

Social and Legal Sciences

Guides to
mainstreaming gender
in university teaching

Sociology, Economics and Political Science

Rosa M. Ortiz Monera
Anna M. Morero Beltrán

Xarxa Vives
d'universitats



**SOCIOLOGY, ECONOMICS
AND POLITICAL SCIENCE**
GUIDES TO MAINSTREAMING GENDER
IN UNIVERSITY TEACHING

ROSA MARIA ORTIZ MONERA
AND ANNA MARIA MORERO BELTRÁN

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

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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

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Authors: Rosa Maria Ortiz Monera and Anna Maria Morero Beltrán

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



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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 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 Alicante) and Tània Verge Mestre (Pompeu Fabra University). Altogether, eleven guides have been developed —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 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.

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

1. INTRODUCTION

In this guide, Rosa M. Ortiz Monera and Anna M. Morero Beltrán, lecturers at the University of Barcelona, have assembled a diverse range of recommendations for incorporating the gender perspective in the teaching of sociology, economics and political science.

Through teaching, students are introduced to an extensive range of knowledge which will help them to form an understanding of the world and 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 may 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 points out how the concepts, variables and indicators inherent to these disciplines have been constructed on the basis of the male experience, which has traditionally led to a disregard for the experiences, spaces and work assigned to women and the invisibility of their contributions.

The guide then describes a series of tools that can help teachers conduct gender-sensitive teaching. First of all, it offers **general proposals** for incorporating a gender perspective in teaching (Section 3) contributed by various authors who, in response to the androcentric bias in the social sciences, have highlighted the importance of studying social reality from new paradigms that include and value the experiences of women. It also stresses the importance of moving towards a science committed to gender equality, identifying and analysing existing inequalities and offering solutions to eradicate them.

Secondly, the guide presents concrete proposals for introducing a gender perspective in teaching in the disciplines addressed. It proposes a series of **good practices** in sociology, economics and political science, comprising content, assessments and teaching methodologies (Section 4). It also 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, a reference list, a glossary of concepts, and links to teaching guides, which can serve as examples (Section 7) and presents some ideas on how teachers might **delve deeper** into the process of reflecting on ways to ensure gender-sensitive teaching (Section 8).

2. GENDER BLINDNESS AND ITS IMPLICATIONS

In the social sciences, gender blindness has theoretical and empirical consequences, and has a marked impact on knowledge-based interventions. The following section presents some of the salient issues related to gender blindness in sociology, economics and political science.

Sociology is the science that studies the social behaviour of individuals, groups and the organisation of societies. It is therefore through this discipline that we are able to understand the world and how it works. In sociology, like in other social sciences, the sociological imaginary or worldview has often been constructed in masculine terms, which has led to an eminently biased interpretation of social reality.

The failure to consider gender in sociological pursuits has serious consequences for both the discipline and society. A sociology that does not consider gender as a cornerstone of its structural framework fails to consider how social problems affect half the population in its analyses. Understanding gender requires reconsidering social issues or problems that may seem well understood. Challenging what is assumed to be normal is one of the main objectives of the sociological perspective. In what ways does gender matter in society? Although the social world is complex and ever-changing, it is governed by certain principles. Gender is one of the principles of social relations and social organisation that contributes to constructing patterns of behaviour. By understanding gender, we can better understand the world (Wharton, 2012).

So, the question posed many years ago must be addressed: ‘Can [sociology] become a science of society rather than a science of male society?’ (Bernard, 1973: 781). The answer is yes. Feminist theories have brought to critical sociology a perspective that has highlighted not only the implicit bias in the very construction of sociology, but also the material and symbolic framework that creates and reproduces a male hegemonic structure in all spheres of society. A structure that Pierre Bourdieu (1998) calls ‘masculine domination’ (Cobo, 2011).

A concrete example of gender bias in sociology can be drawn from social structures, as every single person in society belongs to one of them. But far from the analysis that is often given, societies are not only stratified by means of social classes that form hierarchical and asymmetrical social groups in relation to social status and the use of resources. Gender, race, culture, ethnicity and sexual preference, among other factors, also constitute forms of stratification which

result in the formation of groups that are subject to social subordination and/or economic, political and cultural marginalisation (Cobo, 2001: 11).

In the field of **economics**, feminist economics has highlighted how this branch of knowledge has tended to confine its study to the market sphere and has constructed concepts and theories centred on the limits of the market. Although the term economy is etymologically derived from the Greek word *oikonomia*, which means ‘household management’, the discipline of economics has ignored and disparaged the production, work and relationships that take place in the home (Carrasco, 2006). Everything that is not exchanged on the market is outside the interest and study of traditional economics. Domestic and care work, mainly carried out by women, is relegated to an invisible sphere. It is not considered a job, and domestic production is not considered production or as a part of wealth. And concepts like exploitation and surplus value do not encompass the work performed in households either. Traditional economics has thus made the commercial sphere’s dependence on the domestic sphere invisible.

This neglect of the domestic sphere and care work by conventional economics has fundamental consequences in terms of economic concepts, theories, studies and models. Considering care work and correcting the androcentric bias in the field of economics involves constructing new models and questioning concepts such as exploitation, labour, production and wealth. This also entails questioning the indicators used to measure these concepts. For example, the Labour Force Survey (LFS) focuses only on market work, considering people who work full-time performing household work as part of the inactive population. Moreover, the GDP, a fundamental indicator of economic policy, does not include domestic production either. Feminist economics proposes focusing the analysis on care work, creating new economic models and constructing indicators that do not undervalue this type of work, such as a non-androcentric Labour Force Survey (Carrasco *et al.*, 2004).

It is also necessary to take into account the economic inequalities between women and men, largely due to the fact that women are assigned work that is unappreciated by society, that has no value or recognition, and that does not give them access to rights. Economic inequalities are manifested both in the home, through the unequal distribution of care work, and in the public sphere. As discussed below, these inequalities are related. In other words, inequalities in the labour market (differences in the labour participation of women and men, horizontal and vertical segregation) and income inequalities (the pay gap and

consequences for retirement pensions) cannot be separated from the relations and divisions of labour that occur in the household.

And there are other economic inequalities as well, such as those related to fiscal policies. The next section describes how income inequalities lead to regressive taxes that end up penalising women more than men. Finally, inequalities between women and men are also manifested in their presence or absence in economic decision-making spaces. These inequalities must therefore be discussed and understood in economics courses to give them visibility and address and remedy gender blindness in this discipline.

In **political science**, gender blindness manifests itself in both political theory and empirical political science, which ultimately influences political practice. Political theory refers to the moral values that should guide the organisation of political communities. It might also be considered an applied discipline, as it influences social reality and the political decisions that are made. Empirical political science seeks to define the political reality, describing and explaining political facts and events (Lois and Alonso, 2014). In political theory, androcentric bias marks the definition of the guiding values that should shape a society, while also influencing the very concepts that constitute these values. Thus, for example, basic concepts such as justice, equality and citizenship may contain biases that disregard experiences and spaces in which women predominate. So, in order to incorporate a gender perspective in the field and in its teaching, feminist critiques of the various schools of political theory must be considered. From liberalism to communitarianism to participatory democracy and multiculturalism, voices have been raised to criticise the fact that these different approaches have ignored women's work and gender inequalities in their postulates. Moreover, these voices have contributed factors that enrich concepts such as power or the political subject, incorporating gender relations as an essential component to any understanding of politics.

In empirical political science, the causes and consequences of gender inequalities must be brought to light so that analyses of public policies, political representation and political behaviour take into account the differences and inequalities between women and men. Finally, it is essential to advance the development of equality policies and public policies with a gender perspective that contribute to achieving greater equality between women and men.

3. GENERAL PROPOSALS FOR INCORPORATING A GENDER PERSPECTIVE IN TEACHING

An issue of vital importance in the field of **sociology** is androcentrism in sociological knowledge. According to Ana de Miguel (1999), sociology, like other disciplines, often overlooks the works that have been written by women (or men, for that matter) in defence of gender equality, so that neither their names nor their writing are known, however valuable their contribution to sociological thought may have been. Works dedicated to gender analysis by renowned authors such as Friedrich Engels (*The Origin of the Family, Private Property and the State*), Emile Durkheim (*Introduction to the Sociology of the Family*) and Max Weber (*Economy and Society*) have also been routinely ignored. Among the invisible authors are those often referred to as the “mothers of sociology”, such as Harriet Martineau, who is considered the first woman sociologist (*Illustrations of Political Economy*), Beatrice Potter Webb, who was also an economist (*The Cooperative Movement in Great Britain*), and Marianne Weber (*Authority and Autonomy in Marriage*).

Furthermore, androcentrism in sociology also manifests itself in the failure to consider gender in analyses, theories and concepts. It must be emphasised that gender is important in social life, as it is one of the organising principles of the social world: It shapes one’s identity and self-concept, structures interactions and is one of the bases on which power and resources are allocated. Moreover, gender is an omnipresent force, as its existence extends across space and time. More specifically, we would argue that gender matters in three ways. First, gender shapes the identities and behaviour of individuals. Second, gender shapes the ways in which social interactions take place, while identities, of course, are the product of interactions with others. Social interaction is therefore a key arena in which gender emerges and is reproduced. Third, gender also shapes social institutions. By “social institution” we mean the “rules” that govern any of the domains of social life (Jepperson, 1991). Social institutions include large public sectors of society, such as education, religion, sport, the legal system and work, and concern the more personal aspects and less formally organised areas of life, such as marriage, parenthood and the family.

Gender thus gives shape and meaning to people, to social relations and in institutions. We cannot fully understand the social world without considering gender. At the same time, we cannot understand gender without understanding the social world. ‘As social life unfolds, gender is produced; as gender is produced, social life unfolds’ (Wharton, 2012). For this reason, it is essential to raise students’

awareness of gender stereotypes and mandates and the relations of inequality and power that form an integral part of the study of sociology.

Just as we consider gender an essential structural cornerstone in the teaching of sociology, intersectionality suggests and examines various biological, social and cultural categories such as gender, class, functional diversity, sexual preference, ethnicity, race, religion, caste, age, nationality and other dimensions of identity that interact on multiple and often simultaneous levels. The concept was developed by the activist and academic Kimberlé W. Crenshaw (1991), and refers to aspects related to identity and how they interact and affect equality. In sociology, intersectional analysis is extremely important, as it suggests that, in order to fully understand a person's identity and social interactions, each of their characteristics must be thought of as inextricably linked to every other characteristic. This framework sheds light on how systemic social inequality and injustice originate from a multidimensional basis.

Since its inception in the 18th century, many authors have questioned the postulates of the great scholars from each period and school of thought in the discipline of **economics**. As mentioned earlier, mainstreaming gender in teaching requires that women's contributions to the discipline are recognised and valued. A key aspect studied by feminist economics from the forerunners to the present day is the distribution of care work and the sexual division of labour, which, as we noted above, gives rise to inequalities. Everyone needs care, and care should be taken on as a social responsibility; however, the duty of care work primarily falls upon women as a whole. The need for care work is resolved in an invisible domain and on an individual rather than a collective basis. Assigning this responsibility to women relegates them to a job and a space that is undervalued and without rights, while at the same time limiting their participation in public life and in paid work. Although changes have taken place that have led to men spending increasingly more time on care work and women spending more time on market work, the reality is that the sexual division of labour still persists.

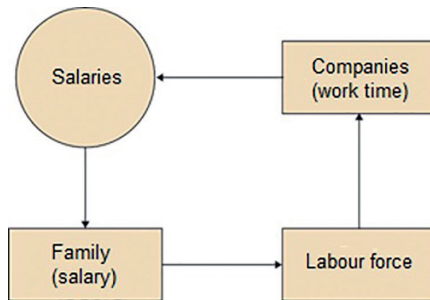
At the same time, in relation to the sexual division of labour and the unequal distribution of care work, it is important to bear in mind that women are not a homogeneous whole. Other variables of social inequality must also be taken into account. Intersectionalities between gender, social class and geographic origin mean that women from lower social classes or from countries in the global south bear a greater burden of care work. This is due, among other factors, to the fact that these groups cannot contract care services on the market due to their lack

of economic resources, that they have to develop survival and savings strategies that require more domestic and care work (for example, looking for bargains when shopping, having to go to several establishments or eating more frequently at home, etc.), that they have less access to public care services (especially in the case of undocumented immigrants), and that immigrant women have a less extensive family network. Moreover, it is also women of immigrant origin who are largely responsible for paid care work, which is a highly precarious sector.

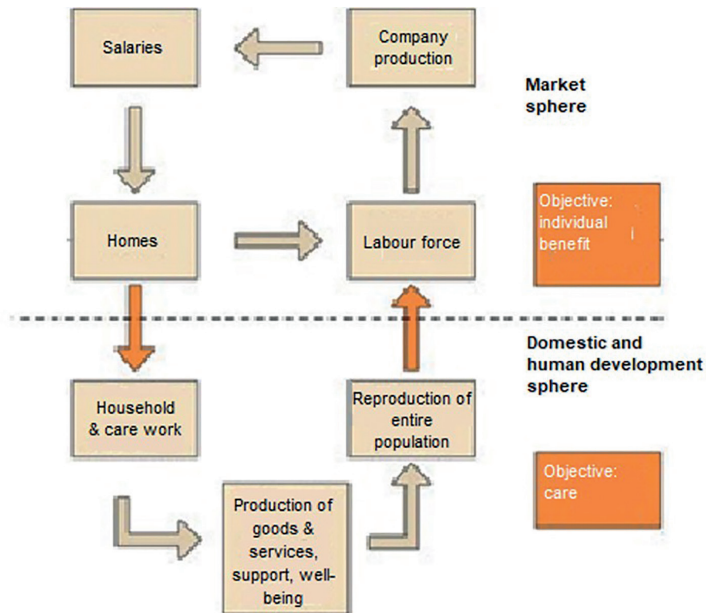
When discussing the allocation of care work to women with students, it is also important to show that this phenomenon is motivated by gender and not by sex. Although economists from different schools of thought, such as classical and neoclassical economists, have defended the specialisation of women in domestic work by rationalising that they are better suited for it (or that they are more productive and efficient than men in this type of work), the differences between how women and men are socialised and the construction of gender cannot be ignored. Women are educated from childhood to learn to be mothers and to value caregiving. It is true that there have been notable changes in this regard, although clear examples of this practice are still very evident, as in the case of toys for girls and boys.

