Gender equity as a learning unit in the university

Equidad de géneros como unidad de aprendizaje en la universidad

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Abstract

This research describes an educational experience on the subject of gender equity, with a learning unit aimed at university students from various areas, in the online mode, in a semester period. This learning unit that is taught for the first time in the university, is a way to promote gender equity and combat the problem of violence by denaturing it and understanding the responsibility that every student has in the reproduction of inequality, and also as a change promoter. The objective of this work was to analyze the learning reflections carried out by the 18 students who participated in the course, through three inductive categories: patriarchy, violence and equity, built on the basis of the units of the course. To achieve this, a collection of the final sections of their tasks was carried out. The analysis of these sections, identified as "learning reflections", indicates that students consider that patriarchy is a historical construction, that we have learned to see gender violence as something natural and that equality and equity are not same. Likewise, it was found that the students were able to link these concepts with situations from their immediate contexts, and were able to recognize themselves as factors of change.

Keywords: Equity, gender, sexuality, university, education, learning.

Resumen

En esta investigación se describe una experiencia educativa en el tema de equidad de géneros, con una unidad de aprendizaje dirigida a estudiantes universitarios de diversas áreas, en la modalidad en línea, en un período semestral. Esta unidad de aprendizaje que se imparte por primera vez en la universidad, es una manera de promover la equidad entre los géneros y combatir el problema de la violencia por medio de la desnaturalización de la misma y del entendimiento del propio papel tanto en la reproducción de la desigualdad como en el cambio. El objetivo de este trabajo fue el de analizar las reflexiones de aprendizaje llevadas a cabo por los 18 estudiantes que participaron en el curso, a través de tres categorías inductivas: patriarcado, violencia y equidad, construidas con base en las unidades del curso. Para lograr esto, se llevó a cabo una recolección de los apartados finales de sus tareas. El análisis de dichos apartados, identificados como "reflexiones de aprendizaje", nos indica que los estudiantes consideran que el patriarcado es una construcción histórica, que hemos aprendido a ver la violencia de género como algo natural y que la igualdad y la equidad no son lo mismo. Asimismo, se encontró que los estudiantes fueron capaces de vincular estos conceptos con situa-

ciones de sus contextos inmediatos, y fueron capaces de reconocerse como factores de cambio.

Descriptores: Equidad, género, sexualidad, universidad, educación, aprendizaje.

1. Literature review

In this work, a description and a further consideration on the reflections generated by students enrolled in the optional Learning Unit (LU) "Gender equity" is carried out. This learning unit is taught as part of the Catalogue of Learning Units at Universidad Autónoma de Baja California (Autonomous University at Baja California) (UABC).

The elements analyzed were 135 learning reflections generated by 16 female and 2 male students. These learning reflections were the final part of the tasks identified as "activities" which were completed within each of the three units that make up the course.

1.1. Sexuality, gender and university youngsters

The university, as a space of integral formation, has the mission to offer prospective professionals spaces and resources that help them, not only to be trained within a particular field of knowledge but to grow as human beings.

The UNESCO (2014) states that sexuality "…is a basic aspect of human life that [,,,] is closely related to the development of the person's identity, therefore it is not possible to understand sexuality without making reference to gender…" (p. 37).

Gender, gender identity and the role of gender are elements related to sexuality. Gender is a social category with psychological introjections; gender identity refers to the private psychological feeling of being a man or a woman, and the role of gender comprises the set of behaviors that are adopted due to social demands concerning sex (Álvarez-Gayou, 2011).

Sexuality, hence, is a basic dimension of human life, and the latter is closely related to gender as an inseparable element. Palomar (2005) defines gender as a principle that gives certain order to social relationships, that originates from sexual differences and that is penetrated by power.

Power is an element linked to gender that permeates the relationships and interactions with the other and produces certain social practices such as those activities, behaviors, and attitudes that are endorsed to genders and developed by men and women who reproduce what is socially expected from them in agreement with the gender they are identified with. In this respect, Silveira (2001) points out that the concept of gender refers to an: endorsement of responsibilities and to a series of different expectations that society sets on men and women.

It is by means of the body that people experience all these relational dynamics which are filled up of power and inequalities. Butler (2006) affirms that the body exposes us to the sight of others, makes us vulnerable and is both a vehicle and the target of violence. The author also claims that it is by means of our body that we can relate with others and that these relationships are always infiltrated by power. We form a community in which we influence one another, we built interdependence, and we get involved with inequality and violence.

