender, epistemological attention to the historical processes of invisibility, to the patriarchal structures of prestige and hierarchy, to the discourses that legitimize differences and inequalities, and to the sexism and discrimination.

Beyond this interweaving of the gender perspective in a transversal way into the Final Project, it is also necessary to promote work proposals whose central theme is directly related to the gender perspective. There are numerous possibilities and the only generic consideration to be taken into account would be their viability and suitability, both in terms of the subject itself and the competence necessary to carry it out. In this sense, it is important that the access to the situations and to the people object/subjects of study is viable and relatively easy, given the duration of a work of this nature and the preparation of the degree and/or master's degree students.

This is especially relevant in the case of final research projects for degrees and master's degrees in Anthropology, given that, in general, works are proposed that must incorporate a part of theoretical research and a part of empirical research based mainly on carrying out brief fieldwork.

A general approach that can be useful for addressing research in terms of gender and feminism is that provided by Diana Maffia (in Garay Hernández, 2017: 19), who points out that feminism is constructed based on three principles: the *descriptive*, which has to do with the visible systematicity of the social, economic, scientific and political inequality that women experience; the *prescriptive*, which

states that this inequality is not fair; and the *practical*, which argues for the need to take an active stand in the deconstruction of this reality. The same author shows that inequality between men and women is based on three pillars: the differentiation of characteristics considered opposite, exclusive and excluding; the sexualization of these characteristics; and the hierarchy established between them.

More specifically, a feminist ethnographic approach would refer to the description oriented within a feminist theoretical framework in which the experience of women, and the deconstruction and/or revealing of the «feminine», would be at the centre of the reflection that leads to observation. Thus, their recognition as social, political and historical subjects stands out, leaving them to be considered only as informants and to also be considered as cultural creators. The specificity of feminist ethnography, according to Castañeda (2012: 222) lies in a decided opposition to positivism, of an elementary empiricism, of traditional ethnography and in another opposition to the androcentric concepts present in the nucleus of classical anthropological theories.

In the same vein, it is equally important to take into account the position of critical feminism, which denounces the notion of woman as a universal subject constructed by hegemonic feminism and which has meant that historically it has focused on the problems of white, urban and heterosexual women and the experiences of black, lesbian, working-class, peasant, indigenous, trans women, among others, who are crossed by other lines of discrimination, have become invisible (Garay Hernández, 2017: 19), as the intersectional perspective has shown.

Given the past dominance of the androcentric heteronormative perspective, a good focus of thematic interest would be one that centres on understanding, explaining, interpreting, and dismantling the knowledge that has sustained this perspective, which can make it possible, as Castañeda (2008: 84) has pointed out, to act critically in order to eradicate gender inequality and democratize contemporary societies.

An exercise that is important and relevant when considering research on gender, especially from a feminist perspective, is to think about what you want to problematize, denaturalize or destabilize. Garay Hernández (2017: 22-23) points out, as an example, that research can be used as a device to destabilize the universal subject that has historically been constituted as white, heterosexual, bourgeois, adult, Judeo-Christian and European-North-American and, in this

sense, we can opt to choose urgent issues, invisible issues, undervalued issues, etc. However, we should not forget, in line with Castañeda (2008), that in addition to dismantling androcentrism, sexism and misogyny, it is important to contribute to thinking and/or elaborating emancipatory proposals.

The tradition of qualitative ethnographic research in anthropology also makes possible the privileged choice of micro observation units and their connection with macro realities. Anthropology students are familiar with this type of methodology, which is especially good for carrying out final (master's) degree projects. In this sense, the proposed research forms a general and logical part of what has been called «situated knowledge» or also «partial perspectives» or «limited location» (Haraway, 1995).

It is also important to encourage and provoke this kind of research indiscriminately among students (doing the opposite could be a poignant irony). The question of whether men can conduct or participate in feminist research has sometimes been asked in feminist research. This is a question very close to what has been considered for years in anthropology, when it is asked whether it is necessary to be part of a group in order to understand it. In this sense, Judith Shapiro pointed out years ago that if one really had to belong to a group to get to know it, anthropology would be nothing more than a great aberration (cited in Moore, 1991: 17). It is worth remembering that gender is not the only marker of difference that runs through our experiences. That is, being a woman or being a man does not guarantee sharing exactly the same experiences and problems as other people, subjects of research, since gender differences interact with those of class, ethnicity, generation, geography, sexual orientation, gender identity, religious identity, etc. A different thing is that there are environments and social groups more or less accessible depending on the researcher's gender and also that the information obtained from a certain context and certain people has more or less to do with the identities of the people who carry out the research, including, obviously, their gender identity. But very rarely does this extreme represent an impediment to carrying out research beyond the necessary consideration of this variable (like the others derived from the other identities in interaction and intersection) when the results are evaluated and interpreted.

