FEMINIST PEDAGOGY EFFECTS AND EXPERIENCES IN GENDER AND WOMEN'S STUDIES: THE CASE OF MIDDLE EAST TECHNICAL UNIVERSITY

A THESIS SUBMITTED TO
THE GRADUATE SCHOOL OF SOCIAL SCIENCES
OF
MIDDLE EAST TECHNICAL UNIVERSITY

BY

DİLŞAD KARAKURT

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF MASTER OF ARTS
IN
THE DEPARTMENT OF GENDER AND WOMEN'S STUDIES

DECEMBER 2024

Approval of the thesis:

FEMINIST PEDAGOGY EFFECTS AND EXPERIENCES IN GENDER AND WOMEN'S STUDIES: THE CASE OF MIDDLE EAST TECHNICAL UNIVERSITY

submitted by **DİLŞAD KARAKURT** in partial fulfillment of the requirements for the degree of **Master of Science in Gender and Women's Studies, the Graduate School of Social Sciences of Middle East Technical University** by,

Prof. Dr. Sadettin KİRAZCI
Dean
Graduate School of Social Sciences _____

Prof. Dr. Fatma Umut Beşpınar
Head of Department
Department of Sociology _____

Assoc. Prof. Dr. Fulden İbrahimhakkıoğlu
Supervisor
Department of Philosophy _____

Examining Committee Members:

Assoc. Prof. Dr. Duygu Altınoluk (Head of the Examining Committee)
Kilis 7 Aralık University
Department of Sociology _____

Assoc. Prof. Dr. Fulden İbrahimhakkıoğlu (Supervisor)
Middle East Technical University
Department of Philosophy _____

Prof. Dr. Fatma Umut Beşpınar
Middle East Technical University
Department of Sociology _____

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

Name, Last Name: Dilşad Karakurt

Signature:

ABSTRACT

FEMINIST PEDAGOGY EFFECTS AND EXPERIENCES IN GENDER AND WOMEN'S STUDIES: THE CASE OF MIDDLE EAST TECHNICAL UNIVERSITY

KARAKURT, Dilşad

M.S., The Department of Gender and Women's Studies

Supervisor: Assoc. Prof. Dr. Fulden İBRAHİMHAKKIOĞLU

December 2024, 135 pages

The aim of this study is to understand how much feminist pedagogy is experienced and practiced in Gender and Women's Studies. In order to understand the experiences and practices of feminist pedagogy, I conducted in-depth interviews with 8 students and 5 instructors in the Gender and Women's Studies at Middle East Technical University. In the thesis, the feminist pedagogy practices and experiences of students and instructors are analyzed through the principles of power, empowerment, community building, sharing experiences and emotions, and expressing voice in the classroom within the framework of feminist pedagogy literature. In this study, it is revealed that there exist similarities and differences between instructors' and students' perceptions of feminist pedagogy in terms of implementations and experiences within the classroom. Additionally, significant practices on how feminist pedagogy is applied and with which strategies were identified. Finally, the structural, cultural, and social limitations faced by instructors and students in implementing feminist pedagogy were discussed.

Keywords: feminist pedagogy, Gender and Women's Studies, power relations, empowerment, bell hooks

ÖZ

TOPLUMSAL CİNSİYET VE KADIN ÇALIŞMALARINDA FEMİNİST PEDAGOJİ DENEYİM VE PRATİKLERİ: ORTA DOĞU TEKNİK ÜNİVERSİTESİ ÖRNEĞİ

KARAKURT, Dilşad
Yüksek Lisans, Toplumsal Cinsiyet ve Kadın Çalışmaları Bölümü
Tez Yöneticisi: Doç. Dr. Fulden İbrahimhakkıoğlu

Aralık 2024, 135 sayfa

Bu çalışmanın amacı, Toplumsal Cinsiyet ve Kadın Çalışmalarında feminist pedagoji deneyimlerinin nasıl şekillediğini ve nasıl uygulandığını anlamaktır. Bu sebeple, feminist pedagoji deneyimlerini ve pratiklerini ortaya çıkarmak için, Orta Doğu Teknik Üniversitesi Toplumsal Cinsiyet ve Kadın Çalışmaları bölümünde 8 öğrenci ve 5 öğretim elemanı ile derinlemesine görüşmeler gerçekleştirildi ve bu görüşmeler anlatı analizi ile incelendi. Bu tezde, öğrencilerin ve öğretmenlerin feminist pedagoji uygulamaları ve deneyimleri, feminist pedagojinin literatürü çerçevesinde yer alan güç, güçlendirme, topluluk oluşturma, deneyim ve duyguları paylaşma ve sınıfta sesini ifade etme ilkeleri üzerinden analiz edilmiştir. Bu çalışmada eğitmenler ve öğrencilerin feminist pedagoji algısı ve sınıf içinde kullanımına dair bazı farklılıklar ve benzerlikler ortaya çıkmıştır. Ek olarak, feminist pedagojinin hangi stratejilerle ve nasıl uygulandığına dair önemli pratikler ortaya çıkmıştır. Son olarak, eğitmenler ve öğrencilerin feminist pedagojinin yapısal, kültürel ve sosyal olarak hangi sınırlamalarla karşılaştığı tartışılmıştır.

Anahtar Kelimeler: feminist pedagoji, Toplumsal Cinsiyet ve Kadın Çalışmaları, güç ilişkileri, güçlenme, bell hooks

With deep love and respect to bell hooks

ACKNOWLEDGMENTS

Firstly, I am grateful to my advisor Assoc. Dr. Fulden İBRAHİMHAKKIOĞLU who provided me with feedback and motivation while writing my thesis. I would like to thank my advisor, who always encouraged me with her smiling face and kindness and encouraged me in my thesis research.

Secondly, I would like to express my gratitude to Prof. Dr. Fatma Umut BEŞPINAR who willingly participated in my thesis defense and shared their valuable comments with me. Their feedback helped me a lot to enhance my research. Also, I express my deep respect and love to Assoc. Dr. Duygu ALTINOLUK for helping and encouraging me in the process of deciding on my thesis topic.

In addition, I thank every single one of my interviewees sharing their experiences with me. This study was made possible by their participation. I would especially like to thank them for their time and patience.

I would like to express my love to my parents for helping me throughout my thesis process and calming my stress. I thank them for always being there for me.

I would like to express my heartfelt gratitude to Seyfettin Efe ÜNAL for his unwavering support throughout this journey. During moments when I struggled to continue, his kind words and encouragement gave me the strength to persevere. His steadfast presence and motivation during challenging times, as well as his support during my thesis defense, mean the world to me. I hope we continue to grow together as lifelong companions.

I would like to thank all my classmates for our warm and deep conversations and enjoyable activities which are feminist cinema and theatre nights. I would like to special thank my dear classmate Beyza GENÇ for our study sessions and nice

conversations. I would also like to thank Öznur UŞAKLIOĞLU for all support, and patience, regardless of day or night.

TABLE OF CONTENTS

ABSTRACT iv

ÖZ v

DEDICATION vii

ACKNOWLEDGMENTS vii

TABLE OF CONTENTS ix

LIST OF ABBREVIATIONS xi

INTRODUCTION 1

1.1 Aims and Objectives of the Study 9

1.2 Methodology of the Study 10

1.3 Limitation of the Study 11

1.4 Contributions of the Study 12

1.5 Significance of the Study 13

1.6 Organization of the Study 14

LITERATURE REVIEW 16

3.1 Pedagogy 16

3.2 Critical Pedagogy 18

3.3 Feminist Pedagogy 23

3.3.1 Power/Authority 27

3.3.2 Empowerment 29

3.3.3 Building community 31

3.3.4 Experiences 33

3.3.5 Emotions 34

3.3.6 Voice/Silence 36

METHODOLOGY 39
ANALYSIS 45
5.1 Pedagogical Approaches and Perceptions of Instructors and Students 45
5.2 Rethinking on Power/Authority 49
5.3 Empowerment and Building Community 54
5.4 Sharing Experience and Emotion 63
5.5 Voice and Silence 70
5.6 Perceptions and Implementation of Feminist Pedagogy in GWS 73
5.7 Obstacles of Implementing Feminist Pedagogy 76
DISCUSSION AND CONCLUSION 79
REFERENCES 98
APPENDICES 105
A. APPROVAL OF THE METU HUMAN SUBJECTS ETHICS COMMITTEE 105
B. INTERVIEW QUESTIONS FORM 106
C. GÖRÜŞME SORULARI FORMU 112
D. TURKISH SUMMARY / TÜRKÇE ÖZET 118
D. THESIS PERMISSION FORM / TEZ İZİN FORMU 135

LIST OF ABBREVIATIONS

GWS	Gender and Women's Studies
METU	Middle East Technical University
TCKÇ	Toplumsal Cinsiyet ve Kadın Çalışmaları
ODTÜ	Orta Doğu Teknik Üniversitesi
JDP	Justice and Development Party
AKP	Adalet ve Kalkınma Partisi
YÖK	Yüksek Öğretim Kurumu

CHAPTER 1

INTRODUCTION

We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time
T.S. Elliot

First, I have to say that this topic started out as a very personal problem and later turned into a thesis. My observations in the classroom since I was in high school showed me that were that there was a traditional learning and teaching settings in the classroom and we were taught that this should come naturally. As a student, I felt that my experiences, my voice, and my emotions had no place in the classroom. If education is a part of social transformation and change, how could this happen with traditional pedagogical methods? How can we undo traditional pedagogical methods and find new ways of involving students in the teaching and learning processes? One of the most effective responses to these questions is, as Maria Mies stated, "New wine should not be bottled in old bottles"[1] (Çakır & Akgökçe, 1996: 48).

While I was a student at GWS, I observed that there was a lot of sharing experience and participation in the classroom, compared to the educational experience I was accustomed to. This excited me, but I also observed that the hierarchical structure of the higher education and traditional pedagogical methods were still applied somehow. My observations on the differences in teaching and learning approaches between the instructors and students, as well as the limited interaction in the classroom, led me to explore how feminist pedagogy was implemented in the GWS department.

