

CONTENT INNOVATION IN EFL TEACHER EDUCATION: UNDERSTANDING GENDER THROUGH AN ANTHROPOLOGICAL PERSPECTIVE

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ABSTRACT

This presentation addresses the importance of introducing gender contents in the EFL teacher training process within the Spanish University System. *The Common European Framework for the Teaching of Languages* states that otherness related issues should be treated in the FL classroom as a means to achieve existential competence. Given the fact that our EFL teacher trainees claim that they lack (in)formation to develop these traditionally silenced topics in their classrooms, we try to show different practices which may be beneficial to make implicit discourses explicit when it comes to homophobic attitudes towards LGBIT (Gay, Lesbian, Bisexual, Intersexual, Transgendered) people. We consider of paramount importance to treat these issues from an attitudinal perspective working with its three components: cognition, affection, and behaviour. Firstly, we analyse the current syllabi for EFL teacher training regarding gender within the Spanish context to identify the lack of these issues. Secondly, we design a programme for gender innovation based on anthropological perspectives on gender through movies, photography, or press throughout the English speaking world. Finally, we conclude our work considering difficulties in this field in our context and suggestions for further research to deal with gender diversity in our EFL University classrooms.

1. INTRODUCTION

In this presentation we address the always controversial issue of introducing gender discourses within the general practices of EFL teacher training. Many attempts have been made from a theoretical point of view to introduce gender within EFL teacher training, but there is not yet enough evidence of these practices within the classroom experiences. EFL teacher trainers can find guiding in some of the gender-oriented theoretical frameworks such as feminism, the Gay & Lesbian perspective, or the Queer Theory.

Given the fact that our EFL teacher trainees claim that they lack (in)formation to develop these traditionally silenced topics in their classrooms, we try to show different practices which may be beneficial to make implicit discourses explicit when it comes to homophobic attitudes towards LGBIT (Gay, Lesbian, Bisexual, Intersexual, Transgendered) people.

We consider of paramount importance to treat these issues from an attitudinal perspective working with its three components: cognition, affection, and behaviour. Firstly, we analyse the current syllabi for EFL teacher training regarding gender within our educational context to identify the lack of these issues. Secondly, we design a programme for gender innovation based on anthropological perspectives on gender

through movies, photography, or press throughout the English speaking world. Finally, we conclude our work considering difficulties in this field in our context and suggestions for further research to deal with gender diversity in our EFL University classrooms.

2. OBJECTIVES

With this work, we aim at achieving the following objectives:

- To fight against heterosexual androcentrism in EFL teacher training.
- To provide our students with critical tools to address gender topics in the English classroom when they become in-service teachers.
- To foster positive attitudes towards sexual dissidence in EFL teacher trainees.

3. PROFESSIONAL PROFILE OF EFL TEACHERS IN SPAIN

Below, we present the competences EFL teachers must acquire in Spain to get a great level of professionalism. As we can appreciate in the list below, nothing is said about gender awareness or the gender perspective in education when it comes to contents, procedures, or attitudes (cognition, behaviour, and affection).

1. To acquire a scientific knowledge of the FL in which they specialise.
2. To use the FL fluently both orally and in writing, in private, public, educational and occupational contexts.
3. To know how to apply the knowledge and techniques which are acquired in the period of pre-service training in social and educational contexts (procedural competence).
4. To be able to work independently and co-operatively and in turn to promote skills and strategies in their own students which will allow them to learn by discovering.
5. To develop interpersonal abilities and attitudinal competence which will facilitate relations with students, teaching staff and other members of the educational community.
6. To know how to achieve a balance between the developing of the cognitive, procedural and affective domains in classroom interaction.
7. To be able to practise the profession efficiently within an Autonomous Community, in Spain and in present-day pluricultural and plurilingual Europe.
8. To develop competences enabling an increased mobility within Europe and the European dimension of pre-service FL teacher education.
9. To stimulate an attitude of commitment to the promotion of change and the improvement of educational practice and the social environment in the regional, national or international contexts where teaching takes place.
10. To undertake research in teaching processes, so that the teacher can not only use acquired knowledge but create their own.
11. To develop a high level of linguistic and literary competence in the FL, so as to be able to use a variety of sources of information, keep up to date and read literature in the FL for pleasure.

