

**Guides to
mainstreaming gender
in university teaching**

Geography

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GEOGRAPHY

GUIDELINES FOR UNIVERSITY TEACHING WITH A GENDER PERSPECTIVE

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PRESENTATION

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

The Vives Network of Universities (*Xarxa Vives d'Universitats* or XVU) promotes a cohesive university community and reinforces the scope and impact of universities in society by promoting the establishment of common strategies, especially in the scope of action of gender perspective. It is worth pointing out that policies which do not take into account these different roles and diverse needs and are, therefore, gender-blind, do not contribute to transforming the unequal structure of gender relations. This also applies to university teaching, through which we offer students the knowledge to understand the world and get involved with it in their professional future, provide referential sources of academic authority, and seek to encourage critical thinking.

Transferring knowledge in the classroom in a way that is sensitive to sex and gender is beneficial for both teachers and students in different ways. On the one hand, a deeper understanding of the needs and behaviours of the population as a whole avoids partial or biased interpretations—both theoretically and empirically—that occur when men are used as the universal reference or when we don't take into account the diversity of the female subject or male subject.

In this way, incorporating a gender perspective improves the quality of teaching and the social relevance of the (re)produced knowledge, technology and innovation. On the other hand, providing students with new tools to identify stereotypes, social norms and gender roles contributes to the development of their critical thinking and the attainment of skills that will allow them to avoid gender blindness in their professional future. Furthermore, a gender perspective allows teachers to note the gender dynamics that take place in the learning environment and to take measures that ensure that the diversity of their students is addressed.

The document you are holding is the result of the 2016-2017 two-year work plan of the XVU Gender Equality Working Group, focusing on the gender perspective in university teaching and research. In 2017, they published 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), which noted 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. In 2021, a new edition of this report was published, this time coordinated by M. José Rodríguez Jaume and Diana Gil González (University of Alicante), where they concluded that, although gender is being progressively included in subjects of different degree programmes, a restrictive approach prevails. In spite of promoting gender training in the contents, approaches and methodology of a subject, it has limitations, such as the minimal change in the organisational and university management culture or the coexistence of gender blindness with the rest of subjects in a given programme.

One of the main challenges identified in this report regarding the lack of gender sensitivity in undergraduate and postgraduate degree curricula was the need to give the teaching staff training in this area. In this vein, the report pointed out the need for teaching resources to help the teaching staff provide gender-sensitive learning.

Therefore, the XVU Gender Equality Working Group agreed to develop and continue nurturing the *Guies per a una docència universitària amb perspectiva de gènere* (Guides to Mainstreaming Gender in University Teaching) collection, coordinated in its first stage by Teresa Cabruja Ubach (University of Girona), M. José Rodríguez Jaume (University of Alicante) and Tània Verge Mestre (Pompeu Fabra University), and by M. José Rodríguez Jaume (University of Alicante) and Maria Olivella Quintana (Universitat Oberta de Catalunya) in later stages.

Overall, 28 guides have been written so far by professors with expertise in applying a gender perspective in their respective subjects in different universities:

ARTS AND HUMANITIES:

ANTHROPOLOGY: Jordi Roca Girona (Rovira i Virgili University)

PHILOLOGY AND LINGUISTICS: Montserrat Rivas Bisbal (Pompeu Fabra University)

PHILOSOPHY: Sonia Reverter-Bañón (Jaume I University)

HISTORY: Mónica Moreno Seco (University of Alicante)

ART HISTORY: M. Lluïsa Faxedas Brujats (University of Girona)

MUSEUM STUDIES AND MUSEOGRAPHY: Ester Alba Pagán (University of Valencia)

SOCIAL AND LEGAL SCIENCES:

COMMUNICATIONS: Maria Forga Martel (University of Vic – Central University of Catalonia)

LAW AND CRIMINOLOGY: M. Concepción Torres Díaz (University of Alicante)

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

GEOGRAPHY: Maria Prats Ferret and Mireia Baylina Ferré (Universitat Autònoma de Barcelona)

SOCIOLOGY, ECONOMY AND POLITICAL SCIENCE: Rosa M. Ortiz Monera and Anna M. Morero Beltrán (University of Barcelona)

TOURISM: Ester Noguer Juncà (University of Girona) and Montserrat Crespo Vallbona (University of Barcelona)

SCIENCES:

PHYSICS: Encina Calvo Iglesias (University of Santiago de Compostela)

MATHEMATICS: Irene Epifanio López (Jaume I University)

LIFE SCIENCES

BIOLOGY: Sandra Saura Mas (Universitat Autònoma de Barcelona)

PHYSICAL ACTIVITY AND SPORT SCIENCES: Pedrona Serra Payeras and Susanna Soler Prat (Barcelona INEF)

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NAUTICAL, MARINE AND NAVAL ENGINEERING: Clàudia Barahona Fuentes and Marcel·la Castells Sanabra (Polytechnic University of Catalonia)

INDUSTRIAL ENGINEERING: Elisabet Mas de les Valls Ortiz and Marta Peña Carrera (Polytechnic University of Catalonia)

MULTIMEDIA ENGINEERING: Susanna Tesconi (Open University of Catalonia)

TELECOMMUNICATIONS ENGINEERING: Sònia Estradé Albiol (University of Barcelona)

METHODOLOGY:

ONLINE TEACHING WITH GENDER PERSPECTIVE: Míriam Arenas Conejo and Iolanda García González (Open University of Catalonia)

Learning how to incorporate a gender perspective into the subjects that we teach merely entails reflecting on the different elements that constitute the teaching-learning process with sex and gender as key analytical variables. To help approach subjects from this perspective, the *Guides to Mainstreaming Gender in University Teaching* provide recommendations and instructions covering the following aspects: objectives, learning outcomes, content, examples and language to be used, selected references, teaching and assessment methods, and management of the learning environment. After all, implementing the principle of gender equality is not only a question of social justice, but of teaching quality as well.

M. José Rodríguez Jaume and Maria Olivella Quintana, coordinators

1. INTRODUCTION

Geography is a very wide-ranging subject, as the science that studies the surface of the Earth, the societies living on it and the resulting territories, landscapes or places generated from the interaction between the first two. It is therefore a subject whose interest lies, since its origin, in the interaction between natural and social phenomena and which has historically built bridges between the physical and social sciences. This fact has allowed for geography to be more open to incorporating critical theories from social movements, unlike other physical sciences. In this line, Feminist Geography has had a long trajectory, of which the authors of this guide are two important referents in Spain. Maria Prats Ferret and Mireia Baylina Ferré, two professors at the UAB, accurately illustrate throughout this text the transformation of Geography as a subject, a profession and an academic curriculum as feminist theories and intersectionality have been added to its corpus.

In chapter 2, the authors show us the main conceptual transformations of the subject and, especially, the evolution of concepts such as territory, space or landscape with the integration of gender perspective. They also explain the evolution of the profession and suggest that, although there is a wider integration of the gender perspective, its increasing technification is masculinising it, thus losing its female references.

Then, in chapter 3, Baylina and Prats present us with four proposals for incorporating gender perspective in university teaching, focusing on Geography, but which can also be applied to other subjects: 1) making women authors visible and adopting a critical stance towards geographic knowledge production; 2) how to explain and apply the gender/sex difference and other basic concepts in geography; 3) revision of the theories on geographic thinking; 4) feminist and queer pedagogy, and the proposal of the Experience Relief Maps to work on Intersectional Geography.

In chapter 4, the authors continue analysing in detail how to transform Geography teaching, now giving practical examples carried out in the UAB Geography Department, touching on three key points of academic subjects: objectives, contents and evaluation. Regarding the contents, Baylina and Prats offer conceptual and teaching innovations on topics such as Globalisation, Work and Gender; Urban Geography and Urbanism with Gender Perspective; Gender, Rurality and Sexuality, and Political Geography, Conflicts and Environmental Risks.

The proposals in chapters 3 and 4 are followed by chapter 5, which contains a wide variety of teaching resources, and by chapter 6, which invites us to reflect on how to teach to conduct gender-sensitive Geography research.

2. GENDER BLINDNESS IN GEOGRAPHY AND ITS IMPLICATIONS

For many centuries, half of humanity has been ignored as a subject matter in Geography research, just as in other social sciences. For fifty years now, and thanks to the feminist movement and the progress in women's situation in society (occupation, training, political participation, living conditions) the scientific process to give visibility to the other half of humanity in this subject has been developed. Geography has traditionally considered society as a neutral, sexless and homogenous whole, without suggesting the deep-seated differences between women and men when using up spaces. A space is not neutral, from a gender perspective, which implies the need to integrate the social differences between men and women and the territorial differences in gender relations to report what the reality is anywhere in the world and to any scale. This means that all matters regarding Geography can and must be reformulated from this point of view.

What is the cause of this neglect? Geography has been, historically, an academic subject dominated by men. Women have been less present in academia, in research topics and, especially, as knowledge producers. Knowledge is a social construct; thus, the types of knowledge that a subject offers depends on who provides it, which methods they use and what they are meant to be used for. Gillian Rose (1993) shows how Geography is claimed to be comprehensive and universal, while its founding narrative is based on a stance that embodies the middle-class, heterosexual, white, male individual. The specific notion of knowledge from which geographers think is what marginalises the women of the subject: on one hand, it discredits all knowledge produced by any other individual and, on the other hand, it creates the categories in which we think about geography uniquely from its own perspective, ignoring the diversity that constitutes social reality.

Androcentrism in this subject is rooted in conceptualising the man/woman gender categories as relational and binary identity categories. Meaning, that they are built on symbolic constellations that create opposite discourse regarding an "other," attributing more value to some categories than others. Thus, masculinity was built as the subject, opposed to a female, subordinate "other." This connection between the male identity (subject) and knowledge makes men the legitimate knowledge producers, and the gender binary construct is similarly linked to a construct of beings that are rational (the only ones capable of producing true,

neutral, objective, absolute scientific knowledge) and irrational (like women, not conceivable as subjects of knowledge).

Feminist criticism has pointed out the androcentric bias present in science, trying to highlight how the de facto assumption of objectivity and rationality is nothing more than a particular hegemonic and partial view of reality and our way of approaching it. For this reason, authors like Donna Haraway (1991) defend “Situated Knowledges” as a way of engaging with science from the one’s own position (be it gender, ethnicity, age, sexual orientation, etc.), being conscious of the biases that this entails in scientific practice instead of denying them.

