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PONTIFICIA UNIVERSIDAD
CATOLICA
DE VALPARAISO

EXPLORING THE THIRD FEMINIST WAVE THROUGH SOCIAL MEDIA AN ELECTIVE WORKSHOP FOR SENIOR STUDENTS

**Trabajo de Titulación para optar al Grado de
Licenciado en Educación y al Título de
Profesor de Inglés**

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To Tía Yolanda for having taught me how to read and write.

To myself, for being here finishing what I once thought I wouldn't be able to accomplish.

“A language is the roadmap of a culture. It tells you where its people come from and where they are going” Rita Mae Brown

Even though Chile is located very far from English-speaking countries, the learning of the English language has gained great relevance during the last years. Thus English has become the language for world economy, sciences, technology, and mass information. So, do we only need to know how to communicate in that language by mastering its grammar, pronunciation, and or lexis? Are we lacking something? It is known that the teaching and learning of a foreign language implies not only the knowledge of grammar rules, vocabulary, and pronunciation but also the acquisition of the cultural context in which that language is produced.

How is English proposed to be taught at a national level?

Nowadays, the national curricula proposed by MINEDUC for the teaching of English as a foreign language is based mostly on developing communicative abilities, the students focusing on learning vocabulary, grammatical accuracy, and understanding written and oral texts, and the production of English. Even though the curriculum actually states:

“El aprendizaje en este sector promueve así mismo la evolución personal, pues las habilidades comunicativas que se buscan desarrollar permiten que los estudiantes crezcan en el campo intelectual y en su formación ya que abren las posibilidades de conocer distintos estilos de vida, tradiciones y maneras de pensar”

In reality, the contents lack the cultural aspects of language. It is true that culture-related units can be found in the MINEDUC programs, but these consider only as customs, festivities, places, or food. Nevertheless, when learning a foreign language, the learners are not only trying to master a new way of expressing themselves through foreign words and grammar, but they are also acquiring new perspectives, world views, beliefs, and other elements of the target culture. So, teacher cannot teach English based purely on grammar, decontextualized information, and empty content leaving the cultural aspects behind. Culture should

be an important element of foreign language pedagogy since, according to Brown as cited by Cakir (2006:154) language and culture “are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture.”

For this purpose, Moran (2001) suggests a way of teaching culture based on the “cultural experience” which, in short, means helping the learners to face a new aspect of culture.

Defining culture

Culture is such a broad concept that it can be defined from many points of view; for instance, for some people culture is everything that a group of humans, such as a nation, do which differentiates them from the other groups; in the same way, culture can be defined as a group of people who share some customs, values and view of the world. Some others think culture as the development and enjoyment of the fine arts. The different ways in which we humans communicate with each other is also viewed as culture. Trying to sum up these different concepts of culture, Moran (2001: 9) proposes a definition of culture as

“the evolving way of life of a group of persons, consisting of a shared set of practices associated with a shared set of products, based upon shared set of perspectives of the world, and set within specific social context.”

To teach culture, we need to first define the aspects or knowings that are to be taught. Culture, according to Moran (2001), it is compounded by five dimensions which are product, practices, persons, perspectives and communities. Of course, they are not apart from each other; they are constituents that are related in some way or another.

For the purposes of this project, the dimension of perspectives will be the overarching element. Cultural perspectives, from one of the points of view defined by Moran (2001:74), are “the combination of perceptions, values, beliefs, and attitudes” .Then, the cultural perspectives of this proposal will be the beliefs,

attitudes, results, and products behind Feminism, more specifically post-feminism or modern feminism.

What is feminism? And why?

Feminism is a social movement that has been part of the western society since the early 1900's. It has had effects on our and other cultures' history, from women fighting to have the right to suffrage to the shaping of some current cultural expressions in the social media.

In fact, during the last five or two years, social media have shown many artists, such as Taylor Swift, Angelina Jolie, Oprah Winfrey, and Emma Watson bringing feminism to pop culture more than ever; also some challenges or concepts, regarding mainly women's bodies, have been coined by social networks. Some are considered feminist issues such as the "thigh gap" that can be defined as

"the space between the inner thighs when a person stands up with her knees together. First observed from some of the models at the 2012 Victoria's Secret Fashion Show, interest in the "thigh gap" quickly exploded on social media websites, with some people exalting it as yet another scale of perfection that a truly attractive woman had to aspire to" (<http://adolescentgrowth.com/>)

Or the "belly button" challenge, which consists basically in contorting oneself to touch one's belly buttons and then posting the pictures on Instagram or Facebook with the hashtag #bellybuttonchallenge, demonstrating that the person is desirable fit. Those kinds of trends impose a desirable body shape that sometimes cannot be met by everyone which can be very dangerous for teenagers, mostly females. Fortunately, those challenges have also had their counterparts promoting self-love an acceptance in movies, concerts or Facebook.

Another issue recently set for the feminist agenda is the awareness about rape culture and patriarchy which, according to some feminists, is making women (and men) still not free and equal. In 2014, a YouTube video called *10 Hours of Walking in NYC as a Woman* went viral; it shows how an attractive woman is being harassed in New York streets by men cat calling her. Although this video has

overgeneralized men's abusive behavior on streets, it is one of the examples of a term used for some feminists, the *rape culture* which "refers to a culture in which attitudes about rape are tolerant enough to be an enabling factor in anything ranging from sexual harassment to actual rape" (Gazdag, 2013) But the problem is that sometimes this goes too far to think that any man is very likely to rape someone, so women should all be afraid of all men.