12. To be open to new cultural experiences in the country where the FL is spoken by spending time in the foreign country.
13. To appreciate and encourage student and teacher exchanges to improve the linguistic, communicative and sociocultural competence of the participants.
14. To know how to use the classroom as an area of communicative interaction by providing the students with significant and comprehensible teaching and learning situations which encourage participation and critical reflection.
15. To be able to establish learners' interests and linguistic and communicative needs in order to programme and implement an open FL curriculum.
16. To mediate between the learner's cognitive structure and their learning experiences so as to encourage the discovery of knowledge and ideas.
17. To develop specific skills to motivate and interest the learner in the FL classroom and to be able to generate positive attitudes towards the language being learned.
18. To be able to present and exploit content and to promote learning "construction" taking into account learner personality (maturity, cognitive style, learning rhythm, etc.)
19. To know how to use techniques of temporal sequencing and group work appropriate for the tasks being carried.
20. To train future teachers to assess the effectiveness of a) the FL curriculum being taught, b) their own professional action and c) the students' achievement, using a variety of evaluation and self-assessment criteria.
- 21. To be prepared to deal with learner diversity.**
22. To be able to use a variety of materials and sources, including those furnished by computer-based technologies in a range of FL contexts and at different levels.

Just in the competence number 21, "To be prepared to deal with learner diversity", we could deduce that there is a slight attempt to introduce "diversity" in some way. But there is not clear evidence that that diversity is based on gender differences. By "diversity" we could also consider, for example, different learning styles, class, race, culture, etc.

4. GENDER CONTENTS IN EDUCATION

The Common European Framework of Reference for Languages (CEF) (2001) establishes for the first time that General competences are as relevant for learning a foreign language as are the traditional communicative competences. Within the general heading of general competences, we highlight the core role of Existential competence which comprises such relevant topics as gender, sexual identity, intercultural awareness, special needs, etc. Since its publication in 2001, the *CEF* has established a certain sense of awareness towards those topics which have been silenced for a long time in the Foreign language classrooms in Spain.

There have been various attempts to introduce the gender perspective in the foreign language area, but we cannot say that there is a clear-cut position about gender. When addressed, it focuses just in the binary position man-woman and this is a very constraining perspective since believing that gender is a matter of talking of "men" and "women" is a distorted view on gender; a sample of this can be seen in the work of García (2006). This conception of gender contributes just to continue maintaining the

traditional, dual system of gender where people who do not conform these categories do not have acceptance and are considered as different/Others and, subsequently, discriminated (Guasch, 2000).

In his book *La crisis de la heterosexualidad* (2000: 81), Óscar Guasch states that heterosexuality is based on four pillars:

- Sexism
- Misogyny
- Homophobia
- Adulthood

At the same time, its main features are:

- 1) Defence of marriage or stable couple.
- 2) Coitus-based, genitals-based, and reproductive.
- 3) Feminine sexuality is interpreted in masculine terms and, thus, it is considered subaltern.
- 4) It condemns all those people who apart from it.

He states that heterosexuality is a cultural invention of the Western societies 150 years ago as the result of medical, psychoanalytic, and economic discourses to control people. Before this, nothing existed because homosexuality was not conceived as it is nowadays. There were just men who had sexual relationships with men, but they did not create a subculture based on those sexual relationships.

“Hay que entender la heterosexualidad como un proyecto político que las clases dominantes del siglo XIX ponen en marcha con el objetivo de uniformizar a la población y facilitar de este modo su control” (Guasch, 2000: 77).

[We have to understand heterosexuality as a political project created by the dominant classes of the 19th century in order to standardize people and, thus, facilitate their control] (Our translation).

