

Module 1: The role of gender equality in environmental sustainability and gender-based training methods

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NEOTALENTWAY

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*Stimulating gender-based innovative training methods to promote
CLOTHING REcycling through Augmented Reality*

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1	Validation Plan	Validation Plan
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1. Introduction

In the next module we will address three topics: gender equality, environmental sustainability and training methods. We will analyse the role of women in environmental sustainability, we will go through some stories of women who fight for the safeguarding of nature, we will see the importance of environmental awareness and the relation of all these struggles with new training methods based on gender and environmental sensitivity.

1.1 Learning Outcomes

Module 1: THE ROLE OF GENDER EQUALITY IN ENVIRONMENTAL SUSTAINABILITY AND GENDER-BASED TRAINING METHODS		The AR4REcloTHING Expert is able to ...	
<i>KNOWLEDGE</i>	<i>SKILLS</i>	<i>COMPETENCES</i>	
a. Identify the current issues between environmentalism, gender equality, and gender awareness through education.	a. Explain the difference between ecology and environmentalism; between recycling and upcycling; and between feminism and ecofeminism.	a. Providing solutions to climate change from an equitable and sustainable perspective	
b. Name great women activists and environmentalists	b. Analysing the problem of climate change and judging the veracity of current facts and news	b. To produce and create an environment that is sensitive to environmental protection,	
c. Define the concept of environmentalism, ecofeminism, climate change, gender equality, recycling and sustainable and inclusive growth.	c. Distinguishing between co-education and co-education	c. To raise awareness of the importance of equality and sustainability.	

1.2 Key words

Equality, ecofeminism, co-education, sustainability, awareness-raising

1.3 Estimated seat time to complete the Module

It is expected that this module [studying and implementation of practices] will take you around 20 hours to complete.





2. The role of gender equality in environmental sustainability and gender-based training methods

2.1 Definitions and basic principles

Before going into the main topic of this module, we consider it necessary to briefly define certain concepts related to the content of this course by way of introduction, so that, when the content is developed, understanding is fully effective.

- **Ecology and ecologism:** Ecology is the science that studies the relationship between living beings and the environment they inhabit.

In particular, it studies how the environment influences their distribution, abundance, biodiversity, behaviour, the interactions between different species and the modifications they can cause in the environment. Its levels of study are at the level of organisms, populations and communities of populations that make up ecosystems and the biosphere in general.

Ecologism, on the other hand, is the activism of ecology. Thus, we could define it as a socio-political or civic movement that aims to apply the concepts of ecology to the care of the environment. There is an idea that underpins this movement: the idea that human beings must make profound changes in our behaviour if we are to integrate with our environment. That is, to accept that we are also part of ecosystems. Therefore, whatever we do will alter their balance. Among the many proposals or objectives, we can mention the following:

- The defence of nature.
 - A different model of society, politically, socially and environmentally responsible.
 - Promoting environmental education.
 - Rejecting the consumption of products with negative environmental impacts.
 - Promote recycling as a practice for the conservation of ecosystems.
 - Promote laws of ecological responsibility.
 - Reduce the ecological footprint.
- **Ecofeminism:** is a current of thought and a social movement that integrates feminism and environmentalism, highlighting the relationship between the subordination of women and other underprivileged social groups and the overexploitation and degradation of the natural environment. It argues that the capitalist and neoliberal system, in alliance with the patriarchal



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system, has generated a culture of domination and activism without suicidal control, given that human beings are eco-dependent, which must be replaced by a harmonious relationship with nature. In the following sub-theme, we will go deeper into this concept.

- **Climate change:** Climate change is the global variation in the Earth's climate. This variation is due to natural causes and human action and is produced on all climatic parameters: temperature, precipitation, cloudiness, on very different time scales. There is now an almost general scientific consensus that our mode of energy production and consumption is causing global climate change, which will in turn have serious impacts both on the earth and on socio-economic systems. It is happening all over the world and its consequences can be devastating, both for the environment and for people. Human activity, in particular and primarily the burning of fossil fuels that generate greenhouse gases, is the cause behind this serious environmental threat, the largest ever faced by humankind.

The impacts of climate change are already perceptible and are evidenced by data from the World Meteorological Organisation (WMO) such as rising temperatures or sea level rise, extreme weather events such as droughts, storms and hurricanes, more intense, longer lasting and more frequent heat waves, fires and droughts.

These impacts in turn cause economic and social damage, which will become increasingly severe, such as damage to crops and food production or health risks.

Climate change is a global problem with an environmental, political, economic and social perspective in which the worst-case scenario also entails huge economic losses. The longer we take to act, the higher the investments for adaptation to rising temperatures will be, and the limit may be reached where adaptation is no longer possible.

79% of greenhouse gas emissions in the European Union are due to the burning of fuels for energy or transport purposes, according to Eurostat data.

- **Gender equality:** Gender equality implies that all people have the same rights, resources and opportunities regardless of their gender identity and are treated with equal respect in all aspects of daily life: work, health, education. The principle of equality and non-discrimination on the basis of sex is a general international law obligation that binds all nations and, given its primordial nature, is always established as a principle that should inspire all other fundamental rights. On a global scale, achieving gender equality also requires the elimination of harmful practices against women and girls, including sex trafficking, femicide, sexual violence during war and other practices of violence against women. Globally, "women lag behind men on all indicators of sustainable development".
- **Upcycling and Recycling:** Upcycling represents a variety of processes by which "old" products are modified and given a second life as they become a "new" product without going through an industrial process.