One of the criticisms made by feminist economists is, as we have seen, the neglect and disregard of care work in economic analysis. Classical, neoclassical and Marxist economists omit care work from their theories, models and postulates, equating work with employment and production with market production. But feminist economists argue that care work is work. Among other proposals, some feminist economists have advocated measuring and valuing care work economically. This notion, however, has not been immune to debate. Margaret Reid's renowned work *The Economics of Household Production* (1934), which proposed a method by which to monetarily value domestic production, made significant contributions on this subject.

Feminist economics has shown that care work has not only been ignored in the traditional economy, but also that its relationship to the market sphere has been conveniently hidden. In order to understand economics in its different aspects and areas, it is essential to understand the relationship between its different spheres. Traditionally, the circular flow of income (Figure 1) has been presented as a self-sufficient circuit in which companies generate revenue that is divided between profits and wages. These wages go to the domestic sphere and are assumed to be sufficient to reproduce and maintain the labour force that enters the companies where income is generated again.

FIGURE 1. CIRCULAR FLOW OF INCOME

However, feminist economists maintain that all people need care, meaning that a salary is completely inadequate for our support. The following graph of the expanded circular flow of income illustrates how care work sustains the market sphere of the economy.

FIGURE 2. EXPANDED CIRCULAR FLOW OF INCOME

Source: Translation and adaptation of work by Cristina Carrasco and Antonella Picchio (2001)

Feminist economics illustrates that wages must go to the domestic sphere where goods and services are produced (such as food, household maintenance and emotional support) that sustain the reproduction of the entire population, including the workforce. Therefore, feminist economics gives visibility to the fact that the market sphere rests on the care work carried out mainly by women (Benería, 2003; Bosch, Carrasco and Grau, 2005; Carrasco, Borderías and Tornos, 2011; Carrasco, 2001, 2003; Pérez Orozco, 2006; Picchio, 1999). The market sphere and capitalist production owe their existence to the work done in homes. So, we are talking about a patriarchal capitalist system. The fact that this work is mainly done for free makes it possible for companies to pay wages that fail to cover the cost of caring for their workers. Capitalist companies are unable to completely remunerate the reproduction of the workforce, and they have people with the necessary skills to do the labour they need thanks to care work performed in the home (Carrasco *et al.*, 2014). Moreover, because it has not been taken up as a social issue and because it is resolved within the household for women, the State and companies are absolved from responsibility for care work.

Another aspect that merits discussion in economics teaching is the inequalities between women and men in terms of employment, income, taxation and decision-making. It is important to show these inequalities to students in such a way as to avoid gender-blind perspectives. Also, in order to understand the origin of these inequalities, it is necessary to take into account the relationship between the market sphere and the domestic sphere described above, as well as the sexual division of labour. Inequalities in the labour market will be addressed in Section 4.

Fiscal inequalities have been discussed in publications such as the report *La fiscalidad en España desde una perspectiva de género* (Taxation in Spain from a gender perspective) (De la Fuente, 2016) and the works of the author Paloma de Villota (1999, 2011, 2017), and have established that the tax system is not gender neutral. For example, indirect taxes are levied on consumption without taking into account disposable income, which places a greater burden on women than on men, given that women have lower income levels. Moreover, VAT exemption or reduction does not apply to goods that are consumed mainly by women, such as those related to care work or feminine hygiene. As the lack of progressivity of direct taxation has a greater impact on people with lower incomes, it has a particularly profound effect on women. These studies have also shown that, fiscally, the traditional family model is the most cost-effective. Living with an

economically dependent spouse is tax deductible, which reinforces the sexual division of labour.

Finally, it is important to include the reduced presence of women in decision-making spaces in the conversation about the economic inequalities between women and men. Section 4 addresses the under-representation of women on the boards of directors of large companies. Moreover, they are also under-represented in economic policy decision-making bodies, such as government ministries, central banks and multilateral organisations such as the World Bank and the International Monetary Fund.

In **political science**, as mentioned, the gender perspective must be introduced to mitigate the androcentric biases contained in political theory, empirical political science, political intervention and political practice. Since the emergence of political theory and parallel to the development of the different schools of thought, women have questioned androcentric biases.

Firstly, in the context of liberalism, women such as Olympe de Gouges, Mary Wollstonecraft and Harriet Taylor Mill have demanded women's rights using the liberal argument. The liberal notion of equality and the rights associated with that notion were attributed to rational individuals, with rationality being considered universal. But the liberal language contained a double message: the message of universality, but also the message of biological differentiation through which women were excluded. Feminists of this wave used liberal principles to criticise the precepts that excluded women, arguing that while men are deemed rational, and therefore worthy receivers of liberal rights, women are not perceived in the same way due to a series of irrationally imposed restrictions based on differences attributed to nature. They equate the privileges of men over women based on these supposed differences to the privileges of the aristocracy in the Ancien Régime, which were also irrationally justified on the grounds of a natural order. Mary Wollstonecraft argued that the differences between women and men are a consequence of a normative and coercive construct for women, and not a matter of nature. In the teaching of political science, it is essential to value the contributions of these pioneers who made extremely relevant contributions to understanding gender as a social construct and who underscore the androcentric bias of the supposed universality of political theories. Biological differences are still invoked today to justify inequalities between women and men, which serves to essentialise and perpetuate them. Recovering the texts and knowledge of liberal feminists can help overturn these beliefs (Amorós and Cobo, 2005).

Still in the context of liberalism, but in the more recent tradition of John Rawls (1979), authors such as Susan Moller Okin have provided feminist critiques worth examining. In her work *Justice, Gender and the Family* (1989) (cited in Lois and de la Fuente, 2014), the author maintains that Rawls's principle of justice leaves private life and the family in the background, leaving no recourse for addressing gender-related matters and women's issues related to justice. She argues that justice must include aspects such as care work and power relations within the household. Formal equality is not enough to achieve justice for women, as it is entirely shaped by the sexual division of labour and relations in the private sphere.

Secondly, feminisms have contributed to sharing and applying communitarian critiques of liberalism. From this perspective, the fight against gender inequalities must be included among the values that shape communities. Moving away from the individualistic theses of liberalism, defenders of this position argue that the context – the community and the links established within it – mark the definition and identity of the subject. This vision of identity gives rise to questions that challenge the naturalisation of gender inequalities. Along the same lines, Susan Hekman (1992) argues that essentialising discourses present a biased view of the definition of woman. The idea of woman is marked by stereotypes that are circumscribed to the experiences of white, middle-class, heterosexual, Anglo-Saxon women, while groups that do not meet these parameters are omitted from the definition. The contributions of these authors can be usefully applied to issues related to intersectionalities, so that the characteristics and contexts of different groups of women are taken into account in political analysis and practice.

Thirdly, the notion of participatory democracy was born with the aim of moving away from the conception that citizens are incapable of thinking in terms of the common good (Lois and Alonso, 2014). Carole Pateman (1970) is a prominent feminist author in the field of participatory democracy. She criticises liberal representative democracy and constructs the democratic ideal – a democracy based on the participation of citizens who take on a political commitment. Since the 1990s, progress has been made towards the concept of deliberative democracy, which implies a process of citizen communication. Seyla Benhabib argues, from a feminist perspective, that in this deliberative democracy there needs to be an interconnection between the public and private spheres, so that women's demands and aspirations can be included.

Fourthly and finally, the principles of multiculturalism have also generated debates within feminist theory and the feminist movement. In the face of

traditional assimilationist tenets, multiculturalism recognises that the rights of citizenship must necessarily include the differentiated rights of minorities in accordance with the group to which they belong. Feminist theorists such as Okin argue that the defence of group rights can give rise to problems in relation to the oppression of women. Thus, the question is raised whether recognising the special rights of these groups can lead to the recognition of oppressive practices. However, other feminist authors such as Iris M. Young, Ayelet Shachar and Anne Phillips contend that multiculturalism must include both the recognition of group differences as well as the recognition of women in different communities.

Important feminist contributions have also been made regarding key concepts such as power and citizenship. Power is a central theme in political science, and has been contemplated from the classics that placed it above all at the State level – such as Niccolò Machiavelli and Max Weber – to positions that define it more as a relationship between people or groups of people (Dahl, 1957), to post-modern approaches, in which authors such as Michel Foucault and Judith Butler link power to the construction of the subject and identity. Power, in this sense, precedes the subject and develops beyond the apparatus of the State. Butler (2011, 1990) would argue that through a performative process of repeated actions we configure ourselves as individuals and reproduce normalising power. Her contributions on performativity and power have been key to postmodern feminist theories and to queer theory. Gender is also constructed and reproduced by means of a performative process. Meanwhile, other feminist authors like Carole Pateman, as well as materialist feminists, have also made invaluable contributions in relation to the concept of power as an explanatory factor in the patriarchal system.

In discussing the concept of citizenship, it is important to consider the debate surrounding the distinction between public and private, as citizenship rights have primarily been constructed based on the public sphere, which has resulted in the exclusion of women, as pointed out by the first wave feminists mentioned above. This exclusion of women, which goes back to the inception of citizenship itself, has gone hand in hand with a theoretical narrative that has influenced the conceptualisation of the term and which persists to this day. Citizenship continues to be associated with the public sphere. Feminist theory argues that it is not a matter of women emulating the male model in order to gain access to this citizenship (i.e., by increasing their participation in the public sphere), but rather of moving towards the definition of a subject that participates in both spheres, not exclusively in the public (Okin, 1989).

It is important to remember that, according to classical literature, citizenship is based on the idea of a social contract (Rousseau, Locke, Hobbes). The conventional argument is that citizenship is the result of an original pact between free subjects who collectively decide to submit to a system of common rules and rights. Carole Pateman (1988) maintains that this social contract is sustained by a sexual contract, manifested through marriage and based on the separation and dichotomy of the public and private spheres. The social contract can exclude women from citizenship on the basis of this sexual contract, according to which women are relegated to the domestic space. This concept of the sexual contract is key to understanding the configuration of modern states as well as current systems of welfare.

Beyond political theory, mainstreaming gender in political science also requires analysing institutions, political behaviour and public policies with a critical eye towards the inequalities that may exist between women and men. So, it is essential to consider aspects such as the characteristics of the political participation of men and women and the unequal effects that public policies may have. But it is also necessary to delve deeper and explore the reasons for these inequalities. The construction of gender and the differentiated socialisation of women and men, the valuation of that which is considered masculine versus that which is considered feminine and the sexual division of labour are key factors that form the foundation that these inequalities are built on. Section 4 presents examples of inequalities that operate in the political arena, specifically in relation to political representation and political behaviour.

Finally, in the teaching of political science, a gender perspective must also be adopted in the formulation of public policies by providing students with tools for gender mainstreaming, such as equality plans and gender impact assessments. In other words, it is essential to provide students with resources that will enable them not only to analyse public policies but also to develop them in order to move towards greater equality. The issue of gender equality policies is specifically addressed in Section 4.

4. GOOD PRACTICES

Now that we have introduced some major concepts related to gender biases in sociology, economics and political science, and we have presented the primary proposals for introducing a gender perspective in these fields of study, in this section we will specify in greater detail how these concepts can be incorporated into teaching. We present, for each of the disciplines, concrete examples of teaching objectives and content and provide, for these fields of study as a whole, key points to be considered in relation to assessment, organisational approaches and teaching methods.

4.1 Teaching objectives and content for economics

A good example of teaching objectives and competences for economics can be found in the course plan developed for the subject Feminist Economics, which is part of the official Master's Degree in Women's, Gender and Citizenship Studies offered by the Inter-University Women's and Gender Studies Institute (IIEDG), taught in its online version by Professor Núria Vergés Bosch in the 2017-2018 academic year.

The competences included in this course plan are:

- Capacity to analyse the official economy from a gender perspective.
- Understanding of and capacity to work with economic and employment statistics with cognizance of androcentric biases.
- Capacity to analyse public policies that include household activities and work.

The objectives related to knowledge are:

- To acquire an approach to economics that is conducive to understanding the narrow limits within which the official economy operates.
- To widen the economic lens to include household work as part of the economy.
- To develop the skills needed to analyse economic and employment policies from a gender perspective.

The objectives related to skills and abilities are:

To develop capacities for:

- Critical reading of standard texts and information on economics.
- Working within a non-androcentric analytical framework in the field of economics.
- Analysing androcentric biases in economic and employment statistics.
- Comparing the labour situations of women and men using the most appropriate statistical information.

The *objectives related to values and norms* are:

- To become aware of the ideological role of economics and the legitimisation of situations of inequality on the basis of alleged scientific knowledge.
- To become aware of economic inequality between women and men and among women themselves.

For economics subjects without a specific gender focus, the following objectives and competences can be used in order to incorporate a gender perspective:

Competences to include in course plans:

- Capacity to identify gender inequalities occurring in the subject.
- Understanding of such inequalities in relation to gender issues, especially to those linked to the sexual division of labour.
- Understanding of and capacity to work with non-androcentric economic statistics.
- Capacity to analyse economic policies from a gender perspective.

Objectives:

- To widen the economic lens to include household work as part of the economy.
- To acquire the knowledge required to analyse economic indicators from a gender perspective.
- To develop the skills needed to understand economic inequalities between women and men from a gender perspective.
- To acquire knowledge of the links that can be made between gender and other social variables, such as class or origin, in order to understand economic inequalities.

With regard to the content of economics subjects, below we give three examples of topics that can be addressed from a gender perspective and that might appear in different subjects. A brief explanation is given of the primary content that might be included within each of these three topics.