A good way to deal with this problem and, incidentally, to acquire greater competence in anthropological research, is to implement reflexivity in research, that is, the ability of the researcher to position himself or herself, in a sense, outside the research process and reflect critically on this process (O'Leary, 2004: 11), as well as the positionality, defined as the way others position individual

identity and the affiliations one may have (Sanghera and Thapar-Bjorkert, 2008: 553; Alcoff, 1988). As Temple and Edwards (2002: 10–11) point out, researchers need to reflect on the ways in which, as individuals with social identities and particular perspectives, they have an impact on interpersonal relationships in fieldwork. In addition, a reflective approach to research allows researchers' emotions about research and its participants to be used as resources to improve understanding (Lazar, 2005).

Issues related to the interviewer's gender have been well documented in the research literature (Finch, 1984; Oakley, 1981; Phoenix, 1994). Especially useful and interesting is the book edited by Diane Bell, Pat Caplan, and Wazir Jahar Karim (1993), which includes 15 contributions about the effects of gender on the fieldwork of anthropologists. It has sometimes been argued that differences in identity between interviewers and interviewees can create difficulties in establishing a good relationship in the interview situation (Gilbert, 2008); and that gender identity is one of the problems that significantly influences the interaction between two people (Kane and Macauay, 1993). Along these lines, the main methodological concern is to achieve a non-hierarchical relationship between researchers by sharing common identities and experiences (Oakley, 1981). The coincidence of the researchers' and the research subjects' gender identity has been quite present in feminist research (Finch, 1984; Oakley, 1981), although it is worth noting that in this context it has also been recognized that race/ethnicity, social class, and culture can also influence the research relationship (Collins, 1991; Phoenix, 1994). The particularity of ethnographic work has also become a source for raising a number of questions and debates in this regard, such as the one already noted about whether female ethnographers are better equipped to work with women, but also the experiences of sexual vulnerability, risk, or fear experienced during fieldwork (see the example of Rostagnol (2019) on feminist ethnography in the study of feminicides).

The experience of Takeda (2012), a Japanese and single anthropologist who did research on the topic of international marriages and Japanese women, a group for whom Western men are considered ideal partners while Japanese men are considered problematic and undesirable, is an example that presents the difficulties involved in doing research, or some parts within the research, in this case for example some aspects of intimacy related to the experiences of the women interviewed, when the researcher's and informant's or research subject's gender identity is not the same, and also the potentialities and possibilities of such a situation. In our case (see Roca, 2017 and Djurdjevic and Roca, 2016), in

the framework of several projects on the same topic of heterosexual unions or binational partners, we were able to check the differential result that occurs when a male interviewer interviews a male member of one of these couples and when it is a female interviewer who does the interview. But we have also found that there are differential results when the interviewer is part of a binational couple or when there is or is not an age similarity between the interviewee and the interviewer, as well as the greater ease or difficulty for accessing certain types of people due to sharing the same academic-professional identity. However, having a heterogeneous research team in relation to these and other variables has allowed us, rather than playing with these variables, to become aware of them and assess their impacts.

It is also worth mentioning that there have also been several voices that have pointed out the importance of conducting research with men and studying masculinities from feminism, such as the Brazilian anthropologist Rosely Gomes Costa (2002). In fact, *Men's Studies* in Latin America, unlike Anglo-Saxon countries, was initiated by feminist women (see Garay Hernández, 2017 and Viveros Vigoya, 2002).

It is also a fact that the percentage of women studying anthropology is much higher than that of men. The preparation of students for fieldwork, therefore, is absolutely crucial and has a number of particularities that should be taken into account. Following the thread I pointed out above about the problem of potential violence to which ethnographers are exposed, I also find it very pertinent to pay attention to the different ways that ethnographers may be perceived by the local women and men and the impact of this on scientific practice.