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In this way, by mixing and aggregating used materials and components, the end result is a "new product" with more value than the original value.

In other words, upcycling is about materials or elements that get to be repurposed and / or reused in a creative way, and whose useful life is extended. The idea is to keep a product in circulation for as long as possible.

This concept is an important change in our consumer behaviour, as it is contrary to unsustainable systems such as fast fashion, for example, fast fashion. These clothes are traditionally worn for a very short period of time and result in 1/3 of all clothes ending up in landfills.

In the case of recycling, it is a process of sorting and processing items in order to reuse the materials and turn them into a new product. A recyclable material is often reworked, altered, melted and broken down before becoming a final product.

This concept values the resources that make up our products and follows a circular model of:

use → recycle → reuse.

Unlike upcycling, the decomposition of materials in a recycling system consumes a lot of energy and generates emissions that make it a less efficient and sustainable process than upcycling.

In conclusion, the difference between recycling and upcycling is that recycling has to go through an industrial process to break it down and reuse it in the manufacturing process and upcycling uses a used product or parts of it to manufacture another of greater value without having gone through any industrial process of decomposition and mixing with other materials.



IMAGE 1. RECYCLING PRODUCES A VIRTUOUS CYCLE FOR SUSTAINABLE GROWTH

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- **Sustainable growth:** A movement that aims to protect the environment by controlling the growth, consumption and pollution of the human population. Sustainable growth is about integrating social, economic and environmental goals in a way that ensures that development benefits all countries, people and the environment. To this end, UN member states agreed on the 2030 Agenda for Sustainable Development, which includes 17 Sustainable Development Goals, to be achieved by 2030. These goals are universal and apply to all countries, developed or developing.
- **Inclusive growth:** is economic growth whose benefits are distributed throughout society, leaving no one behind and creating opportunities for all, in particular for those who face too many barriers to improving their living conditions. The concept of inclusive growth responds to a change of mindset. Equity can no longer be seen as an obstacle to growth or, at best, as a spontaneous consequence of growth. Most scholars now agree that growth can only be achieved by reducing poverty and inequality. The experience of developing countries in the second half of the 20th century has greatly contributed to this shift in focus. Moreover, it is Sustainable Development Goal 8 for the 2030 agenda: "Promote inclusive and sustainable economic growth, employment and decent work for all".



2.2 The role of women in environmental sustainability

2.2.1. What is the role of women in environmental protection?

Climate change is endangering the planet and, as a consequence, the lives of the living beings that inhabit it. Combating this phenomenon is one of the great challenges facing humanity, both the cause of the problem and the only one capable of solving it, in the coming decades. In this arduous task, which will require the commitment of everyone, and in which women will have a fundamental role to play. A role that the United Nations (UN) already recognised in 1995 during the Fourth World Conference on Women held in Beijing. There, three strategic objectives were established with regard to women and the environment:

- The active participation of women at all levels of environmental decision-making.
- Integration of their concerns and perspectives into environment-related policies and programmes.
- Establishing methods for assessing the impact of development and environmental policies on women.

According to the UN, in its Beijing+20 campaign materials, the Inter-Parliamentary Union concluded that women in positions of decision-making and power have a greater concern for social welfare and legal protection and increase trust in government.

These provisions tie in with Carol Gilligan's theory, which argues that there are differences between women and men in the way they reason and make decisions. While men follow a more individual reasoning or what she calls an ethic of justice, women generally decide according to an ethic of care, which assumes a broader and more holistic view. The ethics of justice is characterised by a reasoning based on respect, impartiality and judging without taking into account the particularities of each person, very focused on the fulfilment of duty.

In contrast, the ethics of care, strongly influenced by the socialisation of women as the main responsible for social reproduction, favours a thinking more focused on the common good, taking into account the links between people and the values of responsibility and solidarity above the performance of duties. In this sense, the predominant thinking throughout history in decision-making has followed the ethics of justice, conditioned by the high presence of men in the organs of power and the difficulty of women's access to these positions. However, society is not made up of individual beings, but rather there is a network of relationships and people depend on each other, which is why it is necessary to introduce an overall vision that takes into account particularities, especially in cases of greater vulnerability, and to opt for measures that represent society as a whole.

Based on this logic, it is necessary to incorporate women into decision-making processes regarding climate change, not only as a matter of social justice and equality in the representation of women and men in power, but also because, faced with the extremely urgent situation of global warming, introducing the global and responsible vision that the ethic of care implies can be key to achieving a more egalitarian and sustainable society.



2.2.2. Great Women Environmentalists and Activists

Over the last decade, Nature has been sending out constant messages: starting with the earthquake and tsunami that affected the Fukushima nuclear power plant in 2011 and ending with the serious fires that devastated thousands of hectares in Australia in 2019. Beyond these specific events, there is concern about phenomena such as the rise in the earth's average temperature, the melting of the poles and glaciers, and the rise in sea level or the loss of biodiversity, which plays a key protective role in preventing the proliferation of infectious diseases such as COVID-19.