Example 1: Gender and the labour market

The study of the labour market comes up in several different subjects in economics courses and is a key issue in relation to the current economic situation. Introducing the gender perspective in the analysis of the labour market means exposing the inequalities between women and men that exist in this area. However, it is important to bear in mind that these inequalities cannot be understood without considering the relationship between market work and domestic work. The increasing participation of women in the labour market since the 1970s has brought to light the conflicts inherent in the unequal distribution of care work. Taking on paid work while remaining primarily responsible for care work means continually moving back and forth between different spheres. This is what has been referred to as the double presence/absence of women (Izquierdo, 1998), which has to do with being and not being in the labour market and being and not being in the home.

Therefore, in order to include the gender perspective in the study of the labour market, it is essential to consider the unequal distribution of care work. In any subject that deals with the labour market, the sexual division of labour and the separation of spheres must necessarily be addressed. First of all, the discussion should begin with a theoretical and historical overview that illustrates this separation. The information contained in Section 8 on economic thought may be useful for that purpose. Secondly, data can be shown that demonstrate how, far from what many people (including the students themselves) may think, the sexual division of labour still exists. To this end, data from time-use surveys may be useful, which show that in Catalonia, Spain and Europe women spend more time on care work than on market work, and men spend more time on market work than on care work. In addition, students can examine some of the differences between welfare systems in Europe. Data can also be extracted from these surveys that illustrate that it is the women with the lowest incomes who experience the greatest overburden of work as a result of care work.

Thirdly and finally, after establishing the unequal distribution of care work, instruction on the labour market might continue to incorporate a gender perspective by highlighting how these inequalities in the labour market are

manifested. One of these inequalities is related to participation in the labour force. Women have lower employment rates and higher unemployment rates, are more often engaged in part-time work and experience more interruptions in their working lives. Data from the Labour Force Survey of the Spanish Statistics Institute reflect women's diminished participation in the labour force, which is mainly due to the greater assumption of care work by women, but also to discrimination related to stereotypes that are linked to the sexual division of labour.

Another way in which labour inequality between men and women is manifested is through horizontal and vertical professional segregation. Vertical segregation is commonly referred to as the "glass ceiling" – a kind of invisible barrier beyond which women cannot climb. Among the factors that most influence this segregation are unequally assumed family responsibilities as well as aspects related to stereotypes and organisational culture. In horizontal segregation, women are clustered in sectors traditionally considered female, such as cleaning, care work, education and healthcare. In addition, women's jobs tend to be more precarious than men's, and their work is more insecure and unstable.

Finally, the aspect that has received the most media attention in connection with gender inequalities in the labour market is the pay gap, which according to the OECD is the difference between men's and women's wages expressed as a percentage of men's wages. It is measured on the basis of the average hourly wage of men and women. Explanatory factors for this gap include vertical and horizontal segregation, partiality, wage supplements (perks) and overtime, and wage discrimination, which means that women are paid less than men for doing the same work. Again, these factors are very closely linked to inequalities in the distribution of care work and the stereotypes related to that distribution.

Inequalities between women and men in the labour context highlight other inequalities, such as income inequalities and unequal access to public rights and benefits associated with paid work. The design of social rights is based on participation in the labour market, so less or worse labour force participation has consequences, for example, on one's entitlement to retirement pensions.

Example 2: Accounting and the valuation of care work

As discussed in Section 3, one of the aims of feminist critiques of the discipline of economics is to reveal its androcentric bias in terms of its disregard of domestic and care work. Feminist economists argue that care work is indeed work. As such, some have advocated for the need to monetarily value care work as a

means of recognising its economic value and moving towards production and national income concepts and indicators that include this work. In addition, such a valuation would ensure that economic policies based on these indicators acknowledge care work as work.

National accounts provide a quantified representation of the economy of a country or region at a given time. GDP is one of the most widely used aggregates to represent economic activity and is taken as a measure of growth and welfare. However, this measure is limited to goods and services listed on the market. Because the subject of national accounts and GDP appears in a great number of economics courses, it is important to point out the androcentric bias in the construction of this indicator. And to resolve this issue and acknowledge the economic contribution of domestic and care work, the monetary value of domestic production should be included in national accounts. To this end, feminist economists propose complementing the system of national accounts with a satellite account that quantifies household production. These accounts consist of estimating the economic value of goods and services produced in households without remuneration. Thus, according to the 2001 satellite account of domestic production in Catalonia, the value of domestic work – valued in conditions equivalent to those of the market – accounted for 40% of GDP. Despite their usefulness, household satellite accounts have limitations and have been the focus of ongoing methodological and theoretical debates around factors such as the following:

- The distinction between what are considered economic and non-economic activities: These accounts are based on the third person criterion, a definition proposed by Margaret Reid (1934) which establishes that household production includes only those non-remunerated activities carried out by and for members of the household that could be replaced by commercial products or services. So, for an activity to be considered productive, it must be something that could be delegated to another person. Authors like Carrasco and Serrano (2005) dispute this criterion because it disregards activities that do form part of domestic work but that cannot be provided by a market supplier, such as work related to emotional support, and which are fundamental for the care of people.
- The measurement of domestic work: Although time-use surveys are useful for analysing the sexual division of labour and the unequal distribution of care work, they tend to underestimate the actual volume of work. This is due, firstly, to the habitual simultaneity of tasks, which is not well captured

through these surveys, and secondly, to the range of care activities that are difficult to translate into units of time.

- **Methods for calculating the value of domestic work:** There are basically two types of calculation methods. The input approach places a value on work measured in terms of time, based on the market value of the labour input. The market value can be calculated based on the market wage for the tasks performed in the household or on the opportunity cost, which is the value of the wage that the person performing the domestic work would have earned if he or she had spent that time doing market work. The output method, meanwhile, makes use of the market price valuation of the production that takes place in the household. These methods also present methodological problems that can lead, once again, to an underestimation of care work (Carrasco and Serrano, 2005).
- **The convenience of monetarising domestic production:** To monetarise domestic production, a value has to be placed on it based on market parameters. Authors like Vandelac argue that a feminist perspective should not take the market sphere as a point of reference with which to assign value to domestic production, as this reinforces the conception that only the commercial holds value, reinforcing androcentric conceptions of economics.

Example 3: Crisis and economic policies

The economic crisis that erupted in 2007 has been at the forefront of current economic debates and has been included among the content of several subjects in economics. Adopting a gender perspective when analysing it and seeking to understand it is essential to rectify the androcentric bias of traditional economics. Several authors have called attention to the consequences of the austerity measures taken in response to the crisis, and especially to the increase in household work, as services previously provided by the State suddenly needed to be covered by someone else, and they mainly fell to women (Ezquerro, 2012; Gálvez, 2013; Pérez Orozco, 2010; Casanueva and Martínez, 2010). Measures taken by the Spanish government provide several examples. For example, the State's contribution to the Educa 3 Plan for public nursery schools was suspended, benefits provided by Law 39/2006 of 14 December on the promotion of personal autonomy and care for dependent persons were reduced, and healthcare was cut.

In addition to these cuts, lower household incomes mean that goods and services previously purchased on the market have had to be replaced, which leads to an increase and intensification of care work. Examples include eating out less, children eating at home and not in the school canteen, no longer taking children to day-care centres, grandparents looking after children at home and no longer hiring babysitters or carers, etc.

Therefore, the economic measures implemented in this context of crisis have had unequal effects for women and men based on the unequal distribution of care work. However, it is important to stress that those responsible for deciding on these measures were counting on the fact that households, and mainly women, would assume the care that was no longer provided by the State. These decision-makers took advantage of the privatised, female assumption of care work, as well as its gratuity and perceived insignificance. The resulting overburden of work for women cannot be understood as a mere consequence of the cuts, but rather as an intrinsic part of the measures taken. The same perspective can be adopted to analyse other crises and austerity measures, like the external debt crises in Latin America in the 1980s and the subsequent implementation of structural adjustment programmes (SAPs).

In addition, the restrictive fiscal policies dictated within the framework of the European Union in response to the Stability and Growth Pact in a context of economic crisis like the one experienced here, require making cuts such as those described above, which are based on free work performed in households. Therefore, when discussing aspects such as fiscal policy in the classroom, once again, the relationship between the market sphere and the domestic sphere must be addressed.

Finally, when talking about crises, it is also important to consider crises other than the financial crisis. For example, scholars in the discipline of ecological economics have brought to light and analysed the ecological crisis and those in the field of feminist economics have highlighted what they call the care crisis. A series of transformations have taken place in Western societies that have given rise to the emergence of tensions derived from the unequal distribution of care work, as the traditional way in which these tensions were resolved has ceased to function. One notable example of these phenomena is how the incorporation of middle-class women into the labour market has not translated into an equivalent change in the sharing of care responsibilities with men, governments or companies. Moreover, demographic changes, especially the ageing of the population, have increased the need for care (Orozco, 2010). One of the strategies that middle- and upper-

class families have used to respond to this crisis is to hire domestic workers, a precarious sector largely occupied by immigrant women from countries in the global south. It is essential, then, to adopt an intersectional perspective that makes it possible to show how the free and precarious nature of care work is used, taking advantage of multiple inequalities at a global level.

4.2 Teaching objectives and content for political science

To address gender mainstreaming in political science, we have taken the subject The Politics of Gender Equality as an example. The subject forms part of the Bachelor's Degree in Political Science and Administration offered at the UPF, and was taught by Professor Tània Verge in the 2017-2018 academic year.

This subject critically examines the role of gender in politics. It aims to identify the “politics” of public policy and, more specifically, to reveal the gender politics in public policies. The subject applies the concept of gender as a social analytical category to discuss how and why politics and policies often have a different impact on women, men and other social groups, and to debate how public action can contribute to promoting gender equality. It addresses the following questions: How can public action reinforce or combat gender inequality? How do gender inequalities intersect with other dimensions of inequality like social class, sexual orientation and ethnic origin? What are the implications of excluding women in the formulation of policies? When and why do governments promote equality?

The specific competences are:

- Ability to critically analyse gender inequality and its intersection with other dimensions of inequality.
- Capacity to integrate gender into public policies.
- Understanding of the structure and operation of political institutions.
- Familiarity with the fundamental bases of equality policies and the institutions and actors involved in them.

For political science subjects without a specific gender focus, the following objectives and competences can be used in order to incorporate a gender perspective:

Competences to include in course plans:

- Capacity to identify how different types of policies impact citizens unequally.

- Understanding of such inequalities in relation to gender issues and other dimensions of inequality.
- Capacity to integrate gender into public policies and politics.
- Understanding of and capacity to work with non-androcentric political science statistics.

Objectives:

- To acquire the knowledge required to analyse policies from a gender perspective.
- To develop the skills needed to understand inequalities between women and men in the context of political science from a gender perspective.
- To acquire knowledge of the links that can be made between gender and other social variables, such as class or origin, in order to understand inequalities in the context of political science.
- To acquire knowledge about how to include the gender perspective in politics.

With regard to the content of political science subjects, below we give three examples of topics that can be addressed from a gender perspective and that might appear in different subjects.

Example 1: Political representation

Political representation is addressed in several political science subjects, and feminist researchers have made valuable contributions in relation to representation and political participation. They have highlighted the under-representation of women in almost all parliamentary institutions. They have also stressed the need to reverse this situation and move towards the greater participation of women, especially in the parliamentary arena. In addition, they have put forward explanations for the inequalities between women and men in political representation. The following are some of the major points and examples related to these aspects that we consider fundamental topics to include the teaching of political science.

The under-representation of women in parliamentary institutions is evident in the latest data from the Inter-Parliamentary Union (October, 2017), which shows that the percentage of women in national parliaments reaches 50% only in exceptional cases. In Spain, this percentage stands at 39%. In Europe, only in

Finland, Sweden and Norway do the percentages exceed 40%. On the other side of the Atlantic, 19.3% of the members of the United States congress are women, and only in Bolivia, Cuba, Nicaragua and Mexico does female representation exceed 40%. Furthermore, it is worth noting that there are a good number of countries where women's representation in parliaments is less than 10%, including Japan with 9.3%. The adoption of measures such as quota systems has contributed to progress towards greater parity, although it is still far from being achieved in most parliaments. The measure establishes a minimum number of women on the electoral lists of political parties or legislative chambers. The grounds for adopting quota systems vary, and include the notion that the greater inclusion of women in parliaments will contribute to breaking down stereotypes and provide role models that promote the idea that women are equally suited to the performance of representative tasks; that a balanced participation of women and men in parliamentary representation is a sign of justice; that it favours women working for their own interests and for equality; and that more women in parliamentary positions will give rise to new ways of doing politics (Phillips, 1995). Empirical evidence has shown that, indeed, having parliaments made up of at least 30% women leads to substantive changes in aspects like ways of doing politics and the political agenda, as well as in the inclusion of issues more closely related to women's interests, such as care, health, abortion and equality (Dalherup, 2006).

Moreover, studies have also shown how electoral systems influence the parliamentary representation of women. Proportional representation formulas ultimately result in the greater participation of women in majority systems. And it has been found that a closed list system is also associated with the greater participation of women than an open list system. When examining these closed lists, it is important to consider both the number of women on the lists due to quota systems and the positions they occupy (Norris, 2006; Krook, 2009; Verge, 2008; Diz and Lois, 2012).