Notwithstanding, throughout the History there have always been cases of homophobia, despite homosexuality was not conceived as such, for example, the Christian misinterpretation of the sin of Sodom and Gomorrah; or, in the Spanish context, when King Alfonso X ‘The Wise’ publishes *Las siete partidas* in 1265 condemning sodomy with death penalty. In 1497, the Catholic King and Queen enact the *Pragmática de Medina del Campo* where people found guilty of the ‘*contra natura*’ sin were burned at the stake.

Guasch (2000) talks about the different terms used to name homosexuals throughout History: sodomite, perverse, homosexual, gay, sexual dissident. Every term is the product of certain historical conditions and certain social interests.

We strongly believe that it is by adopting an anthropological perspective, that gender issues should be introduced in EFL teacher training practices. Anthropology, in this case, may also enrich its own field of knowledge with the contributions of History, Psychology, Sociology, Politics, Law, Philology, etc.

5. ACADEMIC CONTEXT

The learning project we present here is to be implemented in a course of the Degree of EFL for Primary Teachers at the Faculty of Education of the University of Granada, Spain. Below, we show the English courses within the Degree of EFL for Primary Education:

Foreign Language – English (8 credits)
 English Phonetics (4, 5 credits)
 English Morphosyntax (8 credits)
 Didactics of English as a Foreign Language (8 credits)
 Didactics of English Literature (8 credits)
 Oral and written communication in English language (8 credits)
 British and American Culture (8 credits)
 School Practice II (20 credits)

Besides these compulsory courses in English, this academic year 2006-2007, the following courses have also been given in English for the Degree of EFL for Primary Education at the University of Granada:

Developmental and Educational Psychology (9 credits)
 School Management (4, 5 credits)
 Artistic Education and its Didactics (4, 5 credits)

Fig. 1. Number of credits and its classification for the Degree in EFL for Primary Teachers

	Year	Compulsory courses (established by the Spanish Ministry of Education)	Compulsory courses (established by the University of Granada)	Optional courses	Free- election courses	TOTAL
	1 st	47,5	6	8	1,5	63
	2 nd	43	--	10	10	63
	3 rd	45,5	8	3	7,5	64
TOTAL		136	14	21	19	190

They have 90, 5 of the credits devoted to English, which represent 47, 6% of the whole degree.

We have analysed the syllabi of all these courses and there are no explicit or implicit elements which revolve around gender issues. We have taken as sample the programme of the course “British and American culture” which is, at first sight, the one that could offer a wider scope to allocate specific gender contents. Here is the programme:

- 1) The English language as a linking element among peoples. The English-speaking world.
- 2) The United Kingdom: its geography and land.
- 3) Main events in Britain’s history: Invasions. Building of a state. Fight for freedom. Opening to the world.
- 4) British Institutions: The Monarchy. The Parliament. Parties and Government. The Judiciary. Distinctive features.
- 5) The British Educational System.

- 6) British Society today. Immigration. Social classes. Culture and leisure. The mass-media.
- 7) The United States of America: its geography and land.
- 8) The History of the United States: from the discovery to our days
- 9) American Institutions.
- 10) The Educational System in the U. S. A.
- 11) American Society nowadays: the melting pot.

The first aspect that strikes us the most is the fact that just two countries are presented to the students: United Kingdom and the United States of America. What about other English speaking countries? What about English as an International Language or *lingua franca*? Is this a latent form of imperialism?

The term “culture” here is understood as “history”, “way of life”, “institutions”, or “migration”. Once again, the role of women or LGBT people is silenced, which can be interpreted as a way of discrimination. Amorós (1990) states that women are always “pre-interpreted” pointing out that this is a way of gender violence. We could say that the same is true for LGBT people. They are always “pre-interpreted”, “pre-thought”, “pre-read”, “pre-written”, etc.