Who better than women, also sources of life, to take care of the planet. They are increasingly present in the world's major decision-making bodies, such as Ursula von der Leyen, the current president of the European Commission and a great champion of Green Recovery after the coronavirus crisis. Outside the institutions, many women are showing their activism on a daily basis and fighting to improve the health of the environment. Here the young Greta Thunberg stands out. At just 17 years old, she has become the poster child for youth engagement in the fight against climate change. In order to get this far, women have had to demand gender equality for decades, an area in which, as the UN itself recognises, there is still a long way to go.

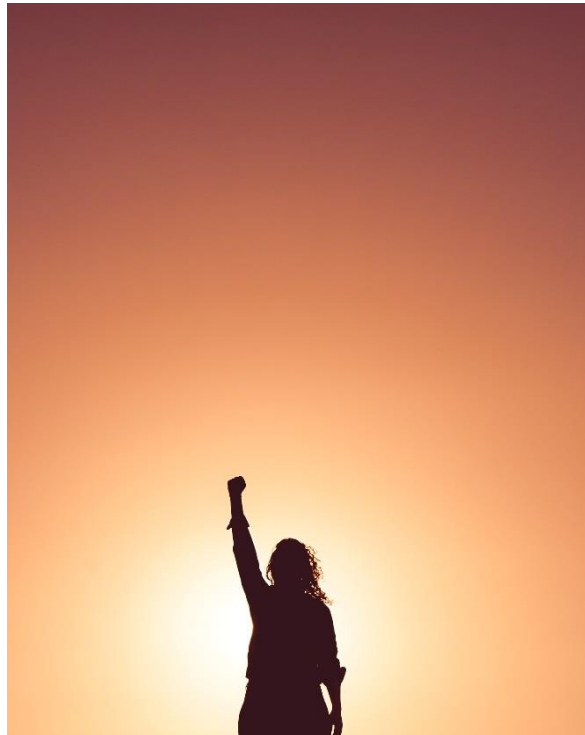


IMAGE 2. WHAT IS THE ROLE OF WOMEN IN ENVIRONMENTAL PROTECTION?

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Here we meet some of the women who, over the last century, have helped to preserve the environment and raise awareness among the world's population:

- Rachel Carson (1907-1964)

In 1962 Carson, an American biologist and conservationist, published *Silent Spring*, a work in which she addressed the devastating consequences of the use of pesticides on wildlife and which contributed to the awakening of environmental awareness. Thanks to her, Earth Day also began to be celebrated and the US Environmental Protection Agency (EPA) was developed. She left us phrases such as the following, which perfectly illustrate her vision of nature:

"Human beings are part of nature and their war against nature is inevitably a war against themselves."

- Jane Goodall (1934-)

The English primatologist has been revolutionising science since 1960 with her innovative methods and fascinating discoveries about the behaviour of wild chimpanzees in Gombe (Tanzania). At the age of 86, Dr. Goodall continues to work intensively on the protection of ecosystems and biodiversity, environmental education and sustainability.

- Wangari Maathai (1940-2011)

In 2004 this Kenyan biologist, also known as Tree Woman, was awarded the Nobel Peace Prize for her contribution to sustainable development. This award, the first for an African woman, was the culmination of a career that began in 1977 when she founded the Green Belt Movement, whose aim was to combat desertification, deforestation, the water crisis and rural famine.

- Vandana Shiva (1952-)

One of the great standard-bearers of ecofeminism today. The Indian physicist and philosopher understands the Earth as an entity that forms part of the individual and calls for a transformation that will put an end to climate change, inequality, injustice, wars and hunger. She was one of the founders of the Women's Environment & Development Organization (WEDO).

- Sheila Watt-Cloutier (1953-)

Watt-Cloutier is a Canadian Inuit activist who defends the right of her people to live in the cold. The world of the Inuit - a common name for the various peoples living in the Arctic regions of North America - is melting and hence her fight against global warming, which earned her a nomination for the Nobel Peace Prize in 2007.

2.2.3. Politics, Power, Equality and Sustainability

The existence of equality between women and men and gender equity is essential for the achievement of sustainable and fair development for the conservation of the environment, including the entire population without exclusion.

As we move into the 21st century, we know that there are still major gender equality gaps for the majority of women with regard to the environment and the effects of climate change, so the challenge is to work



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now and in future debates on the role of women, the environment, development and climate change, all within the framework of the 2030 Sustainable Development Goals (SDGs).

Women have less access to resources and use them differently, and their contribution to knowledge and environmental conservation work in each of their territories is often not visible or valued.

Hence the need to incorporate the gender perspective into environmental management and the fight against climate change in a cross-cutting manner, with all the necessary gender-related considerations to strengthen and value the role of women, their empowerment and the relationship between their opportunities and their capacities in the challenges of the environmental and ecological sphere. Understanding the relationship between gender and environment is key to addressing environmental challenges in an equitable and sustainable way. Although there is evidence of the importance of the gender-environment nexus, it is necessary to address the notable lack of systematic data in this area and to look more deeply into how we can strengthen the gender mainstreaming approach in pro-environmental policies and actions, and vice versa, to ensure that both priority lines are mutually supportive, and thus make more and better progress towards the effective achievement of environmental sustainability and gender equality in our territories. As a result of gender inequalities, men and women use natural resources differently and also have different roles and knowledge in their use and management.

