

Arts and Humanities

Guides to
mainstreaming gender
in university teaching

Philosophy

Sonia Reverter-Bañón

Xarxa Vives
d'universitats



PHILOSOPHY
GUIDES TO MAINSTREAMING GENDER
IN UNIVERSITY TEACHING

SONIA REVERTER-BAÑÓN (Universitat Jaume I)

THIS COLLECTION OF GUIDES IS PROMOTED BY THE GENDER EQUALITY WORKING GROUP OF THE XARXA VIVES D'UNIVERSITATS [VIVES NETWORK OF UNIVERSITIES]

Elena VILLATORO BOAN, chair of the Commission for Equality and Work-Life Balance, Universitat Abat Oliba CEU

M. José RODRÍGUEZ JAUME, vice president of Corporate Social Responsibility, Inclusion and Gender Equality, Universitat d'Alacant

Cristina YÁÑEZ DE ALDECOA, Rector's Office coordinator for Internationalisation and Institutional Relations, Universitat d'Andorra

Joana GALLEGO AYALA, director of the Observatory for Equality, Universitat Autònoma de Barcelona

M. Pilar RIVAS VALLEJO, director of the Equality Unit, Universitat de Barcelona

Ruth María ABRIL STOFFELS, head of the Equality Unit, Universitat Cardenal Herrera CEU

Ana M. PLA BOIX, delegate of the rector for Gender Equality, Universitat de Girona

Esperança BOSCH FIOL, director and coordinator of the Equal Opportunities Office, Universitat de les Illes Balears

Consuelo LEÓN LLORENTE, director of the Observatory on Family Policies, Universitat Internacional de Catalunya

Mercedes ALCAÑIZ MOSCARDÓ, director of the Equality Unit, Universitat Jaume I

Anna ROMERO BURILLO, director of the Dolors Piera Centre for Equal Opportunities and the Promotion of Women, Universitat de Lleida

M. José ALARCÓN GARCÍA, director of the Equality Unit, Universitat Miguel Hernández d'Elx

Mària OLIVELLA QUINTANA, director of the Equality working group, Universitat Oberta de Catalunya

Dominique SISTACH, head of the Equal Opportunities Commission, Universitat de Perpinyà Via Domitia

Sílvia GÓMEZ CASTÁN, equality officer in the Innovation and Community Office, Universitat Politècnica de Catalunya

M. Rosa CERDÀ HERNÁNDEZ, head of the Equality Unit, Universitat Politècnica de València

Tània VERGE MESTRE, director of the Equality Unit, Universitat Pompeu Fabra

Maite SALA RODRÍGUEZ, international relations consultant, International Relations and Students Office, Universitat Ramon Llull

Inma PASTOR GOSÁLVEZ, director of the Gender Equality Observatory, Universitat Rovira i Virgili

Amparo MAÑÉS BARBÉ, director of the Equality Unit, Universitat de València

Anna PÉREZ I QUINTANA, director of the Equality Unit, Universitat de Vic – Universitat Central de Catalunya

PUBLISHED BY

XARXA VIVES D'UNIVERSITATS

Edifici Àgora Universitat Jaume I

12006 Castelló de la Plana · <http://www.vives.org>

ISBN: 978-84-09-38063-3

WORK LICENSED UNDER CREATIVE COMMONS BY-NC-SA
LICENSE

(cc) Xarxa Vives d'Universitats, 2018, original edition

(cc) Universitat Jaume I & Xarxa Vives d'Universitats, 2022, this edition

Translation from catalan: Lisa Mann, Mark Andrews and Javier Herrero.

Coordinators: Teresa Cabruja Ubach, M. José Rodríguez Jaume and Tània Verge Mestre.



This project has been co-financed by the Department of Research and Universities of the Generalitat de Catalunya.



This edition has been promoted by Vives Network of Universities with the collaboration of the Universitat Jaume I.

CONTENTS

FOREWORD	5
01. INTRODUCTION	8
02. GENDER BLINDNESS AND ITS IMPLICATIONS	9
03. GENERAL PROPOSALS FOR INCORPORATING A GENDER PERSPECTIVE IN TEACHING	11
04. GOOD PRACTICES	14
4.1 Contents	15
4.1.1 Theory of knowledge subjects	15
4.1.2 Political and social philosophy subjects	16
4.2 Assessment	18
4.3 Organisational approaches to teaching	20
4.4. Teaching methods	22
05. TEACHING RESOURCES	25
5.1 Reference texts to support philosophical reflections from a critical gender perspective	25
5.2 Texts on methodology, to help students and teachers reflect on why a gender perspective in thought is important	26
5.3 Texts with which to build a non-sexist philosophy corpus in order to put it into practice in classroom workshops	27
5.4 Films depicting the careers of women philosophers who have challenged the patriarchy	28
5.5 Documentaries about how to make philosophy non-sexist	28
5.6 Blogs and websites about women and philosophy	28
5.7 Social networks	29

06. TEACHING HOW TO CARRY OUT GENDER-SENSITIVE RESEARCH	30
07. USEFUL RESOURCES	33
7.1 Webography	33
7.2 Links to teaching guides for subjects with a clear gender focus	33
08. DELVING DEEPER	35
8.1 Bibliography	35

FOREWORD

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 biannual 2016-2017 work plan of the XVU Gender Equality Working Group, focused on gender perspective in university teaching and research. At an initial stage, 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.

At the second stage, these guidelines for university teaching with a gender perspective has been prepared, under the coordination of Teresa Cabruja Ubach (University of Girona), M. José Rodríguez Jaume (University of Alacant) and Tània Verge Mestre (Universitat Pompeu Fabra). Altogether, eleven guides have been prepared —with between one to four guides for each field of knowledge— by expert lecturers and professors from different universities in applying a gender perspective in their disciplines:

ARTS AND HUMANITIES:

HISTORY: Mónica Moreno Seco (Universitat d'Alacant)

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

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

PHILOSOPHY: Sonia Reverter-Bañón (Universitat Jaume I)

SOCIAL AND LEGAL SCIENCES:

LAW AND CRIMINOLOGY: M. Concepción Torres Díaz (Universitat d'Alacant)

SOCIOLOGY, ECONOMICS AND POLITICAL SCIENCE: Rosa M. Ortiz Monera and Anna M. Morero Beltrán (Universitat de Barcelona)

EDUCATION AND PEDAGOGY: Montserrat Rifà Valls (Universitat Autònoma de Barcelona)

SCIENCES:

PHYSICS: Encina Calvo Iglesias (Universidade de Santiago de Compostela)

LIFE SCIENCES:

MEDICINE: M. Teresa Ruiz Cantero (Universitat d'Alacant)

PSYCHOLOGY: Esperanza Bosch Fiol and Salud Mantero Heredia (Universitat de les Illes Balears)

ENGINEERING:

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

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 guides to mainstreaming gender in university teaching provide recommendations and instructions that cover all the following elements: objectives, learning outcomes, content, examples and language used, selected sources, teaching methods and assessment, 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.

Teresa Cabruja Ubach, M. José Rodríguez Jaume
and Tània Verge Mestre, coordinators

01. INTRODUCTION

In this guide, Sonia Reverter-Bañón, a lecturer at the Universitat Jaume I, has assembled a diverse range of recommendations for introducing the gender perspective in the teaching of philosophy. Through teaching, students are introduced to a broad array of knowledge which will help them to form an understanding of the world and to build social relationships; they are exposed to reference sources and academic authority; and they are encouraged to participate actively and think critically. As this guide emphasises, unless we reflect on the gender biases that might be present in our teaching, we may be contributing to reinforcing and perpetuating gender inequality.

For this reason, the guide begins with a discussion of the aspects that characterise the **gender blindness** of the disciplines covered here and their implications (Section 2). It calls attention to the role that philosophy has played throughout history in the characterisation of women as inferior beings and in the consideration of masculine qualities as presumed universal qualities.