Hence, many **sexist prejudices in Geography research and teaching** have historically become evident, therefore offering partial and biased analyses of the social reality. For example, when no sociodemographic and financial sex-disaggregated data has been extracted (such as defining a household’s social status solely by the income of the “head of the family”, presuming that to be the man, disregarding the significant number of single-mother households in the world or the existence of non-heterosexual families). The population’s financial activity has also been looked at, pursuing a very restrictive meaning of work (as a performed activity with exchange value), thus, excluding all other activities that have use value, among these domestic work, care work, voluntary work... but also those activities that have financial retribution but are performed in the informal economy (undeclared), or subsistence production work, among others. In all of these other forms of work, we find lots of women, whose activities have not been financially or socially acknowledged. The fact of considering the work division by gender provides the research and/or teaching staff the required analytical tool to explain the unequal workload distribution between men and women in the world, in all contexts, and highlights the complex relationship between women and work and the reasons for this complexity.

In general terms, there has been research and teaching about the activities, spaces and landscapes that have portrayed men’s experiences: relating to the free market economy, public spaces, big transport infrastructures, international geopolitics, armed conflicts, etc. While those that are part of women’s everyday life: spaces of education, healthcare, consumption and care in proximity scales like the neighbourhood, community or the home, have been ignored. Not only that, the role of women in the use of resources like water, power, environmental management... has also been ignored and, generally, in all the aforementioned spaces, as they are attributed to men.

In other occasions, research has been oriented towards both men and women, yet always being analysed in terms of the male experience, such as migration, assessed according to the male migrant without consideration of the motives and experiences of the rest of the household. This research presumes that the male experience encompasses all experiences, a claim which explicitly puts into question the alleged neutrality of science. And sometimes, when researchers attempted to raise awareness by tackling “women’s roles in the world,” they have done it in terms of Population Geography, addressing topics such as fertility and population growth, which only emphasized the image of women being exclusively or primarily focused on reproduction.

Initial research attempts already revealed the limitations caused by the methodology when collecting data about women, their activities and their frequented spaces. In some cases, as seen in the agri-livestock sector, women farmers have been regarded for many years as “homemakers” in statistics, or in the best of cases, as “family workers” or “spouses.” These statistical classifications do not indicate a professional status; they entail activities that are subordinate to other “main” ones and devalue women’s work in the primary sector. Thus, researchers and teaching staff have had to collect facts and knowledge about women’s daily life and their relationship with the environment so to move forward and ask ourselves why things are a certain way and what the ways of the future will determine. Geography that avoids women and their activity or embraces traditional gender roles is gender blindness and can never contribute to the vision of an equal society.

Geography integrates gender perspective by first observing and assessing women’s differential patterns in their relation to space, and then, by recognising the societal gender construct as a key element to understanding the contemporary world’s financial and social changes and the way in which the geographic environment is composed and used by the population. Feminist geography aims to analyse the relationship between the gender divide and spatial divisions to determine how they are mutually encompassing and to uncover the hidden issues behind their apparent spontaneity. The point is to get to know how not just men, but also women, experience places and to show that differences are part of the social constitution of both place and gender, and that this can be changed.

Despite having a fifty-year-old journey, feminist geography has a presence in the world that is still focused on just a few dozen countries, most of them English-speaking and merely three of them in Africa (Blidon and Zaragoín, 2019). The inequality between territories and cultures is notorious. The transforming

potential of feminist geography—which re-evaluates the subject down from its key concepts: place, space and landscape—is not easy to fit within conservative and patriarchal contexts with well-established power structures. The sheer word “feminist” is widely rejected because of its political connotation. Furthermore, women researchers themselves do not identify as feminist geographers due to the fear of being devaluated and excluded, and not only in societies where its practice entails negative consequences, but also in nearby European contexts or in our own home. Researchers and teaching staff that have implemented this perspective in Catalan and Spanish geography have referenced evident resistance to accepting, or merely tolerating, this perspective in geography (Sabaté, 1984; Garcia Ramon, 1989).

On a professional level, the occupation of the first geography graduates (1980s) was teaching, particularly secondary education. The subject, despite being independent from History, was still widely linked to this compulsory education subject, and thus with an evident teaching professional profile. A study by Garcia Ramon and Pujol (2004) points out that in the 1970s, women were a majority of the university geography students, which they explain by linking the subject with teaching, a profession that was traditionally considered female. In the 1990s, they are met with a situation that points to the masculinisation of subject, not only in the teaching staff, but also in the pre-doctoral and undergraduate degree students. Authors attribute that to the technical appearance of the subject, stemming from teaching (with more weight in technical and instrumental content) and the growing professional practice outside of teaching. It seems that this is still the current situation, especially in regard to students.

Geography as an emerging profession in fields like urban planning, land use and spatial planning, environment, cartography, and the Geographical Information Systems constitutes new professional opportunities for graduates. Nevertheless, the fact of the majority being male is not a positive indicator regarding gender equality. Even though new professionals implement gender perspective in their professional practice, which is possible and necessary in all aforementioned fields, we still need women as professional referents, all the more needed where the more technicised the subject.

3. GENERAL PROPOSALS TO INCORPORATE A GENDER PERSPECTIVE INTO TEACHING

3.1. Giving visibility to women authors and adopting a critical stance towards geographic knowledge production

In teaching, to implement a gender perspective means to reexamine the androcentric biases of the subjects. This revision entails, in the first place, including knowledge produced by women scientists and experts, as well as critical perspectives that unveil androcentric ideations (Ponferrada, 2017). This influences not only the basic reference literature of any subject (manuals, seminal texts, atlases...), but also the more specialised bibliography relating to specific topics (scientific articles, audiovisual resources like films, documentaries, photographs, maps...) and, by all means, any compulsory reading material. For some years now, academia has followed neoliberal principles for internal management, as well as the production and broadcasting of scientific knowledge. This means that researchers are forced to publish in international magazines that are index-linked to databases and belong to big corporations that grant themselves the licence to determine the quality of scientific research based on who publishes in the magazines that appear in their databases. This practice excludes researchers that publish through other means for a variety of reasons, among them, maintaining a critical stance. The literature of a given subject should be inclusive in this aspect and give scientific excellence a spotlight, regardless of the means by which it is shared. Regarding authorship, first names should be provided whenever possible in order to disclose gender identity.

In all disciplines, there are renowned people for their contribution to knowledge, and it is easy to remember the names of male authors, and sometimes even their appearance, as mentioned in class; it is of interest to review biographies of women researchers, pioneers in the subject, and young women that implement innovative perspectives, and to stop to reflect on the biographic dimension behind their scientific contributions. Similarly, when a teacher refers to another outstanding figure in the subject in that same university, it is usually a male referent. It is advisable to think of the teaching expertise of a woman and mention her, and if the opportunity does not present itself, to omit all contributions to the propagation of gender inequality. This issue also extends to the display of photographs of the leading figures of the discipline on the panels of university departments.

3.2. How to explain and apply the gender/sex difference and other basic concepts in geography

Geography with a feminist perspective is that which includes theoretical contributions from feminism to the justification and interpretation of geography facts. This means including gender in the interpretation of the world we live in and recognising the differential role of people in the relationship between population and nature. Contributions from different social sciences to build concepts around gender have not properly taken into account spatial variations, and geography has ignored the core concepts and variables surrounding gender; thus, feminist geography is the place where gender and spatial variations converge.

We understand *gender* as the differences between men and women that have been socially constructed. For the most part, the differences between men and women regarding duties, division of labour and power relations come from gender differences (social construct), not sex (biological constitution); gender as a social construct has territorial variations, something that does not happen with sex. *Gender roles* describe who does what, where and when. Assigning different roles to men and women does also have territorial variations.

The *gender division of labour* is the allocation of different types of work to men and women. This division is universal, it exists in all cultures and regions; nevertheless, the specific way in which it presents itself offers territorial and social variations. With the deconstruction of the concept of *work*, feminism has contributed to the distinction between *production* work (that which is sold or can be sold in the market) and *reproduction* work (destined to people's biological and social reproduction) (Benería, 1981), making this newly visible side of the economy soar. Nowadays, within the context of tension between reproduction times and the demands of marketable work there is talk about how to organise a society where life is sustainable for everybody. Amaia Pérez Orozco (2014) suggests moving the focus from analysing processes of capital valorisation to processes of *life sustainability*, understanding socioeconomics as an integrated circuit (production-reproduction, paid work-unpaid work, market-State-home), deliberating in which measure it generates conditions for a life worth living.

Gender relations refer to the existing power relations between men and women. In many spatial and cultural areas, there is a subordination of women towards men; however, the characteristics and the intensity of this subordination differ according to the place. On the subordination of women, feminism has provided the concept of *patriarchy*, understood as the socioeconomic system by which

men appropriate women's work (in both production and reproduction). Sylvia Walby illustrates in *Theorising Patriarchy* (1990) how patriarchal relationships in industrial societies are built around and upheld by six structures where men dominate and exploit women: the patriarchal mode of production (women's household labour being expropriated by men), patriarchal relations in paid work (women being relegated to lower-paying jobs), patriarchal relations in the state (men dominating State institutions and legislating to women's disadvantage), male violence, patriarchal relations in sexuality (men controlling the female body) and patriarchal relations in cultural institutions (male control over media and female representation).

When reinterpreting geography from a gender perspective, we can look at three significant domains that virtually encompass the entire subject: i) existing relationships between gender and key concepts in Geography, like space, place or nature; ii) the territorial differences in gender roles and relations; and iii) the differential use and experience of space between women and men, on different scales, from local (use of everyday spaces) to global (e.g., transnational migratory movement) (Sabaté et al., 1995).