Shulamit Reinharz (cited in Castañeda, 2012: 225-226) reflects on the ways in which local women and men perceive ethnographers according to their own gender biases. In this sense, she describes situations such as those in which the ethnographer is considered asexual or non-human because her gender situation differs radically from that of local women. Or, on the contrary, she is interpreted as someone with inverted gender attributes, seeing her as a woman in the biological sense and as a man in the cultural sense, being perceived, consequently, as nearer to native men than to native women. But there are also circumstances in which the ethnographer is placed on the level of what is dangerous, given that by not reflecting generic female attributes exclusively, she occupies a position of free transit between women and men, which transgresses local gender segregation.

Mention should also be made, following Reinharz, of the experience of some ethnographers in terms of their over-sexualisation. Given the connotations of the sexual body, the single woman can often be seen as dangerous and unrespectable, while the married woman, on the contrary, is respectable and reliable (even more so if she shows up in the field with her partner, which often happened in the case of classical ethnographers). However, there is one condition that, in Reinharz's view, introduces a decisive nuance for the local population: being a mother. In different contexts, this condition overlaps with the previous ones, as it shows the ethnographer's willingness to obey gender mandates. This over-sexualization and this superposition make the ethnographer a subject who can become researchable by the women with whom she interacts, who are curious and interested in the researcher's life. It is clear that these reflections are more relevant the more pronounced the otherness between the researcher and the people researched is.

07. TEACHING RESOURCES

7.1 Webography

7.1.1 Associations

- Association for Feminist Anthropology. Branch of the American Anthropological Association that focuses on feminist issues and supports women in anthropology.
<<http://www.aaanet.org/sections/afa/>>
- Artnet. Web project on Anthropology, Gender and Masculinity established in Brazil.
<<http://www.artnet.com.br/~marko/firste.html>>
- USF Department of Anthropology. Web on women anthropologists.
<<http://anthropology.usf.edu/women/>>
- International Gender Studies Centre . A multidisciplinary research unit linked to the Department of International Development at Oxford University, which promotes research on gender, culture and development.
<<http://users.ox.ac.uk/~cccrw/>>
- Association for Queer Anthropology. Branch of the American Anthropological Association that promotes research, the development of teaching materials, and communication in the service of the interests of gay and lesbian anthropologists.
<<http://queeranthro.org/>>
- WASA: Women's Anthropological Society of America.
<<https://archive.org/details/organizationand00dcgoog>>

7.1.2 Audiovisual/documentary resources

- «Discover Anthropology. Anthropology of Gender»
<<https://www.discoveranthropology.org.uk/about-anthropology/specialist-areas/anthropology-of-gender.html>>
- Berkeley Media LLC (one of America's leading distributors of independently produced documentaries and educational media).
<<https://www.berkeleymedia.com/product-category/films/>>

- «Gender anthropology: research into gender versus research into women». Canal UNED.
<<https://canal.uned.es/video/5a6f765ab1111fbc7d8b48b4>>
- «Feminist theory and current anthropological research». Canal UNED.
<<https://canal.uned.es/video/5a6f8a60b1111f886c8b4579>>
- «Crossing borders with anthropology of what is *queer*». Interview with María Amelia Viteri. Radio UNED.
<<https://www.youtube.com/watch?v=xy1QLLCF-RQ>>
- «Gender and sexuality» Conference Marta Lamas, NGO and Activism.
<<https://www.youtube.com/watch?v=0lKANlkOsQs><
- «Women and Culture». Canal UNED.
<<https://canal.uned.es/video/5a6f76cbb1111fbc7d8b4c42>>
- «Female genital mutilation. The tradition against life». Canal UNED.
<<https://canal.uned.es/video/5a6f3842b1111fbd3a8b46a7>>
- Conversation on anthropology, family and gender, National University of Colombia. Ligia Echeverri, Mara Viveros, Maritza Díaz. Faculty of Human Sciences.
<<https://www.youtube.com/watch?v=7-SUtRegYDc>>
- «Sexuality and gender roles in primates and human beings», Marta González. TED Talk in Spanish.
<https://www.youtube.com/watch?v=U9f_gjDROv4>
- «Primatologists in Spain and in the world»
<<https://mujeresconciencia.com/2016/11/14/primatologas-espana-mundo/>>
- «Female primates: a surprising diversity of behaviours»
<<https://mujeresconciencia.com/2014/05/21/mujeres-y-primatologia-y-ii-las-hembras-primates-una-sorprendente-diversidad-de-comportamientos/>>
- «Françoise Heritier, feminist successor to Lévi-Strauss, dies. The anthropologist who demonstrated that sexist violence is not natural»
<<https://www.agenciasinc.es/Noticias/La-antropologa-que-demostro-que-la-violencia-machista-no-tiene-nada-de-natural>>