5.1. The course: Foreign Language – English (8 credits)

The course Foreign Language – English is given during the second semester (from mid-February till beginning of June) of the first year of the degree in EFL as a Foreign Language for Primary Teachers. It is a compulsory course established by the Spanish Ministry of Education. Below, we present the contents of the course just to check that there are not specific contents on gender:

1. Situational and cultural contents:
 - a. Education and schools
 - b. Identity and personal information
 - c. Relations with other people
 - d. House and social environment
 - e. The city and public and private services
 - f. Leisure activities
 - g. Shopping
 - h. Eating and drinking
 - i. Health and body care
 - j. Weather
 - k. Travelling
 - l. Mass media and New Technologies
2. Linguistic contents:
 - a. Phonology and phonetics: sounds, accent, rhythm, and intonation
 - b. Basic grammar rules
 - c. Morphology and word formation processes
 - d. Vocabulary and semantics related to the main contents of the course
3. Sociolinguistic and functional contents:
 - a. Sociolinguistic and pragmatic aspects implied in oral and written communicative situations. Functional value of language.
 - b. Communicative functions and speech acts. Functions related to the topics/areas previously established: saying hello, introducing oneself,

saying goodbye, dating, inviting, accepting or rejecting invitations, suggesting, recommending, complaining, describing, expressing an opinion, doubting, expressing probability, expressing impossibility, etc.

4. Learning strategies:
 - a. Cognitive strategies, metacognitive strategies, communicative strategies, and affective strategies.

5.2. A Teaching Innovation Project on Gender and Sexual orientation

During the academic year 2006-2007, the course “Foreign Language-English” (8 credits) belongs to a Teaching Innovation Project titled “Gender and sexual identity: From cultural discourses to innovation in teacher training” approved by the University of Granada, Spain. It is an interdisciplinary project integrated by members of the Departments of Didactics of Language and Literature (Dr. Juan Ramón Guijarro Ojeda, Dr. Raúl Ruiz Cecilia, and Dra. Cristina Pérez Valverde) and Developmental and Educational Psychology (Dra. María Aurelia Ramírez Castillo and MA Ana Belén García Berbén) of the University of Granada. Among the main objectives of this project we have the following:

General objectives:

- To adequate University teaching to social demands.
- To improve the quality of the teaching and learning processes of the University of Granada.
- To foster critical reflexivity among teachers and students of the University of Granada.
- To promote didactic reflexion and methodological innovation.
- To optimise the teaching practice through connexions with its social context.

Specific objectives:

- To provoke attitude changing (cognition, behaviour, and affection) in Teacher trainees for them not to be sexist or homophobic.
- To support and foster the transgression of traditional gender roles.
- To create a non-sexist and non-homophobic EFL curriculum.
- To un-silence “absent subjects” (women and LGBT people) within educational discourses.
- To make gender and homosexuality explicit in the curriculum in order to foster spaces for reflexivity and provide teachers-to-be with new critical tools for an integral education.

6. GENDER PRACTICES IN EFL TEACHER EDUCATION

In this section, we provide readers with some of the activities we implement in our classes in order to develop a gender-oriented programme of the course Foreign Language-English (8 credits) we teach at the University of Granada in Spain.

6.1. Paris is Burning (1990)

Directress: Jennie Livingston

Synopsis: This fascinating documentary provides us with an insightful view on the Harlem drag balls. Black and Latino gay men from the quarter throw them in the mid 80s. Interviews with participants describe backgrounds, dreams, voguing, and their sophisticated dialect. We can state that it is a unique piece of work which shows the complexities of a gender-based subculture.

Objectives:

- To analyse the “drag subculture” and “voguing” in New York City from an anthropological perspective.
- To arise awareness in students of the sexual diversity in the English Speaking World.
- To integrate Listening, Speaking, Writing, and THINKING skills in EFL teacher training classroom.
- To foster positive attitudes (cognition, behaviour, and affection) towards queer diversity.