If we focus on the current meaning of the concept of *place*, we can see how, from a feminist standpoint, we question what we mean by places and how we interact with them. Long ago, places (supposedly) were limited areas for homogenous communities, while nowadays, they would be the complete opposite; according to British geographer Doreen Massey (1991), we would define them as a set of established relationships between heterogeneous communities; a sense of place without borders, open to outside. In *A Global Sense of Place*, Massey talks about *time-space compression*, or the annihilation of space by time, in the age of highest mobility (movement and communication across space, geographic extent of social relations) and refers to our experience of all this. If it all does depend on our experiences after all, then our identities, among them gender, influence our sense of place. Being able to move between countries or walking about the streets at night are actions that are not only affected by capital. For example, women's mobility around the world is limited, in intensity and different aspects, depending on the place, not by capital, but by men (physical violence, leering, or downright forbidding appearances by themselves in public spaces).

When speaking of the *gender-nature relationship*, we think, for example, of women in organic or extensive livestock farming (Baylina, 2020). They want consumers to be more conscious about buying local products, and they consider that the quality of life associated to their farmer livelihood is very important. Their

philosophy of agricultural sustainability includes avoiding damage to the soil, minimal ploughing and working with the earth instead of against it. These women articulate very well the elements of quality of life regarding nature for them, their families and their community. Their perspective regarding nature is not passive; it doesn't just recognise their instrumental use of the land for survival, but the intimate link between their wellbeing and the earth as well. These care ethics are in the intersection between utility, financial interest and moral obligations towards the home and community.

A gendered regional geography shows the relevance of gender in geography and how geography conditions gender in all places and on every scale. Gender must be included in regional description and analysis. If we collect geographic facts about specific places, for example Delhi, Lima, or Stockholm, we must include which options of life women have and keep in mind their differences regarding social class, ethnicity, caste, or sexual orientation, for example. Moreover, it would also be of interest to study spatial differences in the gender construct, how masculinity and femininity are perceived in different places.

When searching for data about different geographical aspects on any scale (local, regional, national), it is essential to acquire gender-disaggregated data (which is not always available; not everywhere, nor on every scale, another matter to protest). This will allow us to tackle the gendered work division; the gender contract (rates of marriage, divorce, age at first marriage, household composition, violence...); the gendering of spaces (domestic spaces, workplaces, transport use, mobility, migrations, men/women ratios in urban and rural spaces...); to study the relationship between gender and State (composition of political power, existence of equality laws, maternal and paternal rights, political participation...); to accurately assess well-being (life expectancy at birth, mortality, fertility rate...) and gendered social reproduction (childcare and healthcare social services as well as for the elderly; education, literacy rates, population according to educational attainment...). In analysing the geographic variety of gender roles and relations, we come across an interesting patriarchal geography; meaning, the forms in which women's subordination to men is presented on an international scale, but also to raise awareness and understand that these relationships are dynamic and, thus, susceptible to change.

3.2.1. Gender and the intersectionality of identities. The role of the place

Although gender oppression is a constant in every society, women are not a homogeneous group and their experiences are also shaped by other power

structures, such as social class, age, ethnicity, race, disability, sexual orientation, religion, citizenship, national identity... The intersection between structures or identities means that experiences of both oppression and privilege have a specific constitution. To illustrate, an experience of sexism will not be the same for a 26-year-old woman (who may experience harassment because of the sexualisation of her body), for a 65-year-old woman (who may experience discrimination when collecting her pension) or a 3-year-old girl (who may be given sexist toys). Though all three share a gender identity, their age difference results in different presentations of gender discrimination. In the past few years, the concept of *intersectionality* has been strongly evolving in the political, academic and institutional spheres, with the express intent to “show how different pillars of inequality, such as gender, race, social class, sexual orientation, functional limitations, or age are interrelated and constitute specific forms of discrimination.” (Rodó-Zárate, 2021: 18).

The development of this concept is linked to Black (North American) feminism and the willingness to understand the situation of structural inequality that Black women suffered, from a feminist and anti-racist point of view. The key was in showing that these two elements (gender and race) cannot independently explain their unequal situation, and there was a need to observe how they interrelated and comprised a specific experience of oppression (Rodó-Zárate, 2021). Black feminists, among them bell hooks (1984) found that their white friends were not aware of their whiteness, as being white is deeply ingrained as the “norm,” though white people do also have a race and ethnicity. This kickstarted a process of decentralising the heterosexual, middle-class, Western white woman, as well as pluralisation of feminism, a topic of discussion that we will not tackle here.

We will move forward with the contributions of feminist Geography to the concept of *intersectionality*. The relationship between identities is part of people’s formative process, in which context is essential. The positions of each person’s identities (class, gender, sexual orientation...) interrelate and affect each other in specific places. Said places are not simple boxes where “things happen,” they also have identities, created, produced and reiterated by the dominant groups that occupy them and which can cause instances of exclusion of specific social groups. For example, in the popular mindset, the home is still a feminised and heterosexual private space. The household ideal relies on the heterosexual norm; homes are heteronormative spaces related to the nuclear family model, even though this is no longer the norm in many places. Studies show that young lesbians living in their family home feel “out of place,” as the home is saturated

with heterosexual concepts (photographs, memories, conversations...), a space where they must hide their identity and pretend to conform to the heterosexual norm. Spaces are therefore not aseptic; spaces and identities overlap.

The *lived experience* as a methodological tool has a lot of potential for feminist geography when it comes to understanding the links between the production of space and the production of power. It is through our experience of places that we can capture the complex and dynamic nature of intersectionality. The geographer Gill Valentine (2007) poses a very illuminating example: the relation between the vital moments and spatial contexts in the lived experience of a deaf, bisexual, middle-aged white woman from the United Kingdom at school, in her home with a male partner, in the workplace, in a club for the Deaf... Her experiences show how no identity is a source of oppression or privilege by itself, but depending on the spatial contexts. In a given place, whenever she feels oppressed for an identity (in the workplace because of her deafness), she finds comfort in another (as a working woman), which shows the fluidity of identities and the complexity and dynamism of intersectionality.

3.3. Examination of the theories on geographical thinking

The evolution of the gender perspective in geography varies according to each country's school of thought or academic tradition. And the ease with which a new perspective is adopted on any scientific subject depends on its imperative scientific atmosphere at a given point in time. Although we arrange the schools of thought more or less chronologically as they reached us and by their influence in our subject, it is the teacher who decides from which theoretical perspective they will reach their students. The brief epistemological path here compiled is to exemplify the possibilities offered by each paradigm in order to analyse geographic facts from a feminist perspective.

The gender perspective made its way to geography towards the end of the 1970s, considerably late due to the lack of permeability of the theoretical and methodological approaches of the subject during that decade and the previous ones. *Neo-positivist geography*, focused on abstract spatial processes, looked for regularities in spatial distributions, and the obsession with scientific objectivity and neutrality excluded from its field of study anything to do with social change (Sabaté et al., 1995). It would not be until the end of the decade that geography would have to find a theoretical framework to understand the inequalities between territories on every scale. *Marxism* identified capitalism as a significant cause of this inequality, and early feminist publications reclaimed

the development of Marxist theory to explain the situation of women in this context (Burnett, 1973). As a matter of fact, in the early 1980s, the *Women and Geography Study Group* of the Institute of British Geographers was created, the first gender work group in the subject, which soon catalysed the development of this approach and started to work on the analysis of women's employment from a Marxist perspective (Garcia Ramon, 1989).

Another important paradigm that allowed feminist perspectives to enter geography is humanism. *Humanistic geography* from a gender perspective made way for the emphasis of women's cultural diversity. The role of experiences, feelings and perception in the analysis of geographic reality was given more importance. The essential concepts of place and identity allowed the study of how women identify with places, what they value from the environment, how they express their feelings towards places, which places they create and how places must be shaped to be inclusive of women. The study of the *landscape* was also important in this approach. Being socialised as a given gender makes men and women perceive the landscape differently and give it a different meaning. Nevertheless, the landscape is created based on diverse ideologies, among them gender. Landscapes reflect the power inequalities between men and women because they contain patriarchal cultural values. Geographer Janice Monk (1999) analysed in a study the gender expression in the built landscape of the city to make us see that many monuments instruct us on what to value from History through visible depictions of human bodies. The author pointed out the presence of more monuments of male bodies than female in the urban landscape, many of them portrayed as military heroes to assert power, reinforced by their position upon a horse. The depiction of female figures is usually an abstract symbol with little to do with a real woman: nudity, the heroic scale, wings, improbable attributes. These monuments not only show the patriarchal hegemony of many cultures, but they solidify and recreate the context of everyday gender relations. Despite all this, the landscape and its use can be a tool to resist and defy these constructs. For example, the occupation of public urban space (political demonstrations, parades of queer social groups...) is one of the ways in which we can use the landscape to express power and meaning.

Influenced by *post-structuralist* and *post-colonial theory*, feminist social scientists started to deconstruct the concept of gender as a stable concept, following Black feminists' aforementioned criticism of the protagonism of the white woman in the majority of studies and the political practice of feminism. This cultural or deconstructive turn in feminism consisted of placing their ideas about specificity

and singularity front and centre. In geography, they highlighted the importance of the place, location and position of the speaker, the ways of listening and interpreting marginal groups that had often been ignored. Voices from the global South influenced feminist geography, broaching new topics and concerns and raising awareness about the oppression that it had also created. For example, they pointed out the colonial and imperialist manifestation of feminism, which use the idea of women's rights to intervene through colonialism, military occupation, or international economic development in so-called "third-world countries." It was also criticised because geography (and feminist geography) had not shown interest in race and racial justice (also probably related to the fact that the one providing geographic knowledge had traditionally been the white, male subject). And in recent decades, *queer geography* has been expanded to enlarge the scope and critical knowledge about how power relationships are built in different social and spatial contexts, in this case taking sexuality as the key point. Geographer Chen Misgav (2019) examined the relationship between urban planning and sexuality to see if local planning policies promoted spatial justice regarding the LGBTQ+ community.

New postmodern theories about the subject and deconstruction pose new doubts about the possibility of specifically feminist politics and research. If the stable category of "woman" does not exist anymore, how we can defend their rights? According to McDowell (2001: 46), we have an obligation to discover and analyse the structures and processes that create differences and place human beings in social groups with unequal relationships. Women as a group, have significantly fewer opportunities than men as a group, even being denied many fundamental rights in quite a lot of societies. Even if the social creation of femininity and masculinity is very fluid and varied, it is still common practice for one of these creations to be inferior to the other and, therefore, for men as a group to be implicated in the control of women, which geography can and must reflect.