The guide then describes a series of tools that can help instructors to plan and deliver gender-sensitive lessons. First of all, it offers **general proposals** for incorporating a gender perspective in teaching (Section 3). It also presents specific proposals for introducing the gender perspective in the teaching of these disciplines. It suggests a series of **good practices**, including content, assessment and teaching methods in philosophical pedagogy (Section 4). It includes **teaching resources** (Section 5) and suggests ways teachers can help students to incorporate a **gender perspective in their research**, especially in their bachelor's and master's final projects and theses (Section 6). In addition, the guide provides a variety of **useful reference tools**, such as websites and links to teaching guides which can serve as examples (Section 7), and includes recommended readings that will allow educators to **delve deeper** into the process of reflecting on ways to ensure gender-sensitive teaching (Section 8).

02. GENDER BLINDNESS AND ITS IMPLICATIONS

Gender blindness within the field of philosophy, both in relation to research and professional practice, has far-reaching implications in the conception and development of what we understand as humanity. The search for the universal, as the primary goal of philosophy, implies conceiving humans as beings possessing certain shared qualities. Throughout its history, philosophy has presented a supposedly universal subject which, in reality, is identified solely with the masculine. This quite clearly constitutes a great contradiction: it claims to be universal, but includes only men. This continuing contradiction is the greatest error in Western philosophical thought.

This equating of the universal with the masculine has been realised through the argument that women are inferior. A clear example can be seen in Aristotle (*Politics* 1252a), who considered women inferior to men on biological grounds. Other authors, such as Kant and Rousseau, advocated for enlightenment and education, but only for men. In their view, women should be taught to be quiet, obedient, submissive, modest and chaste. For centuries, these prejudices marked the philosophical idea of the inherent weakness of the female sex, and have given rise to an androcentric and patriarchal mindset that is used as a means to legitimise inequalities.

At the same time, the exclusion of women has resulted in the negation of all characteristics deemed feminine and in a disregard for women's life experiences, which fundamentally comprise care and all its associated components: tenderness, concern for the well-being of others, compassion, patience, responsibility, attention, listening, affection, empathy and gratitude. The dominant philosophical culture has thus become a culture interested in the aspects, aptitudes and human skills that are contrary to femininity and, therefore, to care. It is a culture that values the meaning of life as it relates to factors like logical and instrumental rationality, devoid of emotional and sentimental considerations. The greatest consequence of this has been the creation of philosophical theories that reflect on the 'purest' rationality possible, shunning anything that might 'dirty' that untainted reason. All this ideological argumentation, although supposedly philosophical, has also been based on dubious biological theories, such as those of Aristotle himself, who is regarded as the originator of biology as a discipline. These theories argue that sexual differences are the origin of social differences. Thus, it has been inferred that if women are biologically different, they must also have different abilities and aptitudes.

Today, biological arguments about women's inferiority and their supposedly lesser capacity for rationality hold no substance. They are fraudulent arguments with a clear interest in domination and in sustaining gender inequality. To give a few examples, we can cite Aristotle, for whom women are 'failed men'; Thomas Aquinas, who speaks of women as unfinished beings who do not constitute true humans; Schopenhauer, according to whom women have an 'instinctive' and 'ineradicable tendency to lie', and Nietzsche, for whom women are 'weak, typically sick, changeable and inconstant'. Current neuroscience, to cite the latest scientific research, has not been able to conclusively prove a sexual difference in human cognition, which is, after all, what would matter according to the enlightened and modern philosophical model that identifies human beings by their rational capacity.

The philosophical critique initiated by feminist theories from the 1950s onwards, and more intensely since the 1980s, has served to depatriarchalise thought and to shape a new conception of what is understood by reason as something no longer either exclusive to men or logical and detached from emotions as Western philosophy has claimed throughout its history.

Both men and women have the capacity to converse, to be moved and to express themselves. As the role of gender in the construction of the philosophical subject has been revealed, reason has come to be interpreted from a less logical and instrumental perspective. Reason and emotion are no longer understood as two distinct and almost irreconcilable human spheres. Today we know that reason and emotion work together and are, moreover, human aspects that cannot be attributed exclusively to men or solely to women.

In the realm of philosophical reflection, the patriarchal conception of the human being has led to a biased view of what we are as humans, of what reality and knowledge are. This has resulted in an interpretation centred primarily on a rationality obsessed with domination, selfish interest and productivity (increasingly understood from a wholly mercantilist perspective). Depatriarchalising philosophy as a field of learning, research and professional development means not only integrating women and gender relations into the profession, but also discussing philosophical concepts from an angle that allows us to overcome views that often lead to oppressive behaviours towards other human beings, other living beings, nature and the planet. As the philosopher François Poulain de la Barre said at the end of the 17th century, 'feminism is a true test of philosophy, of epistemological integrity and of ethical and cultural diligence'.

03. GENERAL PROPOSALS FOR INCORPORATING A GENDER PERSPECTIVE IN TEACHING

The philosopher Hannah Arendt (*From History to Action*, 1995) argued that the problem with constructing historical and philosophical knowledge from an authoritarian position is that it portrays as necessary and causal what is only contingent, and responds to a logic of domination and an instrumental relationship with the world. Patriarchy, as a system of domination that organises life and knowledge around the inequality between women and men, is a clear example of this type of knowledge construction. The consequences that patriarchy gives rise to with this type of 'epistemology of ignorance', as Nancy Tuana calls it (*The Speculum of Ignorance*, 2006), are as evident as they are tragic: the invisibilisation of female production, the denial of possibilities for learning and cultural creation for women, the contempt for female identity and any knowledge produced by women, the constant loss of diverse forms of knowledge, and the hindrance of biographies that are not normatively adapted to the patriarchy.

This loss of knowledge and know-how has been staggering in the field of human sciences and, especially, in the field of philosophy. Philosophy, as a field of knowledge that depends to a great extent on experience, as well as on interpretation and human intersubjectivity, is more heavily exposed to cultural and social structures, which are precisely what make those experiences and interpretations possible. So, when the patriarchal paradigm began to fall, the field of philosophy was an area primed for the rather rapid introduction of the social changes that the gender perspective entails. Specifically, it gave rise to a new framework of interpretation that allows us not only to recover silenced voices and knowledge, but also to organise and produce knowledge differently: with a commitment to equality, diversity and social justice.

This framework compels us to take a critical look at the cornerstones of patriarchal thinking. The most important of these cornerstones is the naturalisation of differences, a concept repeatedly criticised in feminist theory. The naturalisation of differences is the confusion between what we are as human beings and the human categories that societies construct for purposes of self-organisation, such as race or ethnicity, sexuality, social class and gender. These categories, linked to a particular system of power, are used to dominate, subjugate and ultimately distribute material and immaterial goods in societies, thus creating inequalities and injustices. The term *gender* has been (and continues to be) one of the most forceful and most difficult to deconstruct. Why? Precisely because it has been

naturalised, that is, because it has been thought of as a human essence that does not depend on human will or power. It has been linked to biological sex in such a way that one is continually conflated or confused with the other, and this has led to the persistence of the idea that men and women are different, to the erroneous belief that biological sex dictates standards of performance and life experiences.

This cornerstone of patriarchy was dismantled by Simone de Beauvoir in 1949 in her work *The Second Sex*: ‘women are not born, they are made’. The issue is therefore to understand how women become subordinated and oppressed subjects or, as Beauvoir puts it in philosophical terms, how they become ‘absolute otherness’. This makes it essential to introduce a clear explanation into philosophical reflection that allows us to understand that sex and gender are two different concepts: sex is biological, and gender is the cultural and social construct resulting from the socialisation and education of people based on a model of femininity and masculinity. These two concepts have been continuously blurred in philosophy throughout its history, and this confusion has resulted in the naturalisation of an assertion constructed by patriarchal cultures: the notion that biological differences cause differences in people’s roles and capacities. In a patriarchal scenario of disdain for the feminine (biological difference), everything linked to women (gender or difference constructed by culture) has come to be disparaged. This comprises what is known in feminist theory as the sex/gender system, which is ultimately a ‘system of male supremacy’ that governs all known societies and is based on male control of key sectors of economic, political, religious, military and philosophical power.

In an egalitarian scenario, it would be impossible to confuse sex and gender, and we would not assume that biological or sexual differences could be interpreted as cultural and social inequalities, an error that has been repeated by authors as different as Aristotle, Kant and Nietzsche, among others. To avoid this error, we can cite some of the few examples of philosophers who warned against this prejudice: Poulain de la Barre, a 17th century Cartesian feminist, claimed that ideas about the difference between the sexes and the need to exclude women from the public sphere were ‘the most deep-rooted of prejudices’, and that philosophers themselves fell into this prejudice by refusing to even consider the issue as one worth addressing.