Students, avid users of social media and social networks, have been exposed to feminism in this and other ways. This movement has been, for years, shaping laws, behaviors, even the words we choose, but are our students really aware of the information they receive? Do they truly know what feminism stands for and how it affects our lives? Are they aware of the downside of the sometimes wrongly called feminism? The aim of this project is to have students take part in this social and cultural matter, so that they can have a voice, and evaluate the information to which they are daily exposed.

First, let us define properly what feminism is. According to the Merriam-Webster Dictionary, feminism is "the belief that men and women should have equal rights and opportunities"; besides, it can be the "organized activity in support of women's rights and interests" (though to be feminist one does not need to be part of an organization). So, feminism is primarily a belief that generated a movement for the equality of opportunities for men and women. To define feminism today, it is necessary to know a little bit of its history since different causes have been fought. That is why it is said that feminism has had waves; in short, the first wave was to obtain suffrage for everyone (between the 19th and early 20th century); the second wave (from the 1960's to the 1990's) was more diverse and the focus was on "the development of women" (Ramptom, 2014) and also the liberation of not only women but also of many other oppressed groups; according to Krolokke and Sorensen (2005), "A common American term for third-wave feminism is 'grrl feminism'"; this wave of feminism comes from a most post-modern way of thinking, making the feminist movement "strong and empowered, eschewing victimization and defining feminine beauty for themselves as subjects, not as objects of a sexist patriarchy" (Ramptom, 2014).

The problem with the third feminist wave

Having defined feminism, it is important for the objectives of this project to mention what feminism is not. As any other movement, feminism has had extremists, has been misinterpreted or misunderstood by people who try to protect their privileges. It has been stereotyped.

The above can lead to misconceptions that make many people be against something that in reality can be good for them. So, feminism is not a political party. Feminism is not the opposite of male chauvinism; feminism does not mean that women should be considered better than men; it fights for equality of opportunities. Feminism does not want women to stop wearing makeup, to stop waxing and start behaving like a man; it encourages everyone to be what they are and that this should be respected regardless of sex, sexual orientation, origin, nationality, social class, etc.

However, there have been many women who call themselves feminists but doing things that are far from what could be a movement for equality. Take, for example, Julie Bindel in an interview for Rad Fem Collective saying:

“I would actually put them [men] all in some kind of camp where they can all drive around in quad bikes, or bicycles, or white vans. I would give them a choice of vehicles to drive around with, give them no porn, they wouldn't be able to fight – we would have wardens, of course! Women who want to see their sons or male loved ones would be able to go and visit, or take them out like a library book, and then bring them back.”

This is clearly a very biased and incorrect way of seeing feminism. Clearly, feminism, at least in English-speaking countries, is not what it used to be. It seems that today, modern feminists are not really fighting for what is really important or for what would really help with the development of a better society.

Feminists in the US, still use arguments such as the wage gap between men and women, yet Christina Hoff Sommers, former philosophy professor and feminist academic, in her *The Factual Feminist* videos, refutes this manipulated information used for feminists to say that in the US women still earn only around 70 percent of what a man does for doing the same work. The truth is that

“this wage gap claim is decidedly refuted by economists, even feminist economists [...] the bottom line, the 23 cent gender pay gap is simply the difference between the average earnings of all men and women working full-time. It doesn't take into account the differences in occupation, positions, education, job tenure, hours worked per week. When such relevant factors are considered the wage gap narrows to the point of vanishing.”

When she is asked what has happened to feminism, she says that what today passes for feminism is the denigration of males and female victimhood; however she also adds that she commits herself to not give up on feminism. She states that the movement needs to reformulate its ideas, needs to take care of real problems, not to panic people with rape culture or male total supremacy, when things nowadays are not that way. She says that the focus should be on poverty, on race differences among women, on women from other places around the world who are really oppressed. In sum, modern feminism today does not really address the issue of gender equality, but is somehow biased to the supremacy of women over men, when it was supposed to be about women's equality, liberation and empowerment.

Modern feminism in Chile

Feminism in Chile has dealt with some different issues from the ones in the US. First, women in the US obtained the right to vote in 1920, while women in Chile did so in 1949, over 20 years later. American women had to face war, so they became an important labor force for the country during WWI and WWII, liberating them from their historical roles at home began the 1920's. Second, women in Chile had to face a dictatorship; organized women

“desde el seno del Círculo de Estudios de la Mujer, el Movimiento Feminista fue una organización de mujeres feministas de oposición a la dictadura militar. Bajo el lema "Democracia en el país y en la casa", esta agrupación tuvo como objetivo canalizar la voluntad de participación feminista en las protestas” (MemoriaChilena.cl).

On the other hand, at this point in history American women were demonstrating for sexual liberation, their intellectual development, and their empowerment as independent people, more political participation, and their rights to express themselves as they are.