3.4. Feminist and queer pedagogy: the proposal of *Experience Relief Maps* to work on intersectional geography

Every day, we face our students in the classroom. The global context and social change have made it so that classrooms are more socially and culturally diverse nowadays. Students' experiences with multicultural education and diversity have encouraged their awareness and understanding of divergence and identity, as well as promoted the inclusion of these topics in Geography curricula. Diversity in classrooms provides a supportive space for students to explore sensitive topics,

which can be a good laboratory to include them in discussions about unequal power relations and social change. It can be interesting to position students as actors in knowledge production and to apply the considerations and strategies generated through the learning process. The goal is to move forward with an inclusive classroom and an understanding of diversity and to involve students in the practice through active learning.

Among the feminist and queer pedagogies, we propose *Relief Maps*, or *Mapes Relleu de l'Experiència* (Rodó, 2013), a methodological tool to collect, analyse and display information about intersectionality from a geography standpoint (Baylina and Rodó, 2016). The relationship between identities and places is visually represented through the personal experience of each student. The student places their levels of wellbeing or discomfort in different places according to each identity of theirs (gender, age, ethnicity, language, sexual orientation...). The activity associates three dimensions: the social (power structures or identities), the psychological (the degree of wellbeing or discomfort according to lived experience) and the geographic dimension (places). It is an excellent empirical work about intersectionality, taking the spatial dimension as a central part of the analysis. Through the Maps, complex data about the intersectionality of identities is visually presented, allowing for a better understanding of power relations through the production of spaces. They also visually show how power relations vary according to spaces and how places play a key role in propagating inequality. The Maps help students individually to become aware of the where their identities stand, of oppressed and privileged situations, of their relationships with places in their daily lives and of the role of emotions in their experience of places.

4. PROPOSALS TO INTRODUCE GENDER PERSPECTIVE IN GEOGRAPHY TEACHING

The proposals to introduce gender perspective in teaching are possible and more feasible overall when accompanied by an institutional and/or regulatory framework that enables or enforces them. In the case of Catalonia, Act 17/2015 on effective equality between women and men was key, which established in article 28.1 that gender mainstreaming and studies on women's contribution had to be included in all undergraduate and postgraduate programmes. In order to put it to practice, the following document developed by the AQU Catalunya (The Catalan University Quality Assurance Agency) was very useful: *General Framework for Incorporating the Gender Perspective in Higher Education Teaching* (AQU, 2019). Beyond this general framework, the different Catalan universities developed different strategies. For example, the Universitat Autònoma de Barcelona (UAB) started working in parallel to incorporate the gender perspective in general competences. In November 2018, the UAB approved the new general competences for Undergraduate degrees and included competence CG04 "Taking sex or gender-based inequalities into consideration when operating within one's own area of knowledge." Once approved, these general competences have been progressively incorporated, integrating them into syllabi, within the framework of the modification processes. As to encourage and facilitate this task, the UAB has published an implementation guide of general competences in different areas of knowledge, a tool by an interdisciplinary work group, addressing all programmes of the UAB (Universitat Autònoma de Barcelona, 2021).

4.1. Objectives for geography subjects with a gender perspective

In this section, we provide information that can be useful for a specific Geography and Gender subject, if the syllabus provides for it, a rare and always optional occurrence. Similarly, it is also useful in order to introduce the gender perspective in another thematic or regional subjects in the field of geography.

In the first case, the objective is to initiate students in the study of geography from a gender perspective and to make known the more relevant theories and research for gender analysis in order to perform unbiased geographic analyses. And this can be done not only from theoretical approaches, but also from a selection of empirical studies of different regions in the world. These practical examples will

help students to take notice of the importance of including the gender dimension in geographic analyses.

In the second case, in order to introduce the gender perspective in any cross-cutting geography subject, the main proposed objective can be adapted and turned into a specific objective in the context of the content of a thematic or regional subject. In this case, the intention is to facilitate the elements of reflection and analysis that help understand the complexity and diversity of relationships between human beings and the natural and social environment, from the perspective of a feminist geography.

4.2. Contents of geography subjects with a gender perspective

In this section, we propose different examples of topics from a gender perspective and which are not exclusive to a single subject, concerning different regions of the world, the European continent or the Iberian space. Specifically, we will present examples of some of the many fields that comprise geography. We will reference rural and urban geography, economic geography and political geography. This proposal is limited by the space available, and we present some examples, but that does not mean that the gender perspective cannot also be included in other fields of the subject of geography. It is possible to introduce the gender perspective in all topics and subjects, this is much more evident in the case of social geography, though it is just as possible in subjects of physical geography, population geography or Geographical Information Systems. Wherever not so evident or harder to see how to go about it, we can start by taking specific action, such as giving visibility to the academic work of women geographers. As mentioned in previous chapters, giving examples that help to reflect on stereotypes or gender differences stemming from statistical analysis, the critical observation of cartography or the criteria for its development. In sections 3 and 5 from this guide, we offer some guidance as to how to go about it.

4.2.1. Example 1: Globalisation, Work, and Gender

Economic geography is a crucial area in the subject, and the gender perspective is fundamental in order to delve into the social and spatial dimensions of economy, work, and globalisation. Feminism provides tools to understand many aspects of the economy and international development, for example, the creation of global markets, economic restructuring, the informality of the labour market, the feminisation of the workforce and the changing patterns in the work division.

Since the 1970s, the process of global economic integration has been the biggest change that has affected all national economies and all aspects of social, political and cultural life around the world (Beneria et al., 2016). Globalisation has had positive effects in the economy in terms of income increase and growth, as well as negative consequences associated to social and spatial inequality. One of the main features of global economic integration is the enormous growth in the participation of women in the labour market. The increase of education levels has facilitated the access of educated women to well-paid professions in many countries, and for those with lower education levels, the pressure of earning a salary has driven them to occupations in precarious and unstable conditions. Hence, one of the immediate consequences of the global feminisation of labour is the growing financial and social differentiation among women.

Women have become the preferred labour in many areas, such as the exportation-oriented manufacturing sectors or labour-intensive industries based in low production costs to keep up competitiveness. This labour has gone from being comprised of young, single women to a more diverse group including older, married women and mothers. Women are a majority in the lower links of global production chains, given that they have lower salaries than men while having a higher productivity. These two values are fuelled by patriarchal gender norms, replicated in the workplace with the support of companies and government policies. The labour division segregates women to what is considered unskilled and therefore badly paid labour; and they are more available to get to temporal jobs given their responsibility in reproduction duties. In the more precarious jobs, such as at-home manufacturing, women assume the risks of order modifications or drops in prices, while simultaneously saving businesses fixed costs. Labour feminisation does not have to be universal or necessarily irreversible. There is also a process of defeminisation as production becomes more high-technology and capitalised.

In the service sector, the global market expansion has caused a high demand of work in fields such as computer science, call centres, insurance, finance... where many women have been able to get employment with more decent salaries than in the aforementioned and with a better social standing. Women constitute a high percentage of workers in these sectors in the Caribbean, India, China, Malaysia, the Philippines and Chile (Beneria, 2016), as well as in the expanding fields of healthcare, education and tourism and service industries that have also become global.

Rural areas also demonstrate this feminisation process. In Latin America, the participation of rural women in the labour market has greatly increased on account of the need to diversify incomes in a context of growing social and financial inequalities and persistent poverty associated to neoliberal reforms. Laura Rodríguez et al. (2016) explain the case of Colombia, where small producers are not able to compete with imported products and the agro-industrial production, while their government supports land ownership and large-scale agricultural production. The peasantry becomes useful only as cheap labour and suppliers of low-cost food. In this context, it is interesting to reflect on the narratives surrounding the fact that globalisation becomes an opportunity for women to have an income and challenge patriarchal traditions, when the addition of poor women to the workforce in the context of global capitalism only facilitates and perpetuates the persistence of cheap labour. This topic and context allow students to get involved in different debates: the “global field” as a space and a multiscale process and the actors which take part; women’s empowerment through paid work; postcolonial debates related to the criticism of Northern politics about “saving poor women” from gender inequality in the South; or working on the types of resistance and survival strategies of families based on their community’s values.

Globalisation has favoured the distribution of women’s workforce across the world through South-North migrations. The high demand of so-called unskilled work in rich countries has contributed to the increase of women’s migratory flows, who leave to work as caregivers or domestic workers. These migrations constitute strategies to overcome the lack of opportunities and low salaries in their countries of origin; women, in many cases, take desperate measures, including illegal migration, that expose them to abuse and exploitation, like sex trafficking (Oso and Ribas, 2013). The United Nations Office on Drugs and Crime (UNODC, 2021) has documented up to 225,000 victims in cases of trafficking in human beings between 2003 and 2016, three quarters being women and girls and, for the most part, with the purpose of sexual exploitation. The regions of origin of the victims are mostly Sub-Saharan Africa and Eastern Asia, while the areas of detection are often Western and Central Europe.

These are some examples to demonstrate the importance of the gender perspective in economic geography, without which none of the above-mentioned phenomena could be explained. The examples allow us to reflect upon the effects of the global economy in women’s lives. Trapped in a global patriarchal system that affects them all around, we can contemplate which effects new scenarios

have on them (liberating? intensifying of existing inequalities?...) and look at the new dynamics taking place in gender relations.

As an activity, we propose that students individually read the following information about women and economic empowerment from the UN:

<https://www.unwomen.org/en/what-we-do/economic-empowerment/facts-and-figures>. Then, in small groups, examine the corresponding information to big geographic regions (one region per group): Africa, Latin America and Caribbean, Arab States and North Africa, Asia and Pacific, and Europe and Central Asia. Students in small groups must take notes about:

- a) What are the main challenges of women's economic empowerment?
- b) Which measures do women take to overcome them?
- c) What are the benefits of women's economic empowerment?
- e) How does all this vary between regions? (All groups share information).
- f) Where can the regional variations stem from? (All groups reflect together).

It is presented as a classroom activity that may be graded if, once finished, the students hand in the answer to all five questions as a group.

4.2.2. Example 2: Urban Geography and Urbanism with Gender Perspective

Urban geography constitutes one of the core subjects of geography studies, and it is simultaneously ever-present in subjects of regional geographic analysis that take a region, country, continent, or subcontinent as a field of study. The amount of people living in cities is higher all over the globe, and it grows incrementally faster, especially in countries of the global South, which have recently joined the process of urbanisation at a global scale.