This is why it is so essential that the discipline of philosophy recover the knowledge and names of women throughout the history of philosophy and thought, and

critically analyse the canons of operation of this sphere of knowledge. The canon, or set of rules and principles by which philosophy is governed, is loaded with androcentrism, which forces us to see, learn, think and even feel that the masculine is what makes up the hegemonic subject and, therefore, the true human being that serves as the axis for creating and conceiving rational and philosophical knowledge. In fact, even the language we use to think and create knowledge and know-how is woven into this androcentric and patriarchal conception of the male subject as the only legitimate subject from which to conceptualise, think and construct reality. One example of these norms is what is traditionally understood as philosophical debate, which requires a high degree of abstraction, precisely for the sake of being universal, the ultimate goal of philosophical reflection. In classical Greece it was important to learn oratory as the art of expressing abstract knowledge. But only a few men had the recognised right to learn to express themselves and to converse philosophically in order to be able to intervene in the public space where the distribution of power was decided. The very concept of *logos*, the undeniable origin of Western philosophy, is linked to an androgynous and sexist way of understanding thought.

In this context, it is necessary to adopt a feminist pedagogy that gives visibility to the production of knowledge among different oppressed groups, such as women and non-heterosexual groups (which is the pattern linked to the gender separation of human beings). The driving purpose behind feminist pedagogy in the field of philosophy is to construct and recover knowledge non-hierarchically, that is, in accordance with the assertion that we should not fall into the temptation of creating a hegemonic subject that sets itself up as a universal subject (in terms of human characteristics and ideals). It is therefore a matter of teaching students to recognise and be empowered by philosophical knowledge that will lead us to an understanding of the human being that is as complete and diverse as possible. This can result in thought that is more conducive to paving the way for new solutions to the problems currently facing humanity.

This educational approach must make students aware of the critical task of learning and research in the field of philosophy: doing away with stereotypes of masculinity/femininity. We must instil in them the idea that we are not only people who study the past or what has already been produced, but that we are creators of knowledge that can transform both our view of the past and the structures that shape the present and the future, now with an engaged commitment to responding to injustices and inequalities.

04. GOOD PRACTICES

Studies in the field of philosophy usually include the development of critical thinking skills as one of their most important objectives. This guide is based on the assumption that there is no way to develop this critical capacity without doing away with the gender biases that permeate the production of humanistic and philosophical knowledge, from its remote origins to the present day. In this sense, the gender perspective must necessarily be introduced as a shared competence common to all the different subjects and modules that comprise the various philosophical disciplines. Thus, whether we teach/learn history of philosophy, ontology, epistemology, political philosophy, philosophical anthropology, aesthetics or ethics, we will need to set ourselves the fundamental goal of questioning specific issues in relation to gender. This therefore affects cognitive instrumental competences, such as the capacity for reflection and the capacity for analysis and synthesis; methodological instrumental competences, such as problem-solving; individual interpersonal competences, such as critical reasoning, ethical commitment and the capacity to adapt to new situations; social interpersonal competences, such as recognition of diversity and multiculturalism, conflict management and negotiation skills; organisational systemic competences, such as the ability to apply knowledge; entrepreneurial systemic competences, such as creativity; and achievement systemic competences, such as leadership. All the aforementioned general competences, in combination with the specific competences, are closely linked to the objective of preparing and encouraging philosophy students to play ‘a decisive role in the configuration and structuring of a European space based on such far-reaching foundations as critical rational thought, freedom of conscience and the recognition of the dignity and rights of human beings, as well as the origin and development of modern science and the technology associated with it,’ as stated in the White Book of the Bachelor’s Degree in Philosophy, published by the Spanish National Agency for Quality Assessment and Accreditation (ANECA). Renewing this role today means adapting it to the characteristics of today’s society, and this necessarily implies the introduction of the gender perspective.

It is important to bear in mind that, according to ANECA’s description, philosophy graduates are ‘knowledge professionals’, understood as ‘people capable of analysing, evaluating and critically assessing arguments of both a theoretical and a practical nature, and of constructing them’. These capacities, in today’s world, and in a scenario of the proclamation of human rights and the generalised and widely agreed upon call for equality in most societies, necessarily imply the

inclusion of women and the gender perspective in the construction of knowledge, in systems of thought and in philosophical argumentation.

The aim of incorporating a gender perspective will therefore not be limited to revealing the extent to which knowledge is woven by gender relations, but will bring to light the structures that have allowed, and still allow to this day, people to continue thinking, creating, writing, reading and speaking from an *a priori* perception that places human beings in situations of precariousness and disempowerment that delegitimise them and their potential knowledge.

As an example of the development of the competences mentioned above, we must constantly ask ourselves about the others, those who are not there: Who is not included in this thought? Who are not included in the processes of reflection on what we are and what we want? Who is absent in the history of philosophy textbooks? Who have neither a voice nor any authority as referents of thought in the different processes that history relates to us? The goal is not, however, to rewrite linear history as a new history that progressively incorporates invisible groups, the subalterns. The goal is to understand how the sphere of philosophy has been disciplined (normalised). In other words, the aim is to understand that this has been done by including some knowledge at the expense of other knowledge. It is as important to unearth this denied knowledge and these negated subjects as it is to create a new space for philosophy with a critical thought that allows us to move away from an indoctrinated philosophical knowledge, which ultimately serves no other cultural or social function than to transmit and repeat the ideas, messages and knowledges of past or present ideologies.

4.1 Contents

The following are examples of how the gender perspective can be integrated into the content of philosophy subjects.

4.1.1 Theory of knowledge subjects

ANECA tells us that the content of these subjects is the study of human knowledge in its different spheres (epistemological, ontological, communicative): its constitution, validity and limits. We will take the area of epistemology, which studies the principles, foundations, limits and methods of human knowledge, as an example. A gender-neutral epistemology should study the circumstances surrounding the production of knowledge. Typically, and since pre-Socratic philosophy, true knowledge or *episteme* has been separated from mere opinion

or *doxa*. This separation has usually been understood as implying that knowledge or *episteme* entails neither opinion nor ideology. This, as we know today, is in crisis. Twentieth century philosophical reflection accepts that knowledge is not neutral, nor can we speak of a transcendental ontology from which to erect a universal subject identified with a universal reason that is neutral with respect to historical and cultural circumstances. If patriarchal knowledge was legitimised in a cognitive subject alien to its bodily, cultural and historical conditions, we now know that the subject was legitimised in the patriarchal ideology that dictated one specific subject (the man) and his specific circumstances (white, heterosexual, wealthy, etc.), as if he were a neutral subject and the only bearer of pure reason and true knowledge. The importance of the body in 20th century philosophical discourse, together with the recovery of the subject's life circumstances (sex/gender, sexuality, class, beliefs, religion, etc.), have compelled epistemology to revalue the proposals of philosophical currents such as hermeneutics or phenomenology, which force us to take as essential the point of view that neutral knowledge or knowledge that can be removed from the gaze and experiences of the observer are impossible. The subject who knows is 'subject', in fact, to an accumulation of vital and historical circumstances that influence knowledge. The category of sex/gender is one of the life circumstances that has held and still holds the most weight in human life, so much so that what has been understood as 'true knowledge' has generally been proposed from a specific category of sex/gender: the masculine/man. In the 21st century, if we are to maintain the division between *episteme* and *doxa*, 'knowledge' and 'opinion', we will have to start from the idea of a 'situated' subject, that is, a subject conditioned by his or her life circumstances. The distinction between these two philosophical concepts will essentially lie in the incorporation of intersubjectivity as a tool for evaluating philosophical knowledge (*episteme*) as opposed to opinion (*doxa*). From different philosophical standpoints, contemporary authors such as Michel Foucault and Seyla Benhabib, among others, allow us to raise this critique and renew epistemology in order to take on these challenges.