[1] Yeni şarap eski şişelerle doldurulmamalıdır.

Before I started writing my thesis, I wrote a term paper on a feminist critique of high school textbooks. While doing research on this topic, I came across the theory of feminist pedagogy. This was very exciting for me. Because, while there are many studies in the literature on issues such as feminist critical examination of education, low participation of girls in education, gender inequality in higher education, I came across very little research in the literature on feminist pedagogy. Then, bell hooks' thoughts on the teaching and learning processes really affected me. Her thoughts on education led me to ask how we may transform Gender and Women's Studies into a more liberating space in a higher education setting. While I was doing literature research for my thesis, I started out with Manicom's following question: "If to engage in feminist pedagogy is to take a political standpoint that seeks to transform relations of domination and oppression, how does this appear in practice?" (1992: 367). With this question in mind, I began to examine how the foundations of feminist pedagogy were shaped in the literature and how feminist pedagogy is positioned within feminist theories.

The feminist movement and feminist educational theorists have historically primarily demanded equal rights to education. After gaining the right to equal education, they pedagogically examined and criticized the differences and similarities between men and women, the male-dominated nature of knowledge and the role of patriarchy in education. In the second half of the 18th century, the first wave of feminist movement demanded equal right of citizens. In this period, *American Declaration of Independence* (1776) and *French Human and Citizen Rights of Declaration* (1789) were issued. During this period, women had no right to speak on key themes such as freedom and equal rights, so they struggled to achieve equal rights with men. Mary Wollstonecraft's famous work *Vindication of the Rights of Women* (1792) was a response to Rousseau's views on equal education rights for men and women. However, during this time, Wollstonecraft argued that the role of women's education was to make them good mothers and wives. Although this shows that the first-generation feminists did not challenge the status quo (Howe, 1977), it also indicates that they fought for the right to education.

In the late 19th to early 20th century, liberal feminism, challenged and demanded

equal economic, social, and politic rights in the public sphere. In terms of education, liberal feminist education scholarships have critiqued discriminative sexist attitudes, socialization proceeds for girls and boys, sex stereotypes (Acker, 1987) and unequal educational opportunities (Sadovnik, 2010) which are produced in school. Liberal feminist put forth two feminist critical theories on education: socialization and gender difference theory. Socialization theorists advocated for the 'gender-neutral school' (Thompson, 2003: 14) and same behavioral standards to girls and boys in school. However, gender difference theory believe that gender sensitive schools should be promoted instead of gender-neutral schools since they considered that the way of knowing between women and men are simply different (Thompson, 2003). On the other hand, in the middle of 20th century, socialist feminist theorist believed that the main problem of women position in society is related between reproduction of gender divisions and the capitalism. This theory is influenced by Marxist and Neo-Marxist theories by challenging women's position in education. Socialist education scholars started to write about how gender roles and class interaction affect girls' lives (Acker, 1987).

In the late 1960s and early 1970s, radical feminists, unlike liberal and socialist feminists, began discussing mechanisms of oppression and exploitation such as race, gender, class, and others. According to radical feminist theorists, patriarchy in education and schools was the main cause of gender inequality. To eliminate this patriarchy, they aimed to expose male dominance in textbooks, curricula, classroom interactions, and pedagogical processes. They proposed "non-hierarchical, less competitive, participatory teaching methods" to dismantle these structures (Acker, 1987: 430).

As an outcome of feminist movements and theories on education and pedagogy, academic feminism began to institutionalize against hegemonic patriarchal culture of universities starting from the early 1970's (Başlı & Ecevit, 2004). Academic feminism embodies itself in the form of producing and disseminating feminist knowledge based on women's experiences, by criticizing the male-dominated understanding of science that makes knowledge about women invisible. Academic feminism has transformative roles both within the university and more broadly

society. It aims to transform education and research field in the universities, gains feminist perspective in the process of produce knowledge and create gender-sensitive environments (Kerestecioğlu & Özman, 2020: 642). It also endeavors improving pedagogical methods, and new methods in doing research (Sancar, 2003; Stromquist, 2001). The emergence of Gender and Women's Studies in the universities has increased around the world. Sancar explains that academic feminism "is an endeavor to comprehend and alter the factors that make women's life and the issues they face invisible, insignificant and pointless in the context of science" (2003: 2). In this way, the initial emergence of Gender and Women's Studies, as the 'academic arms' (Stromquist, 2001: 373) for the feminist movements and Gender and Women's Studies have political aims in higher education (Başlı & Ecevit, 2004). As a political goal, this field aimed at politicization of knowledge and seek to produce and spread feminist knowledge and challenge of dominant structure of higher education (Başlı & Ecevit, 2004). GWS departments as an academic feminism began to question and transform traditional pedagogical methods. In this sense, GWS departments were institutionalized against the hegemonic patriarchal university structure. However, although they are marginalized and excluded within the higher education, they aim for political purposes and a social transformation and change both within the university and beyond its borders. For this reason, they use feminist pedagogy to reduce the hierarchical relationship between teacher and student, and to make the experience a part of the classroom by separating their pedagogical methods of producing and reproducing knowledge from the traditional and normative.

As Gore (1993) states, feminist pedagogy emerged in two fields: in educational institutions, and in Women's Studies. Feminist pedagogy and its methods firstly was used as a way of political choice in Women's Studies. First course on Women's Studies was being taught as part-time and evening courses in Britain. These courses used participatory approach with aiming at consciousness-raising instead of conventional teaching (Stromquist, 2001). Stromquist (2001) states that feminist pedagogy was engaged in the early years of Women's Studies. He depicts that:

> In early years, women's studies programs attempted to engage in "feminist pedagogy, "best defined as egalitarian teacher-student relationships, inclusion of personal experience, and attempts to use new forms of assessment. These

> efforts have continued but with important modifications. In the case of the U.K. alternative forms of assessment were abandoned, partly because these were found difficult and out of place with the rest of student assessments, and partly because students expected power differences between students and faculty and complained when they were absent (Stromquist, 2001: 376, quoted Bird, 1999).

Consciousness-raising as teaching method in Gender and Women's Studies can be practiced with the curriculum and academic activities. In this way, women gain a personal consciousness raising about patriarchal conditions of their lives and different interpretation of experiences as a woman. In political ground, women can be active agent and empowered to transform in public spaces (Başlı & Ecevit, 2004; hooks, 2019).

There are studies that state that GWS departments have a pedagogical privilege, which is different from other departments (Stake & Hoffman, 1998, 2000; Stake, 2006). hooks (1994) places Women's Studies in a unique position because it may create a feminist classroom that brings together theory and practice. In these departments, the power relations between students and teachers are hierarchically equal, and there is a pedagogical method that aims to initiate social change from the classroom. Instead of a teacher-centered pedagogy approach, it aims to create classrooms that are student-centered, participatory, and internalized by critical thinking. On the other hand, some studies draw attention to the hidden power relations in GWS departments, as in other departments (Bignell, 1996; Luke, 1996). It is clear that there is a close relationship between the department of Gender and Women's Studies and the development and implementation of feminist pedagogy. While the academic pedagogical distinctiveness of this department nurtures and advances feminist pedagogy, the challenges and limitations faced by the department within academia can also affect the implementation and progress of feminist pedagogy.

In the context of Turkey, when we examine the challenges and marginalization faced by this department within academia, we can observe to what extent feminist pedagogy is applied, how it is implemented, and the limitations and difficulties it encounters. The emergence of Gender and Women's Studies in Turkey was affected

from feminist movement and theories as much as all around the world. The establishment of GWS in Turkey has started in the 1990s, similarly in Eastern Europe, Latin America, and Africa. According to Başlı & Ecevit (2004), the primary goal of establishing GWS was the consciousness-raising of students, to produce and spread feminist knowledge inside and outside of higher education and gaining respectability as well as recognition for issues facing women in Turkey.

If we look briefly at the history of gender and women's studies in Turkey, under the guidance of Necla Arat, the Women's Research and Education Center (Kadın Sorunları Araştırma ve Uygulama Merkezi – KSAUM) at Istanbul University was constituted in 1989, as a first step in the institutionalization of GWS in higher education. A year later, the university offered an interdisciplinary Women's Studies M.A. program at Istanbul University. Then, the graduate program of Women's Studies, chaired by Prof. Ülker Gürkan, and its research center was established between the years of 1993 and 1996 at Ankara University. Middle East Technical University followed these steps and offered a program of Gender Studies without having a GWS research center, chaired by Feride Acar, in 1994 (Arat, 1996; Kerestecioğlu & Özman, 2020; Yelsalı Parmaksız, 2019). When compared to other institutions, METU presents itself as a new instance without a research center and its first-generation Kemalist feminists. Yıldız Ecevit states that feminist activists and academic feminists were both prevalent in her generation at the time (Kerestecioğlu & Özman, 2020 p. 656). With the establishment of the master's program at Istanbul University, the initial generation of founding feminists and the second generation came together. Even though the first generation's ideas do not quite align with the second generation, they have always supported the institutionalization of GWS (Kerestecioğlu & Özman, 2020). The activities of previous generations in terms of feminist pedagogy that work on empowering teacher-student relationships and create a sense of community are evident in the institutionalization processes of GWS.

The institutionalization of GWS and its agenda have gained increased attention thanks to the feminist movement, epistemological and analytical critiques toward higher education, publications and journals about women, global organizations and courses at universities, such as in Middle East Technical University and Bosphorus

University. As a result, GWS is now more widely known both inside and outside of higher education (Arat, 1996; Başlı & Ecevit, 2004; Dayan, 2016, Kandiyoti, 2010).