Lastly, looking at the issues women have today in Chile, the wage gap is a fact not such a fallacy; indeed, according to recent polls carried out by the government, “Una de las categorías donde la brecha resulta más notoria es por nivel educacional. Una mujer con posgrado gana en promedio \$990 mil al mes, mientras que los hombres con igual nivel de estudios tienen un ingreso de \$1,7 millones” de acuerdo a Infante,M (2015,2 March) for the national newspaper *El Mercurio*. The percentages keep the gap even taking into account the different variables.

Furthermore, referring to domestic violence against women, the Servicio Nacional de la Mujer (Sernam) has shown how the percentages of women denouncing their male partners of aggression are still much higher than men being harmed by their female partners.

The Workshop

Bearing this in mind, a workshop has been developed to help students be able to criticize feminism as a social movement by analyzing what this movement has been doing to society nowadays.

Teenagers should not be taken for granted about the matters previously mentioned. They are able to give their opinions and thoughts about many different subjects and issues; they are also able to come up with ideas to solve social

problems. They are going to be the adults ruling the world in the future, so it is important to educate them to think, apart from giving them only factual knowledge.

In order to achieve the objective of this workshop, it is of paramount importance that students either already have some critical thinking skills that will be reinforced in the process of this workshop because criticizing and evaluating are considered higher-order mental processes. Thus, in the case of this workshop, it not only will involve language skills but also the development of arguments, and other mental operations such as analyzing, comparing, or reflecting.

Ennis (2012) defines critical thinking as “Reasonable reflective thinking focused on deciding what to believe or do.” The knowledge, analysis, and criticism of social movements surrounding our students are very useful tools to have them think beyond school contents. For the same reason, this workshop is designed for senior students, since they are supposed to have a command of the language good enough to give opinions, share ideas, support facts, among others. Also, according to the ministerial proposal for EFL in this grade, they should be able to expose their own ideas, opinions, feelings and experiences about different issues. Then by the end of this workshop the students will be able to decide, among other things, what is nowadays true feminism or what it should be, whether a new movement needs to appear or not, what information about feminism is true and what is not, what are the extremes of a social movement.

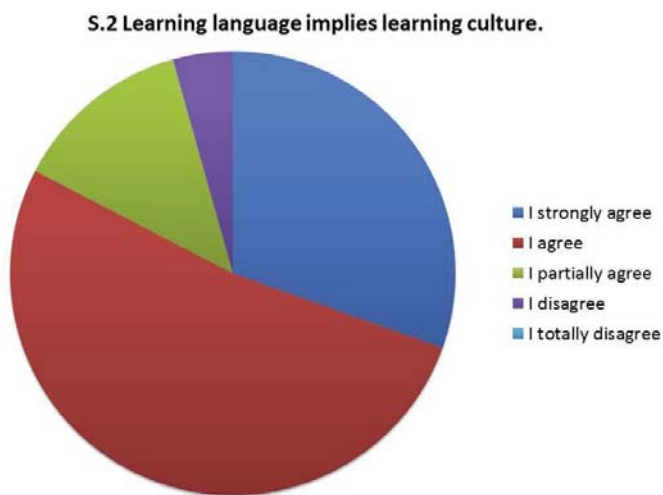
Another reason for this workshop to be designed for senior students is that they are about to leave school, and they will eventually confront different situations in which feminism might be an issue, either in higher education or at work. Therefore, they have to be aware of what is happening in this changing society that expects something from them, since they are part of these changes too. They have to examine the information they receive to make their own judgements and elaborate their own ideas about it.

Needs Analysis

A survey of forty statements (see appendix 1) was carried out to gather some information on students' perception of culture, knowledge and/or misconceptions of feminism, interests, language management, and abilities needed for critical thinking.

Since this workshop is aimed for senior students, twelve girls and thirteen boys between 16 and 18 years old in their senior year at Colegio Montesol II in Quilpué were part of the survey.

The statements were organized into the topics of culture, English language, interests, knowledge of feminism, and critical thinking.



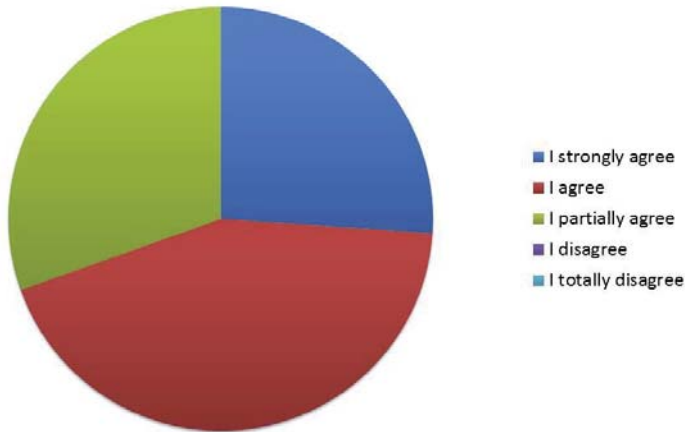
as we can see in S.2 chart.

The charts below are examples of those kinds of statements. The most representatives are the examples taken.

When they were asked to choose three main features of culture, food, festivities, music and language were the most chosen. Also for most of them language learning means learning culture

Most of them agreed that they have covered some cultural topics in their English class, and also most of them like learning about culture.