At any scale, the social construct of urban space has an indisputable differential gender impact. Cities are a reflection of the societies that they belong to and thus recreate their patriarchal values, traditional roles, and gendered power relations. Geography has a long tradition of urban studies, which is one of the first fields of research to introduce the gender perspective, though this was mostly done in Anglo-Saxon countries in the global North. One of the topics that is studied the most has been the social and spatial practices in cities, taking into account not only gender, but also other identities such as social class, age, functional limitations, sexuality... (McDowell, 2000; Rodó-Zárate, 2021; hooks, 2022).

Women's role and participation in the construction and life of cities has a lot of study potential from a feminist historical perspective, referencing the evolution of this role from the pre-modern city, through the industrial city and the modern city to present times (Domosh and Seager, 2001). Obviously, the chronology of this evolution is not maintained in different regions or countries, and it will need to be adapted to every context, but it is a good reference to understand the current configuration of cities from a gender perspective.

Another field to explore is urban planning and urbanism. These have been, until recently, very male-dominated fields of work, both in geography and architecture. For decades, the practice of urban planning has perpetuated the patriarchal conception of gender relations. Cities have been conceived and planned only with a middle-class, middle-aged, western, heterosexual, white and male identity as a reference. This is the first bias to see and denounce in order to show that, when other previously forgotten communities are considered and given visibility, the vision and interpretation of cities change, just as urban planning does when it stems from thinking about the needs of all communities and not exclusively men's. Giving visibility to and taking into account women's experiences in the urban space allows for an improved quality in interventions, and the results are positive not only for them, but for the entire population (Chant, 2013; Sánchez de Madariaga, s.a.).

From this perspective, there are many aspects that urban geography studies which can be completely reevaluated and reformulated from a gender perspective. Traditionally, women have had little presence in the fields of urban planning and architecture, which has, in turn, contributed to them being forgotten or left out when developing spaces and creating the city community. Their needs or opinions are not taken enough into account because they are still more associated with the private space than the public space. This can be analysed as a contradiction, given that the design of public spaces particularly influences the everyday lives of women. They are the ones who use public spaces more often and for longer due to their family and care responsibilities, which keep them in a close relationship with their immediate surroundings.

Housing is another field where urban planning intervenes. In the contemporary world, the home tends to stop being a production place, like it used to be, in order to become primordially a place of consumption (something to revise due to the emergence of telework). From the feminist perspective, there have been projects and experiences of alternative forms of the social organisation of the home and of architectural designs based on the principles of equality, and which speak of

the collectivisation of domestic labour. In fact, the feminist approach to urban geography has lots to do with the changes in women's everyday life conditions and with their active role as local policy agents to achieve them.

Among the aspects that different authors (Col·lectiu Punt 6, 2014, 2019; Sánchez de Madariaga, s.a.) have proposed for the practice of urbanism with a gender perspective, we can highlight questions like the need to establish limits to city growth, promoting proximity and the combination of uses to avoid functionally segregated areas, eliminating architectural barriers, taking back the use of the street as a meeting point, improving the supply of equipment and services and, especially, creating a net of quality public spaces. Feminist geography has evaluated women's experiences in public spaces not only as their main users, but also according to the amount and variety of practices that they carry out in them.

We can also link public spaces to the rights of women in the city, the right to move freely through the streets and city spaces without fear at any time of day. In practice, we move through the city differently, as we women often restrict our movements, avoiding certain places or itineraries. This relates to the sense of fear or threat that women may feel, but it is also greatly related to other key factors of inequality like age, ethnicity, sexuality, or functional limitations. Among the aspects that elicit feelings of being unsafe, we can point out cluttered spaces, poor lighting conditions, the presence of graffiti, rubbish or, sometimes, the presence of groups of people that are not identifiable as part of the neighbourhood appropriating the public space. These aspects can be countered with other proactive ones in order to demand improvement in the design of public spaces, like being careful to balance resting spaces and action spaces; adding water and vegetation; guaranteeing proper lighting, transparency and visibility; achieving decent accessibility and, particularly, minding the maintenance of these spaces as to favour the sense of wellbeing and enjoyment (Garcia Ramon *et al.* 2014).

The facets relating to mobility are also very suitable for introducing the gender perspective. In fact, this is one of the fields where this was first introduced by the innovative feminist geographer Susan Hanson. The physical separation between the place of residence and the workplace mean that transport is a key element in a city's day-to-day. Hanson (2010) shows how distinct population groups had well-differentiated mobility guidelines regarding travel frequencies, distance and duration, the reason for travelling and the means of transport. Looking at statistics and studies from different cities, students can verify that women travel less often, have shorter journeys with care-related or simultaneous motives, they use more public transport, and they travel more on foot.

We propose an exercise of observation of the public space with a gender perspective. This exercise requires carrying out simple field work including justifying the choice of a specific space, contextualising it and drawing up a sketch or map of the selected space for annotations. With these elements, the students will have to carry out, individually or in pairs, at least one half-hour *in situ* observation session. They will have to take notes (or make voice recordings) describing the atmosphere, annotate the map with the turnout in different colours or symbols, differentiating people that identify as women or men and other factors to keep in mind such as the age range, cultural or ethnic diversity, functional limitations... In addition to turnout, they will also have to write down the uses or activities carried out in this space, personal interactions and other aspects that are considered important in each specific case. Based on the acquired information, they will have to write up a brief report where, in addition to describing the uses of the public space, they explain the observed gender differences and relate them to class reading material and the theory contents of urban geography and feminist urbanism.

4.2.3. Example 3: Gender, Rurality, and Sexuality

Geography studies rural spaces and related activities, which, in the global North, keep getting further from the primary sector and closer to the tertiary sector of the economy through tourism, secondary residences and the ensuing activities. Until a few decades ago, women did not appear in rural studies; not in production work nor, naturally, in their unacknowledged and unpaid reproduction work. The first studies by (women) rural feminist geographers aimed to give visibility to women's work in family farms, which is the most common type of land tenure in the context of northern countries. They detected no statistical data describing women's activities in these spaces and, through field work, they compiled information about all the tasks that occupy women's everyday lives in agriculture, livestock farming, rural business management, aside from their reproduction tasks of biological continuity, social reproduction and the family workforce. These geographers also manifested women's work in the informal economy, very present in the rural atmosphere. The contributions in this line were so relevant that they soon demonstrated the role of women in the financial restructuring stage of the rural sphere and its consequent diversification of activities, of which they were also part. Thereupon, we witnessed an appearance of rural tourism (among others), a form of accommodation in farmhouses and cottages, which would be primarily managed by women.

The cultural turn, already mentioned in other sections, in geography and all social sciences put the focus on aspects less related to economics and closer to identities, the construction of rural femininity and masculinity, to their difference. In this line, an interesting topic to broach with students is the relation between gender, rurality and sexuality. Later on than in urban environments, geographers focused on the discourse surrounding the construction, reproduction, and representation of sexuality in the rural sphere with the intent to understand the social, cultural, political and financial transformations of these environments.

Focusing on sexuality in the rural sphere requires a better understanding of the gender relations and the marginalisation in rural matters as well as learning how rurality is built and its relevance for the people that live within it. It requires information about how people with non-normative sexualities live in rural communities, how they construct their identities and how they express them in environments that are not considered sexed, but strongly are when in practice. Towns are a space for heterosexual families, something that is very important in regard to the construction and reproduction of social and gender relations in rural society. The construction of masculinity and femininity in agricultural communities is very much linked to the traditional associations between sexuality, nature, and environment. Male farmers' ability to control the physical environment is fundamental to their masculinity, which translates to domestic control and control over women's femininity. Gender identities go hand in hand with sexual identities, which is essential for the survival of farms and rural communities (the role of marriage and permanence, and the preservation of traditional values, both individually and in social relationships).

Rural research has determined that rurality is a space with close social relationships, a space of mutual aid between residents and a space with a strong sense of belonging among people of the community. This mainstream vision is alienating for those who do not share these moral codes and values. The natural surveillance of communities, embraced to maintain mutual support, is a powerful disciplinary tactic regarding sexual behaviour. And, in marginalising relationships that do not adhere to the heterosexual family model, the rural community ensures its continuity and reproduction. Students can properly understand these associations resorting to, without straying far, campaigns, acts and television programmes¹ about finding wives for rural men that remain single in contexts of

1 Such as *El granjero busca esposa*, by Cuatro TV, an adaptation of the UK's *Farmer Wants a Wife* (2001), which has editions in many countries, among them the United States, Germany, Australia and France.

high masculinisation, the general trend of the demographic structure of the rural North. It is quite interesting to analyse these acts or programmes from a gender perspective in order to grasp what is required of women (stability, reputation, femininity, tolerance, love for the home and family life...?) and what they are offered in return. An interesting activity to study the sociocultural context of current rurality.

The sheer fact of having a non-normative sexuality can be an accelerating factor in the process of emancipation from the nuclear family, even a motivation to migrate culminating in *sexile*². The LGBTQ+ person escapes in search of a personal space, free from social control, not due to explicit persecution, but still looking for freedom. In queer migration narratives, rural subjects embark in “quests for identity” towards the security of metropolises where they can “be themselves,” (Gorman-Murray *et al.*, 2013) although migration experiences respond to an idealised notion of freedom and the reality is more complex than expected once they find themselves in the urban atmosphere.

In this sense, there are also rural immigration processes of lesbian and gay households, which consider the rural as an escape from the urban space and establish alternative communities that herald new sociocultural processes. Just as there are also queer family farms that transgress the organisation regime of tradition. All of this stresses the transformative possibilities in the construction of the *place*. It brings up social change, which is what feminist geography is about and what we reiterate all throughout this teaching guide.

We propose, as an activity, watching the film *Alcarràs* (by director Carla Simón, 2022) and making a critical analysis from an intersectional and gender perspective, taking into account the factors of age, class and sexuality. Students watch it individually then share their analysis with the class. The point is to make a critical account of the heteronormative influence in social and financial relations of the traditional rural world.