The establishment and development of Gender and Women's Studies in Turkey engaged with social and political context. Since its establishment in the Turkish higher education, the department has struggled with a lack of funding and support. According to this framework, Turkey's current social and political climate has shaped concerns with name, autonomy, marginalization, and politically discrimination in higher education (Yelsalı Parmaksız, 2019; Dayan, 2016).

These departments had a problem with naming. As a program name, feminist and women were considered more political and dangerous and associated with activism than gender (Stromquist, 2001; Dayan, 2016). Some scholars try to change the name of the departments Women's Studies to Gender and Women's Studies or Feminist Studies because these names also reflected the political side of the department (Dayan, 2016; Kerestecioğlu & Özman, 2020). Besides the political nature of feminism itself and the naming of the department as political, political stances such as feminist epistemology, methodology, feminist pedagogy, and ethics have positioned the department marginally within the higher education (Dayan, 2016).

Secondly, intersectionality has begun to be utilized more frequently in this field both as a method and from an epistemological standpoint, as a result of the growing significance of the gender concept. However, intersectionality by nature also brings about a few obstacles in this field. For instance, there are structural issues with these fields, including a non-intersectional curriculum, a lack of courses where feminist pedagogy is practiced, funding issues with the university administration, and a lack of sufficient and permanent academic positions (Dayan, 2016: 29). These issues have made the department's autonomy and acceptance in higher education more difficult as it has developed intersectionally with other departments.

Gender inequality in higher education is another factor which detrimentally influence Gender and Women's Studies in Turkey. The political authority functioned in the research and education centers established in universities based on spreading its own

ideology. Although these centers increased quantitatively in the period when the Justice and Development Party (JDP) (Adalet ve Kalkınma Partisi – AKP) was in power after the 2000s, it cannot be said that the studies have developed qualitatively. Kerestecioğlu & Özman (2020) claim that this is because the feminist elements and movement did not exist in this field when the research institutions were founded by the governmental authority. Although the number of research centers expanded, their quality decreased, and the titles of research centers were favored to emphasize women and families and community services rather than diversity and difference.

In addition to this, Council of Higher Education (Yüksek Öğretim Kurumu - YÖK) organized a committee on gender equality with women's studies across the country. After this committee, gender courses were added to the curriculum as either compulsory or optional. However, it was removed from the Attitude Document offered to all universities on the website on the basis that the notion of gender is "used with different meanings and is not suitable for social values." Furthermore, it was stated that the curriculum for Women's Studies should be named 'Justice-Based' instead of 'Gender Equality', and that the concept of family should be emphasized. The naming and positioning of Gender and Women's Studies departments, course curriculum, and the operation of research centers are all hindered by the universities' patriarchal, hegemonic, and diversity-rejecting structures (Kerestecioğlu & Özman, 2020; Şahin, 2022).

The GWS departments in Turkey has started to become visible as a branch in the higher education together with feminist activism and women's movements. The development in Turkey, like the development in the world, has a structure that has political aims, produces, and disseminates feminist knowledge, and challenges the hierarchical and male-dominated knowledge production and pedagogical processes of the university. GWS, which has been visible in the higher education since 1989, has had to cope with some structural and ideological problems. The department's political structure has been excluded and marginalized in the higher education because of its adoption and application of feminist knowledge and methodology and feminist pedagogy. In addition, the political ideology in Turkey that supports anti-feminist ideas and puts these departments under fire has directly affected gender

inequality in higher education. At this point, the implantation and experience of feminist pedagogy in GWS departments can also be directly affected from these problems. In addition, while feminist pedagogy grapples with the challenges faced by GWS departments, it offers a political perspective that has the potential to transform and liberate the classroom while offering new relations to the hierarchical power relations of the university through its practices.

Feminist pedagogy has experienced similar challenges and limitations. Feminist pedagogy is a marginalized and excluded method in the field of teaching (Eaton, 2001: 390). Luke (1996) argues that there is a tension between feminist ideals and the practicality of academic life often leads to compromises that challenge the sustainability of feminist pedagogical principles. The development of feminist pedagogy within GWS has come to mean challenging and transforming traditional patriarchal pedagogical methods, creating new relationships in the classroom, empowerment together, and building community. This approach, however, has a number of drawbacks when it comes to implementation, including the marginalization and structural, cultural, and political issues that GWS departments face. The limited resources and practical experiences in the literature on feminist pedagogy in Turkey is an example of this. For this reason, this study makes an important contribution to the literature in understanding how feminist pedagogy affects a GWS department, how it is implemented, and what structural, cultural, and political limitations it struggles with. Thus, this study primarily proposes to understand how feminist pedagogy is practiced and experienced in a GWS department, and what limitations instructors and students face.

1.1 Aims and Objectives of the Study

The main aim of the study is to understand practices and experiences of feminist pedagogy in GWS classrooms. This study aims to reveal implementation of the basic principles of feminist pedagogy by instructors and students; to discover how this affect the relationship between instructors and students; lastly, to reveal what limitations there are in the implementation of feminist pedagogy. At this point, while the main questions of my research questions are based on the practices and

experiences of feminist pedagogy, the sub-questions are based on understanding how feminist pedagogy affects classroom interaction and what challenges and constraints it faces in higher education:

RQ1: How is feminist pedagogy defined and understood in METU GWS department?

RQ2: How is feminist pedagogy practiced in this department? How is it experienced by both instructors and students?

RQ3: How are the principles of feminist pedagogy applied in METU GWS?

Sub-questions:

SQ1: How does feminist pedagogy influence all classroom relationships in GWS, and what barriers and faciliators do instructors and students face in this process?

SQ2: How do instructors and students develop strategies to address the challenges they encounter when implementing feminist pedagogy in GWS?

1.2 Methodology of the Study

To achieve my aims and objectives, I used a qualitative research method. I conducted a field study in Gender and Women's Studies at Middle East Technical University. I prepared a semi-structured questionnaire with 19 questions. With these interview questions, I examined both instructors' and students' perceptions and experiences of feminist pedagogy. I arranged in-depth semi-structured interviews with the current instructors in GWS department and students who graduated between the years of 2023 and 2024. Before the field study, I did two pilot interviews to understand whether the questions fulfilled their function and to improve my questionnaire. After pilot interviews, I decided to finalize my interview questions. Then, I sent permission forms to instructors via e-mail and students by text message. Firstly, students were asked whether they would participate in face-to-face, in-depth interviews as part of

my research. Following this process, each student's phone number was obtained from the WhatsApp groups created for classroom groups. A mutually agreeable time and date were then arranged for the interviews. The reason for this is that it is easier to reach students via phone (such as WhatsApp) than via e-mail and we could not easily find the e-mails of the students. I was able to reach the instructors through the e-mail addresses in the contact information on the university website.

I conducted in-depth interviews with 13 people, including 8 students and 5 instructors. Although I planned to have all the interviews face-to-face, I held online meetings with all instructors except for one, as the rest said that they were not available to meet in person. In my analysis, I used the narrative analysis method.

Considering my research questions, the experiences and practices of METU GWS instructors and students helped me make sense of the perception and practice of feminist pedagogy. Through my questions, I examined which core principles of feminist pedagogy instructors and students prioritize and experience in practice, as well as the points where their perspectives differ. Although feminist pedagogy is implemented in the GWS classrooms at METU, it was found that feminist pedagogy strengthens the interaction between students and academics and enriches the learning process.

Finally, since there were no meaningful answers to the critical thinking question in my interview form, I did not take it into consideration after the pilot interviews. This may be because both feminist pedagogy and the GWS department are already based on critical thinking. Interviewees stated that critical thinking in the classroom was practiced through feminist readings.

1.3 Limitation of the Study

One of the limitations of my study is that the results cannot be generalized as I only studied the practices and experiences of feminist pedagogy in METU GWS department. Therefore, my thesis is limited to only a specific sample.

Since the practical application of the principle of feminist pedagogy has not been studied extensively, feminist pedagogy principles may not be sufficiently broad in scope or may remain abstract. Therefore, the second limitation of my thesis is to study the practices and experiences of feminist pedagogy only through these principles.

1.4 Contributions of the Study

As I stated above, feminist pedagogy has been studied very little in the literature. Indeed, there is an assumption that feminist pedagogy is implemented in Gender and Women's Studies by nature. This study revealed that, although students and instructors are familiar with feminist pedagogy, there are some differences in prioritizing and experiencing its principles within the classroom. This study reveals that while students prioritize factors such as intersectionality and reduced hierarchy within the classroom, instructors focus on establishing equitable relationships. Instructors emphasize that, although they cannot entirely relinquish their position of authority, they avoid adopting an oppressive role. Instead, they prioritize creating a participatory environment where critical thinking is encouraged in both learning and teaching processes. Considering the implementations and principles of feminist pedagogy, this study offers a valuable contribution by highlighting the nuanced priorities of both instructors and students.

This study is valuable as it reveals how feminist pedagogy is perceived and interpreted between instructors and students. As noted in the literature, feminist pedagogy is a dynamic and collective practice. Therefore, this study sheds light on how each student and instructor perceives feminist pedagogy in classroom interactions, its impact within the classroom, and how it is implemented. Consequently, it makes a theoretical contribution to the relatively limited feminist pedagogy literature in Turkey.

On the other hand, this study also contributes to both instructors and students developing self-reflection on the position in their own learning and teaching processes. By gaining knowledge on theory, becoming aware of power relations in

the classroom, they can develop new understandings about how experiences and emotions are shared in the classroom, and what effects might occur. In Turkey, there is a research gap about feminist pedagogy practices and experiences. In this regard, this study is valuable not only for uncovering practices and strategies but also for providing recommendations and guidance through practices drawn from teaching and learning centers at international universities.

1.5 Significance of the Study

The primary aim of this study is to explore feminist pedagogy practices within Gender and Women's Studies at METU, specifically to understand the extent to which feminist pedagogy is applied in GWS departments and how this shapes the experiences of individuals within these programs. Additionally, this study investigates the strategies and methods employed when feminist pedagogy is practiced. Although some studies suggest that GWS departments have a distinct pedagogical approach compared to other departments, few examined the nature of this pedagogy and how it is practically implemented. This study, therefore, addresses a notable gap in the literature within the context of Turkey.