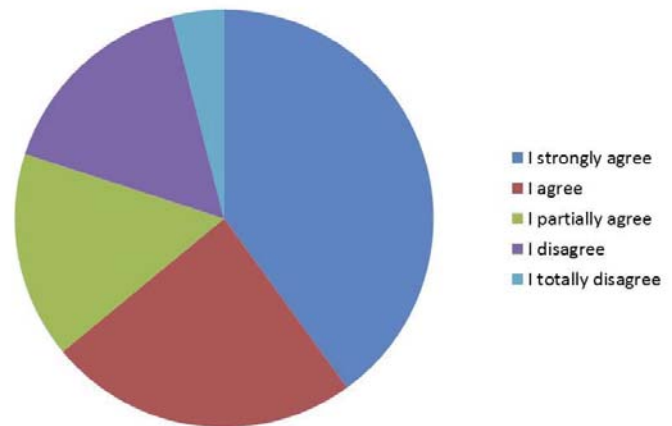
S. 7 I am able to understand recordings or videos in English.



Referring to English, students showed not to have problems understanding written or recorded information. (S.7)

Two important requirements for this workshop are group and class discussions and sharing opinions. Most of them agreed on feeling comfortable speaking in groups or in front of the class, though there were some who did not (s.10).

S. 10 I feel comfortable speaking in English in groups.



Regarding their interests only a 17% agreed to say that they usually read blogs, the rest of them disagreed. But around 60% liked watching Youtube interviews or talks. Thus, this will be good material for this workshop.

Social issues are part of this workshop, so students were also asked about their interests in these topics. Only one student disagreed on this statement.

About their tolerance and capacity to hear other people's opinions, most of them agreed that they were able to do so (89%).

Finally, concerning the topic of feminism they seemed to understand the basics of it. Most of them agreed and strongly agreed that feminism is not men hate; this

was 74%. Most of them also agreed that not all women are feminists and that men can also be feminists.

The Syllabus

Name of the course: *Exploring today's feminism. A workshop for senior students*

Teacher's name: Carolina Barrera Cortés.

Audience: 12th grade students

Number of lessons: 9

Rationale and General Objective:

As previously mentioned, culture does not only involve knowing about festivities or customs. It goes also a little bit deeper as to understand other people's reasons, expressions, and views of the world; therefore, learning a language implies learning other people's culture. But, the MINEDUC does not provide students with a deep cultural experience when learning English. That is why this workshop has been designed. Social movements also explain or play a role in our different societies. Sometimes they shape some social norms, rules or behaviors, and some other times those social movements are shaped by the culture that has developed them. For the purposes of this workshop, senior students will have the opportunity to analyze today's feminism in the US, and compare it to the current situation of the movement in Chile. They will have the opportunity to see if feminist advocates have done right and wrong.

The design

This is a workshop in which the "subject matter is primary, and the language learning occurs incidentally to the content learning." (Tarey,1988). Consequently, a content-based syllabus has been designed. Students will cover topics, concepts, arguments and ideas regarding today's feminism.

It will be divided into three units with approximately three lessons each.

Unit 1 will address definitions of feminism, also a bit of its history in English-speaking countries and Chile. The issues that made this movement appear, with a focus on nowadays issues.

Unit 2 will deal with today's feminism in the social media and pop culture, and how some wrong expressions of feminism leads to stereotypes, misunderstandings, manipulated information, and the death of what could be a good cause for everyone. Students will also question today's feminism in Chile. They will examine the critiques of post-feminism given by actual feminists trying to re-live the true cause, and if those critiques are applicable to the reality in Chile as well.

In Unit 3 students will discuss about this social movement in the sense of giving solutions to the problems it has nowadays. They will be asked to propose a renovation of feminism or a complete change of this cause with a new focus.

Specific Objectives

Unit	Lesson/ Objective(s)	Activities
Unit 1: From the Suffragettes to All The Single Ladies	In this unit you will be able to: <ul style="list-style-type: none"> • Define Feminism • Summarize the history of feminism • Compare feminism in the Chilean and Anglo-Saxon cultures. • Identify today's feminist issues • Know the difference between Feminism and radical feminism or female chauvinism. 	Lesson 1:1: Defining feminism <ul style="list-style-type: none"> ✓ Jigsaw reading ✓ Class discussion ✓ Writing a group definition of feminism.
		Lesson 1:2 History of feminism <ul style="list-style-type: none"> ✓ Reading an article on the history of feminism in the US ✓ Making a timeline.
		Lesson 1:3 Chilean Feminism vs US feminism. <ul style="list-style-type: none"> ✓ Reading important Chilean feminist events. ✓ Completing the timeline ✓ Comparing events in Chile vs the US.
		Lesson 1:4 3rd wave feminism <ul style="list-style-type: none"> ✓ Watching a video for Listening comprehension: "We should all be feminists" ✓ Listening to a feminist song ✓ Going through Facebook feminist pages ✓ Watching a video: "cat calling on the streets of NY" ✓ Reading an article: Rape Culture
Unit 2: 3rd Wave feminism in the Media: Feminism vs the feminazi.	<ul style="list-style-type: none"> • Classify some feminist actions as true feminism or not. • Analyze the criticism to feminism in the US and • Decide if those can relate to feminism in Chile. 	Lesson 2:1 Feminism or "Feminism"? <ul style="list-style-type: none"> ✓ Reviewing some artists who publicly declared themselves as feminists. ✓ Going through Instagram body challenges or campaigns. ✓ Watching a video on feminist college students ✓ Reading an interview of radical feminists
		Lesson 2:2 Critiques to feminism in the US <ul style="list-style-type: none"> ✓ Reading articles