Results from the latest National Survey on the Dynamics of Relationships at Home (ENDIREH) show that 43.9% of the Mexican young women who answered the survey have suffered from violence by one or more of their couples during their relationships; 34.3% have experienced some type of sexual violence in public or community spaces; 26.6% have been victims of violence at work, specially of the sexual type and they have been discriminated for being a woman or for being pregnant, and 25% have confronted violence, mainly physical and sexual violence at school from the part of their peers, teachers, and others (INEGI, 2016).

According to data from the same survey, Baja California is one of the ten entities

that exceeds the national mean of *total violence throughout life* as well as *recent violence* –violence perceived during the last twelve months-. This is due to gender stereotypes, social inequities, and behavior patterns that have been learned in the family of origin (González and Fernández, 2010).

Talking about violence and gender relationships implies to talk about power relationships, assumptions, and beliefs that are built around an apparently feminine and masculine essence, love and ways to relate with a couple. Ramírez, López and Padilla (2009) studied the relation between those beliefs related to gender and violence among Mexican male youngsters. The authors found that the concept of equity is already part of the imagery of these youngsters, however, they are not able to visualize all the possible forms of violence that might exist nor to understand the way equity expresses itself within a couple relationship. This could be connected to the naturalization of violence and the general belief that there is a certain essence linked to genders. Ramírez and Nuñez (2010) carried out a research with 376 Mexican university students with the aim of detecting violence indicators in a couple. The authors state that differentiated education among men and women is a risk factor for gender violence since men are taught to be autocratic while women are taught to be devoted.

Results of socialization processes can be reverted by means of education so that new knowledge can be installed and the previous knowledge can be questioned. In this sense, Fernández (2014) claims to be in favor of preventive work in educational settings in order to promote equality, equity, and respect for diversity; this is the way how violence can be eradicated from young couples. Mingo and Moreno (2015) who analyzed five gender violent cases against female university students in the context of Universidad Nacional Autónoma de México, affirm that "… sexism comprises in itself the mechanisms for its own reproduction" (p.153). Female receptors of gender violence experience fear for public exposure and reprisal such as the

loss of prestige. Powerlessness is one of the feelings that they experience. This takes place due to the existence of social and gender structures that reproduce violence, silence, and the fact of perceiving women as an object-victim instead of a subject.

Gender violence is a consequence of the lack of equity. INMUJERES (2007) defines gender equity as "…a principle of justice related to the idea of substantive equality and the recognition of social differences" (p. 59). This concept refers to the need for recognizing rights, providing opportunities, and allowing the access to resources in equal conditions to all the people that are part of a society.

When connecting the topic of gender equity to that of youth is seems appropriate to quote Silveira (2001, pp. 457-458) who warns us that "… being young in feminine is not the same as being young in masculine…"

In order to complement the previous statement, it is worth mentioning the contributions of Fernández (2014) who claims that the category of gender should not be interpreted as a synonym of "woman" since it is crucial to recall that misogynous violence is not the only form of violence; there are other forms of violence against people who have sex-gender preferences or identities which are considered as unacceptable and invalid by the dominant system of ideas.

The National Survey on Discrimination in Mexico conducted by the National Council for Preventing Discrimination (CONAPRED, 2011) reports the following data from Baja California: 62.9% of the surveyed subjects consider that the rights of homosexuals and bisexuals are not respected; 44.6% indicate that they would not allow people with preferences different from heterosexuality to live in their homes; 69% is in disagreement and very in disagreement with the possibility that lesbian couples are allowed to adopt children; 60.4% is in disagreement and very in disagreement with the possibility that couples of homosexual men are allowed to adopt children; and 30.4% considers that sexual prefer-

ences foster division among people. Likewise, this organization warns that discrimination and intolerance are expressed in terms of abuse and exclusion which, in turn, cause fear and the rupture of social arrangement.

Discrimination against women and against people who are part of the LGTBTTTIQ community is a consequence of the patriarchal ideology that prevails in our society. Bolaños (2003, p. 72) claims that patriarchy promotes discrimination and the punishment of the transgression of the assigned roles. It does not allow for autonomy, equity among relationships or communication.

In the university context we can witness the inequalities expressed in several forms. One of them is found in the selection of careers that women make. They keep choosing careers in the areas of social sciences and humanities, leaving aside careers that are part of the exact sciences (Bustos, 2008; De Garay and Del Valle-Díaz-Muñoz, 2012; Montané and Pessoa, 2012). It is for this reason that authors like Palomar (2005) suggest the inclusion of the topic of gender in higher education institutions, an idea that involves, among other actions, to create formation spaces in which the topic of gender can be approached.