2 TN: in English, the term *sexile* is more commonly used in reference to the temporary exclusion of another from a shared communal space for the purpose of sexual activity. However, another definition has been proposed by Geography scholars, stemming from the use by queer, Caribbean diaspora in Spanish, French and Anglo Caribbean, meaning the “displacement of subjects who are considered misfits within the patriarchal, heteronormative discourses of collective identity formation.” (Martínez-San Miguel, 2014).

4.2.4. Example 4: Political Geography, Conflicts and Environmental Risks

The field of geopolitics has been present from the very beginning in geography and gender manuals, which first appeared in Anglo-American countries. Linda McDowell (2000), in the chapter “Gendering the Nation-State,” addresses issues such as the role of the State in policies and how these affect women, or anything regarding the state of wellbeing, the supply of public services like healthcare and education, or other social policies. Other issues which are more commonly handled in other subjects, such as identities and state symbols, international relations, or de-/post-colonial struggles, also have a gender aspect, as this author illustrates.

Traditionally, the field of political power, State institutions and the decisions and practice of politics have been considered men’s issues. It is relatively recent that, following immense struggles, women’s basic rights have been recognised, like voting rights, the right to political and civic representation (political parties, trade unions and social movements) or the right to policies that achieve and secure gender equality. Although, despite the acquisition of these rights, we are still far from attaining equality in the public sphere.

Maps such as *The Women’s Atlas*, of which Joni Seager (2018) has published multiple editions, are useful resources in order to make these issues known and analyse them, as well as other maps that are easily accessible from specialised websites, like those mentioned in section 7. These maps allow us to contrast the different situations of different countries as to each one of these (or even other) aspects.

In order to deal with geopolitical issues, it is essential to take into account the scale at which we analyse the problems. Traditionally and from an androcentric and patriarchal perspective, we have primarily worked on a macro-scale, the global scale, the scale of governments and States and the scale of international relations. And this is a sphere where women have traditionally been absent, as we mentioned earlier. This is why one of the ways to introduce the gender perspective on this topic consists in taking into account analyses at other scales. Namely, if we move to a regional or local scale, what we call the micro-scale, of neighbourhood communities, districts, homes... it will be easier to identify the women and learn about their interests and needs. At that scale, we will be able to find and study the relationships between the personal and geopolitics. There, we will find everyday life, a privileged field to observe and analyse gender relations. This way, the new scale facilitates the implementation of a gender perspective in matters of great political involvement, such as social and biological reproduction, sexuality, home

and public space design or women's participation in the job market, among others. Many of these questions offer the opportunity as well to look beyond gender, taking an intersectional approach that also includes social class, ethnicity or cultural baggage, functional limitations or sexuality (Rodó-Zárate, 2021).

It is also very relevant to include the reflection about how women, despite their marginalisation in official politics, have been greatly active in sexual and reproductive rights campaigns, as well as mobilisation against femicide, rape and sexual abuse. They have often been the ones to create spaces of dissidence and political resistance. A possible case to analyse could be the Madres de la Plaza de Mayo movement in Argentina, during and after their military dictatorship, in order for families to claim and advocate for relatives gone missing in the context of political repression.

Contexts of open warfare or of conflicts with different roots are spaces and moments where pre-existing violence and inequality phenomena are emphasized. Usually, the logics of *machismo* or racism were already at work before openly declaring a conflict. When counting victims, men are typically the majority in direct victims, but women are the main indirect victims, as, due to the cause of the conflict and in occupation and postwar circumstances, women have worse access to healthcare, education and work, experience higher maternal mortality, and take care of most of the care work.

In conditions of war and militarisation, the image and participation of women and the queer community are used to project an image of modernity and openness by the army. Military women also are used to gain the trust of occupied populations or victim areas of reprisal with health or education-related humanitarian actions, but with the ulterior motive of winning trust over the population to obtain first-hand information about resistance movements or the military front.

We can address sexual violence in circumstances of war or conflicts, but with this and other sensitive matters, we should not forget to previously warn our students, as we explain in the next chapter. When dealing with the topic of sexual violence, we should also keep in mind that the quintessential chaos in conflict situations can give a feeling of impunity. Hence, why sexual violence in war or conflicts is exacerbated, and not only by the enemy, but also more frequently within communities or families. We must also remember that men and children are also victims of sexual violence in war contexts. Nevertheless, it is necessary to acknowledge and show that there are many other forms of misogynistic violence or violence against women in occupation, refuge or post-war contexts.

Some forms constitute institutional violence, like the ones exercised by border control, but also in the lack of access to utilities and in the deterioration of living conditions due to infrastructure destruction and shortages.

On the topic of social movements for peace, women's roles have also been and still are particularly relevant; therefore, we can teach students about historical feminist pacifist movements, such as the Greenham Common Peace Camp or other global, modern, anti-war movements, like Women in Black. It is also very pertinent that students familiarise themselves with UN initiatives, like Resolution 1325 on Women, Peace, and Security, approved by many governments, but still pending implementation due to the lack of political will and means. The resolution is also a legal framework to achieve acknowledgement of the impacts of war, as well as women's participation in conflict prevention and peace building (Vilellas, 2016).

From an emergency and conflict perspective, we should also address environmental risks, especially keeping in mind that many current and future wars are driven by a desire to control and access natural resources, even resources as basic as water and firewood, not just mineral or energy resources.

Management and supply of these basic resources are primarily women's responsibilities, mainly in rural environments in countries from the Global South, where women are responsible for the everyday supply of water and firewood for the family. Due to overconsumption, these resources keep getting scarcer, which results in having to look for them further and further away. This entails a time and workload increase for women, more exposure to waterborne diseases and a higher risk of experiencing aggression while on the way. In order to deal with this environmental crisis situation, women have developed survival strategies that can be detrimental to their own or their family's health.

Another aspect relating to everyday life that is basic, but has mostly not been dealt with, is the need and right to have clean, accessible and decent bathrooms at home and in public establishments, like schools or health centres. They are a basic service, and their absence generates bigger problems and consequences for women and girls due to biological specificities as well as social pressure or taboos. Lacking decent bathrooms may result in an inability for many girls to attend school, thus depriving them of access to education.

Finally, when we refer to environmental risks and disasters, we must also apply a gender perspective. The impact of a volcanic eruption, an earthquake, a hurricane or a flood is always bigger in women. Some authors (Alston, 2013;

Bru, 1995) explain that, when there is an underlying poverty and vulnerability situation, in which women are more commonly found, to which a natural risk situation is added, the resulting environmental disaster does not only affect the natural environment, but it also has direct and serious consequences in the lives of the people suffering it.

In the context of a post-environmental crisis recovery, women also find themselves in a worse situation, while simultaneously being key agents in the recovery process. Even before a risk situation, women tend to have less access to resources and less representation in decision-making, not only on a family scale, but also on the scale of local or regional politics.

Women tend to have fewer contacts, information, and knowledge regarding how to obtain assistance, if there is any. In certain cultural contexts of the Global South, they lack the freedom to leave the house or address male nonrelatives. On another note, the chaos produced by environmental disasters, both in their home and in shelters, exposes women and children to more unsafe and violent situations. Illiteracy and foreign language incompetence are other factors with strong gender disparities and a massive impact in emergency situations.

In this case, the suggested activity is a written-press review exercise to see how gender roles are depicted and perpetuated when reporting news relating to conflicts or environmental disasters. We can choose a specific current event, contextualise it and analyse how the press displays the roles of women and men facing these situations, not only in the narrative, but also in the interviewees and the images that illustrate the news. We can analyse whether women are present; if they are, but only as victims or in traditional care roles; whether they are interviewed exclusively as victims or as professional experts as well, or if they appear in such a way that showcases and recognises their agency and their participation in recovery, social movements or the political field.

4.3. Assessment of the Class Subject

The assessment system that we propose will have to be adapted depending on whether class is in person, online or blended. In any case, it is important that the assessment system and its different items are clearly communicated both orally and in writing in the teaching plan since the beginning of the school year or, preferably, before the registration process. This contributes to transparency and a better and more equal access to information, instead of letting it circulate

through informal or improvised channels, which may ostracise women or other minorities.

The need to respect what has been proposed in the teaching plans, without implementing changes or improvising, is as relevant as communicating and being make transparent about the assessment system. This respect for the previously established assessment conditions, from both the teaching staff and the student body, results in greater certainty and chances of success in assessment processes. Exceptional circumstances, such as the COVID-19 pandemic, may require changes or adaptations, but these should always be agreed upon and properly communicated.

Regarding the assessment system of the subject, we propose an ongoing assessment model on the basis of a typology of activities, allowing students to learn through different skills or preferences, as to be more sensitive to their diversity.

We also propose diversifying and separating assignments to avoid an accumulation of them towards the end of term or semester. Alternatively, it would be sound to propose multiple assignments to allow students to receive feedback throughout the school year in order to improve their skills and apply them when attaining knowledge on the subject. Assignments must have a set date at the start of term, allowing students to organise their coursework and make it compatible with other subjects as well as their professional, personal, or family life, facilitating reconciliation.

Out of the examples of activities that can be used as to take this ongoing assessment into effect, we can mention coursework, specific classwork exercises or assignments to do outside of class, individually or in groups. These activities correspond to different topics from class and may consist of text, map or statistical data commentaries, glossary preparation, essays answering proposed questions, video commentaries, reduced field work... These activities are compatible with one or multiple exams, which may occasionally allow notes or summaries, to evaluate students' abilities of comprehension, expression, and argumentation.

It is very positive to give value to attendance and participation in classroom debates and discussions of reading material. Also, we can promote the use of spoken language proposing class presentations or debates, and not just written exercises.

Students must know from the beginning that the coursework does not allow for any copying or plagiarism, either in assignments or exams, and that these practices may be sanctioned. This way, we will contribute to personal work ethics, a commitment to certain values that students will later be able to apply to their future professional practices.

5. SPECIFIC TEACHING RESOURCES FOR MAINSTREAMING GENDER PERSPECTIVE IN GEOGRAPHY

5.1. Non-Sexist Use of Language

One of the first and main resources that we can use when incorporating a gender perspective in geography is the use of gender-sensitive language. In other words, being careful to apply a non-sexist use of language or, in common terms, using inclusive language.