- «Finland: women's paradise»
<<https://www.ccma.cat/tv3/alicante/30-minuts/finlandia-el-paradis-deles-dones/video/1384399/>>

7.1.3 Films

- *In a savage land* (1999). Bill Bennett.
<<https://www.filmaffinity.com/es/film621904.html>>
- *Las mujeres de verdad tienen curvas* (2002). Patricia Cardoso.
<<http://www.edualter.org/material/cineiddssrr/mujeres.htm>>
- *La fuente de las mujeres* (2011). Radu Mihaileanu.
<<https://acompasando.org/la-fuente-de-las-mujeres-por-beatrizpereiro/>>
<<http://acompasando.org/wp-content/uploads/2017/04/ficha-la-fuente-de-las-mujeres.pdf>>
- *Boys don't cry* (1999). Kimberly Peirce.
<<http://www.edualter.org/material/cineiddssrr/boys.htm>>
- XXY (2007) Lucía Puenzo.
<<https://es.wikipedia.org/wiki/XXY>>
<<https://www.google.com/search?q=XXY&oq=XXY&aqs=chrome..69i57j0l5.3175j0j9&sourceid=chrome&ie=UTF-8>>
- *The Swedish theory of love* (2016). Erik Gandini.
<<https://www.google.com/search?q=la+teoria+sueca+del+amor&oq=la+teoria+sueca+del+amor&aqs=chrome..69i57j0l5.3191j0j7&sourceid=chrome&ie=UTF-8>>
<<https://www.youtube.com/watch?v=3YUICMiMXN8>>
- *Paradise: love (Paradies: Liebe)* (2012). Ulrich Seidl.
<<http://www.elespectadorimaginario.com/paradise-love/>>
- *Hacia el sur* (2005). Laurent Cantet.
<<https://www.filmaffinity.com/es/reviews/3/536172.html?orderby=6>>
- *Q2P* (2006). Paromita Vohra.
<<https://www.worldcat.org/title/q2p/oclc/849668800>>
<<http://mde.org.co/mde15/es/evento/mde15-itinerante-presen-ta-el-do-cumental-q2p/>>

- *Pink Saris* (2010). Kim Longinotto
<<https://www.imdb.com/videoplayer/vi1171627033>>
<<https://eldocumentaldelmes.com/en/doc/pink-saris/>>

7.2 Links to teaching guides for gender subjects in the Anthropology degrees taught in Spain

University of Barcelona

- Anthropology and Feminism.
<http://www.ub.edu/facgh/queoferim/grau/grau_antropologia/index.htm>

Autonomous University of Catalonia

- Anthropology of the sex/gender systems
<https://www.uab.cat/doc/PlaEstudis_Grau_Antropologia>

Rovira i Virgili University – Open University of Catalonia

- Gender and Sexuality
<<http://www.urv.cat/ca/estudis/graus/oferta/plans/arts-humanitats/antropologia-evolucio-humana-grau-opt/>>

UNED 7.2.4

- Anthropology and the Gender Perspective
<http://portal.uned.es/portal/page?_pageid=93,61703783&_dad=portal&_schema=PORTAL&idAsignatura=70023095>
- Culture and Gender
<http://portal.uned.es/portal/page?_pageid=93,61491281&_dad=portal&_schema=PORTAL&idAsignatura=30002114>
- Culture and Gender from anthropological research
<http://portal.uned.es/portal/page?_pageid=93,61491281&_dad=portal&_schema=PORTAL&idAsignatura=26622240>

Complutense University of Madrid

- Anthropology of gender
<<https://www.ucm.es/data/cont/docs/226-2017-01-24-Programa%20Antropolog%C3%ADa%20del%20G%C3%A9nero.%20Jos%C3%A9%20L.%20Pichardo.pdf>>

Autonomous University of Madrid

- Anthropology of Gender
<<http://uamfilosofia.com/ordenacion/guiasDocentes/2018-2019/18629.pdf>>

