

From Me Too to the Pack Sentence: Are We in a Stage of Gender Vindication?

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Abstract: We refer to the “Flynn effect” in order to reflect about the characteristics of our current society, which has provided our community with mental structures to help us to be much more empathic today and sensitive to inequalities of all kinds. Further on we stop to analyse some cases such as those occurred in Hollywood, through the “Me too” movement, the historical success of 8-M, and a subsequent ruling on the so-called “the pack”, which have managed to show a “latent” voice that begins to raise what is happening and demands actions by our society on a legal, health and educational level.

A phenomenon that has been extended through social networks, practically viral, in form of news, series, movies, music, etc. showing a before and after in relation to gender unprecedented.

Key words: present, time, social, networks, emotion, gender, inequality

1. Introduction

In this chapter we begin to analyse the time we are in, an era where our levels of empathy and sensitivity to inequalities, including gender, have increased, as we reflect through the Flynn effect that we will analyse in greater depth. A highly interconnected society, with a growing number of social relationships, although these ones differ from the human warmth we were used to in our past relationships. A society therefore with its own characteristics, closely linked to the information society where we are today, and the skills related to critical analysis of all the information that we find on social networks and mass media.

As a result of these facts, new groups have emerged, groups of women in many cases, exchanging articles and all kinds of iconographic elements, in which they show that we are in a patriarchy, with characteristics and values that we must learn to decode. Some events occurred in Hollywood have been the trigger, which provide us with an unprecedented before and after, in relation to “gender”. Which have taken place as a result of “abuses” and “power relations”, being evidenced by the whole society and raising its voice. In Spain, it has had a great effect after the massive March 8 mobilization and later with the ruling of the so-called “pack”, where the society has asked what is happening and has demanded legal, health and educational responses to include “gender” as a priority. The previous historical landmarks alongside the media and social networks have been able to impact society in a viral way through all types of news, series, movies, music, etc. to claim male and female rights. As a metaphor, we find a glass that has been filled drop by drop, and thanks to the media and social networks is managing to reach every corner of the world. Through small beams of light within series, films and other media

that show us invisible threads that are deeply rooted in our society, and that contribute to maintaining gender inequalities. Due to the facts mentioned above and our knowledge in relation to this subject, along with the need to demonstrate high levels of aggressiveness on the part of certain gender/s, we consider inquiring about “gender”. We begin with a generalization, but this brings us to learn more about our emotions and see their repercussion on gender, from an educational perspective.

As a synthesis, we will approach to analyse how some of our emotions influence “gender” relations and/or vice versa.

2. Current Era: Emotions as a Cornerstone in Our Lives

2.1 Mind: Cognitive Levels and Moral Reasoning

To analyze the development that our mind has achieved, we show a study that describes the changes we have been experiencing cognitively in our current society, is the Flynn effect, an idea of Flynn (1988): It is the continuous rise, year by year, of the IQ scores, an effect seen in most of the world, although with growth rates that vary considerably, ranging from three IQ points per decade in the United States to ten points in Kenya. It was named after Richard Herrnstein and Charles Murray in his book *The Bell Curve* to refer to researcher James R. Flynn, who was the one who dedicated the greatest interest to the phenomenon and documented it for all cultures. He also established that not all intelligence increases in the same way. Among the explanations that have been given to this phenomenon we can find a better nutrition, a tendency towards smaller families, a better education, a greater complexity in the environment and heterosis (Mingroni, 2004). Although there are authors who claim that the most relevant elements that explain the phenomenon are medical and nutritional influences. The main characteristics of the “Flynn effect” are that on a cognitive level we have managed to vary our mental structures and have a better moral reasoning (Flynn, 2012). This means that we are more sensitive to the differences or inequalities caused by racism, sexism or inequalities of any kind. This is because we have a greater empathic capacity. Thus, any person from a past generation with whom we speak will openly show their thoughts towards anyone who may be different, for being “homosexual” or for any other type of motive with greater roundness. But any of us will perceive this type of comments as something more retrograde, because more and more our education has been echoing the enrichment that it means for all, men and female, to value “diversity”. The aforementioned, together with the fact that school years are increasing today, and that attention to diversity has been incorporated in schools has favoured a greater sensitivity towards all kinds of inequalities. To deepen the analysis we can see a video of the author James Flynn in which the previous is illustrated. Flynn also shows how the IQ scores of populations that have suffered greater inequalities, such as women, people of colour etc. have increased rapidly, which means that at present, the populations at greatest risk have experienced a strong momentum at the cognitive level. In conclusion, we draw according to the information provided by Flynn that the IQ scores by both sexes in the more developed countries are very similar at present (Flynn, 2012).