In the case that we do not know how to do that, we can resort to some of many existing guides, of the university sector, the communications field or more generic ones, where we can find suggestions that can be applied to teaching. We highlight four existing resources (in Catalan):

L'APÒSTROF, SCCL (2021) *Català inclusiu i natural*, Barcelona, L'Apòstrof. Online resource: <https://apostrof.coop/catala-inclusiu.pdf> [Accessed 30 June 2022].

XARXA VIVES D'UNIVERSITATS (2012) *Criteris multilingües per a la redacció de textos igualitaris*. Available in: <https://www.vives.org/book/criteris-multilingues-per-a-redaccio-textos-igualitaris/> [Accessed 20 November 2023].

MARÇAL, Heura; KELSO, Fiona; NOGUÉS, Mercè (2011) *Guia per a l'ús no sexista del llenguatge a la Universitat Autònoma de Barcelona*, Bellaterra: Servei de Publicacions de la Universitat Autònoma de Barcelona. Available in: <https://www.uab.cat/doc/llenguatge> [Accessed 20 November 2023].

MARÇAL, Heura (2018) *Deu pistes per a un ús no sexista del llenguatge*, Bellaterra: Universitat Autònoma de Barcelona. <https://www.uab.cat/doc/pistes-us-no-sexista-llenguatge> [Accessed 20 November 2023].

These proposals can be put to practice with more or less intensity, starting with aspects that seem more achievable. A good place to start would be avoiding the use of the generic male form and favour neutral or more inclusive forms. For example, using “professorat” instead of “professors.” Another option would be using “professores” and “professors,” alternating between both masculine and feminine forms instead of referring to just men with “professors”.³

3 TN: The examples in this paragraph are the same as the ones from the original guide in Catalan at the request of the original authors. The terms are in Catalan, as this problem applies to languages like Catalan and Spanish, but not English, which has its own unique challenges, which are not addressed in this guide.

Recent documents suggest that we are experiencing a process of linguistic change where the generic male form is being incrementally replaced by neutral or more inclusive forms. Simultaneously, we are currently facing the challenge posed by more people expressing the need for more inclusive linguistic forms in addition to women, as the majority of people who are non-binary or with other non-conforming gender identities also feel that traditional forms, such as the generic male form, make them invisible (L'Apòstrof, 2021). Due to this, we will need to pay attention to the new proposals and works developed by the Vives Network Linguistic Quality Work Group in order to rise up to the challenges that call attention to the need to move beyond binary language and make new proposals in response to social uses and demands.

Throughout this process, we are confronted with reticence and discomfort, both from the community of speakers and from the experts that, from a conservative posture, defend that change is unnecessary. These stances often do not keep in mind non-binary people's discomfort at not being included or visible enough in traditional configurations. Hence, we must hear the needs of the people who feel invalidated in their identity, opening the whole linguistic community to dialogue and working to answer the questions and challenges posed by our present society.

Another achievable strategy to make language more inclusive and making women and their work visible, is the need to credit and include women authors among the geography experts, especially when we acquaint students with the bibliography. Additionally, when we credit authors, we can do it with their full name instead of exclusively using initials, as to contribute for the visibility of women authors. Moreover, these practices constitute a means to offer female students referents of women geographers and authors, on whom they can see themselves reflected and where they can project their professional future.

5.2. Use of Gender-Sensitive Examples, Data and Scales

A second kind of resource that we have on hand is to avoid using examples with sexist biases or which reinforce gender stereotypes. We can keep this in mind in everyday teaching practices, in the examples and case studies that we propose in theoretical classes or in field introduction. Similarly, when promoting Geography studies, we need to ensure that women appear in the advertising material and in website pictures, in order to offer women referents to prospective geography students. This is especially relevant in this subject, as a progressive trend in male students has been observed in the last few years.

Often, texts and images perpetuate sexist stereotypes and practices. Teaching staff in charge of theoretical classes and field introduction or in charge of field work must avoid contributing to that and question said stereotypes when they appear in class material in order to develop students' critical thinking (hooks, 2022). We should ensure as well that classes show multiple experiences and referents. In the context of this guide, primarily regarding gender, though, it is important to also include examples reflecting the diversity of culture, religion, social class... that we find in different parts of the world and which condition or even determine the everyday lives of women, dissident sexualities and other marginalised or minority communities.

Broadening the range of topics to handle allows for a bigger scope of students' interests. In the case of geography, this broadening can also be applied to the scale of analysis and the studied regions of the world. We tend to home in on nearby environments, without considering or paying enough attention to the diversity of geographic contexts and their gender specificity on a global scale.

Often and to this day, handling topics or problems on a macro-scale is much more aligned with men's interests. Big, global-scale decisions and agreements resulting from international summits often present us with images with a large prevalence of men, due to their still-predominant participation in political power and, specifically, in international affairs.

Elseways, on a micro-scale, the scale of local power, which manages and conditions the day-to-day of communities, we see a bigger presence of women, even though equality has not yet been reached. We also see this situation of inequality when dealing with geographical topics, which means that case studies on a local scale align better with women's interests, especially if they are linked through activism or participation in the third sector or in their community politics. For example, when studying women's motivations to participate in movements for environmental protection or against actions that endanger it, it seems that their involvement grows in relation to their proximity to the problem, especially when it affects the personal, family or community wellbeing, health and survival (Agüera, 2008).

The need for accessible sex-disaggregated data is also a crucial step to be able to carry out gender-sensitive analyses, as mentioned in previous chapters. If we do not have access to this data or it was not properly collected, we will hardly be able to broach any topic, whether that is the participation of women and men in the

job market, time spent on care work, the use of public spaces or the differential access to resources like land and housing.

5.3. Respectful and Comfortable Academic Space and Environment for Everyone

Among the teaching resources to incorporate a gender perspective we cannot forget to be mindful to make students feel comfortable in the classroom, especially when dealing with sensitive topics that may affect someone. We might not know and we don't need to, nor do we need the details, but it is possible that we have students that have personally experienced situations of sexual violence or other male violence, xenophobia or racism. They may not have experienced it themselves, but family members or other close relationships. Due to this, before delving into sensitive issues of this nature or any others, we should give a trigger warning and offer students the possibility to exceptionally exit the classroom. In these cases, the person may need company or some other type of support to deal with the agitation caused by remembering or reliving these experiences.

Similarly, we should also address any special education needs that students may require, facilitate the tools, time and dedication to ensure that they can feel tended to and can successfully follow the subject.

Using a feminist perspective in teaching also means assessing the physical space of the classroom so to make it less hierarchical and more equal and inclusive. Nonetheless, we need to work on the student and teacher-student relationships that take place in the classroom. To accomplish this, we must be careful to avoid perpetrating traditional roles and androcentric biases. Ensuring that speaking time is not monopolised by the same people; Promoting listening to all opinions without interrupting and not just those by the teaching staff; Encouraging and prompting the participation of people with more difficulty partaking in debates; Proposing dynamics where, rather than speaking in front of the entire class, there is a possibility of working in small groups or writing down and reading instead of arguing directly, these are formulas that promote a more equal participation (Ponferrada, 2017).

We must ensure that the conduct in the classroom and, especially, in field work, involving spending much time together and in non-habitual environments, always respects the diversity of opinions, but also the diversity of gender identities, gender expression or sexual orientation, just as with other identities (hooks, 2022). It is necessary to explain that no situations of sexual, racist or another type of harassment may take place. A useful prevention resource can be

using the classroom context, time, and space to inform of the support, attention services and the protocols against sexual harassment and of other types, which most universities currently have in place. This way, students can use them whenever they personally need it or when identifying harassment towards others, as well as raising awareness and learning about preventing and tackling sexual, gender-based, sexual orientation harassment or sexist violence in the university context.

Applying the gender perspective to teaching must also make us sensitive to students' preferred names and pronouns, which do not always correspond with the official information in class lists. To accomplish this, we can use the classroom to inform about the name change protocols of the university (if needed), or offer the possibility of addressing them with their preferred terms to get over the limits or discomfort that a legal name may bring.

5.4. Education objectives

We also propose some education objectives that we believe should be implemented in the teaching plan of any geography subject with a gender perspective, for example:

- Understanding the definitions, basic concepts and objectives of the geographies of gender.
- Understanding how implementing the gender perspective alters and increases the knowledge of the relationship between society and environment.
- Being capable of reformulating geography research by implementing the gender perspective.
- Assess the implementation of this perspective in current geography studies.
- Developing reflection, analysis, discussion, and interpretation abilities, both individually and in groups.

The skills, attitudes and values to be worked on could be, among others, the following:

- Reflection, analysis and synthesis ability
- Oral and written communication

- Developing a critical eye
- Research skills
- Acquiring theoretical bases and practical contents
- Ability to participate in gender-oriented cross-cutting policies
- Showing respect towards peers and teaching staff
- Open-mindedness towards differing opinions expressed in class
- Interest in other geographic realities
- Interest in linking topics from the subject to current affairs

5.5. Trend in Male Geography Students

We conclude this chapter with a final observation. Geography as a subject has experienced a progressive trend in male students in the past decades. In the 1980s and 1990s there was somewhat of an equilibrium or, at least, parity between the number of registered men and women in Geography studies. This correlates with a time when one of the career opportunities was secondary education teaching, as previously stated. In the past two decades, as studies have redirected to training geography professionals for other professional areas, we have observed a progressive trend of men in these studies. Referencing the data published by the UAB⁴ in its website, we find that, in the past four years, the percentage of women registered in the Undergraduate Degree in Geography, Environmental Management and Spatial Planning (formerly the Undergraduate Degree in Geography and Territorial Management; before that, Undergraduate Degree in Geography) has never reached 40%, and even reached only 16% one year, characteristic numbers for studies in the Engineering field.

This fact is relevant and consequential beyond student distribution, as this is eventually manifested in postgraduate studies, the hiring of teaching staff, a lack of female referents... Though we have pending further studies on the causes of this trend shift, we can pose some hypotheses to explain it. First, the contents of study plans, which have been technified at the expense of regional subjects, highly related to the origins of geography, as well as a poor presence of subjects in the field of social geography. One of these subjects is Geography and Gender,

4 <https://www.uab.cat/web/estudiar/llicitat-de-graus/qualitat/el-grau-en-xifres/geografia-medi-ambient-i-planificacio-territorial-1297754209672.html?param1=1345738326639>. [Accessed 25/06/2022].

which is not offered in most geography subjects or only offered as an optional subject. Cutoff scores could provide another explanation, given that statistics show that girls get higher cutoff scores than boys. This puts them in a better position to choose, and they can afford to pick from a broader range of studies. Lastly, the enrolment data itself, where the high ratio of male students is visible, may lead prospective students to think that these studies are addressed to men and their interests rather than women.