Feminist pedagogy advocates for reduced power relations, empowering and building a community where both instructors and students act together in the classroom. However, in the literature, feminist pedagogy practices and experiences are almost exclusively based on the observations and research of instructors. In this study, I discussed the experiences of not only instructors but also students. Thus, this thesis reveals the similarities and differences between instructors' and students' experiences and practices on the basis of feminist pedagogy.

This study also aims to reveal the factors that limit the practice of feminist pedagogy in the Gender and Women's Stuides. This study is important to marks a crucial step toward understanding the barriers to implementing feminist pedagogy. Feminist pedagogy advocates an approach that challenges traditional power dynamics, promotes participatory learning, and centers personal experiences within education. However, various limiting factors can hinder the full realization of this pedagogical

approach. Uncovering these factors is essential for identifying the improvements needed to apply feminist pedagogy principles effectively.

On the other hand, instructors and students will able to self-reflect on their own learning and teaching methods and contribute to guiding the further application of feminist pedagogy in Gender and Women's Studies and different departments in the university.

1.6 Organization of the Study

The thesis consists of six chapters. The first is an introduction about the topic and the study; a summary of feminist pedagogy and its relation to Gender and Women's Studies; the aims and the objectives of the study; a brief methodology of the study; limitation of the study and the contribution of the study are given this chapter.

The second is the literature review; fundamental concepts of my study consist of pedagogy, critical pedagogy and feminist pedagogy and its basic principles.

The four chapter is the methodology; profile of the data sample, research questions, used research methods and process of analysis.

The fifth chapter is analysis of my study, and it consists of two sub-sections. I discuss pedagogical approaches and perceptions of instructors and students. Here, I compare instructors' and students' perceptions about pedagogical methods in Gender and Women's Studies. Afterwards, as I stated in my literature review, power/authority, empowerment and building community, sharing experiences, emotions, and voice, which are basic principles of feminist pedagogy, are examined in light of instructors and students' experiences. Finally, I end with definitions of feminist pedagogy in the eye of instructors and students, the use of feminist pedagogy in Gender and Women's Studies and what its effects are, the impact of feminist pedagogy on the relationship between instructors and students.
Finally, the sixth chapter is discussion and conclusion parts; significance of my findings, evaluations the pedagogical practices in GWS department from the

perspectives of feminist pedagogy, strength, and shortcomings; contributions and recommendations for future research.

CHAPTER 2

LITERATURE REVIEW

3.1 Pedagogy

The word of pedagogy initially referred to ‘teach the child’ in Ancient Greece. Plato describes pedagogues as both leaders and custodians of children. They were usually boys since girls had barely access to school. In general, pedagogy refers “all the methods, techniques and approaches used by teachers or guides to lead students in their learning” (Kumar Shah & Campus, 2021: 6-7). However, it is an open question throughout time for the fact that the meaning of pedagogy addresses only children. However, this is no longer a comprehensive definition today. In this context, ‘andragogy’, the science of teaching adults developed and ‘gynagogy’, for the teaching of or by women, was proposed by some of the feminist educators (Gore, 1993: 3).

When considering teaching and learning, the terms "education" and "pedagogy" are often used interchangeably. However, there are significant distinctions between these two concepts. According to Kumar, Shah, and Campus (2021), education primarily focuses on instruction within the school setting, whereas pedagogy extends beyond the classroom, encompassing classroom interactions as well as the cultural and social values present within the learning environment. Pedagogy involves fostering broader social and cultural values through learning while shaping societal beliefs and attitudes about education. Additionally, it encompasses the dynamic interactions between teachers and students, not only within the classroom but also in contexts that go beyond it.

On the other hand, pedagogy, as a concept, is studied in two main paradigms in education. The first one, which is the traditional approach, concentrates on the

biological cognitive components of teaching and learning. The second one focuses on social and cultural constructions. The traditional approach indicates that pedagogical practices are value-free and universal and use techniques that seek to find efficient ways of teaching. On the other hand, socio-cultural concepts argue that pedagogy is shaped by social and cultural meanings that are rooted in interactions and practices. In addition, there are two different sorts of teaching models under these paradigms. Teacher-centered teaching models promote teachers's authority in the classroom, and the interaction between student and teacher is hierarchical. Learner-centered teaching is a more active process than a teacher-centered model. It improves interaction roles and encourages learners to take on the same responsibilities as teachers in the teaching and learning process (Kumar Shah & Campus, 2021).

Pedagogy does not only consist of traditional methods, transferring knowledge, learning plans, and academic concepts, but all the conscious actions necessary for a teaching and learning practice (Watkins & Mortimore, 1999; Kapur, 2020). The building of a meaningful relationship between the teacher and the learner, the environment established for the student's development and progress, the observance of needs, and all other requirements, which are important factors for teaching and learning, are all included in the theory and practice of pedagogy. As Kapur points out, "having a well-thought-out pedagogy can bring about improvements in the quality of life of teaching and the way the students can learn" (2020: 2).

As a result, pedagogy, unlike the concept of education, consists of all methods, strategies and activities in the learning and teaching process. It also focuses on the relationship between teacher and student. At this point, pedagogy, unlike education, is practiced inside the classroom and extends outside the classroom. Although there are many sub-themes of pedagogy, feminist pedagogy has been specifically influenced by critical pedagogy. For this reason, I will first examine critical pedagogy in the next chapter. I will focus on where feminist pedagogy is influenced by critical pedagogy and the critics of critical pedagogy in feminist pedagogy.

3.2 Critical Pedagogy

Critical pedagogy has its roots in critical theory and thought, which emerged from the Frankfurt School. It focuses on oppressive power relations and inequities within educational institutions, drawing influence from Marxist and Neo-Marxist discourses. According to this approach, the current pedagogical system perpetuates the domination of oppressed individuals through prevailing political and economic hegemony. Critical theorists and pedagogues argue that education and pedagogy are deeply intertwined with dominant and hegemonic social and political values. Consequently, they challenge traditional educational and pedagogical methods. This critique extends beyond the technical aspects of learning and teaching, encompassing curricula, school textbooks, and the broader political dimensions of education. They address issues such as inequality, domination, exploitation within the education system, instrumental rationality, the position of the modern subject, the role of power in education, and the relationship between teachers and students in schools. In this context, critical pedagogues contend that education and pedagogy should adopt a critical stance, encouraging students to become more aware of oppression, domination, and inequities. They advocate for liberation from political, economic, and cultural oppression in education, emphasizing the importance of critical thinking, social justice, and transformative change (Uddin, 2019; Kayan & Kozikoğlu, 2023; Möngü, 2023).

When conceptualizing critical pedagogy, Gore (1993) distinguished between the discourses of critical and feminist pedagogies based on their social vision and instructional approaches. The discourse of critical pedagogy is characterized by its social vision, as reflected in the works of Henry Giroux and Peter McLaren, and its instructional strategies, as exemplified by Ira Shor and Paulo Freire. While their perspectives on the fundamental principles of critical pedagogy and theory are largely aligned, they differ in their approaches to transforming theory into practice. Giroux (2021) underlines that we need a new pedagogical understanding in the face of education policies that continue with right-wing, fascist, market-driven capitalist culture. Learning and teaching are not just methods, and these processes do not proceed independently of values, norms, and power. Giroux notes that critical

pedagogy “illuminates the relationships among knowledge, authority, and power” (2021: 5). Critical pedagogy helps us to understand these relationships in the classroom and other educational settings by asking questions about the relations among knowledge, learning, and social change. Thanks to critical pedagogy, one is able to develop a critical identity and gain autonomy through the process of learning and teaching. In this way, the person starts the transformation with herself, seeing the dialogue and critical relations between the teacher, the student, the texts, and the cultural and social context. Such a pedagogical approach becomes a pioneer of social transformation that transcends the classroom and the boundaries of educational institutions.

On the other hand, Freire, in one of the most influential books on critical pedagogy, *Pedagogy of the Oppressed* (1968), states that education and its constitutions are constructed with hegemonic ideology. However, education can be a tool to create political consciousness, socially just citizens, to make society more democratic, and to help individuals find their voice (Yıldırım, 2013). His approach does not consist of merely theorizing on critical pedagogy but also putting it into pedagogical practices to liberate individuals from oppression. To serve this purpose, Freire developed critical pedagogy to teach illiterate adults in Brazil (Kayan & Kozikoğlu, 2023). Freire considers critical pedagogy through the duality of the oppressed and oppressors. The oppressed must be aware of the social, economic, and cultural conditions in which they are oppressed both internally and externally. Due to critical pedagogy practices, the oppressed can be aware of what oppression is and how they can break free from oppression. This was a method of education that has driven learners to think about their own responsibilities and roles and to recognize their own potential (Freire, 2021).

Freire's understanding of pedagogy is a *problem-posing education model* that challenges *the banking concept of education.* He problematizes the Banking Concept of Education on the interaction between teacher and students, the classroom environment, students' voices, the position of teacher, and pedagogical practices (Yıldırım, 2013).

Firstly, he challenged teacher-student contradictions in education. In banking education, the learner is mechanical and passive, while the teacher is positioned as an active subject and authority. On the contrary of this model, Freire proposed a problem-posing education model that considers the human as a dynamic subject in historical processes. Individuals need to acknowledge their own liberation and take responsibility for it. According to his approach, a teacher is not only a 'facilitator' or 'guide' in the classroom but rather an individual who is a conscious collaborator and makes a difference in every aspect of students' lives (Yıldırım, 2013; Freire, 2021).