For this reason, environmental policies, programmes and projects can have a different impact on us, especially when women do not participate equally and meaningfully in decision-making and representation spaces in order to establish changes in the use and management of resources.

Consumption behaviour, recycling, mobility, etc. are also not identical between women and men. In other words, the gender inequality still present in our society is transferred to the way in which women suffer and face climate change. Therefore, women are more exposed and at the same time have less capacity to respond, without having participated so far in the decision-making processes due to their lower presence in the power bodies where climate-related mitigation and adaptation measures are planned. It is therefore necessary to propose mechanisms that facilitate and encourage women to intervene to a greater extent in those spaces where action plans and guidelines to be followed in relation to climate change, which ultimately affect the future of the people who inhabit this planet, are generated.

In recent years, attempts are being made to transfer the gender approach to environmental policies. However, there is no global consensus on the areas or indicators that can be taken into account in studies and diagnoses to help determine what the situation is and what the priorities for action are. Moreover, the main climate change research carried out so far has barely considered the gender variable in its more technical measurements. What does seem clear is that the analysis of the relationship between gender and climate change can be approached from at least three different perspectives: from the causes (who causes climate change or contributes most to it), from the effects (who suffers most from it or on whom its consequences fall) and from attitudes and opinions (which provide guidance on the position and role adopted by each gender in relation to climate change). In any case, the response to the great challenge posed by climate change requires the active and inclusive



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participation of both men and women. There are even voices beginning to speak of the need to identify new masculinities in order to combat the perpetuation of gender roles in the face of this problem.

For this reason, governments, institutions, the main political parties and social movements are promoting measures aimed, at least, at mitigating the severe effects that are already beginning to be seen and, if possible, at adapting behaviour and adopting initiatives that contribute to alleviating a situation that the European Union has already described as a climate emergency. In this scenario, it is considered important to take into account the gender perspective in a cross-cutting manner in climate policy as a whole.

The study of the relationship between climate change and gender has been addressed in the literature from various perspectives:

- Women and men are affected in different ways by climate change. Due to the social construction of women's roles, which are more associated with the domestic space and family care, women are more vulnerable to the effects of climate change, especially at lower socio-economic levels.
- Women and men contribute differently to the causes of climate change. That is, individual ecological footprints are a result of a distribution of gender roles, responsibilities and specific identities.
- Women and men hold different attitudes and have different involvement in responses to climate change. Different roles within society result in different attitudes towards existing policies, participation in decision-making and involvement in implementing solutions. Even the policies adopted may affect and help women and men differently (e.g. protection against energy poverty) if the gender dimension is not taken into account.



IMAGE 3. ECOFEMINISM IS THE RESULT OF THE UNION BETWEEN TWO VERY CURRENT IDEOLOGIES

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Ecofeminism offers an alternative to the crisis of values in today's consumerist and individualistic society. Ecological activism, agro-ecological practices, the defence of animals, the creation of ecological



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and solidarity-based production, distribution and consumption networks, the struggle for territories and natural resources, recycling, environmental education, the dissemination of ideas through the multiple channels available, from social networks to formal education. These and others can be ecofeminist ways of creating a new culture of equality and sustainability.

Our self-awareness as a human species must move towards equality of women and men as participants not only in Culture, but also in Nature. This includes both the recognition of women in the sphere of Culture and the full acceptance, in what is properly human, of those elements despised and marginalised as feminine (affective bonds, compassion, matter, Nature). We will thus obtain a more realistic vision of our species as part of a continuum of Nature and, consequently, we will treat non-human living beings with the respect they deserve. There are many forms of domination gender, class, race, sexual choice, species... that ecofeminism challenges by pointing out their interconnections.

Feminism must not close itself off from the new concerns and sensibilities of women. Environmentalism is one of them. And if we believe that feminism must raise utopian horizons in the etymological sense of "utopia" (ou-topos, that which has not yet taken place, but can take place), we can see that ecofeminism has much to contribute in this 21st century in which humanity will have to face a profound socio-economic and cultural transformation in order to achieve equality and eco-justice, and simply to survive.

2.2.4. Ecologism and feminism: ecofeminism

2.2.4.1. What is ecofeminism?

Ecofeminism is a current of thought and political praxis of the 20th century, which makes a radical critique of the current economic model and the discourse of modernity based on scientific rationalism. It is configured as a social movement, which collectively raises the need to transform society, and at the same time articulates itself as an individual practice, a different way of being and being in the world, a more just, equitable and supportive way of being.

One of its cardinal premises is the connection it establishes between environmentalism and feminism. A synergy that responds to an unsustainable situation of ecological crisis and care crisis, which currently endangers not only our own survival as a species, but also that of the planet and the living beings that inhabit it.

It has become clear that there is an urgent need to move towards a new model that re-establishes us as living beings connected to nature without hierarchies, without exploitation and domination, based on the unique and revealing understanding that we are vulnerable and dependent. To achieve this, care must be universalised and no longer be the specific responsibility of women.

2.2.4.2. Success stories

Thanks to Vandana Shiva, we learned about the existence of the Chipko women's movement. Shiva told us early on what the media still often hushes up: there are successful movements of resistance to "bad development". One of the first was the Chipko women's movement. Based on Gandhi's principles



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of creative non-violence, the rural Chipko women, in the name of the feminine principle of Nature in Indian cosmology, managed to stop the total deforestation of the Himalayas by taking turns guarding the area and tying themselves to the trees when they were to be felled. By standing up to their husbands, who were willing to sell the communal forests, the Chipko women gained group consciousness and later continued to fight against domestic violence and for political participation.