4.1.2 Political and social philosophy subjects

According to ANECA, the content of these subjects is 'philosophical reflection on human sociability, the nature of political and social phenomena and major political theories.' It is therefore essential to study the relationship between the individual and society, analysing aspects such as power, laws, government, rights, property, freedom, equality and justice. These concepts have conventionally been thought of in the realm of philosophical theories that disregard sex/gender

differences. It is therefore necessary to eschew approaches which take as a starting point a universal subject that is apparently so neutral that it does not really take into consideration the historical and life circumstances surrounding these concepts. For example, it has traditionally been understood that it is the concept of ‘the State’ that coordinates the relationship between the individual and the community. From a gender perspective, the State must be understood not only as the opposite of kinship and family; it must be understood as the social, political and economic organisation composed of institutions that regulate life in society, even coercively if necessary.

It is important to see the manoeuvre involved in the separation of *polis-genos* (‘state-kinship’) and the consequences it has in relation to the role of men and women in the State. It is also interesting to include a reflection on the classical separation between the public and private spheres, which has been used to separate the attributions that men and women are given in society. This separation has been correlated as the *polis*-sphere (public-men) and the *genos*-sphere (private-women), thus creating a structure that results in not only the separation of the genders, but also the oppression of the latter axis. A good teaching example that can be used in the classroom in relation to this debate is the myth of Antigone by Sophocles, which contains a reading of politics that does not dissociate the two concepts, but rather deepens the undeniable relationship between them. When Antigone defies the rules of the State by burying her brother, she calls into crisis the very distinction between State and kinship. And, in her example, we can see how the separation of the public and private spheres has been drawn over the separation of the sexes. The public sphere is the space of laws, the State, reason, political deliberation and the male sex, and the private sphere is the space of the family, kinship, passion, emotions and feelings, and the female sex. A new, non-sexist look at political philosophy must question these dichotomies.

Another example in the subject of political and social philosophy (also present in history of philosophy) is the debate surrounding the concept of citizenship. In the currently established notion of education as a means to contributing to shaping a democratic and egalitarian State, students must be taught to reflect philosophically on what that means. It is within this framework of critical thinking that feminism becomes a valuable tool for unmasking the privileges that underlie traditional cultural practices. In subjects dealing with citizenship, it will therefore be essential to begin with a deconstruction of the very concepts of citizenship, rights and democracy. For example, in discussing the concept of the ‘social contract’ which is at the origin of modern societies, we might explain that this is

the beginning of a new civil society and a new form of political law. It explains the relationship of State authority and civil law as well as the legitimacy of modern civil government by treating our society as having originated in a contract. From this model it is understood that free social relations have a contractual form. Well, as Carole Pateman (1988) has pointed out, the original contract is not only a social but also a sexual-social pact, in which the sexual part of the pact has been silenced. The thesis is that the history of the social pact is a history of political law as patriarchal or sexual law, that is, referring to a power that men exercise over women.

The social contract is based on the idea that the inhabitants of the state of nature exchange the insecurities of natural liberty for the safety of civil liberty, which is protected by the State. In civil society, freedom is universal and all citizens enjoy the same civil status and can exercise freedom. However, this 'usual' interpretation fails to mention that there is much more at stake than the freedom of the citizenry. Pateman points out that the domination of men over women and the right of men to enjoy equal sexual access to women is one of the key points in the signing of the original contract. Thus, while the social contract is a story of freedom, the sexual contract is a story of subjection and subordination. The original contract thus constitutes, simultaneously, freedom and domination: freedom for men and subjugation for women. For this reason, sexual difference is a political difference, for it is the difference between freedom and subjugation, between being free and being dominated. Explaining the social contract in this critical way helps to understand how the patriarchal order is maintained in modern societies.

4.2 Assessment

Gender-sensitive assessment in the different subjects of philosophy must take into account, first of all, the ability to use language that does not assume the male subject as universal. Beyond the use of non-sexist language, philosophical knowledge demands constant critical reflection, which translates into a clear requirement to incorporate a non-androcentric or patriarchal perspective when providing reflections in the form of an essay or exam. Students will have to demonstrate their ability to challenge theories or philosophical proposals that assume a universal subject and universal reason. It is important to appreciate the students' attempts to rethink concepts from a feminist or non-androcentric point of view when assessing their work. Doing so should be encouraged by means of assessment formulas that allow for open reflection, with the expression of

questions and doubts and with effective questioning that can lead students to higher levels of understanding, that is, to truly critical reasoning that challenges their own convictions.

Although philosophy characteristically advances on the basis of questions in the style of a Socratic dialogue, it no longer makes sense to force these questions to be of a purely theoretical or abstract nature. In order to understand concepts, one must first understand the context and the cultural and historical circumstances and differences. It will therefore be necessary to assess students' ability both to refer to concrete situations and to make grand abstractions. Assessments should encompass both capacities, as focusing on only one facet reflects a serious deficiency in philosophical understanding. For example, it is as important to incorporate the voice of women philosophers in a given period of the history of philosophy as it is to understand the structure of thought that has prevented their presence in philosophy.

At the same time, philosophy must be learned in a way that involves an ethical commitment to action. Although philosophy has conventionally been understood as a discipline consisting almost exclusively of theoretical reflection, the ability to apply knowledge to solve conflicts and problems is one of the core competences of philosophy studies. This ability goes hand in hand with an ethical commitment, which can act as a driver of action. And it is important that students' learning is also assessed in relation to this ethical commitment to gender equality. As a suggestion, one way of evaluating this commitment is to motivate students to go beyond mere exposition. Philosophy students are frequently asked to present theories in dialogue with one another, contrasting, for example, the argumentation on the concept of 'reason' given by authors as different as Kant and Hegel, or on the concept of 'knowledge' given by authors such as Descartes and Hume. It is in this contrast that the student is forced to argue, thus learning not only the different theories of the opposing authors, but also how to argue autonomously. This allows us to assess both students' knowledge of the theories and authors and their ability to converse and argue philosophically. What is proposed here is to include questioning the model (egalitarian or not) on which the different theories and authors base their thought about concepts like those mentioned: reason and knowledge. In other words, Kant and Hegel thought and argued very differently about how to conceive reason, but what model of subject were they considering when they defined the concept of reason? In fact, both authors start from a similar model of the subject: male, white, Western, from a certain social class. Engaging in this exercise involves situating ourselves at a

point where we must directly confront the author and his or her theories and concepts. Not only do we learn to confront or develop dialogue between one author and another, one theory and another, but we enter into a debate directly with the author, undertaking a true philosophical exercise of questioning from the matrix concept of equality. This means we not only assess the students' knowledge of authors, theories, concepts and capacity to argue, but also their ability to question all of this from the perspective of the concept of equality as a guiding principle. Because equality is not a theory; it is a practice. For this reason, this type of activity and assessment promotes active learning that incorporates the importance of equality in philosophical reflection. If this learning is combined with a requirement for students to relate it to real witnesses from the historical context of the author studied or from the present day, we will also have the opportunity to assess critical capacity and ethical commitment to equality.

4.3 Organisational approaches to teaching

The organisational paradigm of philosophy teaching has traditionally focused on a) the lecture, b) the great philosophical texts as models of completed thought, and c) the written dissertation. But in order to incorporate the gender perspective into the teaching of philosophy, more active teaching methods must be developed, as gender issues are not addressed in traditional philosophical texts. It is therefore necessary to consider students' argumentation in its various different forms: dialogue classes, expositions and group work. This involves adopting approaches to teaching in accordance with philosophical practices that are directly linked to the new scenarios of today's world. The most important objective of our teaching is for students to learn to 'think for themselves', to philosophise as a means of constructing their own thought, which can be converted into a critical and transformative vision of the world. This type of 'philosophical culture' can be built in the classroom through exposure to real problems, one of the most persistent of which is gender inequality. Thus, the classical organisational paradigm mentioned at the beginning of this section has to be complemented, as Tozzi (2007, 2008) pointed out, with the democratic-discursive paradigm and the praxeological-ethical paradigm. The aim of the democratic paradigm is to try to learn with democratic intention. Thus, the inclusion of the gender perspective in the teaching of philosophy is conceived as education for citizenship. The underlying idea is that democracy, as a political regime, has a need for reflective citizenship, one that is resistant to the ever-present threat of deviations from democracy like gender inequalities. The aim of the praxeological-ethical paradigm, on the other hand, is to be reflectively oriented in action, striving for

clarification and the hierarchisation of values. Within this paradigm, the focus is on praxis, on action, on trying to learn to act, and not only to think, based on a set of values. Among these, equality is a value of the first order in the democratic societies in which we live and learn.