Example 2: Political behaviour

A key consideration that must be explored in order to mainstream gender in political science education is the differences and inequalities in the political behaviour of women and men and the factors that give rise to them. The primary explanations for these differences have to do with supply- and demand-side factors (Norris, 2007). Firstly, supply-side factors consist of aspects related to attitudes and motivations that mark the predisposition of individuals to participate in politics,

as well as the resources that facilitate the acquisition of the skills and information needed to do so. When examining attitudes and values, the concept of political socialisation cannot be ignored, as it ultimately shapes political behaviour. This socialisation is constructed through the intervention of agents such as the family, school, the church, social circles and the media. All of these agents transmit attitudes and values to individuals, who ultimately assimilate social roles, including gender roles. It is therefore necessary to examine the differences in the political behaviour of women and men within the framework of issues related to the construction of gender, so that students of political science do not fall into essentialising arguments with regard to these differences. The socialisation of women makes them take on more passive political roles than men, which results in differences in the political beliefs and attitudes of women and men (Verge, 2014). Women, as a result, take less interest in politics, are less politically efficacious and perceive themselves as less qualified to assume positions of political representation (Burns, Schlozman and Verba, 2001; Fox and Lawless, 2011). Furthermore, the fact that political figures are predominantly male means that there are few female role models, which feeds into the self-perception that women have as being less suitable for politics. In fact, recent studies have shown that an increase in the number of women in government institutions contributes to breaking down the traditional association between maleness and the political sphere (Verge and Tormos, 2012).

Another supply factor is related to women's unequal care responsibilities, which limit their ability to engage in politics. Women have less time available to dedicate to participating in politics, which ultimately influences their interest in it. Participation must also be linked to issues related to the lack of resources. Women, older people, young people, people with fewer economic resources or with a lower level of education often lack the resources for political participation, either because they have fewer skills or less time. Again, this is not a question of intrinsic characteristics of these groups or an unwillingness to participate, but of the unequal distribution of resources. This is why it is necessary to adopt intersectional approaches that consider the different dimensions of inequality in political participation. Among women, those with lower levels of education or with fewer economic resources will be at a greater disadvantage in terms of their involvement in politics.

Secondly, demand factors include the role of organisations and informal networks in motivating individuals' involvement in public life, as well as the set of practices inherent in political organisations that make participating in them more

or less attractive. Women are less motivated to participate in politics than men, and organisational practices often contribute to their exclusion. Factors such as meeting schedules, the higher valuation of attitudes associated with masculinity, and “old boy networks” result in discrimination against women.

Finally, it should be noted that when analysing political participation or social capital, it is important not to fall into androcentric biases that undervalue spaces and experiences in which women predominate. The vast majority of studies on social capital focus on activities typically undertaken by men, such as participation in economic or sporting organisations, while predominantly female formal and informal networks related to care work or community issues have been overlooked. Differences in women’s and men’s political involvement are practically non-existent at the local level, where mobilisation is more local and community-focused, and demands are more closely linked to everyday issues (Morales, 1999).

Example 3: Public policy

In political science teaching, it is essential for students to gain the knowledge they need to identify the androcentric bias present in public policies, to analyse them from a gender perspective and to develop gender equality policies. It is therefore necessary to familiarise them with key concepts such as those detailed below (López, Peterson and Platero, 2014):

- *Gender perspective or gender approach:* Introducing a gender approach in public policy means considering the differing spaces, jobs, experiences, needs and demands of women and men. It is important to remember that these differences are rooted in the construction of gender, not in biological or immutable truths. The gender approach responds to gender-blind policies, which are presented as neutral but may be centred in the public sphere, have an androcentric bias, and exert an unequal impact on women and men. These policies do not recognise gender inequalities, but rather perpetuate them and exclude women from their benefits. Introducing a gender perspective into public policies translates into gender-aware policy making.
- *Gender equality policies:* These are policies that aim to advance towards greater gender equality. Some of these policies are gender specific and are designed to respond to women’s needs and make resources available to them so that they can use them to their advantage. There are also gender

redistributive policies, which attempt to change existing gender relations by redistributing resources, responsibilities and power between women and men.

Some examples of equality policies are those aimed at combating gender-based violence, promoting work-life balance, ending discrimination in the workplace and addressing the under-representation of women in parliament.

- *Gender mainstreaming* consists of introducing the gender perspective in every action carried out by public authorities, by all the actors involved and at all stages, from their design, implementation and evaluation. When applying a gender perspective to the evaluation of governmental actions, it is important to consider the gender impact reports that every law in Spain must include, which is regulated by *Law 30/2003 on measures to incorporate gender impact assessment in the regulatory provisions drafted by the government*. However, it is worth mentioning that these reports are not binding. The dual strategy consists of combining specific equality policies with the implementation of gender mainstreaming.

One of the most fundamental strategies of equality policies are what are called *positive actions*. These are temporary measures aimed at redressing historical discrimination against women as a group. Equal opportunity policies are concerned with the legal, social and political capacity of women and men to manage and acquire all kinds of resources on equal terms. However, equality in terms of capacity alone may not be sufficient to achieve substantive equality. A distinction must be drawn between equality of opportunity and equality of outcome, which is about women and men enjoying the goods and resources valued by society under equal conditions. Gender discrimination and inequalities are at the root of the fact that equal opportunities do not guarantee equal outcomes. In response, affirmative action measures aim to break down the obstacles that prevent equal outcomes. Groups that are unequal are treated differently in order to achieve effective equality. These measures have been the focus of widespread debate, as they can be perceived as discriminatory towards men, for example. When discussing these actions with students, it is essential to focus on the inequalities between women and men, and to emphasise that the objective of these measures is to rectify these inequalities. Therefore, nebulous or imprecise arguments should be avoided in favour of those that lead to an accurate understanding of this type of measure.

4.3 Teaching objectives and content for sociology

The example teaching objectives below are taken from the subject Sociology of the Family and Life Cycle, which is offered as part of the bachelor's degree in Sociology at the University of Barcelona:

- To gain an understanding of the reality of families and the different existing family systems from a gender perspective.
- To understand the place of “the family” – families – in society, and the context in which it must be framed in order to value the importance of its study and research in the field of sociology.
- To analyse the main theoretical notions and debates in sociology of the family, as well as the applied and empirical dimensions of current family processes and the public policies that have been developed in relation to the family.

The competences included are:

- Capacity to recognise diversity.
- Capacity to demonstrate a commitment to ethical practice.
- Capacity to think critically and self-critically and to demonstrate attitudes consistent with ethical and deontological concepts.

For sociology subjects without a specific gender focus, the following objectives and competences can be used in order to incorporate a gender perspective:

Competences to include in course plans:

- Understanding of inequalities in relation to gender issues and other dimensions of inequality.
- Capacity to integrate gender into the analysis of social problems.
- Understanding of and ability to work with non-androcentric statistics.

Objectives:

- To acquire the knowledge required to analyse policies from a gender perspective.
- To develop the skills needed to understand inequalities between women and men in the context of sociology from a gender perspective.

- To know how to analyse gender inequalities, their causes and the indicators used to measure them.

The examples of the teaching content in sociology provided below are part of the subject taught by Professor Elisabet Almeda, lecturer and coordinator of the subject, and Dr Anna M^a Morero, lecturer.

The family, as the primary form of social organisation, has been the focus of great interest in both academia and politics. Throughout history, the family – its structure, organisation and functions – has been a prominent subject of study in the social sciences. In the past few decades, interest and debate have been fuelled by feminist challenges to social inequality, the subordination of women and the invisibility of the domestic work they perform. On the one hand, the family has been conceptualised as an institution specialising in transmitting to its members the system of values in force in society, but also as a group made up of a couple and their offspring that functions as a place for the exchange of goods and services, affective and sexual exchanges, as well as a space for the exercise of power. Its social representation includes hierarchical relationships between sexes and generations, with a clear division of labour and spheres of activity. For women, this has translated into subordination, while for men it has meant a pattern of personal relationships based on family solidarity (Almeda, 2015).

One of the other fundamental features of the family lies in its diversity, in fact, the term families is used today to reflect the great diversity of family forms in different societies, as most countries have seen widespread changes in forms of family cohabitation. Economic modernisation, changes in social organisation and large-scale migration have weakened traditional family forms and kinship systems.

For all these reasons, families are a good place to start introducing the gender perspective into sociology. The examples given here are specifically aimed at examining family diversity, a framework through which students can explore the various forms of family other than the two-parent heterosexual family. The first example focuses on single-parent families. The second example addresses families created from assisted human reproduction techniques (AHRT), and the final example is about surrogacy, which will also serve to explicitly examine intersectionality.

Example 1: Study of single parenthood from a gender perspective

The gender dimension is a crucial component in constructing an understanding of single-parent families in general and in effectively analysing the discrimination

experienced by these families, especially those headed by women. The gender perspective not only provides compelling explanatory power to help students understand the reality of single-parent families and the discrimination they are subjected to, but it also exposes the challenges posed by patriarchy, welfare systems and the consumer society (Almeda and Di Nella, 2011). Regardless of the diversity that comprises single-parent families in and of themselves, this type of family poses three challenges which correspond to three basic characteristics of single-parent families, and which clearly differentiate them from other types, such as two-parent families, and which are even structurally independent of other variables like social class, ethnic group and the sex of the person who heads the family.

According to Almeda and Di Nella (2011), firstly, single-parent groups transgress family norms, as they break with the traditional patriarchal model, especially those headed by women. They challenge the notion of the bourgeois nuclear family, which is based on the sexual division of labour. Single-parent families also entail the restructuring of traditional roles and challenge the model of a single breadwinner, usually a man, and a caregiver, usually a woman, as in single parenthood only one parent is responsible for both functions.

Secondly, single-parent families also challenge welfare systems and public policies, as these are primarily designed for families based on the heterosexual two-parent model. Actually, what is clear is that situations that exist in two-parent families are even more evident in single-parent families. In fact, the starting point from which public policies are developed is the two-parent family model. Single-parent families pose a challenge to social policies because they call this conception, as well as how the provision of public welfare is structured, into question. Welfare policies have been created practically only for people active in the labour market, and thus reproduce the subordinate relationship of the family sphere.

Thirdly, single-parent families also present a challenge to the capitalist mode of production. Most single-parent families are headed by women, and many of them are at risk of poverty, which means they consume less and spend less in the market. Not only that, but as a result of their situation they create real alternatives to traditional consumption, as their low income forces them to devise new spending strategies that diverge from those employed by the majority of the population. Thus, single-parent families pose a challenge to a socio-economic system that does not recognise their particularities, problems or demands, and forces them to redefine their relationship with consumption (Almeda and Di Nella, 2011).

This analysis of single parenthood is also an expression of the intersectional perspective, as it relates a phenomenon under study (households headed by a woman with dependent children) to other factors that structure society, such as social class. But it is also linked to a societal structure based on capitalist consumption and the consideration that these families are given in public policies – policies based on a two-parent care model in which the household is sustained by paid productive work and unpaid domestic work, performed by two different people, and which, therefore, do not provide an adequate response to the real circumstances of single-parent households.

Example 2: Assisted human reproduction techniques from a gender perspective

Reproductive technologies and the fertility industry have undergone tremendous growth in recent decades, largely due to the importance of motherhood, fatherhood and biological offspring; the social stigma associated with infertility in some social contexts; and the ability of consumer societies to achieve almost anything with sufficient financial resources (SAMA, 2010). However, not everyone has equal access to these methods. The concept of stratified reproduction (Colen, 1995) fittingly describes the hierarchical organisation of reproductive health, fertility, birth experiences and childbearing. It maintains that motherhood in some women is supported and rewarded, while in others it is viewed with contempt and/or proscribed (Rapp, 2001).

Stratified reproduction posits that certain categories of people in a society are encouraged or compelled to reproduce and parent, but others are not. The theory suggests that control over one's reproductive capacities is unequally distributed in society. It is stratified along dimensions such as gender, sexual preference, race, ethnicity and economic status. Experts in the field point to social policies, ideologies and private business practices as evidence of this stratification (Reid, Dirks and Aseltine, 2010).

One of the most relevant stratifications has to do with access to these resources, which still tends to be restricted to those who conform to heteronormativity. Indeed, in some countries, even where the legal and regulatory framework is weak in areas such as the safety of assisted reproduction techniques, governments have managed to enact laws that prohibit gay, lesbian, transgender and unmarried people from accessing these procedures. This violates the spirit of human rights standards that most countries have committed to uphold (Spar, 2006, p. 33).

But the violation of this right is even more egregious in the countries of the global south. According to the WHO (2010), infertility affected 48.5 million heterosexual couples of reproductive age worldwide in 2010. Moreover, it is estimated that virtually no changes occurred in these rates between 1990 and 2010. And the WHO estimates that infertility is significantly more prevalent in the global south than in the global north (Mascarenhas, Flaxman, Boerma, Vanderpoel & Stevens, 2012). Marcia Inhorn and Daphna Birenbaum-Carmeli (2008) reported that, contrary to what may appear to be the case, the highest prevalence of infertility is among communities in sub-Saharan Africa, an area referred to as the “infertility belt”. WHO demographic studies in 2004 showed that in sub-Saharan Africa, more than 30% of women between 25 and 49 years of age experience secondary infertility.

Although the countries of the global south experience a higher rate of infertility with a greater stigma attached to it, it is in these countries that the population has comparatively less access to reproductive treatment, as access to AHRT is highly stratified. In addition, infertility also has a clear gendered interpretation. Although in heterosexual couples with conception problems 50% of infertility is male, the social stigma falls disproportionately on women.

Example 3: Surrogate pregnancy

In most societies, gender inequality is widely documented, as is its interaction with other social inequalities. This web of social inequalities, which includes class, ethnicity, gender, functional diversity and sexuality, produces complex forms of discrimination that necessitate the use of multidimensional schemes of analysis, such as the intersectional analysis approach. Studies that incorporate the intersectionality perspective address the ways in which different types of social categories combine in specific cases, seeking to understand how power relations operate to give rise to inequality and discrimination. In the field of family studies, the notion of intersectionality is fundamental to the study and understanding of “new” family realities, as it helps to identify social positions that result from the intersection of diverse dimensions of oppression (Erviti, 2014).

