

Gender Equality in Society

CLASS 13 (Scenario 13)

TOPIC	Gender (in)equality in private sphere - part 1
LEARNING CONTENT - DETAILED CHARACTERISTICS	<p>This class will focus on gender equality in the private sphere. Above all, their role will be to make students aware that the shaping of relations between women and men in the private sphere contributes in a vital way to the realisation of gender equality in other spheres (public, labour market, academia etc.).</p> <p>The class will discuss key issues affecting the realisation of de facto gender equality:</p> <ul style="list-style-type: none"> - women's participation in the labour market (in reference to class 12); - the functioning family model; - the prevalence of domestic violence and violence against women. <p>In the framework of the first part, the teacher will first address the issue of women's labour force participation, which determines to some extent, the practised division of roles within the family and reduces the likelihood of economic violence. This will be followed by a discussion of the family models currently practised, with an indication of the characteristics. Participants will also have the opportunity to share their own experiences and observations in this area and refer to the tradwives movement, which has recently been gaining popularity.</p>
KEY WORDS	model of relations in family, traditional model, partner model, mixed model, reversed model, extended family, nuclear family, equal participation in family life, tradwives movement
SUGGESTED TOOLS	laptop, projector, PPT, Youtube, flipchart/schoolboard
TIPS / METHODOLOGICAL REMARKS (if applicable)	<ul style="list-style-type: none"> • Preferred formula: f2f; • Flipped class for the purposes of statistical data (PRIVATE SPHERE, SAFETY), and the discussion on 'traditional' gender roles (see: Work cards 3a, 4b and 4c); • Ideally designed for a maximum of 20 students, the class can be done with a larger number of students. However, the discussions are not as effective as in larger classes and the central activity is on the shoulders of the teacher all the time; • The class requires a min. B1 level of English proficiency.
IMPLEMENTATION OF THE CLASSES	<p>STEP 1</p> <p>The class will begin with the teacher identifying three key factors that influence de facto gender equality in the family (female labour force participation, the family relations model practised and the possible incidence of domestic violence and violence against women). The students' task (in groups) will first be to indicate how women's professional work affects the functioning of the family and what consequences it has. Students' observations will be noted on the board.</p>
	<p>STEP 2</p> <p>Next, the teacher will redirect the discussion to functioning models of relations in families (traditional, partner, mixed, reversed), noting the change in the concept of family (extended family v. nuclear family) and changes in the family life model (divorce, new family models: single mother, lesbian mothers, single or homosexual</p>

		parents, reconstituted/patchwork family). It will be the students' task to assign the correct characteristics to the model (see: Work card 1).
	STEP 3	Based on the previous findings, at this stage, the teacher will pay particular attention on the one hand to the equal participation of men and women in family life and the development of appropriate (equal) attitudes among children (see: Work cards 2a and 2b), and on the other hand to the restitution of the traditional model in recent years (see: Work cards 3a and 3b).
	STEP 4	This is where a discussion will start on today's phenomenon known as ' tradwives ' considered, however, against the background of an excerpt from 'The Feminine Mystique' by B. Friedan (the book that launched the second wave of feminism) (see: Work cards 4a, 4b, 4c). Students in small groups will be asked to identify similarities and differences. They will then present their findings to the forum.
	STEP 5	Finally, students will be divided into two groups. Then they will participate in a mini-debate, the thesis of which is: "The partnership relations model is the guarantee of gender equality in the family". The teams draw randomly, and which of them defends the idea, which will try to disprove it. Teams have 10 minutes to prepare their arguments. They also share roles (the person who starts the debate, the person who responds to the counter-argumentation and the person who sums up the discussion). The debate begins with the team defending the thesis. Each speaker has 3 minutes to speak. The teacher acts as a jury. If the number of participants is odd - one person acts as the marshal of the debate (watches over its proper course). Otherwise, this role is played by the teacher.
	STEP 6	After that short debate, the teacher summarizes key findings and allows asking additional questions. She/He also reminds that the subject of the second part of the class on equality in the private sphere will be the issue of domestic violence and violence against women, and therefore, assigns tasks to the students to be performed (in accordance with the requirements of class 14).
ADDITIONAL MATERIALS	1 WORK CARD	Gender (in)equality in private sphere
	2a WORK CARD	Gender (in)equality in private sphere_Pictures
	2b WORK CARD	Gender (in)equality in private sphere_Pictures
	3a WORK CARD	Tradwives movement
	3b WORK CARD	Gender (in)equality in private sphere_Video