		<ul style="list-style-type: none"> ✓ Looking at memes making fun of feminism ✓ Looking and discussing about fb page: Women against feminism ✓ Watching a video: The factual feminist “5 feminists myths” ✓ Reading an article in response to #Idontneedfeminismbecause campaign “You don’t hate feminism you just don’t understand” ✓ Looking for definitions and origins of the term “Feminazi”
		<p>Lesson 2:3 Chilean Issues</p> <ul style="list-style-type: none"> ✓ Reading information about domestic violence in Chile ✓ Reading a newspaper article about the wage gap in Chile ✓ Surveying men and women about issues such as catcalling, inequalities, and molestation in Chile. ✓ Looking for information about rape figures in Chile.
<p>Unit 3: A New Feminist focus or a new movement?</p>	<ul style="list-style-type: none"> • Discuss and give arguments supported by facts. • Decide if it is necessary to reformulate feminism or change it for a brand new movement with a different name. 	<p>Lesson 3:1 What are feminists asking for?</p> <ul style="list-style-type: none"> ✓ Watching and discussing about Emma Watson’s speech on women. <p>Lesson 3:2 A new feminism or a new movement</p> <ul style="list-style-type: none"> ✓ Class discussion ✓ Group discussion ✓ Writing a short speech ✓ Giving a short speech

Assessment

- ✓ Participation in discussions 15%
- ✓ Timeline 15%
- ✓ Survey 20%
- ✓ Speech (written part) 15%
- ✓ Speech (oral part) 25%
- ✓ In-class activities (reading, listening, short writings) 10%

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Sample Lessons

Feminism in the US

UNIT I: From the Suffragettes to All the Single Ladies

Lesson 1:2

Let's begin:

1. Look at the following pictures:

KEY CONCEPTS:

- Right to vote
- Waves of feminism

YOU WILL NEED:

- Cardboard paper
- Markers
- A partner
- Internet connection



Where do you think they took place? _____

Could you guess the year of each picture? _____

Can you see any differences or similarities? _____

Individual work:

2. Go to the following page:[<http://civilliberty.about.com/od/gendersexuality/tp/History-of-Feminism.htm>]

Read the article and answer these questions:

A. Why did feminism take place?



B. Summarize the main points of each wave of feminism.

C. Select at least 3 important achievements or dates from each wave.

1st wave:

2nd Wave

3rd Wave

Let's share:

A. Now sit with a partner, share and compare your previous work.

B. Get both of your ideas together and create a timeline for the history of feminism using cardboard and markers.

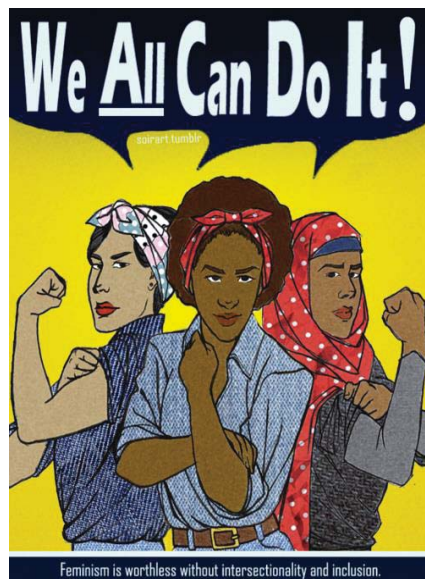


*Here you have an example of a timeline, but you can be as creative as you want!

- ✓ Divide your timeline into the three waves of feminism.
- ✓ Use only one color to write the dates and important facts.

C. Share it with the rest of the class.

To finish:



[Think:]

- *What would have happened if feminism had never appeared?*
- *Would you have taken part in this movement in its early years?*

Feminism in Chile vs

Lesson 1:3

feminism in the US

UNIT I: From the Suffragettes to All the Single Ladies

KEY CONCEPTS:

- SERNAM
- Circulo de estudios de la mujer.
- Male chauvinism

YOU WILL NEED:

- Your timeline
- Markers
- A group of 4
- Your partner from the last lesson.

In groups of 4:

A. Choose someone to keep a record of your answers

B. Discuss and answer the following questions:

- Do you know when women could vote for the first time in Chile?
- What role did women play when your grandparents were young?
- What do women do today that they didn't or weren't allowed to do 50 or 70 years ago?
- Do you think in Chile men and women have the same opportunities and are treated with the same respect?



C. Now we will share with the rest of the class.



With your partner:

In the next page you will find a list of feminist achievements in Chile.

A. Choose at least 9 elements and place them in the time line that you and your partner created last class.

- ✓ This time use a different color so you can establish the difference between events in Chile and events in the US.