IMAGE 4. CHIPKO WOMEN'S MOVEMENT IS AN EXAMPLE OF WOMEN'S PEACEFUL STRUGGLE TO SAFEGUARD NATURE.

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In the wake of this legacy, Vandana Shiva has also told us, more recently, of the Plachimada women's movement: A woman from Plachimada in India - a village where Coca-Cola had a plant - sought out Vandana to tell her that 1.5 million litres of drinking water were being "stolen" from them, so that they had to walk 16 kilometres to get it. Vandana went to the village and saw 500 policemen trying to restrain 100 women, the badges read: "Whoever drinks the soda, drinks the blood of my people". Vandana recounts: "My inspiration comes from those women who did not forget who they were and what relationship they had with the land. Their strength is my strength. The plant closed in 2004. I am a realist who believes that, in a very dark place, a small lamp sheds a lot of light". This group of women won a court ruling recognising community water rights in the face of devastating exploitation by multinationals.

2.2.4.3. Ecofeminism's challenges for the future

There are also other challenges, including making ecofeminism transversal and present in the view of other areas and in all issues; bringing ecofeminist struggles to light and giving them value; having a greater presence and weaving alliances with the feminist movement. It is necessary to disseminate this



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discourse, built from a peripheral and devalued place, which has been the space assigned to us women, but on which vital needs depend, because it proposes a change in priorities that is possible.

We are convinced that ecofeminism, as a movement of direct action, has a great transforming and social emancipatory force, which brings solidity and consistency to the environmental and feminist movements, which in isolation would be curtailed in their approaches. It is necessary to denounce the transcendence that human action has on ecosystems and also to analyse how the different systems of oppression affect us, not only women but also the most vulnerable populations.

And we are not talking about a utopia, but about envisioning possible solutions and moving towards another sustainable social and economic model and claiming to live a dignified life. We do not postulate desires but real needs on how to develop policies of territories and times, debate on what it is possible to produce locally and reorganise both productive and reproductive work. Ecofeminism allows us to build a new culture of equality and sustainability that offers a fair and defensible alternative to developmentalist policies, which have resulted in the social and environmental emergency in which we are immersed and which, if we do not act, will lead us to collapse.

Feminism and environmentalism are called upon to enrich each other. Their role will be fundamental in the 21st century. As UN world conferences and numerous NGOs have pointed out, women are among the first victims of environmental degradation, but they are also protagonists in the defence of nature. Ecofeminism is the thinking and praxis that addresses this issue in its twofold aspect.

Ecologism is not always feminist. There are even some environmentalist currents that have taken openly anti-feminist positions. At the same time, feminism does not generally show great environmental sensitivity. Feminism and environmentalism are still, to a large extent, two worlds that live back to back, but which in the future are destined to deal with each other and, probably, to make mutually supportive pacts.



2.3 Environmental awareness

2.3.1. What is environmental awareness?

It is a widely debated concept, but what we know as environmental awareness or simply "environmental consciousness" is a general philosophy, a social movement and, in short, "an attitude towards life" that is concerned with the conservation of the environment and the improvement of the state of the environment.

Environmental awareness is the union of the words "conscience": knowledge that human beings have of themselves and "environment": the environment that surrounds us, and is therefore defined as: the knowledge that human beings have of the environment that surrounds them in order to take care of it.

Environmental awareness activities tend to be dynamic and try to make individuals aware of existing environmental issues, as well as the interactions between the environment and human beings.

We are aware of the importance of taking care of our health and we should also be aware of the need to protect our environment. Environmental awareness is a necessary learning process, regardless of our age or knowledge.

This awareness of the environment in which we live has become particularly important in recent years, when the scientific community has noted that man's actions are directly and negatively affecting the environment.



IMAGE 5. ACCORDING TO SCIENTIFIC STUDIES, THE EARTH HAS ALREADY SUFFERED SOME IRREPARABLE DAMAGE.

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In fact, a group of 15,000 scientists from 184 countries have warned of negative environmental trends that threaten human well-being and cause irreversible damage to the Earth. This is not the first time they have done so: a first alarm was sounded in 1992. Twenty-five years later, they are back with an article signed by all of them in the journal BioScience.

Over the past 25 years, environmental trends seem to be heading towards a scenario of climate change with serious consequences, including deforestation, lack of access to clean water and species extinction. How can future prospects be improved? Experts point to a number of ways in which this can be tackled.

- Create more wildlife reserves, both terrestrial and marine.
- Restrictions on wildlife trade.
- Shifting to a plant-based diet and reducing meat consumption.
- Use of standard, not ad hoc, renewable energy.
- Legislation in states that entrenches all these changes.

In this context, public awareness of the need to preserve and improve the environment is vital. Environmental awareness is a philosophy of life that cares about the environment and protects it in order to preserve it and guarantee its present and future balance. We must be aware that one of the most damaging aspects of nature is man. Deforestation, air pollution, water pollution and global warming, for example, are a consequence of the lifestyle that prevails in our society.