	4a WORK CARD	The good wife's guide
	4b WORK CARD	Gender (in)equality in private sphere_Video
	4c WORK CARD	Gender (in)equality in private sphere_Reading

WORK CARD 1	GENDER (IN)EQUALITY IN PRIVATE SPHERE
TASK	Assign a characteristic to the model: <ol style="list-style-type: none"> man works, woman takes care of the home and children woman works, man takes care of the home and children woman and man both work, but household and childcare duties are performed by the woman woman and man both work and share the responsibilities of caring for the home and children

traditional model	partner model	mixed model	reversed model

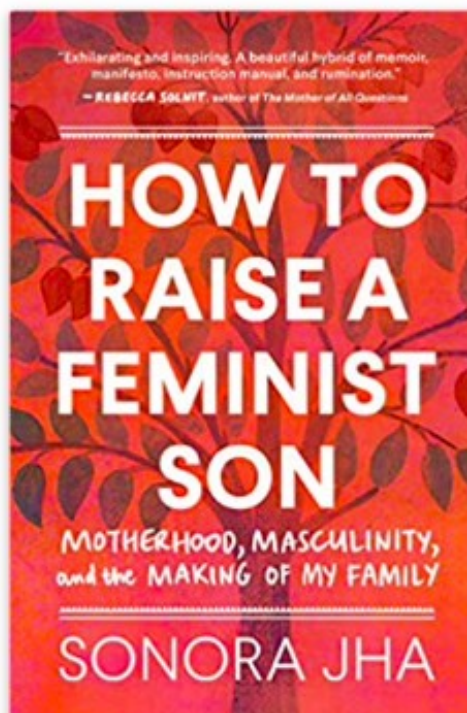
WORK CARD 2a

GENDER (IN)EQUALITY IN PRIVATE SPHERE_PICTURES



WORK CARD 2b

GENDER (IN)EQUALITY IN PRIVATE SPHERE_PICTURES



WORK CARD 3a	TRADWIVES MOVEMENT
	<p>https://en.wikipedia.org/wiki/Tradwife</p> <p>https://www.instagram.com/thetradwivesclub/?hl=en</p> <p>https://www.theguardian.com/fashion/2020/jan/27/tradwives-new-trend-submissive-women-dark-heart-history</p>
WORK CARD 3b	GENDER (IN)EQUALITY IN PRIVATE SPHERE_VIDEO
	<p><i>Don't worry Darling</i> (2022) – Official Trailer</p> <p>Video available at: https://www.youtube.com/watch?v=FgmnKsED-jU</p>



WORK CARD 4a

THE GOOD WIFE'S GUIDE

The good wife's guide (1955)

Housekeeping Monthly 13 May 1955



Advertising Archives

The good wife's guide

- Have dinner ready. Plan ahead, even the night before, to have a delicious meal ready, on time for his return. This is a way of letting him know that you have been thinking about him and are concerned about his needs. Most men are hungry when they come home and the prospect of a good meal (especially his favorite dish) is part of the warm welcome needed.
- Prepare yourself. Take 15 minutes to rest so you'll be refreshed when he arrives. Touch up your make-up, put a ribbon in your hair and be fresh-looking. He has just been with a lot of work-weary people.
- Be a little gay and a little more interesting for him. His boring day may need a lift and one of your duties is to provide it.
- Clear away the clutter. Make one last trip through the main part of the house just before your husband arrives.

Housekeeping Monthly 13 May 1955

- Gather up schoolbooks, toys, paper etc and then run a dustcloth over the tables.
- Over the cooler months of the year you should prepare and light a fire for him to unwind by. Your husband will feel he has reached a haven of rest and order, and it will give you a lift too. After all, catering for his comfort will provide you with immense personal satisfaction.
- Prepare the children. Take a few minutes to wash the children's hands and faces (if they are small), comb their hair and, if necessary, change their clothes. They are little treasures and he would like to see them playing the part. Minimise all noise. At the time of his arrival, eliminate all noise of the washer, dryer or vacuum. Try to encourage the children to be quiet.
- Be happy to see him.
- Greet him with a warm smile and show sincerity in your desire to please him.
- Listen to him. You may have a dozen important things to tell him, but the moment of his arrival is not the time. Let him talk first – remember, his topics of conversation are more important than yours.
- Make the evening his. Never complain if he comes home late or goes out to dinner, or other places of entertainment without you. Instead, try to understand his world of strain and pressure and his very real need to be at home and relax.
- Your goal: Try to make sure your home is a place of peace, order and tranquillity where your husband can renew himself in body and spirit.
- Don't greet him with complaints and problems.
- Don't complain if he's late home for dinner or even if he stays out all night. Count this as minor compared to what he might have gone through that day.
- Make him comfortable. Have him lean back in a comfortable chair or have him lie down in the bedroom. Have a cool or warm drink ready for him.
- Arrange his pillow and offer to take off his shoes. Speak in a low, soothing and pleasant voice.
- Don't ask him questions about his actions or question his judgment or integrity. Remember, he is the master of the house and as such will always exercise his will with fairness and truthfulness. You have no right to question him.
- A good wife always knows her place.