Methodology:

- Viewing of the documentary “Paris is burning”.
- Group discussion (5 members) and, then, presentation of the outcomes to the rest of the class.
- This documentary will be completed with some books by Del LaGrace Volcano the teacher will bring to the class to appreciate the work of a world-acclaimed queer artist on queer topics in such fascinating contexts like San Francisco or London. Aspects about lesbianism, transexuality, transgenderism, or porn-culture will be discussed in depth.

Activities:

- Highlight the main topics of the film?
- In what sense, can we consider transvestism a challenge for gender roles?
- Would you dare to give a definition of “sexual subculture”?
- Reflect upon “double lives”.
- We usually talk about “drag queens”, but, what do you know about “drag kings”?
- What do you understand by “sexual decolonization of human geography”?
- Write an essay (about 400 words) about the feelings you have experienced when watching this film.
- Didactic a didactic approach to the film taking into account the following steps:
 - . Target students
 - . Objectives
 - . Contents
 - . Axiological contents
 - . English contents
 - . Methodology

- . Resources
- . Evaluation criteria and instruments
- Read the following reviews of the documentary by Peter Bradshaw in The Guardian (UK) (Friday, January 5, 2007). Available at [http://film.guardian.co.uk/News_Story/Critic_Review/Guardian_review/0,,1982812,00.html]. What do you think about Bradshaw’s critical view on *Paris is Burning*? Are they similar to yours? To what extent? *Jennie Livingstone's low-budget documentary about New York's vivid gay club scene, and the "drag balls" held for transvestite and transgendered gay men, was much admired when it came out in 1990. It holds up moderately for re-release now, though nothing dates like fashion and it should perhaps have been offered in a re-edited or extended form, offering a historical perspective, and noting that many of the participants are now sadly dead. The drag queens offered an affectionate critique on our now ubiquitous celebrity culture. Their club scene and dance styles aped the rituals of the fashion show and the award ceremony; these guys were sending up the lifestyles of the rich and famous, while at the same time candidly, and perhaps even tragically, longing to join their ranks. Just as Oscar Wilde said a certain woman was a peacock in everything but beauty, the drag queens were famous in everything but fame.*

6.2. Del LaGrace Volcano

In this task, we are going to work with three books by Del LaGrace Volcano: *Sex Works* (2006), *Love Bites* (1991), and *The Drag King Book* (1999).

Objectives:

- To provide EFL teacher trainees with the tools to analyse pictorial representations of queer cultures.
- To learn to read images from a queer perspective.
- To dismantle androcentrism, heterocentrism, and patriarchy.

Activities:

6.2.1. Hermlove

Here is a text created by Del LaGrace Volcano and Indra Windh (reproduced with the permission of the authors). Students have to read it carefully and answer the questions they will find at the end of the text titled “Hermlove”:

Figure 2. *Hermlove* by Del LaGrace Volcano and Indra Windh. Available at [<http://www.dellagracesvolcano.com/text2.html>].

<p>Hermlove</p> <p>On the morning tube They're all lookin at me None of them quite sure What it is that they see.</p> <p>DEL: In my day to day life I pass. Usually as male. Occasionally as female. Both passings are a compromise. I possess abundant facial hair and a deep husky voice. I'm read as male and often it is safer</p>
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and more convenient just to blend into the woodwork like any ordinary bloke. I'm not being seen but sometimes that's okay. I need to protect myself.

INDRA: I sit next to herm. We are holding hands. My big hand holding herm's smaller. I pick up on their curious looks, their confused stolen glances, their defiant challenging glares, their insecure gazes. Smiles and whispers. Herm is attracting attention, even when wanting to pass and blend. What part do I play in it? Does my presence make Herm seem more familiar or more strange? Perhaps gender happens between bodies, not within them.

A pretty boy in make-up?
A faggot? A poof?
What they're praying for
is an **ULTIMATE** truth.