In relation to the topic of gender equity and its inclusion in university contexts, Buquet (2011) warns that in spite of the fact that most of the advancements regarding the topic of gender are the result of university academic production; these institutions have not included the perspective of gender in their own processes and spaces. This author, as well as Palomar (2005), states that one of the ways to consider the institutionalization of this gender perspective within universities is to inform youth on this topic. Likewise, she mentions that this formation process can offer new elements to students that will help them to understand and analyze social reality.

Gender formation in higher education is important because one can provide students with an interpretative framework of reality which is linked to the need for building societies that are fairer and more democratic. Donoso-Vázquez and Velasco-Martínez (2013), who teach gender courses in the major of pedagogy, and as a result of their own experience, indicate that students modified their mental schemata and assimilated the concept of gender. They also report that some of the students who were unable to detect inequalities within their immediate environment at the beginning, later on became more sensible to this topic in their immediate contexts and they felt that they were more capable of transmitting the message to other students and to transform their reality.

The learning unit "Gender equity" is one of the first steps that UABC has taken on the way towards transversalization of institutional gender and this is why it seems important to ask ourselves: In which ways did the students from the learning unit "Gender equity" were able to relate the main concepts studied during the course -patriarchy, violence, equity- to their immediate contexts? How did the students assume their own responsibility as reproducers of inequity or generators of changes?

1.2 Context

The UABC is a higher education institution located in the State of Baja California in México. The mission of this institution is to promote the human development of its students as well as their commitment with the community and society in general.

Because of the existing need to open a discussion regarding the topics of equity, sexuality, and gender at the UABC, the learning unit of "Gender equity" was created as part of the Catalogue of Online Learning Units (CUAL) in the month of September 2017.

The objective of the learning unit "Gender equity", as stated in the blackboard platform, reads as follows:

> … to create a space for reflection on equity of genders so as to contribute to finish with those inequalities of opportunities and of treatment between women and men. Therefore,

the purpose of this course is to develop among students the capacity to be equitable, fair, and correct when it comes to treating women and men according to their respective needs (UABC, 2017).

This learning unit was divided into three units: Historical background of genders, Dilemmas on genders, and Equality and equity of genders. The activities carried out by students in order to accomplish these goals were varied. They comprised: essays, research, concept maps, interviews, comments, case analyses, and their participation in forums.

The course had 18 students altogether, 16 females and 2 males from the following careers: Medicine, Psychology, Law, Nursing, Industrial Engineering, Psycho-pedagogical Tutoring, Business Administration, Accountancy, Graphic Design, Communication, Education, and Foreign Language Teaching.

Students' average age was 23.5 years; the lowest age was 20 and the highest was 30.

As part of the first activity, students were asked to introduce themselves and to talk about the reasons that had led them to choose the learning unit "Gender equity". The most common reason was their interest for learning more about the topic and to clarify their doubts. This is the reason that 12 students expressed and made them decide to enroll in this course. Four of the students answered that they were interested in acquiring knowledge that would enable them to provide solutions to social problems related to gender. One of the students claimed that she was interested in expanding her knowledge regarding the topic of feminism. Another female student said that she had chosen this course because she considered that violence of gender was a common phenomenon in her discipline; moreover, she admitted that she had detected "*machista*" attitudes. Another student said that she had had been a victim of sexual violence, a fact that had motivated her to learn more about the topic.

2. Methodology

The objective of this research was to identify the knowledge achieved by students in the three units that make up the learning unit "Gender equity".

In order to fulfill the objective, the assigned activities were collected and then a further qualitative content analysis was carried out.

The learning unit "Gender equity" was first taught during the semester that lasted from September to December 2017. During this term, five groups were opened. This research was developed with the activities collected from one of these groups. The group was chosen because it was the only one to which we had access.

The learning unit "Gender equity" comprised nine activities. The first activity, the introduction, was not evaluated and the other eight activities covered the eight goals of the course. These eight activities were evaluated by the professor with the purpose of calculating the students' final grade. In the last section of each of the activities, the students were asked to write down a "reflection upon their learning process" describing how they had integrated the contents studied during the course to the way they internalize reality or their immediate contexts.