The most plausible explanation of this cognitive development by women is that they are “multi-tasking” since in the past they have invested a lot of time in performing various tasks of all kinds, including household chores. Finding us at a time when the ability to perform several tasks at once, “multi-tasking”, is key, the fact that women have entered the world of work has further increased their tasks. So, skills such as planning, management, leadership, have been increased and that is why at the cognitive level, women are, as Flynn comments, very prepared to face various aspects that are key and at the same time shape our current era (Flynn, 2012).

The most relevant of the information presented is not the cognitive increase evidenced by a “sex”, but its social and educational value, a remarkable advance for society to stop “invisible” gender, and particularly certain “feminine” features. The previous analysis is a necessary “positive” discrimination because we must believe more in “them” or in people, with characteristics of the gender spectrum, more “feminine”, the evidence shows us clear examples of this, and of overcoming, such as Flynn research (Flynn, 2012).

Currently “gender” is subject to interpretation, and the further we go into its analysis, the more we observe that society has long maintained “unequal” relationships, which we all take on with “normality”. We must become aware of the corsets that our society maintains overall, male and female, and see how to overcome such “obstacles” for our society to move forward.

If we continue to analyse our reality, we find that most senior officials are rarely held by “women” or by people with more “feminine” features, and the evidence clearly shows that it has more to do with our perception than what really happens as mentioned before. Therefore, the findings value the “feminine” characteristics and the need for all individuals to trust and bet on more “equitable” relationships.

Stepping back in time we can see the origin of the term “gender” in education. It was the Romans who began to base their education on gender. The sons had to perform the same role as their fathers and the daughters the role of their mothers. With the consequences that such polarity has had on us and still maintains in our relationships of all kinds. Thus, we observe that gender differences had their origin in an organizational value. Today, we find the situation of many women who work instead of their partners, it also happens that both, male and female, work and finally we also find the opposite case. Society has changed, and the role that has always been given to the “boss” man does not conform to reality or allow democratic relations within the couple, the family, or the entire society. We must consider if it makes any sense and if we do not lose all, male, female, with it. It is necessary to consider both members of the couple on equal terms, as members of a team. A team made up of family members who break moulds which have been perpetuated over the years and manage to spread to the society. But we are still educated like in the old days, in relation, for example, to all kinds of influences such as toys, clothes, television and together with the bombing we are subjected, with the effect that this has on us when it comes to continuing reproducing patterns. That is why through education we must begin to incorporate this type of reality analysis which is so necessary.

2.2 Interconnected and Emotional Society

The 21st century is characterised by the progress and expansion of digitalization and information at a global level. We live in a fast era, of constant changes to which we adapt as if we were in free fall. New technologies and social networks have immersed us in virtual spaces that have compressed our space-time in a permeable manner, which in many cases allows us to experience a semi-reality mix. Thus, we enter parallel worlds where we return with a feeling of tiredness by using very high attention levels for a short period of time. And we continue with other tasks, we are not multitasking in the strict sense. So, yes, we enter and leave pop-up windows, like time tunnels, through a simple click. The changes are occurring so quickly, that in the end we end up adopting an alert position. Alert position because every second our mobile changes our world and makes us feel, stronger. In short, our current world is highly emotional, although through our physical worlds we show ourselves as ice statues, the reality is that our emotions are running very high every day.

Technological devices have changed our relationships, our emotions, therefore our lives. We are more informed than in the past, we are happy because we have access to two things, a lot of information and contact

with people more easily. But our relationships, virtual, in many occasions, which are more varied, have become both more superficial. It is an accelerated time, in which we miss the real human warmth of closer relationships like those we lived in the past. They are relationships that allow us to group together in a virtual way, and many of these groups are being built based on gender, through groups of women who share information, videos, images, and perform critical analyses of it quickly. Some possibilities of our interconnected society make visible many aspects that are related to “gender”, from the perspective of other women, in relation to their feelings, their difficulties, their experiences. A support of great value which we have achieved and make us aware of many situations of social inequality that we were not even aware of, before.