We offer some suggestions and practical resources to reverse this trend and accomplish proportions that better reflect the distribution in the society of reference. In this line, it would be necessary to review the syllabi in depth to include contents that attract and respond to the interests of potential women students and not only to the demands of the labour market. It is also important that promotional pictures for geography studies show women referents, not only of students, but of teaching staff as well. Similarly, we should try to avoid men being the majority or only people promoting geography studies. It is also necessary to offer academic bibliography with a relevant presence of women. And, lastly, it would also be necessary to have equal teaching staff and recruitment policies in all categories, especially to accomplish a bigger presence of women as stable teaching staff members and a lasting equality between them.

6. TEACHING HOW TO CONDUCT GENDER-SENSITIVE GEOGRAPHY RESEARCH

This guide to mainstreaming gender in teaching includes a section about learning how to conduct gender-sensitive geography research. This can be learned through practical class exercises or course work in a given subject. However, this is particularly relevant when students conceive their Undergraduate Degree Final Project (TFG) or Master's Degree Final Project (TFM). It may even be that students consider it for the first time when taking on their doctoral thesis in Geography, having lacked the opportunity to learn and implement this posture.

The need and opportunity to incorporate the gender perspective in geography research is justified with many of the cited elements in previous pages and sections regarding teaching. It is not only about complying with the universities' regulatory framework and equality plans or other regulations, guides or guidelines that each institution can and does facilitate. Envisioning and practising gender-sensitive geography research improves the quality of research and contributes to the production of knowledge that is non-androcentric, inclusive, and socially fairer (Moss, 2002).

In addition to what is already required by the institutions themselves, we should take into account that the gender approach and the gender impact are progressively better regarded and sometimes even a required inclusion for international competitive research, and not only in fields of social sciences. However, parallel to this favourable legislative and academic context, especially in comparison to the 20th century, willpower and commitment are also needed to implement the gender perspective in research, as there are still some who question it, and recurring, foundational resistance remains.

Feminism's main contribution to research methodology is the criticism of empiricism and positivist science, which has proved itself to not be very useful or sufficient when dealing with the complexity and contradictions that research entails (Madge, 1997). As a consequence, despite being open to a variety of techniques and methodologies or mixed approaches, exclusively quantitative methods and approaches are broadly criticised due to their limitations, such as the lack of gender-disaggregated data, while qualitative methods have been and still are fundamental and valued in feminist geography (Limb and Dwyer, 2001; Baylina, 1997; Prats, 1998).

The scale at which research is conducted is also relevant. Feminist geography usually operates at a smaller scale, closer to women's everyday experiences and more perceptive of their responsibilities and tasks. Hence, the appreciation and wide use of case studies, which can include aspects that are overlooked by statistics and which allow us to go into further detail to understand the processes. Macro studies, on a global or state level, can be useful to contextualise and compare, but they are limited, as they do not have the focus or contain the information that gender perspective requires.

Nevertheless, we should also remember that there is no single correct way to conduct research or feminist methodology. Choices should be tailored to each specific research project to find the most appropriate and effective option, meaning, it depends on the project. This is why we talk about feminist methodologies, plural. What we can add as a common trait, though, is flexibility, being open to different options, to innovation and creativity, making way for new stances on problems that have already been approached from other methodological perspectives or epistemologies, which is what allows us to find different answers and explanations, and even alternatives.

Feminist geography has also been involved in **methodological debates**, which have manifested the need to include and consider concepts such as reflexivity, positionality, and situated knowledge. A first step has been to acknowledge that there is no such thing as objective knowledge, as knowledge is always relative to its context situated, including geography (Ekinsmyth, 2002).

Reflexivity, meaning the reflection process about the research process itself, is another extremely useful tool that we can encourage students to incorporate from their early research projects. Often, this process implicitly leads to questioning ourselves about our own assumptions or prejudices, about our privileges. It also implies deliberating the legitimacy of the research we want to conduct, our right to that and, especially, questioning our own position regarding said research, whether we are carrying it out as outsiders or insiders, from within or outside the group or community, with everything it entails. Due to this, it is also useful and advisable to think and express, in the context of research, our own **positionality**; referencing our location, age or stage of life, identities, and life experience to contextualise our research. A good example of how to express this positionality is by Janet Momsen (2020, p. 7) in one of her most reissued works.

When taking a feminist approach in the beginning of a research project, it should be taken into account from square one. Every phase of the research

project, from choosing the object and/or subject and/or field of study, must be carried out from this approach. Focusing on topics that are relevant from a gender perspective, polishing reworked categories and concepts, choosing the issues that need visibility and intervention, and making research questions that arise precisely because the approach to research is from a feminist stance on geography.

Once we have settled on a topic and we have our hypotheses or research questions, we should apply the gender perspective to all phases of research design and development. When choosing the place or area of study, selecting and applying research techniques, in result analyses, in the used language and writing, as well as source selection and in documentation research.

In the geography sphere, we should also highlight the importance of **field work** and bear in mind that said “field” is not a neutral place, but a place with its own political, social, economic and cultural context (Katz, 1994). As a consequence, we must prepare with care and inform ourselves with utmost respect for the places and people living there, their cultures, values, and priorities.

When conducting **interviews**, we must be careful to give the interviewees time and space to be able to express themselves according to their needs. We must adapt to their availability and preferred location whether that is due to comfort or because it facilitates their everyday life. Above all, the person must consent to the interview and to be occasionally recorded; we must also inform them of the possibility of not answering some questions and bringing the interview to an end when they so desire.

In all phases of the research process, we will need to ensure the proper implementation of the gender perspective and the assessment of the gender impact in that project, especially if we work with vulnerable population groups or in sociocultural contexts that we are removed from or that are unknown to us. At all times, with every decision that we make, we will have to consider possible androcentric and/or ethnocentric biases and find the way to mitigate or eliminate them from our work.

Power relations are unavoidable in the research process, and they must be acknowledged, kept in mind, and occasionally negotiated. We cannot make power relations disappear, but we can work on making them more equal. This refers to relations between members of a research team or community, as well as between the researcher or researchers and the studied community or people.

To conclude, it may seem that carrying out gender-sensitive research is a hindrance, that it is more complicated, in light of the many cautionary pieces of advice we have offered, due to all the reflection, questioning and self-evaluation that it entails. Nonetheless, whether it entails more work or facing more doubts, gender-sensitive research means a higher-quality geography, a geography that is more inclusive and more sensitive to gender inequality. And, in adopting an intersectional perspective, more sensitive to other dimensions of inequality as well.

7. GEOGRAPHY AND GENDER TEACHING RESOURCES

7.1. Webliography

Association for Women's Rights in Development

www.awid.org

Escola de Cultura de Pau. Gender and Peace

<https://escolapau.uab.cat/ca/genere-i-pau/>

Geography and Gender Research Group. Department of Geography. Universitat Autònoma de Barcelona

<http://geografia.uab.cat/genere/>

Institute of Development Studies, University of Sussex

www.ids.ac.uk/bridge

International Center for Research on Women

www.icrw.org

International Geographical Union Commission on Gender and Geography

<https://igugender.wixsite.com/igugender>

Oxfam

<https://www.oxfam.org/en/reseach>

UN Women-ONU Mujeres

<https://www.unwomen.org/en>

<https://www.unwomen.org/es>

United Nations. Sustainable Development Goals. 5: Gender Equality

<https://www.un.org/sustainabledevelopment/>

World Bank

www.worldbank.org/gender

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Revista latino-americana de geografia e gênero.

<http://www.revistas2.uepg.br/index.php/rlagg>

7.4. Glossary of Geography Concepts with Gender Perspective

Space

Socially produced dimension that is involved in the configuration of differences. Spaces are gendered: people use spaces differently; gender relations are expressed in spaces; we have a male conception of space. In this line, the insistence in the fact that only the material, absolute space is real creates a distinction between absolute spaces and relative spaces. From the male practice of construction of power, this distinction creates a gendered hierarchy: real spaces are simultaneously specific and dynamic, gendered as male, while non real spaces are simultaneously fluid and volatile, gendered as female.

Place

Feminist Geography talks about the *sense of place*, a combination of established social relations between different communities, without borders, open to the outside, yet unique. The singularity, the uniqueness of each place, is comprised precisely by its personality of heterogeneous and unique relationships.

Landscape

A landscape is a particular interpretation of an environment. It is not only a material object, but also a visual way of organising the perception of the environment, a “way of seeing” [(WGSG, 1997)]. According to humanist geography, the landscape is a way of looking at the world that expresses the values of the dominant class. For feminist geographers, the landscape is also a masculine, gendered way of seeing. Historically, “nature” has been gendered as female in Western cultures, thus, a feminist criticism of the landscape considers that the way of looking at the landscape has been conceived from a male perspective, the same one that has interpreted the world. When arguing that the landscape is understood as a

way of seeing that is classist and gendered, we may also think of other power structures that are produced and reproduced through the landscape. In a heteronormative society, the landscape is read as heterosexual and in a racist society, it is read as white.

7.5. Links to Teaching Guides for Geography and Gender Subjects in Geography Degrees

Universitat Autònoma de Barcelona

Geography and Gender

https://guies.uab.cat/guies_docents/public/portal/html/2021/assignatura/104267/en

University of Las Palmas de Gran Canaria

Gender Geography (Spanish)

http://www2.ulpgc.es//index.php?pagina=estudios&ver=weees003&tipoplan=&codigo=175_4001_40_00_1_4_40139

University of Salamanca

Geography and Gender (Spanish)

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For many centuries, half of humanity has been ignored as a subject of study in Geography, as society has traditionally been considered a neutral, asexual and homogeneous entity, without addressing the profound differences that exist between men and women in their use of space.

The Guide of Geography to mainstreaming gender in university teaching offers proposals, examples of good practices, teaching resources and consultation tools to reverse androcentrism and include the gender perspective in teaching, knowledge transfer and research.



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