Taking surrogacy as an example, it is clearly a paradigmatic case for the application of intersectionality in the study of what are often referred to as “new” forms of family (Golombok, 2015). This route to family formation illustrates how assisted human reproduction techniques go beyond mere technological processes, because they are deeply rooted in existing social structures and power relations, and it is in this social context that their development, practice and propagation

take place. Access to surrogacy is stratified (Colen, 1995), as not everyone has the same opportunities to make use of these arrangements. Stratification is not only present in access to the practice but also in the distribution of the roles of the actors involved, in this case the surrogate mother and the intended parents, i.e., those who hire the services of a surrogate to achieve parenthood. And it is not unusual that power relations and inequality are inherent to the practice, given that in many cases the intended parents come from the global north and the surrogates from the global south (Mohanty, 2003).

4.4 Assessment

Assessment in social sciences must take into account the activities to be assessed, the assessment criteria, and the assessment method. Assessable activities that generate discussion and require students to take a critical view can more effectively contribute to correcting the androcentric bias in the social sciences. Students must be able to question traditional postulates, theories and models, as well as underlying gender interests. The aim of such activities is to dismantle the false objectivity of scientific knowledge, also asserted and theorised from feminist epistemology by authors such as Donna Haraway (1995) and Sandra Harding (1996). Through these activities, students should be capable of identifying gender interests as they apply to aspects related to the field of sociology, current affairs in economics and political science. Possible assessable activities include reading academic articles accompanied by in-class discussions or discussion about current events.

When developing assessment criteria, it is important that the knowledge acquired about gender in the subject is appropriately assessed, and is not considered merely complementary or optional. Thus, for example, an assessment criterion might consist of evaluating whether students have or have not replicated an androcentric bias or that they know how to analytically address gender.

When choosing an assessment method, it is important to bear in mind that even methods considered objective, such as multiple-choice tests, can have a different impact in terms of the results obtained by women and men. A large body of literature (Bolger and Kellaghan, 1990; Rosser, 1989, among others) has revealed marked biases implicit in this method. Specifically, researchers have concluded that such tests underrate the knowledge and skills of women. Studies have compared the performance of women and men on the same topic, but assessed them first through multiple-choice tests and then with open-ended written

questions. Women have been found to score below their actual performance ability in the subject when assessed via multiple-choice tests (Aboites, n/d).

Several explanations have been put forward to account for this phenomenon and all of them are related to gender. The way that women are socialised and brought up places value on being obedient and passive, and so if they are not sure what the right answer is, they tend to abstain. Men, on the other hand, are more often socialised to be self-assured; they tend to take risks, and more often choose a random answer. Women, on the other hand, are raised in such a way that they may not perform well if they are under time pressure, and these tests tend to be given within a specific and rather short period of time.

Finally, research has also shown that men are raised to perceive reality in a rationalised, piecemeal, linear and fixed way, and this favours their performance on this type of test. Women, on the other hand, are usually taught to perceive reality as a dynamic and intricate flow. This is a complex view that does not easily dovetail with questions such as those included on multiple-choice tests which rigidly define a problem and provide only a certain number of possible discrete answers. Therefore, multiple-choice tests do not only assess learning, but also the gender of individuals (Aboites, n/d).

4.5 Organisational approaches

When considering organisational approaches to teaching, in general, remember that the proposals formulated in this guide can be applied to all three disciplines: sociology, economics and political science. The flipped classroom is a recommended model for working from a gender perspective, because if we want to change the classroom culture and generate a new learning space where gender biases disappear, that also entails changes in our actions in the classroom, and the flipped classroom can become a tool to achieve that.

First of all, though, let us look at what the flipped classroom consists of. The basis for this teaching model is that students can find information at a time and in a place that does not require the physical presence of an instructor. It is a new teaching model that offers a comprehensive approach towards increasing student accountability and engagement. The students play a major role in the creation of the teaching-learning process, thus allowing the instructor to provide more individualised attention (López, 2015). This method, in which the students work with the content before it is covered in class, may be a good

way to expose students to and familiarise them with studies from a gender perspective and with the questioning process involved in thinking about issues from this point of view. Because the method requires students to search for and find information, questions will arise that the students will have to try to resolve independently. This is a good opportunity for them to organise their thoughts and ideas so they can come to class with questions to be addressed and continue working with their peers during classroom sessions. For example, in the field of sociology of the family, a group of students might be asked to work on the topic of single-parent families and to share with the class what they are and some of the most prevalent types of exclusions and problems they face, backing up their assertions with references and data. From there, they can be discussed in class and any questions or issues they encountered can be addressed.

4.6 Classroom teaching

It is important to bear in mind that although much effort can and should be directed at choosing and developing course content, the classroom teaching method used to deliver that content and the types of interactions and level of participation it generates among the students is also essential. Attention must be paid to the dynamics of participation in the classroom in order to guarantee the equal involvement of men and women. The design of teaching methods must include and create a safe space for students, where there is no fear of making mistakes, where there is no hierarchy between the sexes and where all voices have an equal right to be heard.

All these ideas are important to ensure that classrooms are free of androcentric biases. We want students to participate actively in the debate and we may tend to value a verbal style that is confident, assertive and decisive. The effect of such attitudes is that some students, especially female students, may feel that they do not meet our expectations, which can cause them to doubt their abilities (Bengoechea, 2014).

Research has shown that male and female students can have very different communicative and participation styles in the classroom. Male students might speak up in order to establish a certain status or hierarchy, and their style can sometimes be argumentative. Female students, on the other hand, may feel uncomfortable when they feel they are being publicly judged. In addition, male and female students tend to have different attitudes toward their own abilities

and have different ways of dealing with failure. Therefore, it is important to create a space that is inclusive from every perspective and that considers diversity across every dimension, given that the traditional classroom is a place of power, privilege and hierarchy (Bengoechea, 2014).

5. TEACHING RESOURCES

This section presents a variety of resources for introducing the gender perspective in teaching, focusing on the following aspects: gender-sensitive language and examples that do not contain androcentric biases, the selection of topics, the presentation of sex-disaggregated data, the selection of materials that incorporate a gender perspective, and classroom dynamics.

5.1 Gender-sensitive language and examples that do not contain androcentric biases

In addition to using non-androcentric language, in the social sciences, it is important to use terminology that includes a gender perspective. For example, in *sociology*, any discussion about welfare should not be limited to the public sphere. By the same token, when referring to welfare systems, a gender perspective should be adopted to include the various existing models and to avoid biased categorisations. In the context of sociology of the family, it is also necessary to use language that does not feed stigmatising discourses of family forms that do not conform to the heteropatriarchal biparental norm. So, it is essential to start from the perspective of family diversity and not to present non-normative families as deficient or exceptional. And the use of language can normalise terms such as single motherhood, a term which associations that bring together families of this type insist upon in order to publicise the fact that the vast majority of these family units are headed by women. Moreover, for example, when presenting data on the sexual division of labour in two-parent households, it is necessary to specify whether they are heterosexual couples and not to fall into the assumption that when we talk about two-parent families we are referring only to those headed by a man and a woman.

In *economics* courses, it is important to include the contributions made by feminist economics in the language used in teaching in order to correct the androcentric bias of the discipline. Work must not be equated with employment. References to market work should be specified as such, so that it is not understood that work in general is market work. Terms like remunerated work, market work and employment can be used to avoid this misunderstanding. Furthermore, it is important not to limit conversations about production to solely market production. The examples given in class in reference to work or production must also consider the gender perspective. And in order to highlight the value of care work, examples that focus on such work should be examined.

In the study of *political science*, examples of terms that may contain an androcentric bias are citizenship, as discussed earlier, and political participation. If data is presented that indicates less political participation by women, the types of spaces in which this lesser participation takes place must also be discussed in order to avoid the implication that participation means involvement mainly in aspects of the public sphere. When using examples of participation in the classroom, in order to incorporate a gender perspective, these examples must show experiences in which women predominate, so that their participation is visible and valued.

5.2 Selecting topics for presentations that include the interests of both women and men

As discussed throughout this guide, one of the great difficulties encountered in the field of social sciences is androcentric knowledge. It is therefore important to consider, among other things, the texts and authors discussed in the classroom, the concepts addressed, and a selection of topics that reflect the interests of women and men alike. Course plans, references and teaching practices are also imbued with gender blindness, so making an effort not to fall into this blindness is essential.

Teaching in the social sciences often focuses on social problems, so examples found in the media can be very useful. The news can serve as a valuable teaching resource as a means to generate debate and encourage critical thinking. When selecting topics to discuss or the social, economic and political problems to be tackled in class, it is important to ensure that they serve to bring the gender inequalities present in each discipline to light and highlight the experiences, work and spaces in which women predominate.

In the field of sociology, one resource to facilitate this task is, for example, the BBC radio programme *Woman's Hour*, which in itself is an inspiring database of current data on different topics that include a gender perspective. Both professionals and academics are invited to the programme to discuss issues from a gender perspective. It is a different type of tool that can also be quite motivational for students.

In economics, a multitude of news stories make reference to the sexual division of labour and to inequality in the workplace. Publications of national and European barometers and statistics are often accompanied by press articles summarising and highlighting the key results. One useful resource is news about the

Eurobarometer on gender equality in the EU. Another topic that is often relevant in the media is the gender pay gap, which can act as a springboard for discussion about its causes.

For political science courses, there are also many examples of topics related to inequality in politics reported in the media. When reports are published on this subject, they are often accompanied by news items summarising and discussing the results. The Eurobarometer mentioned in the previous paragraph also contains data related to political participation. For example, information can be found on the opinion of European men and women on the participation of women in the political decision-making arena, or on the priorities of European women in relation to equality policies.

5.3 Presentations of sex-disaggregated data and gender-sensitive analyses

If we want to paint an accurate picture of reality and a fair approach to social problems, all information and data from all social areas must always be disaggregated by sex, both quantitatively and qualitatively. Failure to do so inevitably leads to the invisibility of women's reality or even to the distortion of that reality. This situation results, among other things, in the inadequate formulation of public policies or action plans that respond to women's demands and needs and that fail to address existing inequalities.

Intersectional analysis is also recommended in order to show the multiple inequalities that can coexist in the field of social sciences. The statistics presented below, in many cases, allow for this type of analysis.

In general, it is a good idea to visit the website of the Institute of Women and for Equal Opportunities, which contains statistics about Spain as a whole and data disaggregated by sex in different subjects related to the social sciences (available at: <http://www.inmujer.gob.es/MujerCifras/Home.htm>). The website of the European Institute for Gender Equality (EIGE) is also recommended. It presents data on gender inequalities in different fields (available at: <http://eige.europa.eu/gender-statistics/dgs>).

Specifically, the following statistics are of particular interest:

- Economically Active Population Survey (National Statistics Institute). Although it contains androcentric biases, it provides disaggregated data that illustrate gender inequalities in the labour market. Thus, for example,

it is possible to show inequalities in labour market participation (activity rate by sex, unemployment rate by sex); vertical segregation (employed population by sex and type of employment); horizontal segregation (employed population by sex and branch of activity); and the greater job insecurity of women (employed population by sex and type of contract, employed population by sex and type of working day, reason for part-time work).

Available at: https://www.ine.es/dyngs/INEbase/en/operacion.htm?c=Estadistica_C&cid=1254736176918&menu=ultiDatos&idp=1254735976595

- Ministry of Labour and Social Security. Data on leaves of absence to care for dependents are published here to help illustrate how women more often interrupt their working lives for this reason, as well as data on wage inequalities and segregation in its National Survey of Working Conditions.

Available at: <https://www.mites.gob.es/es/estadisticas/anuarios/2016/index.htm>

- Wage Structure Survey (National Statistics Institute). This page has data on the pay gap between women and men.

Available at: https://www.ine.es/dyngs/INEbase/en/operacion.htm?c=Estadistica_C&cid=1254736176918&menu=ultiDatos&idp=1254735976595

- Data on the pay gap in Europe. The European Commission drafts reports on the pay gap and other inequalities in employment in the European Union. *Gender pay gap in unadjusted form in the EU and Member States, 2013 data.*

Available at: http://europa.eu/rapid/press-release_MEMO-15-5954_en.htm

- Data on gender and the labour market in the European Union. Data on the pay gap and other labour issues in the European Union can be found on the EIGE website.

Available at: <https://eige.europa.eu/gender-statistics/dgs>

- ILO data on gender and the labour market worldwide.

Available at: www.ilo.org/ilostat/faces/ilostat-home/metadata?_adf.ctrl-state=18s91yi7xe_4&_afLoop=1053181612312931#!