In Freire's pedagogy, the more democracy develops in the classroom, the easier it will be to create critical thinking. Unlike traditional classrooms, critical pedagogy considers the classroom as sharing space for power and responsibility. At such a point, the teacher should collaborate with the student to maintain the relationship. It must strive for social transformation while also acting consciously for its individual development. Freire introduces the concepts of dialogue, democracy, and praxis for the development of such a relationship and transformation. He argues the dialogue does not manipulate; rather, dialogue helps people to liberate and stimulate creativity (Yıldırım, 2013). With dialogue, the hierarchy of teacher and student can disappear in the classroom, and there are new ways of connecting with one another (Freire, 2021: 98). Furthermore, according to Freire, feelings come before thoughts in discourse, and there can be no democratic and loving dialogue in the classroom without love, hope, trust, humility, curiosity, and questioning.

When we look at the literature, critical pedagogy influences feminist pedagogy at some points. Both advocate similar themes in terms of crossing the borders of traditional pedagogic approaches and aim at social vision and social transformation in their pedagogical understanding. They point out the importance of thinking critically and considering differences (Jackson, 1997). Also, Gur-Ze'ev asserted both have common sense in "consciousness as having a critical potential and emancipatory possibilities" in the classroom (2005: 57). In addition, feminist pedagogy and critical pedagogy agreed that education is a political sphere that knowledge is not value-free, and that education can be a tool of liberation.

Despite its similarities to feminist pedagogy, feminist pedagogues and educational theorists argue that critical pedagogy overlooks socially constructed categories embedded within historical and social dynamics, often perpetuating what Ellsworth (1989) calls "repressive myths." One major critique concerns the theory's emphasis on grand themes. According to Gore (1993), while Giroux and McLaren's pedagogical visions are inspiring, they become lost in the overarching themes of critical pedagogy and theory, neglecting practical applications in the classroom. Similarly, Möngü (2023) argues that critical pedagogy operates as a macro-level educational theory, making it distant from classroom realities and rendering it a utopian concept difficult to implement.

Another critique is that critical pedagogy has failed to develop a clear agenda regarding its political objectives, limitations, and potential. Abstract themes such as freedom, rationality, democracy, and "universal" values are not only problematic but also create challenges in practice. Ellsworth (1989) further criticizes critical pedagogy for reinforcing exclusions through its rationality, which constructs "others" — particularly women of color, marginalized individuals, and "exotic others." This critique highlights that socially and historically constructed categories, such as gender, race, and class, are often overlooked within critical pedagogy.
However, Maher (1987) suggests that critical pedagogy, especially Freire's approach, provides valuable tools for examining and tracing women's experiences as oppressed groups in educational settings.

Secondly, despite its focus on empowerment and dialogue, critical pedagogy overlooks the power imbalances within the classroom and the socially constructed position of the teacher. As Ellsworth (1989) argues, the question of "empowerment for what?" ultimately reinforces the teacher's authority in the classroom. She further emphasizes that "no teacher is free of these [racism, classism, ableism, sexism] learned and internalized oppressions" (Ellsworth, 1989, p. 308).
Similarly, Jackson (1997) offers a related critique, asserting that Giroux did not adequately examine the structure and dynamics of power in higher education. She raises critical questions about whether the primary role of universities is to maintain the status quo or to challenge it, and how pedagogical practices might function in the

inherently patriarchal environment of higher education.

Finally, Ellsworth (1989) emphasizes the multiple, partial, and contradictory nature of voice in the classroom, whereas critical pedagogy views voice as the only valid ideological and political gesture in the classroom. The gender model for teaching and learning suggested that all knowledge and experiences are “classed, gendered, and cultured” (Maher, 1987: 96).

When taking into consideration the common visions of critical and feminist pedagogies, it can be seen that they share a commitment to social transformation, transcending boundaries of traditional pedagogical methods, and a belief in emancipatory possibilities through education. However, some critics show that critical pedagogy focused on “pedagogical projects rather than pedagogical practices” (Gore, 1993: 34). On the other hand, even though feminist pedagogy has been influenced by critical and progressive pedagogy, it also challenges their agenda (Briskin & Coulter, 1992).

In general, radical/critical pedagogies view education as having the potential to serve as a form of conscientization and empowerment and a tool for social change. Feminist pedagogy, however, grants primacy of attention to women and to the intersections between gender, race, and class in educational settings (Briskin & Coulter, 1992: 251).

In conclusion, although critical pedagogy theoretically influences feminist pedagogy, it differs significantly from critical pedagogy. Feminist pedagogy critiques this and emphasizes students' active positions in the classroom. Feminist pedagogy aims not at one-way empowerment and liberation but rather at a two-way empowerment. On the other hand, critical pedagogy's multicultural structure of the classroom ignored intersecting identity categories such as gender, class, race, and sexual orientation. According to feminist pedagogy, the background of both the teacher and the student is important in the classroom, and it is important to be aware of these to empower the classroom. Unlike critical pedagogy, feminist pedagogy also focuses on pedagogical practices in the classroom and brings the experiences of women and all genders into

the classroom as a way of learning. Moreover, while critical pedagogy has a grand theory and an unrealistic vision, the vision of feminist pedagogy includes feminist theory and the practices of the Women's Studies. For this reason, feminist pedagogy focuses on pedagogical practices rather than pedagogical methods and strategies as a project to open the classroom to transformation and emancipation.

3.3 Feminist Pedagogy

The foundation of feminist pedagogy lies in the idea that gender roles and the social injustices they reflect in society are often reproduced within the classroom (MacLean, 2007). Feminist pedagogy has been developed as a theory that focuses on the teaching and learning process, guiding the choice of classroom practices by providing criteria to evaluate specific educational strategies and techniques in relation to desired course goals or outcomes (Shrewsbury, 1987, p. 6). However, Manicom (1992) argued that feminist pedagogy is more than just strategies and techniques; it represents a "standpoint" (p. 365). For the purposes of my research, I will adopt Briskin and Coulter's definition of feminist pedagogy, as it is both comprehensive and emphasizes that the classroom is a political space where pedagogical practices are essential for fostering liberation and change:

> "Feminist pedagogy acknowledges that the classroom is a site of gender, race, and class inequalities, and simultaneously a site of political struggle and change. It recognizes that teaching and learning have the potential to be about liberation" (1992: 251).

Feminist pedagogy is rooted in feminist theory and movement, but it is also highly influenced by critical radical and progressive pedagogies. Feminist theory, movement, and pedagogy shaped each other to achieve social justice and challenge oppressive power relations. The core of feminist theory and movement is the politics of transformation (Manicom, 1992; Briskin & Coulter, 1992), so the main aims of feminist pedagogy aim to reveal and transform gender(ed) inequalities and oppression within educational constitutions. In this sense, feminist theorists challenged the curriculum, patriarchal construction of schools, learning and teaching environments, and conventional pedagogy in educational settings (Briskin & Coulter,

1992). MacLean (2007) states that there are three different models of feminist pedagogy: psychological, liberatory, and positional.

The psychological model suggests establishing a non-combatetive and nurturing relationship between the teacher and the student in developmental learning and turning the classroom into a safe place. The emancipatory model, on the other hand, puts differences such as race, class, gender, and ethnicity at the intersection of power relations. It emphasizes not only allowing differences in the classroom but including them in the teaching and learning process. Moreover, unlike the psychological model, it states that the classroom is a conflict area where all the voices and differences can come into play, instead of providing a safe place for voices to be heard in the classroom. Finally, positional pedagogy considers that knowledge is socially constructed and focuses on the necessity of introducing multiple perspectives and interventions to challenge the patriarchal oppression of knowledge, theory, and pedagogy. These models can be interwoven pedagogically in classrooms, considering that each classroom is different. In my study, I include liberating and positional pedagogical models because the classroom is an area of conflict and challenges the patriarchal control of pedagogy.

The main purposes of feminist pedagogy are: being aware of individual backgrounds such as gender, race, class, building democratic classroom environment, empowering students and teachers together, developing engaged learning and teaching environment, challenging normative and traditional pedagogical methods, and promoting social transformation (Meşe, 2022).

Feminist pedagogy has been discussed in terms of several principles in the literature. In accordance with the above purposes, these principles are as follows:

- Power/authority (Briskin & Coulter, 1992, Shrewsburry, 1987; Webb, Allen and Walker, 2002),
- Empowerment and building community (Briskin & Coulter, 1992; hooks, 1994; Shrewsburry, 1987; Webb, Allen and Walker, 2002)
- Expressing the voice (Webb, Allen and Walker, 2002; hooks, 1994)
- Sharing emotions in the classroom (hooks, 1994)

- Sharing experiences in the classroom (Webb, Allen and Walker, 2002; Hoffman & Stake, 1998; Briskin & Coulter, 1992; hooks, 1994).

In addition, it is worth keeping in mind that these principles are not concrete themes in terms of implementing feminist pedagogy in classrooms. They may differ within the context of cultural, ideological, geographical and other characteristics of classrooms (Manicom, 1992; Meşe, 2022).

Feminist pedagogy has been studied as a theory in historical development (Gur-Ze'ev, 2005; Magnet, Mason & Trevenen, 2014; Maher, 1987; Manicom, 1992; Morley, 1998; Schniedewind, 1987; Shrewsburry, 1987; Webb, Allen & Walker, 2002; Weisner, 2004). The principles of feminist pedagogy are implemented starting from primary school (Digiovanni & Liston, 2005) all the way to higher education (Amy, 2006; Carillo, 1983; Crabtree & Sapp, 2003; Copp & Kleinman, 2002; hooks, 1994, 2003, 2009; McCusker, 2017). In addition, feminist pedagogy is tested empirically in Gender and Women's Studies (Hoffman & Stake, 1998; 2006). Ultimately, there are also studies on how feminist pedagogy is carried out in the digital environment after the pandemic during academic education (Chick & Hassel, 2009).