2.3 Emotion: A Way to Raise Awareness about “Gender” and Achieve “Impact”

Our emotions are freeways to our most valuable understanding and are a cornerstone in our conformation of the term “gender”. Emotion is a conscious experience characterized by a very intense mental activity and a great degree of pleasure or displeasure. It arises in the year 1579, it derives from the French word émouvoir which means stir. Emotion is often the driving force of motivation, positive or negative. We can find it linked to mood, temperament, personality, inclination and motivation. Also, certain physiological changes and behaviour may govern. Below we describe its main components: Evaluation or cognitive assessment, body symptoms, motivational tendencies towards action, expression (facial or vocal expression that accompanies emotion), feelings (would be the subjective experience of emotion).

With emotion, although we will see that we are dealing with a somewhat “complex” issue, there is no great ignorance of the subject, in fact, we know everything. We don’t need to read many books about it, because every moment of our lives is about emotion. (Obtained from a conversation with D. Tony Booth. University of Cambridge). However, if we see school curriculum we hardly talk about emotion, some teachers are beginning to introduce aspects related to emotions because the regulations consider that they should be part of our learning. Paradoxical considering that emotions are our window to the learning we love and the ones we remember better (Mora, 2015).

It is up to us, male and female teachers, put a shell or to be open to talk to our male students, female students about what they might be interested in. The relationships will be different, the mark we leave on them too. We intend to make a cartography of our emotions, of “gender”, understanding that all, can have within us, in varying degrees, a feminine and/or masculine part, as mere ways of categorising our reality, in our current society, increasingly blurred. Inequality, “gender”, is a common problem in all countries of the world. That affects us all, male, female, and currently produces high levels of emotional wear. That is why it is so necessary to work on its effects, to ensure that the future generations spread the benefits that can provide us with a broader view about the reality, and be aware of the solutions and possible analysis which are within us.

3. Current Era: Commitment to More Equitable “Gender” Relationships

3.1 Effects That Are Felt Through Media and Social Networks

With social networks we have achieved a mode of horizontal organisation, among women, which have managed to organise, support and begin to raise their voices against “unfair” situations that they live daily. A butterfly effect that has truly developed in Hollywood and that expands through cinema, as in “Wonder woman”, “A fantastic woman”, “Bluntly”, “The tribe”, and series like “Game of Thrones”, “Big Little Lies”, “The Handmaid’s Tale” or “The Paper House”, and all kinds of iconography.

Next we will analyse the latest Wonder Woman movie, of a feminist director with good reviews and numerous educational elements that sensitise us about “gender”. Wonder Woman fights for what she believes in, helping the weakest, although her human nature makes her vulnerable, “to good”, “to evil”... She knows that she will not always choose “good”, but the direction of her actions is clear, justice. And she infects us, reveals that another world is possible, with all kinds of values, “feminine”, “masculine” interconnected in an horizontal way. To achieve a world with the values she defends, we must listen to the voice of our hearts and continue fighting even though our impulses sometimes dominate us.

On an emotional level, she fights several battles at the same time, internal struggles, with herself and with others, but she overlaps them, because the direction of her actions is clear, she fights for “noble” causes. In this way, in the film, the protagonist shows us a permanent struggle with her emotions that she will always have to fight. And she shows us the way, the heart.

A fragment of the film shows that Wonder woman does not understand that just because she is a woman she must wear a dress with the difficulty of putting all those petticoats on, etc. It makes no sense to her. That is the world that Wonder woman describes us, a world that does not have a binomic vision of reality. A world in which gender does not imply discrimination of any kind. The film allows us to see beyond such dichotomies, other ways of seeing reality, other ways of feeling ... Through some lenses that do not see “gender”. To do this, we must deconstruct binary divisions in relation to gender, such as: Rational/emotional, logical/intuitive, public/private, academic/personal, independent/dependent, productive/reproductive, competitive/collaborative and active/passive (Mariskind 2014; Sang, 2016). Because they make no sense, gender cannot occupy a single space, it is a spectrum and all its nuances can be enriching, if we know how to make a proper reading.