Such reflections upon learning became the units of analysis of this research. A total of 135 reflections on learning were analyzed, although 144 had been planned and this was because some of the assignments were not handed in or were handed in but this final section of the reflections upon learning was missing.

Mason (2002) claims that the use of documents in qualitative research implies the supposition that those documents are an important part of social dynamics, in this case, the educational settings in which the research took place contains evidence of this reality construction that the subjects make.

Students who accomplished the activities that were considered for this research were asked to donate their writings by means of a written consent that established a commitment of confi-

dentiality, the restriction of not quoting phrases from their reflections upon learning, and the use of such material for academic purposes only.

Content analysis techniques were applied to these reflections. Piñuel (2002, p. 2) defines content analysis as:

> … a set of interpretative procedures of communicative products […] that stem from unique communication processes that have been previously registered […] whose purpose is to create and process relevant data concerning the conditions under which the texts have been produced or on the conditions that might take place for their further use.

This same author explains the series of steps that must be followed in order to carry out a content analysis: selection of the communication process that will be studied; of the categories that will be used, and of the units of analysis.

The communication products considered were those activities related to the learning goals of the learning unit "Gender equity". It was possible to gather data that reflected the conditions under which such products were produced, that is to say, the immediate contexts and the ways in which the students reinterpreted them in the light of the acquired learning.

The communication process analyzed were the activities, the units of analysis were the sections identified as "reflections upon learning" that were included in the last part of all the activities. For data analysis, three inductive categories were selected. Each of them was related to the three learning units into which the course had been divided. These categories were: patriarchy, violence, and equity.

A set of categories was constructed based on the topics that were dealt with in each of the three units that made up the course. For the analyses, 36 units of analysis –reflections upon learning- from the first unit of the course were used. They were the product of two activities. Likewise, 50 units of analysis from the second unit of the course and 49 units of analysis from the third unit

were used. As mentioned before, the inductive categories that served as the basis for the analysis of the information are related to the units of the course. Therefore, for each of the categories, a set of units of analysis was considered.

From each set of units of analysis we proceeded to count the amount of units of analyses in which the main concepts –patriarchy, violence, and equity- were related to an experience or a situation that had taken place in the family, academic, or work contexts immediate to the students, since this was taken as a proof of the denaturalization process of certain situations; situations that are the result of stereotypes, prejudices or power unbalances within relationships.

Later on, we counted the units of analysis in which the students recognized themselves as reproducers of prejudices, stereotypes or unequal treatment or, on the contrary, as promotion agents of change within their immediate family, academic or work contexts, since this is interpreted as an evidence of the student's ability for identifying his/her responsibility in the reproduction of certain ideologies and the potential of becoming a factor of change.

Besides this quantitative description, a general qualitative one was carried out for each set of units so as to account for the reflections written by the students

3. Results

3.1. Patriarchy

The set of units of analysis that correspond to the category of patriarchy were 36. In 35 of them, a relation with the immediate family, academic or work contexts was found and in 30 of them it was possible to identify the acknowledgement of themselves as reproducers of prejudices, stereotypes or inequalities or as factors of change in their immediate surroundings.

Female students

Regarding the topic of patriarchy, the female students explained in their reflections

upon learning that this is an ideological system that originated in the early stages of the history of mankind. They explain that patriarchy is the historical oppression of women and they recognized the importance of knowing about the economical, political, and religious factors that originated this form of social alienation.

Both the male and the female students expressed that prior to the study of this first unit they were little conscious about the manifestation of patriarchy in daily life since by means of the socializing processes that take place in family and school settings they have learned to standardize certain behaviors and attitudes that derive from patriarchic ideas. The female students were even able to identify and describe patriarchic dynamics that take place in their immediate surroundings. Some of them mentioned that some family members – especially their parents- refuse to accept sexual preferences and sex-gender identities that are different from the regular ones. Conversations on sexuality do take place among family members but always with the purpose of preventing infections or undesired pregnancies.

However, the female students affirm that, since the roles of gender and stereotypes are learned, they are behaviors and attitudes that can be unlearned. They explain that it is important to question gender stereotypes and to finish with patriarchal ideas, since they are impositions that restrict a person's choices. They believe that society is advancing on in these topics, but there is still a lot of work to do.

A student said that in there are no patriarchal dynamics within her family because there are only female members.

Male students

One of two male students mentioned that from the patriarchy point of view, women are considered to be as goods and an object that serves for reproduction. Men are the ones who assume the control and the dominant position

and women rights are not recognized. He also said that patriarchy has its origin in history.