B. After that, answer the following:

-Have you heard about SERNAM? What do they do?

-Name 2 similar aspects between the US history of Feminism and the Chilean one.

-Name 2 differences between both histories.

C. Now share with another pair of classmates.

Women's achievements in Chile

- ❖ The Amunátegui Decree was issued (1877) that allowed women to access higher education.
- ❖ 1910-1920, influential thinkers came to visit Chile in order to teach and talk about women issues.
- ❖ 1915 Aristocrat, catholic women founded the “Club Social de Señoras” and “Circulo de lectura,” both of them with cultural aims.
- ❖ 1917, a first legislative proposal to grant citizenship to women was presented.
- ❖ 1919, “Consejo Nacional de Mujeres” was created. They presented a law proposal to grant civil rights to women in 1922, but it was not accepted by the politicians.
- ❖ 1921 the “Federación Obrera Femenina” was founded.
- ❖ 1922 the first women's political party was founded, the “Partido Cívico Femenino.”
- ❖ 1923 the “ Conferencia Panamericana de Mujeres” took place in Santiago. A motion to recommend the authorities of the Unión Panamericana to look for means to grant women the same political and civil rights as men.
- ❖ 1924 the “Partido Demócrata Femenino” emerged.
- ❖ 1925 Women got civil rights; they could choose to be married with property on separation. Women could also administrate the assets acquired from their own work. But their husbands still could ask a judge not to let their wives have a job.
- ❖ 1933 Comité Nacional Pro Derechos de la Mujer aroused, this committee was pro-women's right to vote.
- ❖ 1934 Women gained the vote in Municipal elections.
- ❖ 1935 The Movimiento pro Emancipación de las Mujeres de Chile (MEMCH) was founded. Their goal was to gather women from different parties or political views and fight together for social, economic, and legal liberation of women.
- ❖ 1949 Women were granted full rights to vote.
- ❖ 1952 legal reform restrict the power of husband in a marriage contract; He cannot sell any property without wife's approval.
- ❖ 1961 a law for Kindergartens, maternal immunity and nursery rooms in business of more than 20 workers was passed.
- ❖ 1972 the Secretaría Nacional de la Mujer was created by Salvador Allende.
- ❖ March 1989 30,000 people gathered at Santa Laura stadium celebrated the last day of women under the dictatorship.
- ❖ 1991 Servicio Nacional de la Mujer (Sernam) was created by Patricio Aylwain.



- ❖ 2000 Pregnant women cannot be expelled from schools.



- ❖ 2001 New law that prevents discrimination because of age, sex, and marital status in job applications.
- ❖ 2005 Sexual harassment is classified and penalized.
- ❖ 2006 First female president was elected.
- ❖ 2009 Equal pay for equal job is granted.
- ❖ 2011 Postnatal parental law is passed.
- ❖ 2014 Quotas law for deputies and senators is approved.

Adapted from: Gaviola,E; Jiles,J;Lopresti,L& Rojas,C.(1989). “*Queremos Votar en las Próximas Elecciones*” *Historia del movimiento femenino chileno 1913-1952*.Santiago:Arancibia Hermanos. Y <http://ww2.educarchile.cl/Portal.Base/Web/verContenido.aspx?ID=226893>

Criticisms against today's

feminism

Lesson 2:2

UNIT 2: 3rd Wave feminism in the Media: Feminism vs the feminazi.

KEY CONCEPTS:

- Feminazi
- Wage gap

YOU WILL NEED:

- Internet connection
- A partner
- Video player/YouTube access

Part 1: Hating and laughing at feminism.

A. Look at the following memes



B. Answer the following questions:

- What are they trying to make jokes about?

- Are those jokes based on real facts? Do you have any examples from your own experience? _____

- Have you heard comments like those of the memes? _____
- Do you know what a feminazi is? Explain

C. Now you have 15 minutes to go to Google and find the following Facebook page:
Women against feminism, and explore it.



D. Work with a partner and share

- Did you find something interesting? Name one or two.
- What do you think about the pictures “#Idontneedfeminism because”? Are those people right?
- Are they really arguing against feminism? Or against something else?

D. In trios, two of you will read article number 1: “ *You don’t hate feminism you just don’t understand*” [<http://www.thedailybeast.com/articles/2014/07/24/you-don-t-hate-feminism-you-just-don-t-understand-it.html>] (See appendix 2 and 3)

The other read article number 2:”

Rebecca Cohen Feminist Illustrations”

[http://www.huffingtonpost.com/2015/07/02/rebecca-cohen-feministillustrations_n_7713378.html]

- The three of you make a list of the main points in your article, and take turns to tell them to each other.



Part 2: Feminists criticizing feminism

You will watch two videos from The Factual Feminist (C. Hoff Sommers) in YouTube:

A. Before watching the video:

Look for information on two of these topics:

- ✓ Women around the world receive only 10% of the world's income
- ✓ Girls sold into slavery in the US
- ✓ Domestic violence in the US
- ✓ Sexual assault in college
- ✓ Wage gap in the US

B. Watch the video 1: <https://www.youtube.com/watch?v=1ogyrfIQFc> The Top Five Feminist Myths of All Time



- What did she say about the myths mentioned?
- Were you expecting that?
- Why do you think people manipulate the information?

