

Αγγλικά

Λίστα των
δύο φύλων

Ο ρόλος των
Εκπαιδευτικών

ΦΑΚΕΛΟΣ

6

Λίγα λόγια για το ΚΕΘΙ

Το **Κέντρο Ερευνών για Θέματα Ισότητας (ΚΕΘΙ)** ιδρύθηκε το 1994, ως Νομικό Πρόσωπο Ιδιωτικού Δικαίου. Λειτουργεί με έδρα την Αθήνα και παραρτήματα στη Θεσσαλονίκη, το Βόλο, την Πάτρα και το Ηράκλειο Κρήτης, υπό την εποπτεία και χρηματοδότηση της **Γενικής Γραμματείας Ισότητας** του Υπουργείου Εσωτερικών, Δημόσιας Διοίκησης και Αποκέντρωσης.

Βασικός άξονας ανάπτυξης των δραστηριοτήτων του ΚΕΘΙ είναι η προώθηση της Ισότητας των Φύλων σε όλους τους τομείς της πολιτικής, οικονομικής και κοινωνικής ζωής, με βάση την πολιτική που καθορίζεται από τη **Γενική Γραμματεία Ισότητας**.

Η συγκεκριμένη έκδοση αφορά σε επτά παρεμβατικά μαθήματα μέσης εκπαίδευσης (Αρχαία Ελληνικά, Νέα Ελληνικά, Ιστορία, Κοινωνική και Πολιτική Αγωγή, Αγγλικά, ΣΕΠ και Τεχνολογία) που έγιναν από εκπαιδευτικούς σε σχολεία της Θεσσαλονίκης το ακαδημαϊκό έτος 1999. Τα μαθήματα αυτά εντάσσονται στο πρόγραμμα "**Επιμόρφωση - Ευαισθητοποίηση Εκπαιδευτικών σε Θέματα Ισότητας των Φύλων στην Εκπαίδευση**" που υλοποίησε το ΚΕΘΙ σε συνεργασία με τη **Γενική Γραμματεία Ισότητας** και τη Χρηματοδότηση του Επιχειρησιακού Προγράμματος Εκπαίδευσης και αρχικής Επαγγελματικής Κατάρτισης (**ΕΠΕΑΕΚ**) του Υπουργείου Παιδείας.



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ΦΑΚΕΛΟΣ 6

Αγγλικά

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1ος Υποφάκελος: Διδακτική παρέμβαση

- Α. Παγούνη και Π. Πολυμενίδου: «Πρόταση για τη διδασκαλία των Αγγλικών με επίκεντρο το φύλο»

Πρόταση για τη διδασκαλία των Αγγλικών με επίκεντρο το φύλο

Α. ΠΑΓΟΥΝΗ & Π. ΠΟΛΥΜΕΝΔΟΥ

Μέσα από τη συμμετοχή μας στο πρόγραμμα «Επιμόρφωση/Ευαισθητοποίηση Εκπαιδευτικών σε θέματα Ισότητας των Φύλων στην Εκπαίδευση-Πειραματική Εφαρμογή σε Σχολεία της Θεσσαλονίκης» διαπιστώσαμε ότι το Σχολείο και οι Καθηγητές/Καθηγήτριες των Αγγλικών μπορούν να παίξουν σπουδαίο ρόλο στη διαμόρφωση της ταυτότητας του φύλου, σε μια εποχή ραγδαίων αλλαγών και ανακατατάξεων, όσον αφορά τη θέση των γυναικών στις σύγχρονες κοινωνίες.

Ασχοληθήκαμε με την εξεύρεση-παραγωγή σχετικού εκπαιδευτικού υλικού, κατάλληλου να χρησιμοποιηθεί για την ευαισθητοποίηση των μαθητών σε θέματα ισότητας των φύλων.

Επιλέξαμε τα κείμενα από το εγχειρίδιο Reference Manual on Equal Opportunities and Gender Dimension και ασχοληθήκαμε με τη σύνθεση ασκήσεων πάνω στα κείμενα. Οι ασκήσεις αυτές βασίζονται στις πιο σύγχρονες μεθόδους διδασκαλίας της Αγγλικής Γλώσσας και καλύπτουν τις παρακάτω δραστηριότητες: Listening, Reading, Speaking, Writing.

Τα κείμενα είναι σχετικά με τη θέση της γυναίκας στις διάφορες περιόδους από την αρχαιότητα έως σήμερα.