There are even specific suggestions for exercises and practices that can be applied in the classroom (Creasap, 2014; Maher, 1987; Lempiäinen & Naskali, 2011; Parry, 1996). When discussing experiences with feminist pedagogy, the general tendency is for teachers to share their own experiences, challenges, and strategies. However, studies focusing on the practical application and experiences of feminist pedagogy in the classroom are limited (Atakul, 2014; Meşe, 2018; Meşe, 2002; Tan et al., 1997; Tan, Şahin & Yamaner, 2001). Notably, only two studies specifically include student perspectives and explore the experiences of women as learners (Bignell, 1996; Dunn, 1993). Student perspectives are just as important as those of teachers to fully understand the development and impact of feminist pedagogy, which is why I incorporated student views into my research. In Turkey, although interest in feminist pedagogy studies is growing, the experiences of students in feminist pedagogy practices remain largely overlooked in the literature.

During the 1970's, feminist pedagogy first emerged within the women's movement in the United States. Since the 1970's, feminist pedagogy has developed and is practiced within Gender and Women's Studies. In this sense, it can be claimed that as feminist theory has grown, so has feminist pedagogy (Meşe, 2022). After the 1980's, feminist pedagogy started to use empowering students' self-esteem, challenge patriarchy, and promote gender equality by providing critical thinking in Gender and Women's Studies (Ovacık, 2022).

As mentioned above, there is a noticeable gap in the literature regarding experiences with feminist pedagogy in higher education, particularly within Gender and Women's Studies (GWS). Exploring perceptions of feminist pedagogy in higher education is crucial because its broader implementation in GWS could foster the development of strong communities, empower both instructors and students, enhance critical thinking skills, and challenge traditional notions of power and authority in the classroom. Therefore, I propose that this study contributes both theoretical insights and practical applications for implementing feminist pedagogy in GWS settings.

As mentioned earlier, the fundamental principles of feminist pedagogy aim to uncover power and authority dynamics between teachers and students, foster mutual empowerment through the creation of a community, utilize experience and emotion as valuable tools for learning, challenge the traditional prioritization of the intellect, and amplify students' voices by enhancing their self-esteem. These principles are deeply interconnected and challenging to consider in isolation, as each tends to develop in relation to the others. In the following chapters, I will explore these themes and their interconnections in greater detail.

Feminist pedagogy recognizes the classroom as a political space where change, liberation, and empowerment can take place. However, it is essential to clarify what power relations in the classroom entail, how they manifest, and how feminist pedagogy seeks to redefine power dynamics within this context. To address these issues, I will first examine the concepts of power and authority in the classroom.

3.3.1 Power/Authority

As Freire criticizes in the Banking Model, in traditional pedagogy the teacher has power and students have passive positions in the classrooms. Feminist pedagogy challenges traditional meanings of power that create oppressive relations and power implications of schooling (Shrewsbury, 1987). For Manicom (1992), transforming classroom practices is centrally about transforming relations of power in the classroom, both between teachers and students and among students. Feminist pedagogy offers new ways of relational roles between students and teachers. While critical pedagogy sees power as exercised hierarchically on students (Morley, 1998), power used as "energy, capacity and potential rather than domination" (Shrewsbury, 1987: 8) to overcome and reconstruct oppressive roles in the feminist pedagogy.

When we consider the literature, the concept of power in feminist pedagogy is conceptualized as having "power over" something, having "power to" do something, having "power with/ within" (Allen, 1998). In classrooms where feminist pedagogy is implemented, power is experienced as having the power to do something, sharing this power and emerging from within, instead of power over, in order to build community for collective goals.

However, As Shrewsbury highlights our classrooms need not always reflect an equality of power, but they must reflect movements in that direction (1987: 8). Power and authority in the classroom should be used for building community and empowerment. They should also be used to create a democratic environment. In relation to this point, Shrewsbury (1987) also argues that teachers being leaders and role models in the classroom is necessary to create a common goal and building community. Teacher's authority in the classroom should come from leadership and, this leadership should allow the students to take ownership of autonomy and responsibility. This approach offers us to rethink on power dynamics in the classroom. On the other hand, Briskin and Coulter (1992) challenge the teacher's role as an authority figure and leader, and they disapprove of the notion that a teacher should only serve as a role model. According to Manicom (1992) power and authority must not be annihilated:

> "Teacher authority should be exercised, not abolished. It is possible to trace in the literature a shift in the image of the feminist teacher from that of teacher as midwife (providing a supportive environment for women to speak); to teacher as translator (helping women understand one another's perspectives, acting as mediator among the varying voices) (Hillyer Davis, 1985); to teacher as interruptor (challenging dominant and oppressive ideologies) (Lather, 1991)" (1992: 381).

They agree with Manicom's assertion that educators should act as "interrupters" and have a voice of their own. According to Manicom (1992), in this way, the classroom can be transformed, we may resist domination, women can even challenge paradigms of domination that exist outside of the classroom.

While hooks (1994) reminds us that the classroom is multicultural, diverse, and has partial voices, she points out that many conflicts and uncomfortable situations may arise. She says that the classroom is not a secure place; rather, it is a place of conflict and discomfort. However, she states that some instructors do not give up their positions of power and authority and stick to traditional methods.

As I stated above, rethinking the power relations between the learner and knower is one of the aims of feminist pedagogy. The central authority role of instructors in traditional classroom settings is questioned and restructured. Instructors take on a role as guides and facilitators rather than as knowledge holders. This allows for a more balanced and fair distribution of power dynamics. Instructors and students see each other as equal partners. Students are regarded as active producers of knowledge rather than passive recipients of information. This mutual learning process allows both parties to learn from each other. According to feminist pedagogy, it is important to rethink these power relations and to include different experiences, perspectives, and identities in classroom discussions. This ensures that every student can express themselves and contribute to the learning process.

In practice, the reestablishing of power relations in the classroom may require attention to some of the points. For instance, instructors act as guides who facilitate learning processes, not as transmitters of knowledge alone. This encourages students to find their own ways of learning and to think critically. Methods such as group

work, discussion sessions, projects, and workshops may be used to encourage students' active participation. These allow students to learn from each other and produce knowledge by working together. Also, the curriculum may be flexibly organized according to students' interests and needs. Students can make suggestions about their learning process and contribute to the content of the courses. On the other hand, assessment processes include students' assessment of themselves and their peers, rather than only the instructors' assessment. This allows students to evaluate their own learning process and progress. In feminist pedagogy, the power relations between the instructor and the student aim to make the learning process more democratic, participatory, and egalitarian. This aims to replace traditional authoritarian structures with a learning environment where each individual is valued and can contribute.

3.3.2 Empowerment

As mentioned earlier, in feminist pedagogy, power is viewed as creative, shared, and the capacity to act. This concept of power emphasizes collaboration, collective use, and directing power for the benefit of the community. According to Briskin & Coulter and Manicom (1992), the concepts of power and empowerment are interconnected. As Shrewsbury (1987) points out, empowerment is not a one-way hierarchical concept; rather, it involves two-way practices that transform oppressive and hierarchical power into creative energy. In feminist pedagogy, empowerment is understood as cooperation—empowering each other and collectively taking responsibility for that empowerment.

“Empowerment, the primary goal of feminist pedagogy, involves the principles of democracy and shared power” (Webb, Allen & Walker, 2002: 68). Accordingly, empowerment can be referred to as the idea that each one in the classroom evolves individually while simultaneously supporting and enhancing the community for the benefit of everyone. In the other words, “the notions of empowering students by teaching in a non-hierarchical way implies that power is property of can be shared and redistributed through appropriate pedagogical interventions” (Morley, 1998: 18).

Shrewsbury (1987) has made some suggestions to empower students to develop their own autonomy and abilities both individually and collectively:

1. Enhance the students' opportunities and abilities to develop their thinking about the goals and objectives they wish and need to accomplish individually and collectively,
2. Develop the students' independence (from formal instructors) as learners,
3. Enhance the stake that everyone has in the success of a course and thereby make clear the responsibility of all members of the class for the learning of all,
4. Develop skills of planning, negotiating, evaluating, and decision making,
5. Reinforce or enhance the self-esteem of class members by the implicit recognition that they are sufficiently competent to play a role in course development and are able to change agents,
6. Expand the students' understanding of the subject matter of the course and of the joy and difficulty of intense intellectual activity as they actively consider learning goals and sequences (Shrewsbury, 1987: 9)

In contrast to traditional and critical pedagogies, which frequently view women as passive and invisible, feminist pedagogy emphasizes the value of women's autonomy and visibility. As Shrewsbury stated above, autonomy, responsibility, and developing independence are significant concepts to empower students and build a community that shares common goals. According to Shrewsbury:

> "Empowering classrooms are places to practice visions of a feminist world, confronting differences to enrich all of us rather than to belittle some of us. Empowering pedagogy does not dissolve the authority or the power of the instructor. It does move from power as domination to power as creative energy" (1987: 9).

Although there is no study in the literature on specific pedagogical strategies regarding empowerment, empowerment can be practiced by transforming the power relations of the agents in the classroom into creative energy and creating a democratic environment. In this way, cooperation can be achieved within the framework of common goals, and a community can be established. For this, "when students see themselves as mutually responsible for the development of a learning community, they offer constructive input" (hooks, 1994: 206). It is important for students to feel a sense of partnership so that they see themselves as part of the change and active agents of the classroom.

In feminist pedagogy, the concept of empowerment is a process that aims to enable students and instructors to gain more control over their own lives, express themselves, and create social change. As a central goal of education, empowerment enables students to realize their potential, think critically, and fight against social inequalities. Through empowerment in the classroom, students and instructors begin to recognize their own abilities and potential. They also become more aware of their own identities and experiences. This leads to a greater awareness of issues such as gender inequality, racism, and class differences and to question the structure and hierarchical relations that create them. Empowerment creates solidarity in the classroom as it also enables collective work. In this way, it helps to build a collective power for social change.