Adding the democratic paradigm and the ethical paradigm to the other classical paradigms (master class, classical philosophical texts and dissertation) is a way of ensuring that including equality in the teaching-learning process of philosophy will strengthen one of the most important objectives in philosophy studies: to understand the world in order to transform it (as Marx said). And, to this end, the best organisational approach for teaching philosophy with a gender perspective is one that combines theoretical classes with practical classes. In order to perceive differences, which is a key component of seeing and understanding the aspects of identity that have been kept invisible until now, theoretical readings and discussions that involve the need for debate with the texts are essential. Theoretical classes explaining theories or systems of thought should be combined with practical classes in dialogue with theories and texts, posing moral dilemmas in order to learn to clarify and prioritise values. And, finally, the teaching of philosophy must include seminars-workshops in which students are required to reflect on specific cases that challenge principles and theories that have been established as 'legitimised'. The importance of interpretation, intersubjectivity and learning through dialogue in philosophy studies make it necessary for teaching and learning to take place within a space of open communication, without prejudices of any kind. It is fundamental, therefore, to be especially vigilant about pre-conceptions in reference to sex/gender and sexuality, given that they are naturalised in both our everyday and philosophical language.

Since the central objective of philosophy is to critically review what we are and what we think, self-criticism must be encouraged as an essential teaching tool. In addition to theoretical classes, practical classes consisting of open dialogue and workshops-seminars examining case studies and concrete experiences, students must be asked to engage in self-analysis practices that review their understanding and expression of philosophical concepts in relation to the most common prejudices surrounding sex/gender and sexuality. This constant exercise of self-analysis helps students to improve their philosophical reflection skills and to become more aware of existing gendered power relations and situations of domination. This understanding can translate into the ethical commitment needed to change unjust realities. Feminist philosophical pedagogy thus entails the constant revision—which is ultimately a key component—of philosophical

thinking, and systems of beliefs and values. The knowledge gained, however erudite, broad and abstract it may be, will leave its mark on our daily choices and judgements.

4.4. Teaching methods

The teaching method par excellence in philosophy is the dialogue, which aims to teach students to think critically. The dialogical method of exchanging reflections, questions, expression of doubts, answers, etc. must be underpinned by critical reflection, by questioning the basic precepts that define the sphere of philosophy and the values that are inherent to it. A critical reflection on the philosophical canon is a priority if we are to approach the learning of philosophy as a place of equality between men and women. As the canon is not neutral, it should be made clear in the dialogue that it is neither innocent nor objective and that very often the canons are impregnated with sexist prejudices.

Through philosophical dialogues, instructors and learners must be able to examine the gender subtext that appears in different philosophical theories and reflections. Sex/gender markers pervade philosophical texts and arguments, and generally support the exclusion of women. For this reason, the teaching method chosen should focus on learning to pay full attention to arguments and words, both to undo prejudices and to foster creativity in proposing arguments that do not succumb to exclusions or minoritisations. The development of critical thinking skills will enable the formulation of normative alternatives free of sex/gender bias.

It is important to know how to guide students to discover where false arguments and uncritical beliefs regarding the prototypes of male/female and masculine/feminine or heterosexual/homosexual are found. This guidance can take the form of a dialogue in which every question prompts another question. For example, if we ask how Kant understands freedom, we can reasonably expect students to answer what Kant himself says, but encouraging them to go further by asking who can and who cannot exercise freedom can prove a transformative exercise. At the same time, this raises another question: Why, if some people cannot exercise freedom, does Kant link it to universal law? Is it that there are different possibilities of being free, with levels of freedom differing according to identity? But if so, why does Kantian philosophy speak of a universal subject? Is this not a contradiction, or are we in an ideal discourse? In Kant's ideal world, is there equality?

In philosophical reflection it is important to use non-sexist language, not only to seek a linguistic formula that is inclusive, but also to avoid biased thinking and theories that may unconsciously lead us to repeat gender stereotypes. If the search for general or even universal explanations of human phenomena is one of the primary goals of philosophy, we must take care that this does not lead to the creation of structures and theories of thought that exclude individuals or groups of people. Teaching topics must therefore be chosen that are capable of establishing meaningful relationships with all individuals and groups. The ideal aim when studying philosophical themes is to pose problems that help us to reflect on humanity as broadly as possible, indicating, where necessary, whether there are differences to be considered among human groups. It is no longer valid to propose a 'neutral subject' which, by striving to be universal, ends up denying any divergences from the proposed model. If it is possible to speak of a human subject with the capacity for universal representation, it is necessary to bear in mind that this subject is not identified with any specific identity, as this quickly delegitimises this universal. Only by taking into account the extent of human differences can we reach a consensus on what a human being is in a general or universal sense.

We must also bear in mind that the issues raised in philosophical reflection must be issues that reflect the interests of all human groups, and not only those of the group hegemonically legitimised by a particular ideology of power, such as patriarchal ideology. It will therefore be necessary to integrate issues that philosophy has traditionally excluded from its sphere of reflection, such as care, the body, sexuality, family relations and intersubjectivity. These are interests typically removed from philosophy precisely because they are supposedly not directly related to a certain concept of rationality. We now know that a concept that radically separates reason from emotion and feelings is not a reliable representative of how human beings function. Following these recommendations will result in the frequent emergence of the issue of gender equality in classroom reflections and discussions. This will enrich the debate and educate students on the importance of equality and social justice as a key component of philosophical reflection.

In the classroom, instructors will have to maintain an atmosphere of cordiality that demonstrates that the visibility of gender is in no way a 'war of the sexes', but a matter of philosophical thought at the highest level. A philosophy that integrates the gender perspective is a philosophy that aspires to excellence. Hence, it is important that debate and dialogue, so characteristic of the teaching

of philosophy, is allowed to flow with respect for time and words, and with the utmost respect for the differences that everyone can speak of. As an interesting exercise to emphasise the importance of differences, role reversal experiments in which both teachers and students put themselves in the place of the other can be extremely useful.

05. TEACHING RESOURCES

5.1 Reference texts to support philosophical reflections from a critical gender perspective

- AMORÓS, Celia (1985). *Hacia una crítica de la razón patriarcal*. Barcelona: Anthropos.
An essential book that shows how to contest the history of philosophy from a feminist perspective.
- COBO BEDIA, Rosa (1995). *Fundamentos del patriarcado moderno. Jean Jacques Rousseau*. Madrid: Cátedra.
A recommendable book to clearly demonstrate how the principles of the Enlightenment and the discourse of equality are fraught with absurd contradictions in the majority of modern philosophers.
- FRAISE, Geneviève (1991). *Musa de la razón*. Madrid: Cátedra.
This book, in the form of an essay, will prove very useful in explaining and understanding modern democracy's treatment of the differences between the sexes and in showing the contradictions of modernity and of modern philosophy and philosophers. It is also useful to study the arguments employed by women of the Enlightenment to point out these contradictions.
- GOSSELIN, Abigail; CHAPLIN, Rosalind, and HODGES, Emily (2017). «Bibliography of Feminist Philosophers Writing about the History of Philosophy». Supplement to the text "Feminist History of Philosophy», *The Stanford Encyclopedia of Philosophy*.
Very useful text for bibliographic lists of women philosophers who have been made invisible throughout history, and also for constructing a history of the philosophy of classical authors and systems of thought with a gender perspective.
- STUART MILL, John and TAYLOR, Harriet (1869). *The Subjection of Women*. London: Longmans, Green, Reader & Dyer.
This is a wonderful analysis of the situation of women, as well as a call for political action. It is very useful to show how one can argue philosophically

in favour of real equality from 19th century philosophy, and how the context, without being favourable, was transgressed.