DEL: There is something 'feminine' in the way I look, both in the way I look at you and in the way I am looked at by you. This could be because my face is relatively petite or because I have rather large hazel green eyes and small features neatly balanced on a medium frame. I do have well-defined muscles that I'm obviously proud of but they don't really go that far in providing a masculine counter point. To the uniformed I simply look like a gay man who goes to the gym. Occasionally.

INDRA: In my daily gender presentation I'm commonly perceived as traditionally feminine. A tall, white, able-bodied and rather normative looking woman, according to certain prevailing values. I am aware that the way I look gives me privileges in the world. But it partially depends on any number of choices I make. Or don't make. Choices of clothing, amount of make-up, of the company I keep, of whether and where I shave. And this range of choices is in itself another privilege. However, a lot seems to lie in the eye of the beholder. Some read me as a femme or high femme, others ask themselves if I am a fag hag or a drag queen. I have also had people considering if I might be MTF - a transsexual woman. Seems like I'm no longer passing as normative. What part does herm play in it? Does herm's presence make me seem stranger, or more familiar?

They look me up and down
searchin for clues
They have no idea
which pronoun to use.

DEL: But I have a great deal of empirical evidence that the major signifier of "manliness" is facial hair regardless of what other signals might be available. Lipstick and a frock on a hirsute muscular frame creates a visceral dissonance in those I encounter. I must be queer with so many clues competing for a pronoun.

INDRA: "What is a woman like her doing with a guy like him?! And what is a guy like him doing with a woman like her?!" Their insulting questions are both subtle and explicit. Voiced and unspoken. I may be perceived as a woman and herm may pass as a man but we cannot ever impersonate a traditional (heterosexual) couple. And nor do we want to. The constellation that we create together seems oddly threatening to those you would think have nothing to fear. Size and symmetry are only two of the notions at stake due to culturally constructed ideas and ideals. "She is taller than he is... he is wearing the skirt... she insists on carrying the heavy bags... and they both wear lipstick!"

But I do not
I DENT I FY
as **FEMALE OR MALE**.
Those concepts don't apply
to my intersex tale.

DEL: Out on the street I often feel the need to pass (as male) But in my own queer community I don't want to pass as male or female. I want to be seen for what I am: a chimera, a hybrid, a herm. However after ten years of living as a herm I begin to question if it is even possible for others to see beyond the binary and validate those of us who chose to live outside of it's confines as well as those who were never given a chance to. With this task in mind I judiciously apply a bit of eyebrow pencil to my bottom lashes, (as I've done for the past thirty years). I shave my moustache and pencil a new one in. I use red lip pencil

blended with vaseline to show off my lips. I want this effect to be subtle, I want it to look like the most ordinary thing in the world to see a hunky guy in a skirt and lippy on the rush hour tube. This is Criss Cross. I'm a Criss Cross Dresser. I use my re-creation-al hermaphroditic body to full effect. If I turn up the volume Blue Vulva emerges, or maybe tonight I let Tess Tickle take center stage, but most often I'm just being Del. A herm who has always loved glitz, glamour, shaving foam, a sharp razor and as many tutus as I can afford.

INDRA: My strategy around gender subversion is inconsistency. Just when you think you know what to expect from me I transform. Vast sliding movements over different positions on the gendered spectrum. Slippery changes. We are talking big metamorphoses sometimes. People, even close friends and loved ones, don't always recognise me in my different apparitions. Dragking, Dramaqueen, CrossDressed and CrissCrossed. Or just Ordinary Everyday. It's not simply that I disguise myself well; what they don't recognize is that I cannot be discovered behind these appearances. If anything I am the differences between them.

So am I doing gender?
Or is gender doing me?
I wonder if you'll tell me
what it is that YOU see

INDRA: The lenses through which I perceive the world allow me to see more than double. In fact I take in a beautifully shifting kaleidoscopic reality, an amazing mosaic of gender variance and norm deviance. Luckily, I have learnt to count past two and deliberately trained my eyes, and other senses, to detect a multiplicity of gendered possibilities all around and within me. I appreciate value, respect, desire, admire and love what I see.