3.3.3 Building community

Feminist pedagogy gives importance to building community in order to develop both autonomy and mutuality in the classroom. It assumes that students and teachers interact with each other on the floor of dialogue and have spaces to share their experiences, emotions, and feelings, as well as integrate the skills of critical thinking by building a community. As Shrewsburry stated, the way we build community also influences how we reconceptualize power and empowerment in the classroom (1989: 10). Feminist pedagogy argues that empowerment occurs in two directions in the classroom, where power is used as a creative energy. In this way, a democratic classroom environment can be built by creating knowledge mutually. When feminist pedagogy is practiced more in this classroom environment, both the instructors and the student may empower each other and can establish a community.

Feminist pedagogy is also concerned with building community and cooperation to act beyond the classroom. Since building communities has their own power to transform hierarchical relations and also act toward a more equal society (Webb, Allen, and Walker, 2002: 69). hooks (2003) emphasizes the important role of building community in the classroom. One of the first roles of education, as a practice of freedom, is to teach us how to create community. According to hooks' pedagogical approach, the teacher and the student can build a community together.

The learning and teaching setting should be reshaped from traditional education, and the teacher should not have complete authority or responsibility at this time. She emphasizes respect for multiculturalism and diversity in the classroom and recognizing the value of each individual voice in order to create community (hooks, 2003: 41).

Although hooks (1994) expresses her commitment to the feminist movement and progressive pedagogy, she expresses that she experiences difficulties in how to cope with the multicultural environment in the classroom or respect the partial voices of each student. As a solution to this, she had each student keep a paragraph in a journal and had students read it among themselves. Although students experienced difficulties and conflicts thanks to this practice, hooks underlines that building community in the classroom develops as students begin to respect it. In this way, students became more aware of the multicultural environment, diversity, and difference in the classroom. In addition, hooks added that she shared her own experiences in the classroom. hooks highlights that building community in the classroom develops as students begin to respect diversity, multicultural environments, and partial voices in the classroom. In addition to these, one of the most crucial aims of building community is sharing experiences, emotions, and voice in the classroom, since these have the potential to transform classrooms into liberating spaces by offering new ways of teaching and learning understanding.

In conclusion, without community building, hierarchical power dynamics persist in the classroom; the instructor may play an authoritarian role and students may remain passive. Also, students and instructors can feel isolated and alienated. This restricts the learning process in the classroom, reduces participation, and limits the dialogue between instructor and student. Building community promotes the reduction of hierarchical power dynamics in the classroom and the equal participation of all in the classroom. This calls into question the authoritarian role of the instructors and allows students to participate more actively in the classroom. Community in the classroom recognizes that students are equal and valued. This creates a learning and teaching environment in which everyone can be heard and contribute. This fosters feelings of support, solidarity, and empathy between student and instructor, which in turn

support the learning process.

3.3.4 Experiences

One of the significant cornerstones of feminist pedagogy is personal experience. Just like feminist theory, feminist pedagogy “makes explicit that how we experience and understand things is rooted in our social position, based on a variety of factors, including gender, race, ethnicity, class, and sexual preference” (Parry, 1996: 46). Such a principle derives from consciousness-raising groups, women’s movements, and feminist epistemological critiques. “The personal is the political” was a very effective slogan to value women's experiences (Briskin & Coulter, 1992).

According to Manicom (1992), there are three reasons to begin these experiences. The first is to transform producing knowledge from the point of view of women's experiences. The second reason is that women have learned that their knowledge is worthless. We know that the knowledge that comes from these experiences is devalued and that women use their experiences in consciousness-raising groups as a way of knowing. We also see that women of different classes, races, religions, and colors may have different experiences and that not every woman will have the same experiences. The third one is that women's experiences are often associated with concrete, conceptualized and subjective.

In feminist pedagogy, “personal experiences will be valued and validated, not trivialized, dismissed, or marginalized” (Manicom, 1992: 371). With shared experiences, teachers and learners can develop a stronger critical ground by demonstrating that there is no one universal truth that applies to every student in the classroom. It also ensures respect and empathy in such classrooms (Shrewsburry, 1987; Webb, Allen & Walker, 2002).

On the other hand, some scholars warn us about romanticizing the sharing of experiences and emotions in the classroom (Briskin & Coulter, 1992; Manicom, 1992). Although experience and emotions are used as a way of knowing, we must

also be aware of the partiality of our respective views and understandings (Meşe, 2020).

The proponents of feminist pedagogy argue that the emotions and feelings that emerge from the sharing of experiences must be included in the classroom, and only in this way can they displace the mind-over-body assumption in traditional pedagogies. Sharing experiences enables students and instructors to understand how their personal experiences interact with social structures and norms. This facilitates the linking of theoretical knowledge with practices. Sharing different experiences also helps students and instructors develop a deeper understanding of each other's lives. An environment where experiences can be openly shared creates a safe and supportive learning environment. This allows students to express themselves and be more open to learning. Personal experiences can propel critical thinking processes. Students have the opportunity to question social norms and structures through the lens of their own experiences.

3.3.5 Emotions

In traditional epistemology, scientific knowledge is described as rational, objective, and value-free (Meşe, 2022, p. 30). Within the dualistic logic that underpins this epistemology, reason and the mind are considered superior, while emotion, the body, and nature are deemed inferior. In patriarchal systems, women are often associated with cultural expressions such as emotion, the body, and nature, leading to their domination and oppression in social, cultural, and economic spheres (Plumwood, 2020, pp. 66–67). Feminist pedagogy challenges the assumption of "reason over body" and emphasizes the value of emotions, aiming to bridge the gap between theory and practice.

Similarly, consciousness-raising groups are significant since they constituted the initial feminist spaces for sharing emotions and experiences**.** In these groups, the participants assume that emotions do not arise naturally; rather, they are structured socially and culturally for women as a result of oppression and domination in the patriarchal system (Fisher, 1993). Likewise, Sara Ahmed (2008) expresses that the

emotions arising in consciousness-raising groups have an important role in the feminist knowledge production process and feminist activism. According to her, "knowledge cannot be separated from the bodily world of feelings and sensations" (Ahmed, 2008: 239). In consciousness-raising groups, the women were sharing their feelings so that they would not feel alone and make connections with each other. Thus, sharing emotions has a transformative effect on feminist education and activism: "Emotions are crucial to showing us why transformations are so difficult, but also how they are possible" (Ahmed, 2008: 240).

Feminist pedagogy stems from consciousness-raising groups. Ahmed highlights the "emotions as immediate as what moves us" (2008: 239), but she also points out that "the politics of teaching women's studies, in which feminist pedagogy becomes a form of activism as a way of being moved" (2008: 239). In this sense, hooks argues that the classroom can be transformed into a liberating space by allowing emotions to have a place in the classroom. She advocates that the transformative power of emotions reduces hierarchy and dominance in teaching and learning processes and higher education in general. In this approach, classrooms can become spaces where power is shared, diverse voices can be heard, and a democratic atmosphere can be created (hooks, 1993; 2003; 2010).

Sharing emotions helps individuals better understand their inner world and the experiences of others. This builds awareness and insight. Emotional sharing fosters a sense of community and solidarity in the classroom. Students feel the unifying power of shared emotional experiences.

Emotional sharing creates a more inclusive and empathetic learning environment in Gender and Women's Studies. Students with different gender identities and experiences feel more comfortable and accepted. Also, sharing emotions in the classroom helps to connect gender theories to practical life since students can develop a deeper understanding by relating theoretical knowledge to their own emotional experiences. Emotional awareness and sharing make students more motivated for gender equality and justice. They can take action for social change based on their own emotional experiences.

3.3.6 Voice/Silence

Feminist pedagogy places an importance on students having a voice in the classroom and having that voice heard when sharing experiences and feelings. As I noted above, women's experiences have been subordinated and made invisible throughout history, so finding their own voices is what feminist pedagogy tries to practice in classrooms. According to Carol Gilligan,[2] the idea of voice is regarded as a cultural construct that is crucial for resistance, creativity, and change. In this way, there is space for greater diversity, empowerment, encouragement, and community building where the voice rises (Meşe, 2020).

Feminist pedagogy emphasizes the importance of voice in the classroom while recognizing the diverse backgrounds of students, including class, gender, race, and language. There are some practices to ensure that students' and teachers' voices are developed in the classroom (hooks, 1993; 2003; 2010, Weisner, 2004). According to these, the teacher must share the power and be aware of diversity in order to have a voice in the classroom.

Furthermore, a curriculum that meaningfully represents this diversity is another goal of effective feminist pedagogy, in addition to providing space for a range of voices (McLeod, Yates & Halasa, 1994).

On the other hand, since each classroom is unique and students come from diverse backgrounds, voices may not always resonate equally, and resistance from students may arise. At this point, Manicom (1992) identifies four distinct types of silence in classrooms. The first type occurs when women are silenced because they are systemically excluded from educational processes. The second involves women being present in the classroom but not being heard; in traditional pedagogy, women are often oppressed by dominant voices. Manicom also highlights that power dynamics persist even in feminist classrooms, just as they do in other classroom settings. She asserts that feminist voices often receive more attention in feminist classrooms, potentially sidelining non-feminist perspectives.

[2] Gilligan, C. (2017). Kadının Farklı Sesi, Çev. Duygu Dinçer, Fulden Arısan, Merve Elma. Pinhan.

The third type of silence stems from the lack of a safe environment in the classroom. Despite the common perception that feminist classrooms are nurturing and supportive, students in these spaces may choose to remain silent if they feel marginalized, objectified, or patronized, leading to a sense of unsafety. Finally, Manicom discusses silence as a means of protecting privilege, where students may deliberately stop speaking to maintain their advantaged position.

In conclusion, in feminist pedagogy, voice and silence are critical concepts in the learning process. While voice is essential for fostering participation, empowerment, and diversity, silence can reveal power dynamics and insecurities. These dynamics significantly influence the relationships between instructors and students, reinforcing the core principles of feminist pedagogy.