In relation to this concept, another closely related concept emerges: environmental education. The aim of this type of education is to develop environmental awareness, but also ecological knowledge, attitudes and values so that everyone can commit themselves to taking the necessary actions to improve the environment.

This type of education can be developed throughout life and it is never too late to start training, but it is important that children start to become aware from an early age. Thus, environmental education and environmental awareness helps us to realise that every action we take in our daily lives has an impact on the environment. The means of transport we use to get to work, the use of plastic bags, the type of energy we consume, all have an influence.

2.3.2. So, is there hope against climate change?

The data are not good, but a change in the public's mentality that pushes administrations to support the fight against climate change can avoid the worst scenarios of climate change.

Scientists and experts point to the ozone layer as an example of an environmental problem that was solved when the right measures were put in place. Therefore, society's environmental awareness plays a crucial role in the future of the Earth. It is not just a matter of making individual decisions, but of creating a broad social movement that can call on those in charge of the state or large corporations to take action.



Environmental awareness can be promoted in two ways:

- At school, through environmental education exercises for children.
- Through initiatives to raise awareness of the consequences that our actions can have on the environment.



IMAGE 6. AWARENESS IS KEY TO MAKING SENSE OF HOPE

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At school, practices can be carried out such as sorting solid waste and throwing everything in the right container; activities focused on the reuse of materials, and visits to natural parks to observe animals in their natural habitat, which helps to understand why it is essential to protect natural resources. These types of activities awaken environmental awareness from childhood and lead to generations that are more respectful of nature and their environment.

Awareness-raising actions to promote environmental awareness can be very diverse: from one-off events on specific topics to advertising campaigns that make us reflect on our daily habits and how they affect nature.

2.4 Gender equality training and capacity building

2.4.1. Why is gender-sensitive education important?

Training in gender equality and women's empowerment is an essential component of the UN's commitment to advancing gender equality and women's empowerment.

Training for gender equality is a transformative process that aims to provide knowledge, techniques and tools to develop skills, attitude and behaviour change. It is an ongoing and long-term process that requires political will and commitment from all parties in order to create inclusive societies that promote gender equality.



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Training is a tool, a strategy, and a means to bring about individual and collective transformation towards gender equality through awareness raising, empowerment learning, knowledge building and skills development. It helps women and men acquire the competencies, skills and knowledge necessary to advance gender equality in their daily lives and work. Training for gender equality is an integral part of our commitments to equal human rights for all.

Education is a very important means of combating violence, especially gender-based violence that is rooted in learned beliefs and stereotypes. There are several spaces where we socialise and form ourselves as people, one of the main ones is the school at different levels. An education with a gender equality approach is essential to combat stereotypes such as machismo and to eradicate domestic violence.

Applying a gender focus favours the internalisation of the precepts of respect and empathy in girls and boys, and also contributes to the formation of human beings who are respectful of differences, minorities and the most vulnerable populations. Through its socialising and formative role, the school helps to eradicate sexist and discriminatory practices that place women (the feminine) in a disadvantaged position compared to men (the masculine).

The gender approach in education contributes to working transversally with other approaches, including the inclusive approach, which promotes respect for "cultural, social, ethnic, religious, disability or learning style differences". It is also linked to the intercultural approach, oriented towards coexistence based on the recognition of cultural and linguistic diversity, eliminating all forms and manifestations of racism, which often occur in connection with gender discrimination.

2.4.2. Coeducation

2.4.2.1. How do we define the concept of "coeducation"?

The concept of co-education is a step beyond mix education. It promotes equality based on respect for diversity, valuing and making visible the feminine and the masculine and promoting freedom of choice. It involves getting to know ourselves and our students. Unlearning and learning to identify our own biases, questioning and reflecting on the social models we have around us and the values we transmit in order to lead to action to promote equality. All of us who participate in the lives of children have the responsibility and commitment to educate them in equality in order to achieve people who participate in full citizenship, rights and freedoms. This is the true meaning of co-education.

According to the RAE, co-education or the action of co-educating is:

"Teaching in the same classroom and with the same educational system to pupils of both sexes".

This definition does not refer to a non-sexist education, but to a mixed education model. In this model, girls and boys share and live together in the same educational space, receive the same school curriculum, use the same materials and are evaluated in the same way.

However, this model does not guarantee the questioning of gender inequality, the sexist stereotypes that it transmits, nor does it make visible the contributions of women to society and to the different fields of knowledge. The study of the hidden curriculum and the explicit curriculum is concerned with locating



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these sexist biases and, through co-education, generating awareness and a transformation of the way in which the teaching-learning process is understood.



IMAGE 7. EDUCATION IS KEY TO SAFEGUARDING THE ENVIRONMENT

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The co-educational school has achieved important advances in terms of equity with the full incorporation of women into education at all educational levels, but there are still important challenges to be met in terms of social and cultural transformation, which is where co-education plays a fundamental role. In a model of education for equality, classrooms should be a sample of the real world where women and men live together, therefore, from childhood we must learn to relate to each other and live together peacefully and what better than to make the classroom a safe space in which to learn and put equality into practice.

Co-education consists of developing all the capacities of both girls and boys through education. It is about eliminating stereotypes or preconceived ideas about what girls and boys, boys and girls, women and men should be like. Every child has the right to be different, so it is necessary to educate by valuing individual differences and personal qualities.