Another student recognized certain advancement on the topic of gender equity and he gave as example the situation of mothers known as "heads of family" who economically provide for their families and make all the decisions at home. He said that he gets involved in household activities because he thinks that these must not be considered as an exclusive responsibility of women.

3.2. Violence

The set of units of analysis corresponding to the category of "violence" was 50. A relation with the immediate family, academic, and work contexts was found in 45 of them. 45 students also recognized themselves as reproducers of prejudices, stereotypes or inequality, or as factors of change in their immediate environment.

Female students

The female students said they had been victims of gender violence, mainly a symbolic one, in all the spaces of their lives. They indicated that violence not only affects women, but also men. They were also capable of identifying cases of discrimination, rejection and aggression towards homosexual, lesbian, and transgender people in their immediate environment.

The female students pointed out that there are certain behaviors such as shouting or pushing that are accepted as normal at home, as well as certain requirements related to the supposed duty that women have of obeying and taking care of men at home.

Likewise, they described some forms in which violence is expressed in society. One of these forms is related to the treatment given to certain crimes where women are attacked, since the victim is blamed because of the way she was dressed or because she had been accompanied or not. Her moral condition is often judged from a

"must be" viewpoint that is linked to a patriarcal-kind of commands.

A student said that a form of violence can be found at health institutions when patients reject women's medical assistance and prefer men's assistance. This shows the lack of trust they have towards the work performed by women. Another student spoke about the contraceptive responsibility, since this is something that has been traditionally assigned to women instead of men, even if both of them take part in the sexual activity.

The students think that the following actions are necessary to attack violence: to stop imposing roles and activities, and assuming us as beings who are free to choose, regardless of our gender; to open the spaces for making decisions; to recognize the right that the women have to hold positions of power; to guarantee the application of existing laws; to strengthen civil organizations that help women; to promote the study of exact sciences among women, and to offer formation to society in general so that people become sensitive to the topic of gender violence.

Male students

One of the male students spoke about women suicides as an example of violence of gender, and mentioned jealousy as a form of violence that is accepted as natural. Another student mentioned that it is necessary to recognize women's abilities and talents and to open spaces where they can be expressed and developed, since gender should not be an impediment for people to perform activities they wish to do. He also said that members of the academic community should encourage women to occupy spaces have been traditionally reserved for men.

3.3. Equity

The set of units of analysis that correspond to the category of "equity" was 49. A relation with the immediate family, academic, and work contexts was found in 47 of them. 47 students also rec-

ognized themselves as reproducers of prejudices, stereotypes or inequality, or as factors of change in their immediate environment.

Female students

The female students expressed that there are differences among all human beings, not because of issues that have to do with sex and gender. But these differences must not be a reason for discrimination or rejection. They consider that the university has an important role as a promoter of equity of gender and that the best way of accomplishing this task is to give proper and timely attention to the cases of violence, and to incorporate the gender perspective into their own dynamics and internal processes.

The students talked about the importance that the learning unit "Gender equity" had. However, they said that this type of educational efforts that "opens minds", would have to be reproduced at schools levels and reach the teachers, since thay are capable of modeling behaviors and attitudes.

Something else that should be mentioned is the importance of focusing on efforts for deconstructing the idea that university careers correspond either to men or women. It is also important to deliver workshops aimed at raising awareness among the student community and society in general.

They agreed on the idea that in order to achieve democracy, decision making requires equity and everyone's participation. They also talked about the possibility of promoting changes from the framework of their own professions.

Male students

One of the male students mentioned that gender does not define either talents or abilities. In relation to this, he highlighted the fact that there are women who have managed to succeed, which demonstrates that women can achieve the goals they have set for themselves Likewise, he said that equality refers to equality of rights

and opportunities, and that equity refers to providing everyone with resources so that they can make use of their rights and have access to opportunities. Another student pointed out that it is important to think about the way in which one can promote equity of gender within one's professional area and one's personal context.

4. Discussion and conclusions

The aim of the learning unit "Gender equity", is to generate discussions among students, in two different ways: a) to achieve the denaturalization of certain unequal relation dynamics of genders, as well as to make visible various forms of violence of gender, and b) to achieve an understanding of one's own role, both in the construction and maintenance of inequality and in the process of change, that is to say, the process of construction of equity and equality. Part of the aim of this learning unit is to develop among students the capacity of being equitable, fair and correct. This last aspect is something that cannot be verified and that exceeds the limits of the present work, nevertheless, we can say that the reflexive processes - expressed in the two forms previously mentioned – have been achieved in all the students.