- Labour Force Survey (Eurostat).
Available at: <http://ec.europa.eu/eurostat/web/lfs/data/database>
- OCDE labour statistics.
Available at: <http://www.oecd.org/employment/labour-stats/>
- Plataforma impacto de género ya! This platform drafts reports on national general budgets from a gender perspective.
Available at: <https://impactodegeneroya.blogia.com/>
- Satellite account for domestic production in Catalonia, 2001.
Available at: <http://biblio.idescat.cat/cgi-bin/koha/opac-detail.pl?biblionumber=10731>
- Satellite account for households in Spain, 2003.
Available at: www.ine.es/docutrab/empleotiempo/cuen_tiempo03.pdf
- Household production and consumption – Proposal for a Methodology of the Household Satellite Accounts (Eurostat).
Available at: <http://ec.europa.eu/eurostat/web/products-statistical-working-papers/-/KS-CC-03-003>
- Family Budget Survey (National Statistics Institute). This data can be used to show how family expenses changed during the economic crisis and the repercussions of that change from a gender perspective.
Available at: [https://www.ine.es/buscar/searchResults.do?Menu_botonBuscador=&searchType=DEF_SEARCH&startat=0&L=0&searchString=%22Encuesta%20de%20Presupuestos%20Familiares%20\(EPF\)%22](https://www.ine.es/buscar/searchResults.do?Menu_botonBuscador=&searchType=DEF_SEARCH&startat=0&L=0&searchString=%22Encuesta%20de%20Presupuestos%20Familiares%20(EPF)%22)
- Time-use surveys. These contain national data from the time-use survey.
Available at: www.ine.es/dyngs/INEbase/es/operacion.htm?c=Estadistica_C&cid=1254736176815&menu=resultados&idp=1254735976608.
There is also a time-use survey for Catalonia.
Available at: <https://www.idescat.cat/pub/?id=eut&lang=en>
For Europe, Eurostat (2006) issued a publication called *How is the time of women and men distributed in Europe?*
Available at: <https://ec.europa.eu/eurostat/web/products-statistics-in-focus/-/KS-NK-06-004>

- Inter-Parliamentary Union (IPU). The Inter-Parliamentary Union publishes disaggregated data on the participation of women in parliaments all over the world.
Available at: www.ipu.org/english/home.htm
- ELGE Database on Women and Men in Decision-Making. This database contains data on the participation of men and women in politics in Europe.
Available at: <http://eige.europa.eu/gender-statistics/dgs>
- Quality of Government database of the Quality of Government Institute.
Available at: <https://qog.pol.gu.se/data>
- World Values Survey.
Available at: <https://www.worldvaluessurvey.org/WVSContents.jsp>
- European Values Study.
Available at: www.europeanvaluesstudy.eu
- European Social Survey.
Available at: www.europeansocialsurvey.org
- Statistics of the United Nations Economic Commission for Europe (UNECE). It contains sex-disaggregated information by countries all over the world on members of national parliaments, ministers, mayors and judges, among others.
Available at: https://w3.unece.org/PXWeb2015/pxweb/en/STAT/STAT__30-GE__05-PublicAnddecision
- ILO statistics on the labour market.
Available at: <https://ilostat ilo.org/topics/women/>
- National statistics on power and decision-making. These statistics are published by the Institute of Women and for Equal Opportunities.
Available at: www.inmujer.gob.es/MujerCifras/PoderDecisiones/PoderTomaDecisiones.htm
- Gender Watch. “Fast Facts” about women and gender studies and LGBTI research.
Available at: www.proquest.com/products-services/genderwatch.html

- EUROSTAT gender statistics.
Available at: <https://ec.europa.eu/eurostat/web/equality/data/database>
- EUROSTAT gender equality.
Available at: <http://ec.europa.eu/eurostat/web/sdi/gender-equality>

5.4 Selecting gender-sensitive audiovisual materials

Images symbolise and represent the way we see and understand the world, which is why it is vitally important to work on deconstructing this established form of the male gaze and to look for innovative pieces that subvert what we take as natural and “normal” when addressing, for example, social problems.

The following list of gender-sensitive visual materials may be useful:

Sociology

Video conferences:

- *New Families in the Age of Reproductive Technologies: Donors, Donor Siblings and Single Mothers* by Rosanna Hertz. Lecturer in sociology and women’s and gender studies at Wellesley College.
Available at: www.ub.edu/ubtv/node/53579
- *Look at You, Look at Us: Women, Crime and Criminal Justice: Victims or Offenders?* by Loraine Gelsthorpe. Lecturer in criminology and criminal justice at the University of Cambridge.
Available at: www.ub.edu/ubtv/video/look-at-you-look-at-us-women-crime-and-criminal-justice-victims-or-of-fenders-by-loraine-gelsthorpe

Fiction:

- *Ladybird, Ladybird* (1994). A fictional film which can act as a springboard for discussion about family policy and structures from a gender perspective.
- *Antonia’s Line* (1995). A film that deals with family diversity, the impact of small urban or rural spaces and sexual identities, among other themes.

Economics

- *Salt of the Earth* (1954). Directed by Herbert J. Biberman, this film depicts a real event that occurred in 1951 in a zinc mine in New Mexico. Wage inequalities between Mexican and Caucasian miners triggered a strike to achieve equal pay. The film shows the role of the workers' wives in the strike, who played an active and leading part in the process despite the opposition of the men. The film can be used to show the gender inequalities in working-class families and in the workers' struggle, and brings to light the important role of women in the fight for worker rights.
- *Who's Counting? Marilyn Waring on Sex, Lies and Global Economics* (1995). This documentary directed by Terre Nash tells the story of the life of Marilyn Waring starting with her involvement in politics and is based on the same ideas as those addressed in her book *If Women Counted* (1988). During her political work as a member of the New Zealand parliament from 1975 to 1984, she, among other things, questioned how economics and economic policies ignored household work and the value of nature. Both the documentary and her book can be used to address the issue of the androcentric bias of national accounts.
- *¡Cuidado, resbala!* (2013). This documentary by the Círculo de Mujeres de Málaga analyses the care crisis and how middle- and upper-class families in countries of the global north have solved it, in part, by hiring immigrant domestic workers from the global south under very precarious conditions. Theoretical concepts related to feminist economics and the care crisis are presented through interviews with experts, as well as testimonies that demonstrate the precariousness of this work. It also tackles the concept of global care chains, which refer to the transfer of care from the south to the north, taking advantage of multiple global inequalities.

Available at: <https://vimeo.com/67552738>

- *The Help* (2011). This film directed by Tate Taylor depicts the conditions resulting from slavery and the precariousness of black domestic workers in Mississippi in the 1960s. Because it shows the multiple discriminations faced by black women, it can act as a good tool to address the issue of intersectionality.
- Videos by Amaia Pérez Orozco, an academic feminist economist and activist. Several videos of her lectures on different aspects related to this topic are

available online. The following video is particularly recommended: Virtual conference *Construyendo un modelo económico y social feminista; dando pasos desde hoy* (Constructing a feminist social and economic model: moving forward from today) at the V Encuentro Feminista de Mujeres Abertzales (2012). Pérez Orozco offers a feminist perspective on crises and also addresses the issue of which life is worth living and how to direct ourselves towards that life.

First part: www.youtube.com/watch?v=Cf1YZnMv4i8

Second part: www.youtube.com/watch?v=kiX7YrhTs

- Julia López's speech on the 2012 labour reform. Lecture at the event *Què és i on ens porta la Reforma Labora* (What is the labour reform and where is it taking us?) organised by the Professorat en Diagonal association and the Student Assembly of the Faculty of Economics and Business at the University of Barcelona. The lecture is available online and presents labour reform from a gender perspective.

Available at: www.youtube.com/watch?v=aCsUzW0Vm2E&feature=youtube

Political Science

- *Clara Campoamor, the Forgotten Woman* (2011). This film directed by Laura Mañá is about the major role that Clara Campoamor played in securing the right to vote for women in Spain. The film depicts the difficulties she encountered and the confrontations she had with party colleagues until she finally achieved her goal in December 1931.
- *Suffragette* (2015). This film directed by Sarah Gavron deals with the suffragette movement in England on the eve of the First World War. It particularly highlights the role of working-class women in the movement, which has traditionally received less recognition.
- *She Is Beautiful When She Is Angry* (2014). This documentary directed by Mary Dore is about the women who founded and formed part of the feminist movement of the 1960s. Under the slogan "the personal is political", feminists of the era made fundamental contributions to the feminist movement and feminist theory. They were responsible for conceptualising the patriarchal system, publicised the importance of understanding the relationship between the market sphere and the domestic sphere, and promoted advancement towards substantial equality that would require breaking with the patriarchal system, thus broadening the perspective

and the struggle of previous liberal feminism, which was more focused on formal equality and the public sphere.

- Lecture *Revolution Today* by Angela Davis (2017). The lecture, held at the CCCB (Barcelona), offers an opportunity to become familiar with some of the key ideas of this important philosopher, politician, academic and feminist activist who has played a fundamental role in relation to black feminism and the intersectional approach through her seminal work *Women, Race and Class* (1981).

Available at: www.cccb.org/es/multimedia/videos/la-revolucion-hoy/227656

Classroom dynamics

The following are some materials on this issue:

- *Gender Issues in the College Classroom*. This brief document published by Columbia University suggests strategies for creating inclusive, non-androcentric learning spaces.

Available at: https://edisciplinas.usp.br/pluginfile.php/3753817/mod_resource/content/1/Columbia%20Gender%20Issues%20college.pdf

- *Gender and Education in the Classroom*.

Available at: www.genderandeducation.com/resources-2/inclusion/promoting-gender-equality-in-schools

6. TEACHING HOW TO CONDUCT GENDER-SENSITIVE RESEARCH

Androcentrism in science refers to forms of knowledge that imply the adoption of a male perspective. It affects both the practice of research and the construction of theoretical approaches (Harding, 1996; Eichler, 1992) and, unfortunately, it is found in all branches of knowledge. So, in order to understand how social reality is studied, we must first address how the researchers acquired this knowledge, meaning we have to address epistemological factors (Lois and Alonso, 2014). In the face of positivist epistemologies, situated epistemology (Villarmea, 1999) criticises the supposed objectivity of scientific knowledge, revealing that reality is not objective, but is rather a social construct and that the production of knowledge in science is influenced by the practices of power that underly it and by the circumstances of its subjects. Situated epistemology is based on the idea that knowledge is related to the context from which it emerges, and it questions universal scientific theories and the supposed objectivity of science. As Sandra Harding argues:

In each area, we have come to discover that what we usually consider to be objective problems, concepts, theories, methodologies and transcendental truths that encompass all that is human do not amount to so much. They are, instead, products of thought that bear the mark of their collective or individual creators and, in turn, the creators are characteristically marked by their gender, class, race and culture (1996, p. 15).

So, the concept of situated knowledge (Haraway, 1995) makes it possible to discern the point of view from which knowledge is constructed and to identify the epistemological privileges that lie behind scientific processes. Feminist epistemology starts from this critique of the objectivity of scholarship by showing the androcentric bias of scientific knowledge and considers and questions the privileges from which this knowledge is generated (Biglia, 2000; Haraway, 1995; Harding, 1996; Prats, 1998; Villarmea, 1999).

The biased construction of knowledge ultimately influences research. Androcentrism in research means that the point of departure is the experience and social reality of men – and not just any type of man, but rather white, Western, non-functionally-diverse, middle-class men. Androcentrism makes “man” and “human” synonymous, that is to say, when we refer to society or human beings, our imaginary always refers to and resorts to masculinity as the standard. This contributes to the invisibilisation of women in research, which is

manifested through the under-representation or exclusion of women in the fields, spaces and issues traditionally considered to be masculine. This is repeated in all the areas and all the circumstances in which men have traditionally held greater presence, control and power, including everything that takes place in the public sphere like politics and the labour market. Furthermore, androcentrism also defines the concepts, variables and indicators to be analysed. Traditionally, the social sciences have only contemplated the public sphere as the space in which relevant economic, political and, in general, social relations take place. This view has meant that the tremendous importance of women's experience in relation to the work, time, relationships and resources in the domestic arena and in the community has been ignored.

In the social sciences, a wide variety of quantitative and qualitative methods are used to collect the data that informs its empiricism. These methods are used as a means to ensure that data is systematically obtained and analysed with the aim of explaining and expanding upon knowledge. But if androcentrism is present in the data collection method, the result is obviously biased. However, the impact of androcentrism does not end there. Questioning this androcentrism in science has made it possible, among other things, to highlight biases in other fundamental aspects of scholarship, including, for example, the choice of research topics and the supposed universalism of Western forms of knowledge.

In response, feminist methodology has emerged to act as a guide and to compensate for the androcentric bias in research, redefining the classical scientific method and incorporating a gender perspective in social science research. Among other things, it proposes, firstly, the construction of concepts and indicators that include the time, work, spaces and experiences of most women. Secondly, it illustrates the importance of studying gender inequalities at work in the different fields of analysis that we might want to address. Thirdly and finally, based on the contributions of situated epistemology, the feminist approach suggests thinking of reality not as an objective fact, but as a social construct and considering the role that science plays in the creation of reality. This means that research from a feminist perspective must take into account its effects on reality and be committed to social change (Biglia, 2000; Di Nella, Almeda and Ortiz, 2014). Feminist research adopts an ethic defined by its attention to factors related to power, to the relationships between the actors involved in the research, to inequalities and exclusions from an intersectional perspective and to self-reflexivity in relation to the influence of the context and situation from which we start as researchers. The following are some useful contributions and

examples in relation to these issues in the fields of sociology, economics and political science.

In the field of **sociology**, it is important to avoid the gender bias that often manifests through the assumption of gender stereotypes as scientific premises, which occurs when a rigorous analysis in terms of sex and gender is omitted. This bias is based on the erroneous assumption of the existence of equality between women and men or on the assumption of differences between women and men, which often occurs by naturalising socially constructed differences.

The following are some key issues to consider when discussing end of bachelor's and end of master's projects and theses in sociology. Conducting research with a gender perspective means that the gender dimension is integrated into all phases of the research: the identification of the problem, conceptual definition, analytical framework, methodology and analysis of the results.

According to Leduc (2009), the first step in gender-sensitive research is to detect one's own gender bias as a researcher. This is therefore something students must be encouraged to reflect upon. Research is not neutral; the researcher's position and personal values can affect the issues explored as well as research perspectives and methods. So, it is essential that students who are new to research proceed from this premise. Secondly, a conceptual framework must be defined that reflects both female and male experiences, in other words, that avoids male bias and ensures an inclusive and gender-sensitive approach. Thirdly, research questions must be formulated in a gender-sensitive way. Researchers must ask themselves how women and men are currently affected by the topic of the research and what role each plays in that topic. Fourth, researchers must use inclusive definitions of concepts that preclude generalisations. In other words, if women and men have different experiences related to the field of study, they are likely to have different definitions of concepts. Fifth, researchers must use gender-sensitive research methodologies, which would also involve the use of participatory methods and tools that are respectful of the population groups under study. In this sense, it is also important to use qualitative tools to capture the diversity and different perspectives that people bring to the table. If quantitative instruments are useful in identifying "what" and "how many", qualitative tools are valuable because they help us to understand "how" and "why". Lastly, it is essential to ensure that women and men are equally represented in the samples analysed, among interviewees, etc.

In the analysis phase it is essential to use sex-disaggregated data and to conduct a gender analysis – an analysis that provides information on how women and men are related to or affected by the topic under study. Aspects such as the sexual division of labour, women’s and men’s access to and control over all kinds of resources, possible power relations in the household, community, society, and so on must be taken into account (Leduc, 2009).