University of Granada

- Anthropology of Gender
<[http://filosofiayletras.ugr.es/pages/docencia/grados/guias-docentes/cursoactual/antropologia/2941127/!](http://filosofiayletras.ugr.es/pages/docencia/grados/guias-docentes/cursoactual/antropologia/2941127/)>
- Anthropology of Sexuality
<[http://filosofiayletras.ugr.es/pages/docencia/grados/guias-docentes/cursoactual/antropologia/29411AA/!](http://filosofiayletras.ugr.es/pages/docencia/grados/guias-docentes/cursoactual/antropologia/29411AA/)>
- Anthropology of public policies and gender equality
<[http://filosofiayletras.ugr.es/pages/docencia/grados/guias-docentes/cursoactual/antropologia/29411AD/!](http://filosofiayletras.ugr.es/pages/docencia/grados/guias-docentes/cursoactual/antropologia/29411AD/)>

University of La Laguna

- Gender, Body and Culture
<<https://www.ull.es/grados/antropologia-social-cultural/plan-de-estudios/estructura-del-plan-de-estudios/>>

University of the Basque Country

- Feminist Critique in Social Anthropology.
<https://www.ehu.eus/es/grado-antropologia-social/creditos-y-asignaturas-por-curso?p_redirect=consultaAsignatura&p_cod_proceso=egr&p_anho_acad=20180&p_ciclo=X&p_curso=2&p_cod_asignatura=26328>

University of Seville

- Anthropology of Sexuality
<http://www.us.es/estudios/grados/plan_188/asignatura_1880017>
- Anthropology of the Genders
<http://www.us.es/estudios/grados/plan_188/asignatura_1880018>

7.3 Symposia related to gender studies at FAAEE conferences

A review of the symposia organized in the different conferences of the Federation of Anthropological Associations of the Spanish State (FAAEE) shows the following presence of the gender dimension, which is largely related to time period in connection with the different phases of development of this theme that we have seen in previous sections.

This conference has a periodicity of three years, and the first conference was organized in Barcelona in 1977. To date, there have been 14 conferences held. In the first two there was no symposium on gender. The first time there is one is in the third edition of the conference held in San Sebastián in 1984, with the title «*Anthropology of Women*», coordinated by Teresa del Valle. At the fourth conference, held in Alicante in 1987, the title of the symposium was «*Women's Anthropology: Tradition and Change*», coordinated by Teresa del Valle and Lourdes Méndez. In the fifth edition, in Granada in 1990, there was a significant change and the symposium is called «*Gender Anthropology*», coordinated by Virginia Maqueira and Carmen Díez Mintegui, similarly to the next edition, the sixth, held in Tenerife in 1993: «*Gender systems and construction (deconstruction) of inequality*», coordinated by the same people. In 1996, the seventh edition, held in Zaragoza, did not have a symposium, but it did have a discussion group called «*Gender Anthropology*», the same name that was used for the symposium of the eighth edition held in Santiago de Compostela in 1999, coordinated by Lourdes Méndez and Carmen Mozo. The ninth edition, in Barcelona, did not have any space reserved for this subject, while in the next, the tenth, held in Seville in 2006, we find a new name: «*Feminist and/or Gender Anthropology. Legitimacy, power and political uses*», a symposium coordinated by Rosa Andrieu Sanz and Carmen Mozo González (<https://dialnet.unirioja.es/servlet/libro?codigo=487871>). This denomination of transition adopted the name that has been maintained until now in the next edition, the eleventh edition of 2008 held in San Sebastián: «*Feminisms in anthropology: new critical proposals*», coordinated by Liliana Suárez, Emma Martín and R. Aida Hernández (<https://www.ankulegi.org/6-feminismos-en-la-antropologia-nuevas-propuestas-criticas/>). However, it is worth mentioning that in the next two editions of 2011 and 2014 (León and Tarragona) there was no symposium with this denomination or a similar one. The last edition of the Conference held in Valencia in 2017 presented a symposium on this topic once again entitled «*Theories and practices around feminist anthropology: new challenges*», coordinated by Ana Alcázar and Ixone Fernández de Labastida

(<http://congresoantropologiavalencia.com/simposiums/httpcongresoantropologiteorias-y-practicas-en-torno-a-la-antropologia-feminista-nuevos-retosvalencia-comwp-admitedit-comments-php/>)

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The rupture with sex / gender identification, gender binarism, sexual duality and heteronormativity is the starting point of this Anthropology guide that becomes a proposal for gender-sensitive training action.

The Guide of Anthropology to mainstreaming gender in university teaching offers proposals, examples of good practices, teaching resources and consultation tools that allow to deconstruct the possible gender bias that university teaching veiledly introduces and transform relationships and gender inequalities.



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