Co-education aims to make people who are open to dialogue and implies respect and tolerance, which is a guarantee for the prevention of violence. Educating in respect and tolerance, in equality of conditions, treatment and opportunities, is educating for democracy.



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2.4.3. Transversality in education

Transversality is a concept defined as "that which is or extends from one side to the other".

The transversality consists of an educational proposal that allows to approach the teaching action from a humanising perspective, developing mainly the ethical aspects (values) in the formation of people. This educational modality aims to help overcome the existing divorce between school and life, as well as to guide school purposes by answering the question "why teach? With the development of the transversal axes we are educating in values, ultimately what we are aiming for is a change in attitudes, behaviour and in the long term the construction of a new scale of values that respond to ethical principles different from those that are generating and aggravating current problems.

The transversal axes are themes of social relevance that are approached from values in a systematic and interdisciplinary way. They are introduced into the curriculum not as disciplinary content, but as an educational intention with a humanist concern:

This methodology does not consist of teaching, much less of imposing "right" or "wrong" values on pupils, it is rather an approach to help them to act with their own autonomously chosen values, which allows them to situate themselves in reality with the capacity to act and influence in a conscious and critical way in the face of the profound transformations that they live or may live through.

The educational value of the transversal axes is that they are not to be found in a specific curricular area, but cross all subjects and programmes, and it is the teacher and the educational institution that decide, according to their needs, which values and how to work on them. They are involved with the subjects, with the methodologies, with the educational spaces, everything permeates the formative intention.

Thus, if we talk about education for peace, all subjects will propose activities related to this value, in mathematics we can analyse with statistics and problems the situations of war that have been



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experienced nationally or internationally, in geography we can analyse the most vulnerable countries and regions and the causes of this, in science we can review the most common diseases in war situations. The contents, knowledge or themes that are present in the educational proposal take on a formative meaning that can be contextualised or situated according to what is considered most pressing.

A broader transversality includes not only the curriculum but all spaces, the messages that can be placed throughout the institution to raise awareness about the problem, in the library, in the cafeteria, in transport, in the classrooms, etc.

Mainstreaming aims to go beyond the formal aspects of education, which are sometimes worn out and ineffective.

If education is not only instruction, in today's world it is more necessary than ever to give it a permanent, intentional, real formative meaning; it is the possibility of fulfilling one of the most desired principles of the new school of the end of the 19th century, which unfortunately we have not been able to achieve: linking school with life.



3. Additional materials and resources

This section aims to make your life easier!

It provides a variety of resources to foster your understanding of the topics scrutinized in the previous section. Each of the resources serves as material for further reading and more practical implementation of the AR4Reclothing practices and ideas.

Module 1: The role of gender equality in environmental sustainability and gender-based training methods			
<i>Type of resource</i>	<i>Title</i>	<i>Topic</i>	<i>Link</i>
Video	Benefits of co-education	Topic 4: Gender equality training and capacity building	https://www.youtube.com/watch?v=F1cXiNsOTqE
Video	Gender Responsive Climate Finance	Topic 2: The role of women in environmental sustainability	https://www.youtube.com/watch?v=YKmvdiXIDFI
Web	Website of an ecofeminist group	Topic 2: The role of women in environmental sustainability (Ecofeminist)	https://womengenderclimate.org/
Web Article	Women and the environment (PNUMA Publication)	Topic 2: The role of women in environmental sustainability	https://wedocs.unep.org/bitstream/handle/20.500.11822/13743/Women%20and%20the%20Environment-spanish.pdf?sequence=2&isAllowed=y
Web Article	The education from the perspective of gender	Topic 4: Gender equality training and capacity building	https://dialnet.unirioja.es/descarga/articulo/4202732.pdf
Web article	Good practice guide to equality education in Europe	Topic 4: Gender equality training and capacity building	http://sede.educacion.gob.es/publiventa/guia-de-buenas-practicas-de-educacion-en-igualdad-en-europa/educacion-igualdad/20613



4. Wrap-Up

In this module we have looked in depth at three main topics: environmental sustainability, gender equality and training methods; and although they are different, they are really linked. We have seen how women have an important role to play in caring for the environment by being able to transmit their sensitivity and care for their surroundings, and the need to bring a serious and responsible awareness of equality and environmental protection into education.

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6. Assessment

6.1. Introduction

The following is an assessment to check that the content of this module has been understood. Firstly, we have a set of 10 questions of different types: single correct answer with three options, multiple answer with four options, relating the terms with their definitions, relating the concepts with their explanations and relating the problems with their solutions. Finally, a practical case study is presented to assess critical and creative thinking.

Estimated time to complete: **2 hours**

6.2. Knowledge assessment

Question 1: The phenomenon of climate change:

[It is not proven by any scientific study] [**is proven by scientific studies and its impact is already palpable today**] [is real, but its impact will not be felt for at least 50 years.]