Wonder Woman is also a film in which the protagonist has a leading role, where her voice is felt in our hearts because it drives us in wanting to follow her footsteps. Something which after the secondary role that the “feminine” has in most cases, becomes very necessary. Also at the didactic level she has an enormous wealth and educational value because she shows us another world, other roles of the woman to which we are accustomed, she is a woman with a sense of humor, with an undoubted force to hold a heavy sword, and without fear to express what goes through her head. So, she manages to break with many gender stereotypes. Furthermore, in the film another reality becomes visible, women who support each other, a very necessary value to make our society truly advanced, because women should never be rivals and because there are many women who do not identify with such value . We find ourselves as we have commented before with a society completely educated through the eyes of gender, and it is necessary to break with such dichotomies to see a spectrum of ways of feeling, whose contagion will make the best of us without traps, without shortcuts, with the strength that provides to be consistent.

Gender inequalities are also complex intersections with other social differences of class, ethnicity, race among other multiple inequalities (Mirza, 2013). Therefore, there are several levels of depth from which we can analyse the reality of gender, the first is gender itself, a spectrum whose poles are understood by our society as closer to two “female” or “male” ones, but whose spectrum is very wide, and below, behind diversity we find new layers that generate greater vulnerability. Its impact is exerted more strongly on part of the population because their “offenses” do not remain in mere “contempt” but can have important effects on physical and mental health. As an example, of gender inequality together with another diversity, we will analyse the film, “A fantastic woman”, where these types of realities are shown, hidden for society in general, but hard for those who experience them. The protagonist is a transsexual woman; therefore, she shows the reality of being a woman

added to that of her circumstance as a transsexual. Both circumstances, increase social rejection towards her person and thanks to living her life, we enter in it and suffer with her the effects of the “prejudices” of society to the point of feeling her suffering for ourselves. It is a film that shows many social stereotypes, she breaks them, not only because of her circumstance of being transsexual, but because she has a relationship with a man many years older than her. They go for dinner, to the disco and show tender love, which gives us a great lesson about what love is about. A love that can have many faces but that is mainly expressed strongly when it has had to demolish many walls. In the form of a “sincere”, “pure” love, but that can be both “crazy” and “intense”, which is expressed through moments of great affection and mutual admiration. Which reminds us of the need to continue taking care of the flame as the protagonists do and see that there are many things that are above what society values. All this type of “discrimination” that the protagonist suffers, as a matter of slight, usually occur because society is accustomed to value, in a large number of occasions, a realm of the “masculine”, or “canons” difficult to reach. Each person is unique, as well as their sex, gender and sexuality, and they can differ in a wide range, which makes no sense trying to set labels.

The methods by which society manages to maintain this type of discrimination can be used as a trap, a trip or ridicule, because it is important to “win”, reach the “objective”, and the reflection is therefore relegated to a later place, depending on whether the person is more or less close to the “prototype” to which society gives power. An unnecessary power because the investigations already show that we can govern ourselves, without the need of a person in charge. It is a path that may seem quick at first sight, to follow the “prototype” that we have mentioned before, but we are legitimizing a rising voice, a person acting on impulses, who will achieve their goals without the necessary reflection, because society legitimizes such authority, but not because it is the best decision. In fact, we prefer quick solutions, compared to moments of uncertainty. In an interconnected society like the one we are living, speed is one of its key aspects, compared to the necessary reflection that we have commented. Therefore, we prefer to choose authoritarian leaders, who decide quickly despite the consequences that this entails. In fact, if we take a step back in history, we have clear examples of such leadership styles and their effects. Effects that are also felt today with force on everything that is valued as “different”.

3.2 Various Authors and Their Analysis of Our Society in Relation to Gender and Emotion from an Educational Point of View

Following, we highlight several articles, focusing on “gender” and emotion, as a beginning of the analysis of both issues, as well as some of their more relevant, through a reflexive analysis of them. Burke performs an analysis whereby inequalities are lived, incorporated and reproduced through pedagogical practices of higher education. He admits that it is through the concept of shame that they hide, in many occasions, what shows the subtlety and invisibility of “gender inequalities”. “Shame is the feeling of lacking courage to be in connection ... with the awareness and feeling of wanting to connect with others” (Erskine, 1995, p. 3). As the evidence describes, those who are more likely to be chosen to interact with others, by others, what they show is security, that is, a strong belief of being worthy of being with others.