- TUANA, Nancy (1992). *Women and the History of Philosophy*. New York: Paragon Press.
A classic text offering fully accessible feminist discussions of key figures in the history of Western philosophy. Very recommendable for introducing gender issues in the history of philosophy.
- VALCÁRCEL, Amelia (1991). *Sexo y filosofía*. Madrid: Anthropos.
This text addresses sex as a normative construct. A necessary text to infuse the philosophical critique of patriarchal philosophy with a political dimension and thus to link theory and action.
- WITT, Charlotte and SHAPIRO, Lisa (2017). «Feminist History of Philosophy», *The Stanford Encyclopedia of Philosophy* (Spring 2017 Edition), Edward N. Zalta (ed.).
An essential text to examine the feminist critique of the philosophical canon, of key concepts in philosophy, and of different stages in the history of philosophy.

5.2 Texts on methodology, to help students and teachers reflect on why a gender perspective in thought is important

- BOSCH FIOL, Esperança; FERRER PÉREZ, Victoria; NAVARRO GUZMÁN, Capilla, and FERREIRO BASURTO, Virginia (2008). «La universidad que queremos las feministas»: <http://www.mujaresenred.net/spip.php?article1477>.
A general text that can serve as an introduction to establish the importance of incorporating a gender perspective into any knowledge generated at the university level and to raise awareness of the need to use appropriate methods in this regard.
- EICHLER, Margrit (1988). *Nonsexist Research Methods. A Practical Guide*. Boston: Allen & Unwin.
This guide has become a classic text for showing why and how non-sexist research methods must be adopted.
- EICHLER, Margrit (1997). «Feminist Methodology», *Current Sociology*, 45(2): 9-36.

This article encapsulates the debate surrounding whether there is a feminist methodology or not and, in any case, why it is important and necessary to construct objective knowledge using a gender perspective.

- HASLANGER, Sally (2008). «Changing the Ideology and Culture of Philosophy: Not by Reason (Alone)», *Hypatia*, 23(2): 210-223.
An interesting article to analyse a relevant question for students as future philosophy professionals: Are there gender issues in the field of philosophy?
- FRICKER, Miranda (2007). *Epistemic Injustice: Power and the Ethics of Knowing*, Oxford University Press.
This much-quoted book reveals the ethical and political aspects underlying our way of knowing and understanding, and calls for redirecting our epistemic behaviour towards the realm of rationality and justice.
- TUANA, Nancy (2006). «The Speculum of Ignorance». *Hypatia* 21(3): 1-19.
This article proposes the concept of ‘epistemology of ignorance’ as a critique of patriarchal thinking and methods.

5.3 Texts with which to build a non-sexist philosophy corpus in order to put it into practice in classroom workshops

- FEMENÍAS, María Luisa and SPADARO, María Cristina (2012). «Taller de sensibilización sobre la exclusión de género y mecanismos de inferiorización», in SPADARO, María Cristina and FEMENÍAS, María Luisa, comp. (2012). *Enseñar filosofía, hoy*. La Plata: Edulp.
This is an example of a philosophical debate workshop on texts by classical authors with the aim of raising awareness of the gender perspective in philosophy.
- PULEO, Alicia H. (2012). «Aplicación pedagógica: textos con guía de lectura», in SPADARO, María Cristina and FEMENÍAS, María Luisa, comp. (2012). *Enseñar filosofía, hoy*. La Plata: Edulp.
These are philosophical texts for debate with a very useful reader’s guide.
- SPADARO, María Cristina (2012). «Taller docente: La perspectiva de género en la filosofía y en su enseñanza», en SPADARO, María Cristina; FEMENÍAS, María Luisa, comp. (2012). *Enseñar filosofía, hoy*. La Plata: Edulp.
This text describes how to organise workshops with a gender perspective in the teaching of philosophy.

5.4 Films depicting the careers of women philosophers who have challenged the patriarchy

- *The Examined Life*, by Astra Taylor, 2008.
- *Ágora*, by Alejandro Amenábar, 2009.
- *Hannah Arendt*, by Margarethe von Trotta, 2012.
- *María querida*, by José Luis García Sánchez, 2004.

5.5 Documentaries about how to make philosophy non-sexist

- Video about the postmodern patriarchy by Alicia Puleo: <https://www.youtube.com/watch?v=hPJapCe1dkAa>
- Video by Celia Amorós on philosophy and feminism: <https://www.youtube.com/watch?v=cKnNhHqQhHQ>
- Video by Amelia Valcárcel on sex and philosophy: <https://www.youtube.com/watch?v=SQfAf-GNkLQ>
- Documentary in English subtitled in Spanish about the feminist movement: https://www.youtube.com/watch?v=Y6SOp3_k_ug&list=PLZGJghrXRDselXwbzbMsPitRDXJ3tlB8f
- Video about the career of the philosopher Celia Amorós: “Celia Amorós, maestra de pensamiento”. It documents the life, work and thought of the most significant feminist philosopher in Spain. It shows both how women have been excluded from philosophy and the possibilities for overturning this patriarchal philosophical order. <https://www.youtube.com/watch?v=cKnNhHqQhHQ&feature=youtu.be>

5.6 Blogs and websites about women and philosophy

- <https://beingawomaninphilosophy.wordpress.com/>
Collaborative blog dedicated to collecting short remarks submitted by readers about women’s experiences in philosophy.
- <https://feministphilosophers.wordpress.com/>
Collaborative blog of feminist philosophers who want to stay abreast of facts, publications, events, experiences, etc. related to philosophical thought from a gender perspective.

- <https://www.philosophytalk.org/shows/gender>
Philosophy Talk is a website that aims to identify and question assumptions and other ways of thinking. It is centred around thought that takes a critical stance on philosophical canons. It is a resource primarily made up of audio recordings, such as one on the gender question.
- Filosofía & co: <https://blogs.herdereditorial.com/filco/>
General philosophy website that looks at the history of philosophy from a gender perspective.

5.7 Social networks

- #lasMujeresTambiénPiensan:
<https://www.youtube.com/user/REFredespanfilosofia>
Campaign of the Spanish Philosophy Network against the invisibilisation of women in philosophy. The YouTube link leads to several short videos that describe different women philosophers of the past and present. More information and updates on this campaign can be found on Twitter: #lasMujeresTambiénPiensan
- Filosofía & co: <https://blogs.herdereditorial.com/filco/>
Very interesting blog, very well stocked with tools to initiate the transformation of philosophy towards depatriarchalisation. On Twitter: #Filosofía & Co.
- RedespañolaFilosofía: Twitter: @REF_Filosofía
The Spanish Philosophy Network (REF) coordinates associations, foundations and teaching and research centres related to professions in philosophy.
- Facebook: SOFIA. Society for Applied Philosophy: <https://www.facebook.com/Sociedadefilosofiaplicada/posts/1666066686801915>
Facebook group that aims to examine the possibilities of a critical reason that does not succumb to sexism or the exclusions inherent in patriarchal philosophy.

06. TEACHING HOW TO CARRY OUT GENDER-SENSITIVE RESEARCH

Gender-sensitive research in the field of philosophy must both integrate the gender perspective, with the specific knowledge and techniques that this entails, and do away with the idea that there is a neutral and universal viewpoint. The aim of research in philosophy is to achieve an explanation and interpretation of humanistic phenomena that can help us to understand the complexity of human beings and the world we create and are surrounded by. This complexity is due not only to human diversity, but also to the peculiarities of each historical context, each culture, each human group and even each individual.

Why is the gender perspective particularly relevant in bachelor's and master's final projects and theses? Firstly, its inclusion will show how the curricular content of philosophy subjects has matured over the course of undergraduate or postgraduate studies in harmony with the gender perspective. And, secondly, bachelor's and master's final projects and theses represent a new experience (both for the teaching staff and for the students). For students, it is the first research work that they will have to defend publicly. Although they are tutored, their research is conducted autonomously. So, bachelor's and master's final projects and theses present ample possibilities for incorporating the gender perspective. Teaching staff must be sensitive when proposing topics, and support students' decisions with regard to the differentiating factor of introducing the gender perspective. The gender perspective should not be introduced as a section at the end of the paper with the addition of a few token authors or an indication of the importance of taking the gender perspective into account. The gender perspective must be present from the outset and it must permeate every phase of the research throughout the work.