C. Watch the next video: <https://www.youtube.com/watch?v=8XAftrligcc> Why would you call yourself a feminist?

- What does she say about today's feminism?
- How was feminism before?
- Why does she still call herself a feminist?



Why would you call yourself a feminist?

[Think:

- Why do you think the media have portrayed the feminists as if they were all feminazis?
- Why do you think some feminists have gone to extremes?
- Why haven't feminists in the United States acknowledged so much their achievements and lots of benefits that they have nowadays?
- Why do you think that is said ?

UNIT 3: A new feminist focus or a new movement?

A new feminism or a new movement?

Lesson 3:2

YOU WILL NEED:

- Pen and paper
- A group of four

What do you think?

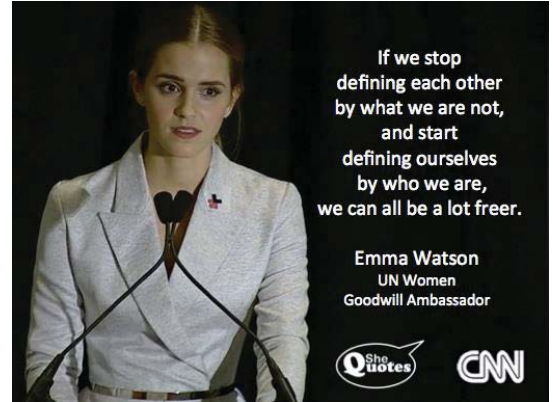
A. In the last lesson you watched and analyzed a video in which Emma Watson talks about feminism and the inequalities that are still happening worldwide:

Now it is your turn to give a speech!

In groups of four, choose one of the following:

- ✓ Feminism should change its name to a more suitable one.
- ✓ Feminism has to focus on real problems to be what it used to be.
- ✓ Feminism should no longer exist because we all are already given equal opportunities.

B. According to what ³² has been covered during this workshop, brainstorm some ideas that can be helpful to make your point more clear, and write them down.



C. Start writing a draft for your oral speech so you are more prepared.

One or two of you will have to be the spoke person who will have to speak in front of the class.

Bellow you have some tips that might help you in your speech

You will have time to practice the oral part before presenting.

Do your best and hands on!!

Tips:

Taken from: <http://busyteacher.org/17413-making-a-public-speech-dos-and-donts-useful.html>



PUBLIC SPEAKING

Structure

- 1. Beginning-Short introduction:**
 - Welcome your audience
 - Introduce your subject
- 2. Middle- Body of the presentation:**
 - Present the subject itself
- 3. End- Short conclusion**

Function Language

Introducing the subject:

- I'd like to start by...
- I'd like to begin with...
- Let's begin by...
- First of all, I'll...
- Starting with...
- I'll begin by...
- I've chosen to say this because...

Finishing one subject:

- Well, I've told you about...
- That's all I have to say about...
- We've looked at...
- So much for...

...and starting another:

- Moving on to...
- Turning to...
- Now we'll move on to...
- Let me turn now to...





Giving an example:

- For example...
- A good example of this is...
- As an illustration...
- To give you an example...
- To illustrate this point
- For instance...



Summarizing and concluding:

- So to sum up...
- In conclusion...
- I'd like to finally say that...
- Finally

Appendix

1. Needs analysis

Teaching Culture in the EFL classroom Survey

Gender: F M

Age: _____

From the list below, select (X) three that you consider the most prominent cultural elements:

Places	<input type="checkbox"/>
Festivities	<input type="checkbox"/>
Social Movements	<input type="checkbox"/>
Clothing	<input type="checkbox"/>
Food	<input type="checkbox"/>
Music	<input type="checkbox"/>
Literature	<input type="checkbox"/>
Language	<input type="checkbox"/>
Technology	<input type="checkbox"/>

Do you agree or disagree with the following statements? Mark with an X the most suitable option for you.

	I strongly	I agree	I partially	I disagree	I totally disagree
--	------------	---------	-------------	------------	--------------------

	agree		agree		
1. We have seen cultural topics (of any kind) in the English class.					
2. Learning a language implies learning culture.					
3. I like learning about other cultures.					
4. I can learn about other cultures knowing about social movements.					
5. I know how to give my opinions in English.					
6. I understand when I read a text in English.					
7. I am able to listen to and understand recordings or videos in English.					
8. I can recognize when an opinion is not supported by facts.					
9. I can give arguments in English.					
10. I feel comfortable speaking in English in small groups.					
11. I feel comfortable speaking in English in front of the class.					
12. I like to discuss about different topics.					
13. I like knowing and reading information about what is happening socially					
14. I usually read blogs.					
15. I like watching YouTube Interviews or talks.					
16. I like reading or watching the news.					
17. I can get the main ideas and summarize a paragraph or a recording.					
18. I don't have problems working in groups					
19. I like working alone.					
20. I am often on Instagram, Facebook, or Twitter.					
21. I have heard or used the term Feminazi.					
22. Being a feminist means to hate men.					
23. If I am boy/man I cannot stand for feminism.					
24. We don't need feminism anymore; we are already given equal opportunities regardless of our genres.					
25. All women are feminist.					
26. I believe women and men deserve the same opportunities and have the same rights.					
27. We need to analyze social movements to understand them.					
28. We need to analyze social movements to see if they are necessary.					
29. We need to analyze social movements to decide if I would join them or not					
30. Women in Chile face the same issues as they do in the US.					
31. I have heard about the thigh gap bellybutton					

Feminists, read it and weep (emphasis on “weep”). It’s not the fact that there is criticism against feminism, but that the criticism is so inane, unintelligent, and useless. Aside from those who mistakenly think feminists want to kill Christian Grey (We don’t! We promise we love mommy porn!), many of the women who posted on the Tumblr accuse feminism of being things that it is not.