If our emotions are our first filter of what happens around us (Gómez, 2017, obtained from a Congress), it is necessary that we learn to use our emotions with strategy to be able to integrate into conversations in which society does not discriminate against any “voice”. So, it is important to be aware of the mechanism of shame, which could override certain interventions.

As teachers, we can develop diverse emotions, such as greater confidence, inner strength, for this, students must feel safe, to open up and develop their person. And this is possible if we create exchange spaces, in which emotions are explored, where the unpredictable can take place. Spaces characterised by horizontality, dialogue, where we get to know students where mistakes and errors are seen as learning opportunities. They are not simple spaces to create, but if we show ourselves as we are, “human”, they will too. Where we tear down all layers of the person, until he can find his voice, through an increasingly deeper analysis of reality.

Continuing with an emotion, shame, we will highlight that it is a feeling that normally affects girls or people who show features closer to the “female” pole. It is through such emotion, how it is annulled, or “invisible” its intervention. As a high bar that must be overcome for society to approve its interventions and always rises, showing “disagreement” with their contributions. This high ribbon causes its absences and limits its possibilities at the same time in areas such as spontaneity, humor and even in the fact of laughing at oneself since these types of contributions are strongly “censored” and “penalised” in most of the occasions. Society in this way, exerts a very limiting pressure, by valuing the contributions of those who consider as “the prototype”, being male, white, heterosexual etc. (Burke, 2017) to the detriment of the contributions that can be made by any other person who possesses features other than those mentioned. Society thus values some contributions over others, regardless of the argument, because it is more important who expresses it than what it truly expresses.

In our society, therefore, there is a “double standard”, we are all “equal”, but we are learning that this is not the case, and we have to discover it for ourselves because nobody teaches it to us, it is hidden from us and it only becomes “visible” to us through some “punctual” speeches, if that day we decided to attend by chance a conference on “gender”. A reality that causes “problems”, because it places certain gender/s in a range of inferiority, causing problems like the ones we have commented. The consequence is, that shame that we have mentioned before, that “fear” of intervening or joking, with collateral damage also for the self-concept and self-esteem. It is necessary for teachers to be aware of this and what it also means for the self-esteem of our students. If we value the achievements in an “unequal” way, if we value more the contributions that come from a “sex” or with some characteristics against others, we will be perpetuating and maintaining “unequal” relationships. Each of our student is “special” and unique and it is part of our profession to discover it and know how to appreciate its value.

In fact, nobody has made us reconsider if our perception of reality needs to be reconsidered. We live an emotional illness, a power struggle, social, within our partners, families, and in front of society. Analyzing the emotions, the relationships, the values that society “makes invisible”, can enrich us to understand that if we continue to reproduce what we have been living without considering what is happening we will continue to reproduce meaningless patterns, with the emotional wear and tear that this entails. Beginning to make visible the elements on which our gender differences depend, we can sensitize ourselves and learn other ways of seeing reality that are subsequently translated into actions. Therefore, we need practical educational actions that make sense of the curriculum and connect with it. It will never be enough a few specific informative talks that all they do is awakening our conscience, of some, and at an advanced age. If such actions are kept out of the curriculum, and in a timely manner, we will continue to stumble over the same stone over and over again.

Today the Educational Centers have incorporated emotions into their educational practice, but we must see that the focus does not remain on the “affections”, as is currently happening at schools. The approach must be another, broader, because emotions are relational and the place where relationships show a greater “inequality” is “gender”, so it is here that our work needs to place a greater emphasis to make it significant and relevant at the

same time.

Teachers reproduce in their practice their own teaching experiences, on a large number of occasions; the same occurs in relation to gender, generation after generation, we reproduce gender experiences we have lived. The difference is that the educational context has been transformed and has generated numerous alternative methodologies and gender continues to be "invisible" to transformative experiences and new methodologies. We have made many advances, but education still needs to incorporate many more cross-cutting issues on a day to day level.

A final aspect that we want to mention is the high frequency of suffering from emotional illnesses (anxiety, depression), at the end of their lives, by women, as scientific evidence shows. This shows us that we are going in the right direction but that there are still many challenges that need to be addressed.

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