Μέσα από τις ερωτήσεις, που αφορούν την ορθή κατανόηση του κειμένου από τους μαθητές/μαθήτριές μας, διερευνούμε την επίγνωση και ενημέρωση των αξιών και των αναπαραστάσεων των μαθητών και των μαθητριών ως προς τη θέση των ανδρών και των γυναικών στη σύγχρονη κοινωνία, την αντίληψη που έχουν διαμορφώσει για τις σχέσεις των φύλων.

Μέσα από το πειραματικό, διδακτικό υλικό που δημιουργήσαμε και χρησιμοποιήσαμε, προσπαθήσαμε να ευαισθητοποιήσουμε τους μαθητές μας και τις μαθήτριές μας σε θέματα που έχουν σχέση με τη διαμόρφωση της ταυτότητας των φύλων στο σχολείο.

Ενδεικτικά της πειραματικής εργασίας μας αποτελούν τα παρακάτω δύο κείμενα με τις σχετικές ασκήσεις:

**ENGLISH
TEXTBOOK
ON
THE GENDER EQUALITY**

**FOR PUPILS
OF SECONDARY EDUCATION**

KATERINA PAGOUNI
POLY POLYMENIDOU
THESSALONIKI 1999

UNIT 1

Equality in Secondary Education

For decades, equal opportunities in school and at home has been a dream and a goal of the European educational system. Today, equal opportunities in education, in the labour market and in family life is guaranteed by the legislation of the Member States but this "right" to equal treatment for girls and for boys, for young women and men has many different applications. The content given to the word "Equality" has become in a certain way, trivial in a dangerous manner because it is taken for granted, nothing or not enough has been done for the implementation of a real equal opportunities policy.

At present, the European Union has requested its Member States to be attentive to the problem of "Equality" in the world of learning through the equal opportunities policy. This has led to new discussions among teachers, headmasters and personnel working in different education sectors. Equal opportunities concern everybody at school level and reflections target the most interesting problems such as, **what is the meaning of the word "Equality" in different Member States?** Does it mean "the same opportunities for everyone" or "the same opportunities to reach individual aims?" And if the equal opportunities policy could really be implemented and reach its goals would this mean that the remaining sectors of active society would guarantee a real equal opportunities policy?*

From my professional experience, I can observe that what European education workers understand as equal opportunities differs from one country to another. The values given to this term depend generally on the cultural background and on the characteristics of the national culture of the speaker.

Teachers and headmasters can easily detect and measure the level of gender equality but it is evident that even for individual schools to guarantee equal opportunities in education for boys and girls is not an easy task. Decisions concerning the individual student are made by putting together different conceptions of the significance of equal opportunities. For example: parents wish "the best for our girl or boy, now and in the future", the teacher and the Headmaster consider "the child's cognitive and skillful knowledge and opportunities" and the student, boy or girl, has another view of the problem which depends on her/his age and on her/his capital of education.

Everybody concerned has to engage himself/herself in the task of implementing a sound equal opportunities policy at local, regional and national levels. Individually, teachers, headmasters and education workers in general, have to grasp equal opportunities' solutions when planning classroom curricula and deepen the sense of equal opportunities in their particular frame of work in order to be able to guide students to negotiate with parents. This is probably the only way to reach the goal of implementing a real equal opportunities policy for every boy and girl in the Union.

A. Before reading the text:

1. What do you know about the equality between men and women?

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.....

2. Do you think that every man and every woman have their place at work, in society and within the family, sharing tasks and responsibilities equally in order to build a more harmonious society? Justify your answer.

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B. Read the text and answer the questions:

1. What did the Member States do through legislation in order to support equality?

.....
.....

2. Did the Member States manage to implement a real equal opportunities policy?

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.....

3. What has the European Union asked its Member States to do for equality?

.....
.....

4. Do you think that all European education workers enjoy equal opportunities? Justify your answer.

.....
.....

5. According to the text, how should teachers and headmasters help in applying and equipping their students with equal opportunities?

.....
.....

C. Find words from the text which mean

1. the state for being equal
2. a law or set of laws
3. insignificant, ordinary
4. politely careful
5. deep and careful thoughts
6. to carry out or put into practice

D. Discussion Point. Group Work.

1. Do you think that school in your country has supplied you with a lot of knowledge on the gender equality.

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.....
.....

2. In what way, do you think, school should help in developing and promoting gender equality thus rejecting sex discrimination?

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.....

E. Letter writing

Write a letter to a pen-friend in Spain telling him/her about your family life. Say if all the members in the family (male and female) are equal.

UNIT 2

ANCIENT TIMES

The Babylonian Woman

In Mesopotamia, the Hammurabi Code of Law (1700 BC) gives us some idea what women's situation might have been in Ancient Times. Its two hundred and eighty three articles show Babylonian civilization as monogamous but condoning concubinage.