Herm Love
Criss cross the line.
Herm Love
Cross it every time.
Herm Love
Times as it takes
Let's build a bridge that will not break.

After reading this passionate text, students have to answer the following questions:

- Have you reached a conclusion about the title of the text, “Hermlove”?
- What do you understand by Intersexuality?
- How do the authors of the text understand their daily lives?
- What are people’s attitudes towards non-conventional sexualities, according to the authors of the text?
- What is the most striking aspect about being intersexual?
- Please, write an acrostic poem using the word “intersexuality”, where you reflect your own attitudes (cognition, behaviour, and affection) towards “intersexuality”. Each line has to begin with the given letter. It would be highly recommendable that you take an educational position to it:

1. I.....
2. N.....
3. T.....
4. E.....
5. R.....
6. S.....
7. E.....

8. X.....
9. U.....
10. A.....
11. L.....
12. I.....
13. T.....
14. Y.....

6.2.2. Presentation

In groups of 4, students have to browse the Internet site of Del LaGrace Volcano: [<http://www.dellgracevolcano.com>]. With the information students will find in the web page, they have to make a presentation in Power Point for the rest of the class highlighting the most important aspects where Art, life, and gender are intertwined.

6.2.3. The Drag King Book: Reading images

Students have to work with the photo they will find in pages 14 and 15 of *The Drag King Book* (1999) titled “A Gentleman and a Urinal”, *Chain Reaction, London, 1989*. They have to fill in a ‘Reading Journal’ based on that photo (Ruiz Cecilia, 2005).

The Reading Journal will have to be completed at 3 different times: beginning of the course, middle of the course, and end of the course. At the end, students will check how their interpretations of the photo have varied or not depending on the time of reading or on their emotional state:

Figure 3. Reading Journal by Ruiz Cecilia (2005)

READING JOURNAL	
CONTEXTUAL STAGE (3 entries)	<ul style="list-style-type: none"> - Date - Moment of the day - State of mind - Bibliographical reference
PRE-TEXTUAL STAGE	<ul style="list-style-type: none"> - What do you expect to get from this reading? - From the title, what are your expectations? Does it have any relation to your prior knowledge?
TEXTUAL STAGE	<ul style="list-style-type: none"> - How did you sort out vocabulary problems? - Did you have many grammatical problems? Did they interfere in your comprehension? - While reading, did you translate into your mother tongue? - Regarding the topic(s) of the story, did you have any problem understanding them? - What do you feel while reading? - Do you identify with any of the characters? - Which feelings are aroused in you by the content? - Did your previous knowledge facilitate the comprehension/interpretation of the story? - Did you get involved in the plot? - What’s your interpretation of the story?
POST-TEXTUAL STAGE	<ul style="list-style-type: none"> - Would you recommend this reading? - What are the main contributions out of this reading? - What reactions did it arouse?

6.2.4. Love Bites: Reading images

Students have to work with the photos they will find in pages 43-49 of *Love Bites* (1991) titled “*The ceremony*”. They have to fill in a ‘Reading Journal’ based on that photo (Ruiz Cecilia, 2005) (presented above).

The Reading Journal will have to be completed at 3 different times: Beginning of the course, middle of the course, and end of the course. At the end, students will check how their interpretations of the photo have varied or not depending on the time of reading or on the emotional state.

6.3. Brokeback Mountain (2005)

Directress: Ang Lee

Synopsis: Ennis del Mar and Jack Twist are two cowboys who meet one summer while they are in the mountains with the sheep. They share the same tent and an incidental sexual attraction takes them to a relationship. After that summer, both get married and have children. They perform the roles of traditional families the same as all cowboys do. But they come to know that their lives are sad and that relationship becomes the unique reason for living and meet sporadically to maintain that relationship. The majesty of Nature is the perfect framework for this passionate love story.