In order to conduct gender-sensitive research, the view that philosophy textbooks normally provide as to what philosophy is has to be changed. And the criteria, the perception of reality and, therefore, the possibilities of acting to transform it must also change. It is important to remember that bachelor's and master's final projects and theses are not mere products: they encompass the entire learning process, which in philosophy subjects must lead to research training that gets to the source of what we are seeking. And, moreover, it must do so critically. In other words, philosophical research cannot be a mere description; it has to be reflective and critical. This requires a ground-breaking approach, one that departs from established models that repeat behaviours of invisibilisation, negation and

minorisation of knowledge. For this reason, philosophy researchers must not allow themselves—voluntarily or involuntarily, consciously or unconsciously—to forget their ethical commitment to equality and justice. And sexist practices in philosophical knowledge, so common in the past, have no place in education, training or research.

Lecturers acting as tutors or thesis supervisors should be sensitive to the gender perspective so they can assist students in philosophy research. Gender discrimination affects deep-seated beliefs and deeply rooted everyday practices. For this reason, it requires both conviction and subtlety to introduce it into the teaching-learning process. The sphere of philosophy, often understood as a field free of prejudices, is actually full of them, especially in relation to sex/gender. It will therefore be important for educators to exercise caution in the process of mentoring their students in research. The topics proposed and chosen by students to do research in must be properly reviewed and evaluated by the tutor so they do not engage in the uncritical repetition of sex/gender biases. It is also important to somehow ensure that it is not almost exclusively female students who end up doing gender-related research or that integrate a gender perspective in their research. The teaching staff should encourage everyone, men and women, to do research from a gender perspective. In this sense, it is essential to promote the introduction of the gender perspective in all areas of philosophy, not only in the most gender-sensitive subjects.

As a practical example, one can follow the checklist designed by the European Union to help mainstream gender in research.¹ Adapting its suggestions to philosophy, it will be important to make sure that research groups are formed with a balance of women and men, not only quantitatively, but also with regard to positions of responsibility and leadership. The philosophy is still very much a male discipline, not only because more men are professionally engaged in it, but also because the positions of power and responsibility are dominated by men. This disparity is obvious in the teaching profession, but it is even clearer in the research undertaken at universities and research institutes.

As for the themes to be explored and projects to be developed, it is important to remember that it is not only critical to incorporate the voices of women who have been silenced in philosophy, but also to include concepts and themes that have been rejected because they have been considered feminine. Thus, we must

1 EUROPEAN COMMISSION (2009). *Toolkit Gender in EU-funded research. Yellow Window – Directorate-general for research*: <https://publications.europa.eu/en/publication-detail/-/publication/c17a4eba-49ab-40f1-bb7b-bb6faaf8dec8/language-en>

recover voices of women philosophers, and much work has been done in this regard over the past few decades, but we must also incorporate concerns and concepts that have been marginalised for not being ‘philosophical enough’. Consider, for example, care and sexuality, two topics in which philosophy has not taken much interest until very recently. Research proposals should therefore incorporate caveats in each of the phases (proposal, research and dissemination) to ensure that the gender perspective is properly addressed.

When collecting data and experiences, it will be important to disaggregate them according to the identity variables of sex/gender, sexuality, ethnicity, culture, class, etc., in order to incorporate as diverse a representation as possible, just like the very reality we are dealing with. Although philosophy research normally focuses on questions relating to humanity in general, such as freedom, justice, knowledge and ethical values, these notions are undeniably impregnated with differentiating factors that unequivocally mark what we think about these concepts. Thus, searching for theories of freedom implies not only compiling the thought and theories about the concept, but also questioning who is the ideal subject about whom these theories are posited.

07. USEFUL RESOURCES

7.1 Webography

- Association of Women Philosophers
<https://feministphilosophers.wordpress.com/>
<http://www.women-philosophy.org/>
- Gender & Education Association (GEA), the website of the largest international association on education and gender (in all educational disciplines)
<http://www.genderandeducation.com>
- Gender and philosophy
<http://uhv.upce.cz/en/formulation-of-gender-in-philosophy/>
- The gender perspective, from reflection to pedagogical action
<http://pedagogia.mx/perspectiva-genero/>
- Organización de los Estados Iberoamericanos para la Educación, la Ciencia y la Cultura
http://www.oei.es/historico/genero/documentos_docentes.htm
- InteRed: Pedagogía de los cuidados (Arantza Campos, UPV)
<https://www.youtube.com/watch?v=bYZLlZW9OFI>
- Feminismo y Educación Popular. Pañuelos en Rebeldía
<https://www.youtube.com/watch?v=Hltml0tHK7w>
- VOX Project
<http://projectvox.org/about-the-project/>

7.2 Links to teaching guides for subjects with a clear gender focus

- Philosophies of Gender (Universitat Jaume I)
<https://ujiapps.uji.es/sia/rest/publicacion/2021/estudio/234/asignatura/HU1546>
- Philosophy, Emancipation and Gender (University of Alcalá)
https://portal.uah.es/portal/page/portal/epd2_asignaturas/asig252020/informacion_academica

- Educating in Gender Equality (University of Alacant)
[t=C252&wcodasi=17803&wlengua=se&scaca=2017-18](http://www.us.es/estudios/gradados/plan_160/assignatura_1600030)
- Philosophy, Gender and Equality (University of Murcia)
[jWjksezDvDfENFidEd1846zDaNb6oSntsvNbszYie18](http://www.us.es/estudios/gradados/plan_160/assignatura_1600030)
- Anthropology and Philosophy of Gender (University of Santiago de Compostela)
<http://www.usc.es/es/centros/filosofia/materia.html?materia=95744>
- Feminist Thought (University of Seville)
http://www.us.es/estudios/gradados/plan_160/assignatura_1600030
- Texts and Problems of Feminist Philosophy (University of Zaragoza)
http://titulaciones.unizar.es/guias16/25535_es.pdf
- Feminist Theory and Criticism (Universidad Complutense de Madrid)
<https://www.ucm.es/estudios/grado-filosofia-plan-801332>
- Feminist Ethical Thought (University of La Laguna)
<https://e-guia.ull.es/filosofia/query.php?codigo=269100905>
- Gender and Philosophy (King's College London)
[anb039.aspx](http://www.kcl.ac.uk/learning/philosophy/gender-and-philosophy)

08. DELVING DEEPER

8.1 Bibliography

- ABAD, Itziar (2012). «¿Para qué una escuela de empoderamiento?», in *Pikara*. Retrieved from <https://www.pikaramagazine.com/2012/10/para-que-una-escuela-de-empoderamientodialogo-entre-elena-simon-y-marcela-lagarde-en-y-luego-direis-que-somos-cinco-o-seis/>
- ALANEN, Lilli and WITT, Charlotte, (eds.) (2004). *Feminist Reflections on the History of Philosophy*. Dordrecht/Boston: Kluwer Academic Publishers.
- ALCOFF, Linda Martín (2003). *Singing in the Fire: Stories of Women in Philosophy*. Lanham: Rowman & Littlefield Publishers.
- ALONSO, Graciela; DÍAZ, Raúl, et al. (2002). *Hacia una pedagogía de las experiencias de las mujeres*. Buenos Aires: Miño y Dávila editores.
- AMORÓS, Celia (1985). *Hacia una crítica de la razón patriarcal*. Barcelona: Anthropos.
- AMORÓS, Celia (1990). «El feminismo, senda no transitada de la Ilustración», *Isegoría 1*. Madrid, Instituto de Filosofía, CSIC.
- AMORÓS, Celia (1992). «Notas para una teoría nominalista del patriarcado», *Asparkía 1*. Castelló, Seminario de Investigación Feminista, Universitat Jaume I.
- AMORÓS, Celia (1997). *Tiempo de feminismo. Sobre feminismo, proyecto ilustrado y postmodernidad*. Madrid: Cátedra.
- AMORÓS, Celia, ed. (2000). *Feminismo y filosofía*. Madrid: Síntesis.
- AMORÓS, Celia and DE MIGUEL, Ana (2005). *Teoría feminista: de la Ilustración a la globalización*. Madrid: Minerva Ediciones.
- Antony, Louise (2012). «Different Voices or Perfect Storm: Why Are There So Few Women in Philosophy?». *Journal of Social Philosophy* 43 (3): 227-255.
- ARENDRT, Hannah (1995). *De la historia a la acción*. Barcelona: Paidós.
- BEAUVOIR, Simone de (1999). *El segundo sexo*. Madrid: Cátedra.
- BIRULÉS, Fina, ed. (1992). *Filosofía y género. Identidades femeninas*. Pamplona: Palmiela.