It would appear that clans had previously been matriarchal and that children belonged to polygamous women (the practice of having several husbands at the same time).

Marriage was a mercantile operation; the woman was purchased, the husband became the owner of his wife. A woman who no longer wished to fulfil her wifely obligations was thrown into the river with her hands tied. A man who wanted to renounce his wife had simply to pay compensation. The woman was obliged to have children, whether she was married, in co-habitation or a slave. Repayment of the dowry and a satisfactory compensation was sufficient for renouncing a childless wife. If the woman was sterile and did not wish to be renounced she had to provide a slave for her husband to secure a descendant for him. However, a wife's right to form contracts was acknowledged and in the event of widowhood or being left by the husband, she inherited the father's authority over the children and was free to marry the man of her choice.

Unlike Greek women, the Babylonian woman conserved the ownership of her dowry which, depending on her social status, could be extremely important. The dowry was only delivered over to the husband's family on her death and then only on the condition that she still belonged to the family at the time of her death. The husband conferred a marriage settlement upon his wife at the moment of marriage, which, like the jewels given to her on diverse occasions, all added to her capital. All these goods were at the disposition of the married woman. This raises certain questions about the reality of the woman's dependence on her husband; laws often reflect a distorted picture of the ways and customs of a civilisation.

Naditu is an interesting phenomenon; girls belonging to very rich families were not married to avoid splitting up the family patrimony. In 'compensation' for the enforced celibacy, they were dedicated to a god and were strictly forbidden to have children. In exchange, as they were not cloistered, they were rich and free which is where the situation becomes interesting: these women devoted themselves, body and soul, to commerce. They bought and sold land and houses, they became landlords or moneylenders - dealing in gold or grain; they made investments and associated with commercial travellers in the exportation of local produce and the importation of foreign merchandise; they bought and sold slaves and supervised work on their land, engaging farmers, agriculturists, day labourers, specialists in date or palm tree cultivation etc. Basically, they lived exciting lives and were very close to what, nowadays, we would call 'business women'.

The very fact that such a situation could have existed leads one to suspect that wifely submission to the husband does not tell the whole story of the Babylonian woman. In fact, women had the right to witness transactions and guarantee authenticity by using a personal stamp: the indubitable mark of her legal independence. She could file a court case (even against her husband) and, being called to justice as a witness, her evidence was as valid as that of any man.

A. Scan the text and answer the question:

1. How do we know about the women's life in Babylonia?

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.....

2. Describe marriage in Babylonia.

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.....
.....

3. What would happen to a woman who did not wish to fulfil her wifely obligations?

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.....

4. What two things should a Babylonian woman have to choose if she wasn't able to have children?

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.....
.....

5. What is the phenomenon Naditu?

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.....

6. Did the Babylonian woman have legal independence?

Justify your answer.

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.....

B. Decide whether the following sentences are true or false. Correct the false ones:

1. Families in Babylonia had been patriarchal and children belonged to polygamous men.

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.....

2. In marriage, a woman purchased the man in Babylonia.

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.....
.....

3. When the Babylonian husband died his wife had the authority over the children and was free to marry the man of her choice:

.....
.....

4. In the Naditu phenomenon, women were obliged to have children.

.....
.....

C. Match the words with their definitions:

- | | |
|------------------|--|
| 1. monogamous | a. the property and money that a woman brings to her husband in marriage |
| 2. condoning | b. having qualities that are thought to be typical of a good wife |
| 3. concubinage | c. the state of unmarried people living together as though married |
| 4. clans | d. unable to produce young |
| 5. mercantile | e. forgiving wrong behaviour |
| 6. wifely | f. enough |
| 7. to renounce | g. a suitable payment for some loss, damage, inconvenience etc. |
| 8. compensation | h. of trade and business; commercial |
| 9. co-habitation | i. to give up a claim |
| 10. dowry | j. the practice of living together as husband and wife without being married |
| 11. sufficient | k. one that has only one wife or husband at one time |
| 12. sterile | l. a group of families, all originally descended from one family and all usually having the same family name |

D. Explain the following words in English:

1. descendant:
2. to confer upon:
3. distorted:
4. diverse:
5. to split up:
6. celibacy:
7. to acknowledge:
8. cloistered:
9. indubitable:

E. Read the text again and complete the following chart:

	The Babylonian woman	The Greek woman today
S i m i l a r i t i e s		

F. Discussion: In groups of 4 discuss the following:

1. Do you think that the Babylonian women enjoyed full equality with the Babylonian men? Give evidence to support your opinion.

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.....

.....

2. What was that mostly impressed you when you read the text about the Babylonian woman?

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