In conclusion, including the gender perspective consists of revealing the influence that gender stereotypes bring to bear upon research, and can be accomplished through feminist research methodologies. These methodologies facilitate an understanding of the object of study as well as a new reading of the social group called “women”. For example, women have traditionally been considered different enough to be excluded from research study samples, but also different enough to be excluded from generalisations and inferences from results that were considered applicable to all human beings (Murgibe, 2005).

Lastly, it is important to point out that analysing reality from this perspective can never be understood as regarding women as a homogenous population group. Forms of social and economic subordination and vulnerability are complex, diverse and as unique as the people who are subjected to them.

In **economics**, as we have seen, the discipline of feminist economics has exposed how the classical, neoclassical and Marxist schools of thought have reduced the concept of work to that of employment, resulting in the omission of care work from their postulates. What’s more, the relationship between the market sphere and household work has also been obscured. Feminist economics has also brought to light the androcentric bias in economic indicators. The consequence of an androcentric perspective is that categories, definitions and indicators reflect a social reality based solely on the male view of society. The categorisations or systems of indicators are no more than a convention that responds fundamentally to the ideological orientation and political objective of those who devise them (Carrasco *et al.*, 2006). In response, feminist economics proposes the design of non-androcentric economic indicators. This would include the creation of a non-androcentric labour force survey (LFS). Traditionally, people who devote themselves full time to care work are considered inactive. New labour indicators are included in the non-androcentric LFS that do not ignore care work (Carrasco and Domínguez, 2003, 2013). In relation to production indicators, national accounts do not include household production (Waring, 1994), which can be compensated by means of household satellite accounts, as shown in Section 4.

Therefore, when doing a master's or bachelor's degree final project or thesis in economics, it is important to make use of labour and production concepts and indicators that include care work. Firstly, in terms of language, it is important not to equate work solely to market work. Care work must also be considered a job. By the same token, discussions about production and wealth must not be confined exclusively to the market sphere. The concept of crisis can also be expanded to include aspects that go beyond the narrow margins of the market, because, as we have seen, in addition to the financial crisis, there is also a care crisis, which is also economic. So, for example, if you want to analyse the labour performed in the market sphere, it is important to speak of market work or paid work and not just "work" in the broad sense, and the same when using terms like "production" or "crisis". Furthermore, it is essential to use non-androcentric economic indicators whenever possible or, barring that, to show the androcentric bias of the indicators that are used and their shortcomings.

Moreover, as discussed at the beginning of this section, it is also necessary to ensure that gender inequalities in the economy are not disregarded. In addition to including gender-disaggregated data in any economic research conducted, it is important to frame gender inequalities as an intrinsic part of the economic system. As mentioned earlier, it is not so much a question of focusing only on gender inequalities that occur with regard to employment or income, but rather going further and looking for the root causes of those inequalities. We have found that it is necessary to examine the relationship between the market and domestic spheres, so that if some aspect related to the market sphere is analysed, what happens in the domestic sphere must also be considered. The economic system is underpinned by the invisibilisation, disregard and unremunerated character of care work, and takes advantage of the gender inequalities at work in terms of its unequal distribution and perceived worthlessness. Therefore, these inequalities cannot be seen as mere consequences. When gender-disaggregated research data is presented on various aspects related to the market sphere, a link must be established with the domestic sphere in order to explain that data. So, for example, in an analysis of the labour market, it is impossible to understand gender inequalities without considering the unequal division of household work. When analysing economic policies or crises, in addition to seeing the unequal effects on women and men, we can go further and show how these policies are sustained by and rely on the feminised, free and privatised assumption of care work. And, when discussing these gender inequalities, it is also important to consider factors related to intersectionalities. As discussed earlier, women from

lower classes and immigrant backgrounds bear the greatest burden of care, and it is also these women who tend to fill remunerated care jobs.

Finally, in order to conduct research committed to equality, in addition to showing and denouncing economic gender inequalities, the excessive focus on maximising individual utility must be reversed through studies that contribute, in some way, to constructing economic alternatives centred on life, where care work is essential, and to giving more value and social recognition to this work. To this end, research that focuses on care work, thus contributing to its appreciation, and research that looks at the sustenance of life or well-being may prove extremely valuable.

Feminist epistemology in **political science** has shown that what is presented as neutral can contain biases that reflect the reality of only one part of the population, and has questioned the way in which the concepts that underlie the undertaking of research are constructed. It has revealed that concepts like citizenship, political participation and the welfare state are constructed from an androcentric perspective. Section 3 explored feminist critiques of the concept of citizenship. And the androcentric conception of political participation can lead to an underestimation of the participation of women, as discussed in Section 4. Traditionally, women's involvement in community-based organisations that meet everyday needs has been disregarded. With regard to welfare states, feminist literature has shown that the most recognised definitions and models have tended to ignore the domestic and community domain, focusing only on the market and the State (Lewis, 2002).

Feminist approaches to empiricism have addressed, firstly, the presence of feminist ideas and demands in the political agenda and, secondly, how androcentrism marks the construction of public issues and their solutions. Feminist empiricism studies how and why the political system responds or does not respond to women's needs and demands. From this perspective, some scholars have argued that it is possible to achieve research free of bias by considering gender inequalities in research using existing methods (Hawkesworth, 2006). Other constructivist and more critical scholars argue that public issues are built on a foundation of political discourse, and therefore gender inequalities in the political sphere are the result of the way in which this rhetoric is constructed and of the values, beliefs and norms that are expressed in politics (Lois and De la Fuente, 2014).

When considering gender inequalities in political science research, it is important to review the variables used to reflect them. We looked at a few examples

in Section 4, like those related to the representation of women and men in political institutions, differences in political behaviour and participation and the unequal effects that public policies may have. Gender-disaggregated data must be presented to expose these inequalities, and it is important to consider which indicators to use with students and ensure that they are not gender-biased. Moreover, the resulting inequalities need to be clarified, so again, the relationship between the public and private spheres is particularly important. As the examples above show, the sexual division of labour ultimately results in women lacking the means required to participate in politics, as they have less time and fewer economic resources. Other aspects must also be considered, such as the process of socialisation through which gender roles are acquired, which marks the participation of women and men in politics.

In order to carry out a bachelor's or master's final project or thesis in political science from a gender perspective, the first step is to review the concepts and variables to be analysed, highlight their gender inequalities in the political sphere and their root causes and conduct research that presents the real situation and demonstrates an ethical commitment to advancing towards greater equality. This can be achieved, for example, by denouncing inequalities found in public policies, by contributing to valuing women's political participation or by making contributions that can be used for the development of equality policies.

To conclude, we would like to specify and summarise some basic guidelines to help students complete their bachelor's or master's final projects or theses with a gender perspective in the social sciences:

- Suggest research topics that are especially sensitive to gender and whose approach stimulates critical thinking and which can act to break down common stereotypes and prejudices, giving value to the spaces and jobs in which women predominate and contributing to advancing towards improved gender equality.
- Move the subject of study not only from men to women, but also towards a diversity of identities (cultural, religious, class and origin) to adopt an intersectional approach.
- Use non-androcentric indicators or, barring that, point out the limitations of existing statistics and data from a critical and feminist perspective.
- Use sex-disaggregated data and undertake gender-sensitive analyses of data given that the subjects "woman" and "man" imply a series of

normative prescriptions and the allocation of asymmetrically distributed social spaces (Cobo, 2008).

- Use non-androcentric language, while also starting from non-androcentric concepts (not equating work with employment, not limiting welfare to the public sphere, etc.).
- Cite references with full first names to make women's contributions to the world of knowledge more visible.
- Ensure a balance between male and female authors in the references used.

6. USEFUL RESOURCES

6.1 Sociology

Webography of teaching materials, research and projects

Gender and Society in the classroom

One of the leading sociology journals, *Gender and Society*, has created a website featuring a series of articles related to gender and teaching. These materials may be useful in planning and preparing lessons, in the development of bibliographies and in guiding research in particular subfields of sociology.

<https://gendersociety.wordpress.com/g-s-in-the-classroom>

SIGNS. Films for the feminist classroom

This open-access online journal publishes film reviews from a pedagogical perspective, highlighting their value as a classroom tool. It includes sample lessons and shows examples of how to work with film in the classroom.

<http://ffc.twu.edu>

Centre for Gender Studies

This is a web archive about women's issues. It is maintained by the British Library in collaboration with the LSE's Women's Library. It includes sites for women's organisations and campaigns, research reports, government publications, statistics and women-focused e-zines.

www.webarchive.org.uk/ukwa/target/14254080/source/search

FAAMEF. Facilitant l'aprenentatge autònom sobre metodologies de recerca feminista

This is a teaching innovation project developed by the CEFOCID-COPOLIS teaching innovation and research group. The goal of the project is to construct and disseminate a repository of feminist research methods developed by students.

<http://www.ub.edu/rimda/content/faamef-facilitant-l%E2%80%99aprenentatge-aut%C3%B2nom-sobre-metodologies-de-recerca-feminista>

DOCOFAM. Dones, control social i famílies

This is a teaching innovation project developed by the CEFOCID-COPOLIS teaching innovation and research group. The project is an experiment that links three subjects in which gender is mainstreamed with the aim of creating synergies between the students and the subjects they are studying. Specifically, it included in sociology studies at the UB, in the bachelor's degree subjects Sociology of Gender and Sociology of the Family and the Life Cycle; and in the subject Women, Control and Social Exclusion of the Master's Degree in Sociology: Social Transformations and Innovation.

<http://grad.ub.edu/grad3/plae/>

[AccesInformePD?curs=2019&codiGiga=570199&idioma=CAT&recurs=publicacio](http://grad.ub.edu/grad3/plae/AccesInformePD?curs=2019&codiGiga=570199&idioma=CAT&recurs=publicacio)

Committee for Sociology Research on Gender of the Spanish National Sociology Federation (FES)

The committee is made up of sociologists specialising in gender and feminism.

www.fes-sociologia.com/sociologia-del-genero/comites/12

Atgender (European Association for Gender Research, Education and Documentation)

This is an association made up of academics, professionals, activists and institutions active in the field of women's and gender studies, feminist research, women's rights, gender equality and diversity. Its website includes a range of useful resources for introducing the gender perspective in teaching and research. One example of this is the collection entitled Teaching Gender.

<https://atgender.eu>

Journal of Gender Studies

Interdisciplinary scientific journal (ISI) that publishes articles from a feminist perspective encompassing a wide range of subject areas, including the social sciences.

<https://www.tandfonline.com/toc/cjgs20/current>

Gender and Society

Top-tier scientific journal (ISI) for sociology and women's studies.

<http://journals.sagepub.com/home/gas>

Social Politics: International Studies in Gender, State & Society

Indexed journal (ISI) publishing international and intersectional analyses of society, politics and policies from a feminist perspective.

<https://academic.oup.com/sp>

Journal of Research in Gender Studies

Scientific journal for social sciences and gender studies (in Scopus).

<https://www.addletonacademicpublishers.com/journal-of-research-in-gender-studies>

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Links to teaching guides for subjects with a clear gender focus

- Subject Sociology of the Family and Life Cycle, Bachelor's Degree in Sociology at the UB. Instructors: Elisabet Almeda and Anna Morero.
Course plan available at: www.ub.edu/grad/plae/AccesInformePD?curs=2017&codiGiga=360932&idioma=CAT&recurs=publicacio
- Subject Sociology of the Family and the Life Cycle, Bachelor's Degree in Sociology at the UB. Instructors: Anna Morero and Núria Vergés.
Course plan available at: www.ub.edu/grad/plae/AccesInformePD?curs=2017&codiGiga=360932&idioma=CAT&recurs=publicacio
- Subject Sociology of Genders, Bachelor's Degree in Sociology at the UB. Instructors: Anna Morero, Núria Vergés and Clara Camps.
Course plan available at: www.ub.edu/grad/plae/AccesInformePD?curs=2017&codiGiga=363876&idioma=CAT&recurs=publicacio
- Subject Welfare, Families and Gender, Master's Degree in Women's, Gender and Citizenship Studies at the IIEDG. Instructors: Elisabet Almeda and Clara Camps.
Course plan available at: www.iiedg.org/ca/master/PDM1_Benestar_PRESCAT.pdf
- Subject Women, Control and Social Exclusion, Master's Degree in Sociology: Social Transformation and Innovation at the UB. Instructors: Elisabet Almeda and Núria Vergés.

Course plan available at: www.ub.edu/grad/plae/AccesInformeP-DInfes?curs=2017&assig=570199&ens=M0V02&recurs=pladocent&n2=1&idioma=CAT

- Subject Sociology of Gender, Bachelor's Degree in Sociology at Complutense University of Madrid. Instructor: Inés Alberdi.

Course plan available at: www.ucm.es/estudios/grado-sociologia-plan-801247

6.2 Economics

Webography of teaching materials, research and research projects

International Association for Feminist Economics

The members of this international association include renowned feminist economists. The association hosts annual conferences and has an indexed journal called *Feminist Economics* (ISI) which has published some of the most significant work in the field.

www.feministeconomics.org www.iaffe.org

Revista de Economía Crítica

This indexed journal (*Latindex*) focuses on different branches of critical economics and includes numerous articles on feminist economics.

<http://revistaeconomicacritica.org/redaccion>

Gender, Work & Organization

An indexed journal (ISI) on gender and work. The publication also organises biannual conferences.

<http://www.cvent.com/events/gender-work-organisation-conference/event-summary-3ae9b306d2b94c37bceb95b7f16f44a3.aspx>

Gender & Development

This is an indexed journal (ISI) on gender and development.

<http://www.genderanddevelopment.org/>

Feminist Economics

This is an indexed journal (ISI) on feminist economic perspectives.

<http://www.feministeconomics.org/>

Plataforma impacto de género ya!