For example, one woman [posted](#) “I don’t need ‘feminism’ because I believe that men and women are EQUAL, not that women should belittle men.” Those posts hurt a bit more because they reveal how deeply misinterpreted feminism is.

I reached out to Women Against Feminism to learn about the origins of their campaign. Below is the email response I received:

Hi, thank you but we respectfully decline. We are familiar with the DB and it’s slant. We don’t expect to get fair treatment. The media has been pretty insulting (and childish) so far. So we’re just sticking to our own self-expression through social media. Thank you.

“Mel”

When I told "Mel" I wanted to give her organization a chance to share their story and motives, she wrote back "I think the photos speaks for themselves."

I could have argued with “Mel” six ways to Sunday about why she was wrong about both the feminist movement and our publication, but I realized there wasn’t a point. She was too turned off by the media and by a self-declared feminist to even talk about her organization. The response showed a weakness in the Women Against Feminism leadership, and it confirmed my suspicions that the movement was more gimmicky than substantive. But I don’t want to jump on the Women Against Feminism pile-on because that’s what drove women to it in the first.

There is no question that Women Against Feminism is utterly and completely misguided in its understanding of what feminism is. But they aren’t only the ones. Feminism gets a bad rap, and people perceive the movement as meaning something very narrow and specific—and negative.

An April 2013 [poll](#) found just 16 percent of men and 23 percent of women in America identify as feminists. The women behind Women Against Feminism aren’t exactly a minority. However, that same poll found 82 percent of all Americans agree with the statement “men and women should be social, political, and economic equals.” That’s the simplest and most accurate definition of feminism, but the movement has come to be seen as anti-men, liberal, radical, pro-choice, and many other things that it is not.

As the Women Against Feminism posts show, many of the declarations stem from a place that feminism conveys preferential for women at a loss to sons, brothers, fathers, and friends. That isn’t feminism, but many people falsely believe that is the effect of it.

Think of all the female celebrities who have gone out of their way to declare themselves *not* feminists and their reasons for doing so. Katy Perry had previously said, “I am not feminist, but I do believe in the power of women.” She recently changed her mind and declared she was a feminist because “it just means that I love myself as a female and I also love men.” While Perry was *mocked* for her admittedly space cadet-sounding response, she hit on a point that is often lost in the misperception of feminism: At its most core basic level, feminism is about equality between the sexes, not advancing one over the other.

People do not realize you can be a feminist and pro-life. You can be a feminist and a stay-at-home mom. You can be a feminist and disagree with the birth control mandate of Obamacare. You can be a feminist and not advocate drinking your own menstrual blood (*Germaine Greer* reference, y’all).

Unabashed feminist author Catlin Moran lampooned women who did not identify as feminists in her book, *How To Be a Woman*. But in her criticism, she stressed that women who don’t identify as feminists don’t realize what feminism implies, nor all that feminism has secured for them:

What do you think feminism IS, ladies? What part of ‘liberation for women’ is not for you? Is it freedom to vote? The right not to be owned by the man you marry? The campaign for equal pay? Did all that good shit GET ON YOUR NERVES? Or were you just DRUNK

•

Feminism has a clear PR problem, but mocking Women Against Feminism isn’t the solution. Its campaign is an easy target, but painting these women as a bunch of ignorant, outrageous, self-hating women proves their point. Grace Chapman at *Vagenda* precisely articulated the problem of getting angry at Women Against Feminism. She compared it to her own experience fighting a woman who declared herself not a feminist. She recalled how the other woman’s face “hardened in quiet confidence that she had just been proven right. That we feminists were all the same. Shouty, elitist and actually a little bit mean. Men haters and blamers, women victimizers and blamers.”

Mocking Women Against Feminism validates their argument that they don’t belong in the movement and affirms their belief that feminism has no space for them. We—and by “we,” I mean feminists—need to be the bigger person in this battle. We need to make every effort to promote feminism as a big-tent movement, and we need to admit that it doesn’t always appear so welcoming. As Chapman writes, “In order for feminism to be truly powerful it needs to be accessible and engaging, to everyone, and at the moment it’s just not, not yet.”

Women Against Feminism and like-minded opponents try to distort the meaning of feminism by saddling the movement with unnecessary, limiting prerequisites. Feminists, we shouldn’t bite at their baiting. Instead, we should use Women Against Feminism constructively, but not as a legitimate criticism (which it is *certainly* not). It is a wakeup call for how poorly misunderstand our movement is.

Just as we need to continue to advocate for equality between the sexes, we also need to remind women and men what feminism entails, rather than let our opponents claim to define the movement for us.