Objectives:

- To analyse how attitudes towards male homosexuality are reflected in this movie in a given time.
- To understand how homophobia impacts on everyday people’s life.
- To create non-homophobic attitudes in our EFL teacher trainees.
- To integrate listening, speaking, writing, and thinking.

Methodology:

- Viewing of the movie “Brokeback Mountain”.
- Group discussion (5 members) and, then, presentation of the outcomes to the rest of the class.

Activities:

- How is life for gays in rural areas in your context?
- Think of the time this movie takes place, what’s happening at the same time in other parts of the world regarding homosexuality?
- More than 40 years have passed since the action takes place. What are the main changes and achievements in LGBT (Gay, Lesbian, Bisexual, Intersexual, and Transgendered) communities around the world?
- To what extent have your attitudes (cognition, behaviour, affection) changed towards male homosexuality after watching the movie?
- Try to describe the different gender roles which you perceive in the movie both for men and women.
- Didactic a didactic approach to the film taking into account the following steps:

- . Target students
- . Objectives
- . Contents
 - . Axiological contents
 - . English contents
- . Methodology
- . Resources
- . Evaluation criteria and instruments

7. SOME CONTROVERSIAL ISSUES FOUND WHEN IMPLEMENTING THESE PRACTICES

During the implementation of these gender-oriented practices within our classroom, we have detected some issues which should be taken into account in order to better implement them within the curriculum of the course:

- Some students show themselves quite reticent to talk about these issues due to their cultural or religious background.
- First year students are quite shocked the first time they face these topics in the English classroom. This is due to the fact that through middle education, they have the conception that learning a foreign language is much more a matter of acquiring grammatical rules and structural formations.
- We have the impression that we have opted for a quite Quixotesque perspective because the gender perspective, as a scientific and didactic position, is not always recognized within the field of knowledge of Didactics of Foreign Language and Literature.
- Publishing Houses do not offer teacher trainers well planned and structured materials to address these topics within the classroom. For this reason, these practices are especially time-consuming, and need great deals of extra work.

8. FURTHER RESEARCH QUESTIONS

Considering all the aspects presented in this paper and analysing our everyday practices on gender, we would like to suggest some further research questions for those EFL teachers or lectures who may be interested in the gender perspective within the foreign language area:

- Creation of materials axiologically valuable from a gender perspective for the EFL classroom: Primary, Secondary, or University education.
- To conduct ethnographic research with EFL teacher trainers when doing their school practice period with children at Primary or Secondary schools.
- To conduct research based on discourse analysis with some controversial topics in discussion seminars at the University to discover the way attitudes, values, or motivations create “otherness” as a cultural discourse on difference.
- To conduct research on EFL teaching materials used at schools to discover how Publishing Houses treat sexual differences in the materials students

- learn with: Are they sexist? Are they homophobic? Are they heterocentric?
Etc.
- To explore teacher trainers' attitudes towards LGBTIT (Lesbian, Gay, Bisexual, Intersexual, and Transgendered) people.

9. CONCLUSIONS

The work presented in this paper is the product both of a personal and a scientific position acquired through deep reflexive processes, i.e. the gender perspective applied to the Didactics of Foreign Language and Literature. This is not an easy task to carry out within the Spanish educational system, since gender topics are still considered to be marginal within the area of Foreign Languages. Notwithstanding, there are some other academic areas where the gender tradition is much more consolidated and which we can learn from: Anthropology, Politics, Law, Philology, etc.

The practices presented above are giving good results because we have been able to appreciate how our EFL teacher trainees change their attitudes towards LGBTIT people after having finished the course. When they make their final evaluation of the course, they show great interest in continuing learning about these topics to teach about them when they become in-service teachers.

We are conscious that this is an arduous task, but we are sure about the benefits of these gender practices from an axiological and educational point of view. Through these experiences, we get the impression that we are creating a favourable context to develop the always forgotten skill within the teaching and learning of foreign languages, i.e. the *Thinking skill*.

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