This platform drafts non-official alternative gender impact reports on the general State budgets from a feminist perspective. They also conduct lobbying, outreach and advocacy work.

<https://impactodegeneroya.blogia.com/>

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Course plan available at: www.ub.edu/grad/plae/AccesInformePD?curs=2016&codiGiga=363729&idioma=CAT&recurs=publicacio
- Subject Feminist Economics, Master's Degree in Women's, Gender and Citizenship Studies at the Inter-University Women's and Gender Studies Institute. Instructors: Elisabet Almeda and Núria Vergés.
Remote learning course plan available at: www.iiiedg.org/ca/master/PDM2_EconomiaFeminista_ON-CAT.pdf
Face-to-face course plan available at: www.iiiedg.org/ca/master/PDM2_EconomiaFeminista_PRESCAT.pdf
- Subject Economic Theory and Society, Bachelor's Degree in Economics at the UOC.
Course plan: http://cv.uoc.edu/tren/trenacc/web/GAT_EXP.PLANDOCENTE?any_academico=20171&cod_asignatura=21.330&idioma=CAT&pagina=PD_PREV_SECRE&cache=S
- Subject Women, Family and the Labour Market, Bachelor's Degree in Labour Relations at the UPF.
Course plan available at: www.upf.edu/prae/es/3314/21831.pdf

- Subject Inequalities, Globalisation and Gender, Master's Degree in Women's, Gender and Citizenship Studies at the Inter-University Women's and Gender Studies Institute.

Course plan available at: www.iiedg.org/es/Master/PDM4_DesigualtatGen_PRESCAST.pdf

- Subject Women, Time and Daily Life, Master's Degree in Women's, Gender and Citizenship Studies at the Inter-University Women's and Gender Studies Institute.

Course plan available at: www.iiedg.org/es/Master/plan-de-estudios

6.3 Political science

Webography of teaching materials, research and research projects

International Political Science Association Research Committee on Gender Politics and Policy

The Gender, Politics and Policy Committee of the International Political Science Association (IPSA) is an international research group made up of people from all over the world involved in research on gender, politics and public policies which facilitates the international exchange of ideas and shared projects. Among other things, the committee organises international congresses on the subject.

<http://rc19.ipsa.org/>

ECPR Standing Group on Politics and Gender

Gender group of the European Consortium for Political Research (ECPR). The group organises biannual congresses on gender and political science. It also has a databank of courses on gender and politics.

<https://ecpr.eu/standinggroups/standinggrouphome.aspx?ID=8>

Politics & Gender

Specialised indexed journal (ISI) on gender and politics. A resource for international publications on the subject.

www.cambridge.org/core/journals/politics-and-gender

International Feminist Journal of Politics

Indexed journal (ISI) on political science from a feminist perspective. <http://www.tandfonline.com/toc/rfjp20/current>

Journal of Women, Politics and Policy

Indexed journal (ISI) on women and politics. <http://www.tandfonline.com/toc/wwap20/current>

European Journal of Politics and Gender

Recently released journal on women and politics. <http://bristoluniversitypress.co.uk/european-journal-of-politics-and-gender>

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Links to teaching guides for subjects with a clear gender focus

- Subject the Politics of Gender Equality, Bachelor's Degree in Political Science and Administration at the UPF. Instructor: Tània Verge.
Course plan available at: www.upf.edu/pr/3391/23621.html
- Subject Gender and Family Bachelor's Degree in Political Science at the UPF. Instructor: Maria José González.
Course plan available at: www.upf.edu/pr/3391/21690.html
- Subject Gender and Politics, Bachelor's Degree in Political Science at the Complutense University of Madrid. Instructor: Emanuela Lombardo.
Course plan available at: www.ucm.es/estudios/grado-politicas-plan-802467
- Subject Equality Policies and Plans, Bachelor's Degree in Labour Relations at the UPF.
Course plan available at: www.upf.edu/pro/es/2014/3314/21822.pdf
- Subject Public Policies from a Feminist Perspective, Master's Degree in Women's, Gender and Citizenship Studies at the Inter-University Women's and Gender Studies Institute.
Course plan available at: www.iiedg.org/es/Master/PDM6_PolitiquesPubliq_PRESCAST.pdf
- Subject Legal Rights and Guarantees: Women, Family and Justice, Master's Degree in Women's, Gender and Citizenship Studies at the Inter-University Women's and Gender Studies Institute.
Course plan available at: www.iiedg.org/es/Master/PDM6_DretsGaranties_PRESCAT.pdf

6.4 Glossary of concepts in Sociology, Economics and Political Science

The following are definitions of some of the concepts common to all three disciplines that are discussed in this guide and which may be useful to you.

Gender pay gap: This concept refers to the difference in average wages between women and men, expressed as a percentage of men's wages. It is calculated as the difference between the gross hourly wages of men and women. The wage gap can be adjusted or unadjusted. The EU framework makes use of the unadjusted calculation, which means that it does not reflect personal differences, such as age or educational level, or job characteristics, such as sector of activity or occupational category. The adjusted pay gap takes these differences and characteristics into account, and is limited to the differences in pay that may exist with the same personal characteristics and in a job with similar characteristics. These differences are considered discriminatory. Source: Eurostat.

Gender blindness: It is the failure to recognise that women's and men's roles and responsibilities are attributed and/or imposed based on their sex in all spheres of life in specific social, cultural, economic and political contexts. Gender blind projects, programmes or public policies do not take into account these different roles and diverse needs. Therefore, they maintain the status quo and will not help to transform the unequal structure of gender relations. Source: EIGE.

Intersectionality: This concept refers to the multidimensional nature of social inequalities and identities. It is concerned with the relationship between different factors of inequality, such as social class, gender, ethnicity, origin, sexual identity, religion, age and functional diversity. An intersectional perspective requires considering the link between dimensions of inequality and understanding them in conjunction with one another rather than in isolation. It is not a matter of adding up the different dimensions of inequality, but of considering the intersections that occur between them. So, for example, gender inequalities manifest themselves differently among people of different origins, social classes and ethnicities.

Gender-neutral (or gender-blind) legislation: This is legislation that is drafted in universal terms, ignoring the gender-specific situations and power relations between women and men that underpin sex- and gender-based discrimination, including gender-based violence against women. The scrutiny of gender-neutral laws that treat women and men alike is necessary in order to evaluate whether they will hinder or accelerate gender equality and eliminate sex- and gender-based discrimination. Source: EIGE.

Gender perspective (in public policies): Adopting a gender perspective means taking into account gender-based differences when looking at any social phenomenon, policy or process. The gender perspective focuses particularly on gender-based differences in status and power, and considers how such discrimination shapes the immediate needs, as well as the long-term interests, of women and men. In a policy context, taking a gender perspective is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres, so that women and men benefit equally and inequality is not perpetuated. Source: EIGE.

Gender-neutral (or gender-blind) policies: These are policies that are not specifically aimed at either women or men and are assumed to affect both sexes equally. However, they may actually preserve existing gender inequalities or even result in having a differential impact on women and men, in particular women and men from disadvantaged groups. Gender-neutral policies do not promote substantive gender equality. Source: EIGE.

Second shift: This is the assertion that women have a second shift that starts at the end of their workday in the labour market. Most of the work done outside remunerated work is linked to care work. This second shift is more or less recognised or supported by public policies that depend on variables like social class, ethnicity, geographic location, etc. Data shows that women do a second shift in the sense of having a greater workload, not only a greater share of household work, but this is not evident if one overlooks the simultaneous activities that are often undertaken as part of care work. Source: EIGE.

Vertical segregation: This concept has to do with the unequal distribution of women and men in positions of responsibility but also in terms of remuneration, prestige, employment stability, etc., regardless of the sector of activity. An example of vertical segregation would be the diminished presence of women on the boards of directors of companies.

Horizontal segregation: This concept refers to the concentration of women in certain sectors and occupations due to the difficulties women encounter when trying to access certain professions which have traditionally been considered "masculine". An example of horizontal segregation would be the feminisation of the educational sector. Source: EIGE.

Glass ceiling: This concept refers to an invisible barrier that women encounter in the working world that militates against access to top decision-making and

managerial positions in an organisation. This apparently invisible barrier is based on stereotypes associated with femininity that naturalise and give rise to prejudices about the capacities of women as professionals. Source: EIGE.

Sticky floor: This is an expression used as a metaphor to point to a discriminatory employment pattern that keeps workers, mainly women, in the lower ranks of the job scale, with low mobility and invisible barriers to career advancement. Source: EIGE.

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8. DELVING DEEPER

The following is a summary of some of the main ideas encompassed in the response of feminist economics to the androcentrism of classical, neoclassical and Marxist economic thought. The previous sections have explored the main criticisms put forth in feminist economics, but we believe it is also important to present feminist contributions to each of these schools in greater detail.

First, classical economics developed in a historical context of profound economic, social and political changes linked to industrialisation and liberalism. In pre-industrial societies, the household was the space both for the reproduction of the population and for the production of other goods and services used both for self-sufficiency and for sale on the market. With industrialisation, production moved out of the home to take place primarily in factories, leading to a separation of spheres and jobs. Labour and spheres were divided along sexual lines, with the domestic sphere and housework allocated to women and the public sphere assigned mainly to men. Although there was also a large female presence in factories given the inadequacy of the male wage among the working classes, a woman's place was still understood to be the home. The issues that preoccupied classical economists such as Adam Smith were those related to the generation of wealth, which would be considered to come solely from salaried work and market relations, where the domestic sphere was deemed unproductive and non-economic. Ultimately, only that related to the public sphere would be the object of economic study. Although Adam Smith recognised that domestic activity was necessary to reproduce future workers who would contribute to the wealth of nations, no economic value was attached to that activity. Furthermore, he defended the sexual division of labour, and believed that women should primarily occupy the roles of wife and mother.

Feminist women contemporary to the classical economist authors questioned their ideas and theories, addressing issues such as labour inequalities between women and men, the sexual division of labour and the recognition of household work. These precursors to feminist economics include Priscilla Wakefield, who criticised Adam Smith for not integrating domestic work into his analysis. Other women, such as Victoire Daubié, Barbara Bodichon, Harriet Taylor and Ada Heather-Bigg, defended formal equality between women and men in the employment and market spheres, and advocated for the right to private property, to education and to paid work on equal terms.

Secondly, the neoclassical school further strengthened the division of spheres and labour. The focus of study would shift from production to the market, so that anything not exchanged on the market was considered non-economic, thus adding to the invisibility and disregard of care work and the domestic sphere. What's more, a fundamental concept of this school of thought was that of the rational individual, who constantly sought to maximise his or her individual utility and was assumed to be fully available for market work. He or she was considered a fully independent and autonomous being – his or her need for care was completely ignored, as was the care work that would need to be taken on. The rational individual neither needed to be cared for nor had to care for anyone else and could fully engage in capitalist production.

The feminist response to neoclassical thought was and is far-reaching. Starting at the beginning of the 20th century, ground-breaking debates focused on equal pay, among other issues. The pay gap was justified by neoclassical economists at the time on the grounds that women had lower productivity due to poorer educational opportunities and/or because they had lesser economic needs as they were not responsible for being the main breadwinners in the household. In response to the excuse of lower productivity, authors such as Ada Heather-Bigg, Beatrice Webb and Millicent Garrett Fawcett pointed out that women took on the jobs vacated by men who left to fight in the First World War with no decrease in productivity. And as for the justification for lower wages due to the lesser economic needs of women, these authors contended that this argument ran counter to the very assumptions of the neoclassical school, according to which wages are determined by marginal productivity. The second feminist debate in response to this school of thought was about recognising domestic work as work. One notable contributor in this regard was Charlotte Perkins Gilman, who recognised the household as a space of production, where women are the managers of the household and its workers. She proposed transferring a part of household work to the market, so that women could devote more time to market work. And, as mentioned earlier, Margaret Reid proposed a methodology to place a monetary value on domestic production. Continuing with this debate on domestic production, the new economics of the family, with its most prominent author, Gary Becket (1981), argued that households make rational decisions to maximise family utility. It is the head of the family, according to Becket, who incorporates the utility of the other members of the household into his or her utility function. The feminist critique of this approach is that it assumes that households are necessarily places of harmonious relationships, ignoring the violence and inequalities at work in these spaces and reinforcing the division of

spheres, according to which there are different values in the market and private spheres. Furthermore, the assumption that it is the head of the household who incorporates the utility of the family members implies acceptance of a patriarchal authority in the household.

Thirdly and finally, in reference to Marxism, it is mainly from materialist feminism that the androcentric bias of this school of economics has come to light. Materialist feminists have analysed the oppression of women on the basis of their relation to modes of production and redefined the concepts of class and exploitation. They have also articulated the relationship between capitalism and patriarchy and conceptualised what they called 'patriarchal capitalism' as the source of all social inequalities, including gender inequalities. Materialist feminist authors such as Christine Delphy (1982), Dalla Costa (1975) and Zillah Eisenstein (1980) are particularly noteworthy, as they challenged the fact that historical materialism fails to analyse the exploitation of women in the domestic sphere. They also criticised the omission of household work from concepts such as exploitation and surplus value. Labour power, exploited by capital, needs to be reproduced, and thus depends upon the work done in the home. Therefore, the surplus value that capital extracts from labour comes in part from care work, so that in Marxist terms one could say that capitalism exploits the domestic unit. In this way, not only the concepts of labour and production, but also those of surplus value and exploitation are re-signified through the contributions of feminist economists.

Sociology has built a worldview of masculine world that involves a skewed interpretation of social reality. Traditional economy has hidden in turn the dependence of the commercial sphere on the domestic sphere. In addition, in the field of political science we also find a lot of gender biases in basic concepts such as justice, equality or citizenship.

The Guide of Sociology, Economics and Political Science to mainstreaming gender in university teaching offers proposals, examples of good practices, teaching resources and consultation tools to contribute to greater equality between women and men in the field of teaching, knowledge transfer and research in these disciplines.



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