Question 2: The sustainable growth:

[**is the basis of the 17 goals of the UN 2030 Agenda**] [does not think about the inclusion of people with the greatest needs] [only thinks about the economic benefit of the countries]

Question 3: The ecologism:

[**is a socio-political or civic movement that aims to apply the concepts of ecology to the care of the environment**] [is the science that studies the relationship between living beings and the environment they inhabit.] [is a fashionable thought from the end of the 20th century that has no influence today]

Question 4: The ecofeminism:

[**is the symbiosis of environmentalism and gender equality**] [**was born in the 20th century**] [is currently irrelevant and has no influence on society] [does not take men into consideration]

Question 5: Environmental awareness:

[**is a general philosophy, a social movement and, in short, "an attitude towards life" that is concerned with the conservation of the environment and the improvement of the state of the**





environment] [is only important for the new generations] [is useless because climate change is irreversible] [**will be enhanced mainly through education**]

Question 6: Coeducation:

[does not promote equality in the classroom] [is the opposite of educating in democracy] [**promotes equality based on respect for diversity, valuing and making visible the feminine and the masculine and promoting freedom of choice**] [**is teaching in the same classroom and with the same educational system to pupils of both sexes**]

Question 7: Transversality in education:

[it is useless because life and school cannot be totally united] [it is not dangerous, it is always beneficial for the pupils] [**allows to approach the teaching action from a humanising perspective, developing mainly the ethical aspects (values) in the formation of people**] [**links life with school, so that at all times, whether in the classroom, the library or the cafeteria, the same message and the same values are conveyed**]

Question 8: Match the terms with their definitions. (Answers: 1-B, 2-E, 3-C, 4-A, 5-D)

- | | |
|----------------------|---|
| 1. Ecologism: | A. implies that all people have the same rights, resources and opportunities regardless of their gender identity and are treated with equal respect in all aspects of daily life: work, health, education |
| 2. Upcycling: | B. is a socio-political or civic movement that aims to apply the concepts of ecology to the care of the environment |
| 3. Inclusive growth: | C. is economic growth whose benefits are distributed throughout society, leaving no one behind and creating opportunities for all, in particular for those who face too many barriers to improving their living conditions |
| 4. Gender equality: | D. is the symbiosis of environmentalism and gender equality and was born in the 20th century |
| 5. Ecofeminism: | E. represents a variety of processes by which "old" products are modified and given a second life as they become a "new" product without going through an industrial process. |

Question 9: Match the concepts with their explanations. (Answers: 1-B, 2-C, 3-D, 4-E, 5-D)

- | | |
|-------------|--|
| 1. Ecology: | A. Based on Gandhi's principles of creative non-violence, a group of women, in the name of the feminine principle of Nature in Indian cosmology, managed to stop the total deforestation of the Himalayas |
|-------------|--|



by taking turns guarding the area and tying themselves to the trees when they were to be felled. By standing up to their husbands, who were willing to sell the communal forests, these women gained group consciousness and later continued to fight against domestic violence and for political participation.

2. Coeducation:

B. is the science that studies the relationship between living beings and the environment they inhabit. In particular, it studies how the environment influences their distribution, abundance, biodiversity, behaviour, the interactions between different species and the modifications they can cause in the environment. Its levels of study are at the level of organisms, populations and communities of populations that make up ecosystems and the biosphere in general.

3. Sustainable growth:

C. promotes equality based on respect for diversity, valuing and making visible the feminine and the masculine and promoting freedom of choice. It involves getting to know ourselves and our students. Unlearning and learning to identify our own biases, questioning and reflecting on the social models we have around us and the values we transmit in order to lead to action to promote equality. All of us who participate in the lives of children have the responsibility and commitment to educate them in equality in order to achieve people who participate in full citizenship, rights and freedoms.

4. Environmental awareness:

D. A movement that aims to protect the environment by controlling the growth, consumption and pollution of the human population. It is about integrating social, economic and environmental goals in a way that ensures that development benefits all countries, people and the environment. To this end, UN member states agreed on the 2030 Agenda, which includes 17 Goals, to be achieved by 2030. These goals are universal and apply to all countries, developed or developing.

5. Chipko event:

E. is the union of the words "conscience": knowledge that human beings have of themselves and "environment": the environment that surrounds us, and is therefore defined as: the knowledge that human beings have of the environment that surrounds them in order to take care of it. Their activities tend to be dynamic and try to make individuals aware of existing environmental issues, as well as the interactions between the environment and human beings. It is a necessary learning process, regardless of our age or knowledge.



Question 10: Match the problems with their solutions. (Answers: 1-B, 2-D, 3-A, 4-E, 5-C)

- | | |
|---------------------------------|---|
| 1. Waste accumulation: | A. Environmental awareness, education and environmental policies: We are aware of the importance of taking care of our health and we should also be aware of the need to protect our environment. Environmental awareness is a necessary learning process, regardless of our age or knowledge. |
| 2. Less opportunities for women | B. Recycling and upcycling: recycling waste and using it to create other products |
| 3. Pollution and climate change | C. Ecofeminism: is the symbiosis of environmentalism and gender equality. Gives a sense of the role of women in the protection of the environment |
| 4. Gender equality: | D. Coeducation: promotes equality based on respect for diversity, valuing and making visible the feminine and the masculine and promoting freedom of choice |
| 5. Women's environmental role: | E. , Gender transversality education, coeducation, gender policies and support to promote equality |

6.3. Skills assessment

- 1) Propose a company whose core business is an environmentally committed activity. Describe what your business will be like, what you will do for the environment, what your workers will be like and what role women will have within the company.
- 2) Identify three industries that produce polluting waste and propose a recycling process activity.

Thank you!
AR4RECLTHING Team