- DEUTSCHER, Penelope (1997). *Yielding Gender: Feminism, Deconstruction and the History of Philosophy*. London/New York: Routledge.
- EIGE, EUROPEAN INSTITUTE FOR GENDER EQUALITY (2016). *Gender Equality Glossary & Thesaurus*: <http://eige.europa.eu/rdc/thesaurus>
- FENNELL, Shailaja and ARNOT, Madeleine (2009). «Decentralizing hegemonic gender theory: the implications for educational research». *RECOUP Working paper no. 21*, Development Studies and Faculty of Education: University of Cambridge.
- FRICKER, Miranda and HORNSBY, Jennifer, (eds.) (2000). *Feminism in Philosophy*. Cambridge University Press.
- FUNDACIÓN MUJERES (2006). *Mujeres y hombres por la igualdad. Guía de sensibilización y formación en igualdad de oportunidades entre mujeres y hombres*. Madrid: Instituto de la Mujer. Retrieved from <https://www.usc.es/export/sites/default/gl/servizos/oix/descargas/guia-sensibilizacion.pdf>
- GAML, Mohamed (2015). *Reflexiones y propuestas para introducir la filosofía feminista en los estudios pre-universitarios*, Master's Thesis, Universidad de Oviedo. Retrieved from http://digibuo.uniovi.es/dspace/bitstream/10651/33988/3/TFM_Galm.pdf
- GATENS, Moira (1991). *Feminism and Philosophy: Perspectives on Difference and Equality*. Indiana University Press.
- GORE, Jennifer M. (1992). «La ética foucaultiana y la pedagogía feminista». *Revista de Educación* 297: 155-178.
- HASLANGER, Sally (2008). «Changing the Ideology and Culture of Philosophy: Not by Reason (Alone)». *Hypatia* 23 (2): 201-223.
- HASLANGER, Sally (2011). «Are We Breaking the Ivory Ceiling?». *Philosophical Studies* 156 (1): 33-63.
- HOOBS, Bell (1994). *Teaching to Transgress. Education as the Practice of Freedom*. New York/Londres, Routledge.
- KITTAI, Eva Feder and ALCOFF, Linda Martín (2007), «Introduction: Defining Feminist Philosophy», in *The Blackwell Guide to Feminist Philosophy*. Blackwell Publishing, pp. 1-16.
- KOURANY, Janet A. (ed.) (1998). *Philosophy in a Feminist Voice. Critiques and Reconstructions*. Princeton: Princeton University Press.

- KOURANY, Janet A. (2010). «How Do Women Fare in Philosophy Journals? An Introduction». *APA Newsletter on Feminism and Philosophy* 10 (1): 4-24.
- KOROL, Claudia, coord. (2007). *Hacia una pedagogía feminista. Géneros y educación popular. Pañuelos en Rebeldía* "Colección Cuadernos de Educación Popular". Buenos Aires: El Colectivo, América Libre.
- LLOYD, Geneviève (1984). *The Man of Reason: "Male" and "Female" in Western Philosophy*. London: Methuen.
- LLOYD, Geneviève (ed.) (2002). *Feminism and History of Philosophy*. Oxford: Oxford University Press.
- LUKE, Carmen, comp. (1996). *Feminismos y pedagogías en la vida cotidiana*. Madrid: Morata.
- MARTÍNEZ MARTÍN, Irene (2016). «Construcción de una pedagogía feminista para una ciudadanía transformadora y contra-hegemónica». *Foro de Educación* 14 (20): 129-151.
- MOLINA PETIT, Cristina (1994). *Dialéctica feminista de la Ilustración*. Barcelona: Anthropos.
- OKIN, Susan Moller (1979). *Women in Western Political Thought*. Princeton: Princeton University Press.
- PATEMAN, Carole (1988). *The Sexual Contract*. Oxford: Polity Press.
- PULEO, Alicia (2000). *Filosofía, género y pensamiento crítico*. Universidad de Valladolid, Secretariado de Publicaciones.
- REVERTER-BAÑÓN, Sonia (2003). «La perspectiva de género en la filosofía», *Feminismo/s*, University of Alacant, no. 1: 33-50.
- RÍOS, Maribel (2015). «Pedagogía feminista para la equidad y el buen trato». *Revista Internacional de Ciencias Sociales y Humanidades* 25 (2): 123-143.
- SHACKELFORD, Jean (1992). «Feminist Pedagogy», *AEA Papers and Proceedings* 82 (2): 570-576.
- SIMÓN, María Elena (2011). *Igualdad también se aprende. Cuestión de coeducación*. Madrid: Narcea.
- SOSA, Boaventura (2010). *Descolonizar el saber, reinventar el poder*. Uruguay: Trilce.

- SPADARO, María Cristina and FEMENÍAS, María Luisa, comp. (2012). *Enseñar filosofía, hoy*. La Plata: Edulp (Biblioteca crítica de feminismos y género). Retrieved from <http://www.memoria.fahce.unlp.edu.ar/libros/pm.417/pm.417.pdf>
- SUÁREZ NAVAZ, Liliana and HERNÁNDEZ, Rosalva A. (eds.) (2008). *Descolonizando el feminismo: teorías y prácticas desde los márgenes*. Madrid: Cátedra.
- TAPIA, Georgina Aimé (2009): «Edith Stein y Simone de Beauvoir: filosofía, feminismo y experiencia vivida», *Investigaciones feministas*, vol. 0, 137-150.
- TARVER, Erin C. (2013). «The Dismissal of Feminist Philosophy and Hostility to Women in the Profession», *APA Newsletter on Feminism and Philosophy* 12 (2): 8-11.
- TOMMASI, Wanda (2002). *Filósofos y mujeres*. Madrid: Narcea Ediciones.
- TOZZI, Michel (2007). «Sobre la didáctica del aprendizaje del filosofar». *Diálogo filosófico* 68: 207-215.
- TOZZI, Michel (2008). *Pensar por sí mismo. Iniciación a la pedagogía de filosofía*. Madrid: Editorial Popular.
- TUANA, Nancy (1992). *Woman and the History of Philosophy*. New York: Paragon Press.
- TUANA, Nancy (2006). «The Speculum of Ignorance». *Hypatia* 21(3): 1-19.
- VALCÁRCEL, Amelia (1991). *Sexo y filosofía*. Madrid: Anthropos.
- VALCÁRCEL, Amelia (1993). *Del miedo a la igualdad*. Madrid: Crítica.
- VALCÁRCEL, Amelia (1997). *La política de las mujeres*. Madrid: Cátedra.
- WAITHE, Mary Ellen, ed. (1987–1991). *A History of Women Philosophers* (vol. 1–3), Dordrecht: Kluwer Academic Publishing.
- WARNOCH, Mary, ed. (1996). *Women Philosophers*. London: J. M. Dent.
- WITT, Charlotte (2006). «Feminist Interpretations of the Philosophical Canon». *Signs: Journal of Women in Culture and Society* 31 (2): 537–552.

In the field of philosophical reflection, the patriarchal conception of the human being has involved a biased view about what we are as human beings and what is reality and knowledge.

The Guide to mainstreaming gender in university teaching of Philosophy offers proposals, examples of good practices, teaching resources, and consultation tools that make it easier for teachers to teach in the classroom to recognize and empower philosophical knowledge that leads to an complete and diverse understanding of human being.



Check out the guides from
other disciplines at vives.org

Xarxa Vives
d'universitats 

Universitat Abat Oliba CEU. Universitat d'Alacant. Universitat d'Andorra. Universitat Autònoma de Barcelona. Universitat de Barcelona. Universitat CEU Cardenal Herrera. Universitat de Girona. Universitat de les Illes Balears. Universitat Internacional de Catalunya. Universitat Jaume I. Universitat de Lleida. Universitat Miguel Hernández d'Elx. Universitat Oberta de Catalunya. Universitat de Perpinyà Via Domitia. Universitat Politècnica de Catalunya. Universitat Politècnica de València. Universitat Pompeu Fabra. Universitat Ramon Llull. Universitat Rovira i Virgili. Universitat de Sàsser. Universitat de València. Universitat de Vic · Universitat Central de Catalunya.