WORK CARD 4b

GENDER (INEQUALITY IN PRIVATE SPHERE)_VIDEO

Betty Friedan and (her) Feminine Mystique

Video available at: <https://www.youtube.com/watch?v=LbetS9Lk-I8>



Betty Friedan, The Feminine Mystique

WORK CARD 4c

GENDER (INEQUALITY IN PRIVATE SPHERE)_READING

Uniwersytet Śląski w Katowicach
ul. Bankowa 12, 40-007 Katowice
e-mail: wpisz_adres@us.edu.pl

www.us.edu.pl

Betty Friedan, *The Feminine Mystique* (extract)

Book available at: https://books.google.de/books?id=GYV-63KHXQ4C&printsec=frontcover&dq=feminine+mystique&hl=pl&sa=X&redir_esc=y#v=onepage&q=feminine%20mystique&f=false

In the fifteen years after World War II, this mystique of feminine fulfillment became the cherished and self-perpetuating core of contemporary American culture. Millions of women lived their lives in the image of those pretty pictures of the American suburban housewife, kissing their husbands goodbye in front of the picture window, depositing their stationwagonsful of children at school, and smiling as they ran the new electric waxer over the spotless kitchen floor. They baked their own bread, sewed their own and their children's clothes, kept their new washing machines and dryers running all day. They changed the sheets on the beds twice a week instead of once, took the rug-hooking class in adult education, and pitied their poor frustrated mothers, who had dreamed of having a career. Their only dream was to be perfect wives and mothers; their highest ambition to have five children and a beautiful house, their only fight to get and keep their husbands. They had no thought for the unfeminine problems of the world outside the home; they wanted the men to make the major decisions. They gloried in their role as women, and wrote proudly on the census blank: "Occupation: housewife."

For over fifteen years, the words written for women, and the words women used when they talked to each other, while their husbands sat on the other side of the room and talked shop or politics or septic tanks, were about problems with their children, or how to keep their husbands happy, or improve their children's school, or cook chicken or make slipcovers. Nobody argued whether women were inferior or superior to men; they were simply different. Words like "emancipation" and "career" sounded strange and embarrassing; no one had used them for years. When a Frenchwoman named Simone de Beauvoir wrote a book called *The Second Sex*, an American critic commented that she obviously "didn't know what life was all about," and besides, she was talking about French women. The "woman problem" in America no longer existed.

If a woman had a problem in the 1950's and 1960's, she knew that something must be wrong with her marriage, or with herself. Other women were satisfied with their lives, she thought. What kind of a woman was she if she did not feel this mysterious fulfillment waxing the kitchen floor? She was so ashamed to admit her dissatisfaction that she never knew how many other women shared it. If she tried to tell her husband, he didn't understand what she was talking about. She did not really understand it herself. For over fifteen years women in America found it harder to talk about this problem than about sex. Even the psychoanalysts had no name for it. When a woman went to a psychiatrist for help, as many women did, she would say, "I'm so ashamed," or "I must be hopelessly neurotic." "I don't know what's wrong with women today," a suburban psychiatrist said uneasily. "I only know something is wrong because most of my patients happen to be women. And their problem isn't sexual." Most women with this problem did not go to see a psychoanalyst, however. "There's nothing wrong really," they kept telling themselves. "There isn't any problem."

But on an April morning in 1959, I heard a mother of four, having coffee with four other mothers in a suburban development fifteen miles from New York, say in a tone of quiet desperation, "the problem." And the others knew, without

words, that she was not talking about a problem with her husband, or her children, or her home. Suddenly they realized they all shared the same problem, the problem that has no name. They began, hesitantly, to talk about it. Later, after they had picked up their children at nursery school and taken them home to nap, two of the women cried, in sheer relief, just to know they were not alone.