As Álvarez-Gayou (2011) and the UNESCO (2014) claim, sexuality and gender cannot be separated. Both elements have been considered by the students in their reflections. Likewise, students expressed that gender is a construction based on a sexual difference that is linked to dynamics of power which do not always reflect evident forms of violence. This situation, according to Butler (2006); Palomar (2005); Ramirez, Lopez and Padilla (2009) and Silveira (2001) contributes to maintain inequity.

The learning unit "Gender equity" is an educational setting where people can work in the prevention of violence and inequity, as Fernandez (2014) suggests.

In the reflections written by the students, it is possible to find that comprehension pointed out by Buquet (2011) and Donoso-Vázquez and Velasco-Martínez (2013), through which the concepts can be identified and an understanding of one's own role inside a process of change is achieved. Such process of change is aimed at the construction of a fairer and equal society for all.

The female students spoke about gender, inequity, and patriarchy as concepts that have been constructed historically. They have been interpreted as social unequal dynamics that are perceived as natural and normal. They also identified sexist practices and forms of violence in their immediate contexts, and they thought of themselves as promoters of change within their families and disciplines.

With regard to the differences found between reflections of male and female students, women identified some forms of violence because they had been victims of such violence; this was a fact that male students had not experienced. Male students did not talk about the way inequality, gender stereotypes, and patriarchy affect them.

Men could identify forms of violence and inequity in their immediate context, nevertheless, they spoke about women suicides in general terms instead of referring to environments that were closer to them.

An aspect that is worth highlighting is that one of the male students said that the fact that women get paid for their jobs and make decisions at home is a proof that shows "we have advanced" on the topic of equity. This comment can be linked with another one written by a female student, who said that a family that consists of women only is a free family because it is free from patriarchal ideas and dynamics – due to the mere absence of men - of ideas and patriarchal dynamics.

It would be necessary to approach topics such as the "double shift" to achieve a deeper and more complex understanding of gender as an object of analysis and incorporated social phenomenon, in such a way that students could understand that patriarchy, violence, and inequi-

ty cannot be eradicated by incorporating women into public or labor spaces, nor shaping families exclusively with women.

One of the male students mentioned that the fact that there are women "that have succeeded" in society is a proof that talent and abilities do not depend on gender and that women can achieve life goals. Here it would be necessary to promote a reflection concerning the fact that the term "success" has been defined in patriarchal terms, and that these women who have outstood have done it despite certain conditions and restrictions that should not exist.

One of the male students spoke about the importance of promoting equity of gender in the framework of his discipline, but it is necessary to emphasize that he did not mention how that might be done. He did not mention how he could promote equity or attack violence from his family or academic context either.

It is inevitable to mention the fact that of 18 students enrolled in this learning unit, 16 were women and only two were men; also, the fact that all the students belonged to the areas of social sciences and health, except for one male student who was studying engineering. The learning unit is an optional course and was not chosen either by other male students or by students of the exact sciences. This should be taken into account by university academics and authorities, with the purpose of designing strategies that promote the topic in these areas where the content of equity of genders is not considered to be important or useful for students' formation. One would have to add a reflection about the usefulness of discussions on equity and equality in the areas of the exact sciences and arts, to Buquet's (2011) contributions on the ways equity of genders is expressed within the social sciences.

Based on these results, an assessment of the course syllabus is recommended so as to include more specific information on the way inequality is expressed in terms of symbolic violence. Works as those of Ramirez, Lopez and Padilla (2009) and Ramirez and Núñez (2010),

are evidence of the fact that stereotypes of gender and violence are phenomena that have been so normalized and naturalized that it might be complicated to think about established relations using radically different bases.

If we consider Butler's (2006) contributions on the conception of gender and violence of gender as experiences that go through the body, a body crossed by dynamics of power, it seems necessary to integrate reflections concerning the corporal experience to the analysis. It is also crucial to offer a formation aimed at the construction of equitable, assertive, and respectful relations with diversity, since it is not only important to make visible what we have already identified as not desirable but to promote those dynamics, behaviors, and attitudes that can help us to construct inclusion and equality.

With the design and implementation of the learning unit "Gender equity", the topic has been set for discussion at the UABC and we have fulfilled the mission of opening university spaces for the questioning of stereotypes and for the deconstruction of violence.

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