

## Introduction

INSTRUCTION AND RESEARCH are two of the vital components of gender mainstreaming in the academe. Instruction or teaching is a powerful means of conveying knowledge, values and skills to learners, or to any communicative audience, for that matter. When we convey or impart knowledge and values through teaching, we do so mainly through speech in the content of the subject matter being taught. However, as we learned in semiotics, we know that there is so much more going on, and being said, beyond the words in which the content of the subject matter is formulated. Messages, in the form of *values* (read: what and who is given worth, importance, priority) are sent through all the non-verbal expressions and signages deployed with our verbal utterances. In teaching, these are all also deployed through our ways of teaching: the “how” of teaching-- our pedagogy, including our everyday conduct or minute decisions, which are also informed by a set of received cultural assumptions. Take for example something that may often be taken for granted such as recitation. When we ask students to recite, who do we usually call? Is it simply a choice among whose hands are raised? Then, who do we call first? Who are the students that dominate the class discussion, not only because of their active, intellectual participation, but also because of their rowdiness, loud voices, and sometimes, disruptive non-participation such as when they tease or jeer at each other? Corollary to these questions: what do we do about these instances of rowdiness? What do we do about those quiet students who do not volunteer to recite? Another important point: who are the usually quiet ones?

Most of the time, the “they” in these questions belong to the same

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groups: the rowdy group is commonly the sexual category male, the social category masculine; in other words, the boys, and the quiet group, the sexual category female, the social category feminine: the girls. These categories are undoubtedly generalizations, and are '*traditional*', and may no longer hold true.

Except that sometimes, it is a lot easier to be content, and take comfort, in the '*traditional*' even though it may be problematic and no longer true than to take action and face the challenges of the present time and its attendant responsibilities. Even as this is also one of the most effective ways of perpetuating a problematic idea, behavior, or value.

This issue provides a bird's eye view of the challenge of teaching gender in a UP Diliman classroom and the kinds of research on the various aspects of gender and women's issues undertaken by the faculty, alumni, and students of the University from the late 1980s into the new millennium.

The essay on a teaching experience focuses on the author's, Prof. Will P. Ortiz, experiences about incorporating feminist issues and ideas in a Philippine literature classroom. It examines, among others, sexist ideas that students still have, and carry into the classroom, and some strategies a teacher may employ to address such.

The section on research is presented as a selected annotated bibliography of the research conducted and published by the University, mainly through the UPCWS, since the late 1980s until 2006.

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