Ultimately, the meaning of pedagogy has evolved from its initial focus on children to adults, incorporating a critique of the male-dominated narrative of teaching and learning by including women's education. In its early usage, pedagogy was implemented with a framework where the learner was passive and the teacher was active, leading prominent figures in critical pedagogy to criticize this approach over time. They emphasized that education serves a political purpose and argued that for it to be a tool of liberation, learners must be active participants, and oppressive hierarchies and authority within the classroom must be diminished or even eliminated. At this juncture, feminist pedagogy, although influenced by critical pedagogy theory, critiques its neglect of gender and explores how issues such as class, race, religion, language, and gender can be theorized and implemented within pedagogical practices in the classroom. Feminist pedagogy recognizes the classroom as a site of gender, racial, and class inequalities, as well as a space for political struggle and change. It acknowledges the emancipatory potential of teaching and learning. The primary aims of feminist pedagogy include fostering awareness among students and teachers of their individual backgrounds in terms of gender, sex, race, and class; creating a democratic classroom environment; empowering both students and teachers; developing participatory learning and teaching practices; challenging normative and traditional pedagogical methods; and promoting social transformation. In this context, feminist pedagogy, which holds a significant place in Gender and

Women's Studies programs, emphasizes issues such as power dynamics in the classroom, empowerment, community building, sharing experiences and emotions, and expressing voice within the classroom. While these principles may vary in each classroom, they fundamentally provide a perspective on how the classroom can be transformed and redefined. For instance, hierarchical power dynamics may exist in every classroom, but students and teachers must collaboratively examine what these dynamics look like and how they can be transformed. Additionally, these principles can be examined in an interconnected manner. For example, in a classroom with unequal power dynamics, empowerment and community building may be difficult, whereas in a classroom where power relations are minimized, both empowerment and community building become more achievable. In this sense, these principles guided my study as I explored how feminist pedagogy is applied and experienced in GWS classrooms. However, it must be noted that while these principles have been examined in the literature, every classroom is unique, and there is always room for new principles. In this regard, although I used these principles as a basis for my main research questions, I also asked students and teachers what could be added to these principles and discussed them further. In the next section, I will detail the methodology of my study, including the method I chose, the reasons for my choice, the sample of my research, and how I conducted the study.

CHAPTER 4

METHODOLOGY

This study aims to explore experiences and practices of feminist pedagogy in GWS classrooms. In the literature, feminist pedagogy has developed through the Gender and Women's Studies, and these pedagogical methods are used to establish equal relationships between students and teachers, to enable students to gain agency, and to focus on the sharing of emotions and experiences in the classroom. Furthermore, it offers a political purpose as it suggests a new way of relating to social transformation and change that goes beyond the classroom. In this sense, the significance of this study is to increase the awareness of feminist pedagogy, to reveal their practices and experiences, to put forward new suggestions, and to reveal the obstacles in the implementation of feminist pedagogy. In this way, I aim to reveal the implementations and experiences of feminist pedagogy in a GWS department, how power relations can be transformed from a feminist pedagogy perspective, and how it can enable both individual and collective empowerment. Thus, I focus on feminist practices and experiences between instructors and students in Gender and Women's Studies. To gain a deeper understanding of this issue, I formed three main research questions and two sub-questions:

RQ1: How is feminist pedagogy defined and understood in METU GWS department?

RQ2: How is feminist pedagogy practiced in this department? How is it experienced by both instructors and students?

RQ3: How are the principles of feminist pedagogy applied in METU GWS?

Sub-questions:

SQ1: How does feminist pedagogy influence all classroom relationships in GWS, and what barriers and faciliators do instructors and students face in this process?

SQ2: How do instructors and students develop strategies to address the challenges they encounter when implementing feminist pedagogy in GWS?

In order to achieve my aims and objectives, I used a qualitative research method. I conducted in-depth interviews with Gender and Women's Studies department instructors and alumni of 2021 through 2023 and some current students at Middle East Technical University. The interview method, which is one of the qualitative research methods, allows the subject under research to be seen from the perspective of the individuals concerned, and these perspectives contribute to understanding the social structure that forms it (Yıldırım & Şimşek, 2021: 37). I collected my data for this study by using qualitative interview techniques to learn about the experiences, examples, and perspectives of each instructor and student on feminist pedagogy. In-depth interviews are a qualitative data collection technique aimed at understanding individuals' experiences, beliefs, perceptions, and social positions. These interviews can be structured, semi-structured, or unstructured. In my study, I chose to use semi-structured questions. The reason for this choice was my aim to gain a deeper understanding of the participants' experiences, stories, and practices.

In-depth interviews are particularly useful for exploring unstructured social realities, individual experiences, and the social behaviors of groups, which helped me gather rich and detailed data for my research. However, one of the disadvantages of this technique is its time-consuming nature, which presented challenges in completing the interviews, as the process took a considerable amount of time. The in-depth interview process consists of four stages. The first stage involves preparing, planning, and designing questions based on the research objectives. After preparing my questions, I conducted a pilot interview to ensure that they aligned with my research questions. In the second stage, I conducted the interviews, taking audio recordings and notes. The third stage involved categorical analysis and transcription of the data. Finally, in the reporting stage, I interpreted the data using narrative analysis.

In this study, students were hesitant to share their identities when sharing some of their classroom experiences. They did not want their identities to be used in the research or they stated that they did not want me to share the name of instructors in my study. For ethical reasons and upon the students' request, I coded their names so that I could keep the participants' real identities secret and at the same time preserve their voices and experiences. In my study, instead of using anonymous names, I assigned codes such as P1 for students and P2 for instructors. While feminist methodology emphasizes the importance of using anonymous names to amplify participants' voices and experiences, I opted for coded identifiers in this study because gender is a significant factor, and assigning genders to students and instructors could be problematic. For the same reason, although gender is a crucial aspect of my research, I refrained from asking participants about their gender pronouns, as doing so could risk revealing their identities. For this reason, I coded the students as P1 to P8 and the instructors as P1 to P5.

There were some advantages and disadvantages to being part of the group I was doing research with and conducting research with this group. As a GWS student, there were some advantages and disadvantages to conducting research with the community I was in. First of all, incorporating my observations about this department into my study and deepening my knowledge of feminist pedagogy practices and experiences with students and instructors made this study a product of a collective effort. Being a student in this department did not disadvantage me in my field research, but it made it easier for me to reach the interviewees and made it easier for students to share their examples and experiences about the courses. On the other hand, some students shared their experiences and assumed that I knew that experience and provided incomplete information. I solved this problem by going deeper in the questions and having them give examples.

Before the case study, I did two pilot interviews with one graduate student and one instructor who teaches part-time in the department to understand whether the questions fulfill their function and to improve my questionnaire. After pilot interviews, I selected my interview questions. I prepared a semi-structured

questionnaire between 16 and 18 questions for both participants. Then, I sent permission forms to instructors via e-mail and students by message. The reason for this is that it is easier to reach students via phone (such as Whatsapp) than via e-mail as I did not have access to the e-mail addresses of the students readily available to me. After confirming students' availability for face-to-face interviews, I reached out to them via their phone numbers in existing WhatsApp groups for class communication. I conducted individual, face-to-face interviews with each student at their chosen date and time. I was able to reach the academics through the e-mail addresses in the contact information on the university website. I interviewed a total of eight students, six of whom are current students and two of whom are graduates, and five instructors. I obtained interview permission before audio recording all interviews.

The types of data generated by this semi-structured in-depth interview method are audio recordings and transcripts of 13 in-depth interviews. The interviews I made took place in the METU or in a cafe with students, Zoom platform or offices of the instructors. Although I initially planned to have all the interviews in person, I held online meetings with all instructors except for one. Reaching out to instructors and arranging times to have the interview created some problems. One of the challenges I encountered was scheduling, as instructors had very busy work schedules and teaching hours. For this reason, all interviews except for one were conducted with instructors through online meeting platforms. The duration varied from an hour to two hours and all interviews were recorded and eventuated in a total 15 hours of audio recording and 258 pages of transcription. I was able to start my interviews in May 2023 and complete them in June 2024.

My interview questions consisted of three parts: the first is introduction and pedagogical methods, the second is thematic questions of feminist pedagogy, and the third is definition and perception about feminist pedagogy, its application and impacts, and the limitations and potential of feminist pedagogy. While preparing the second part of my interview questions, I considered feminist pedagogy principles in the literature, and I prepared thematic questions because I wanted to understand how these were applied.

First, I asked the interviewees to introduce themselves and their background as introductory questions. Then, I asked the instructors how long they had been teaching in the department, what courses they taught, and what methods they used to teach these courses. I asked the students what courses they had taken, how these courses were typically implemented, and what pedagogical methods they had experienced. Here, I asked about what we understand about the concept of pedagogy, as the lack of a full understanding of the concept of pedagogy as students and instructors creates some problems during the interview. For this reason, I first asked about the principles of feminist pedagogy and the practices and experiences that are compatible with it, so that they could help me understand the theory practically at the first section of my interview question form.

In my process of analysis, I chose narrative analysis for my study. I chose this method of analysis because I aimed to interpret, make sense of, and evaluate feminist pedagogy practices through the experiences, stories, and examples of GWS department students and instructors (Arsu & Tekindal, 2021). Narrative analysis is a qualitative research approach that deeply examines individuals' experiences, their ways of making sense of events, and the meanings they attribute to these events. A key feature of narrative analysis is its capacity to decipher social, cultural, and personal meanings derived from individual life stories. This method prioritizes personal meaning over generalizations, providing a highly valuable perspective for the social sciences. In this approach, individuals are encouraged to explore their own stories, perceptions of events, and self-conceptions. Various data collection techniques—such as interviews, observations, and written documents—are used to gather narratives, which are then analyzed with attention to both the narrative form and the underlying meanings. The data collection process in narrative analysis is comprehensive, considering the individual’s cultural and social context, thereby allowing for a holistic examination of the data (Mücevher, 2020; Ergün, 2023).

I chose narrative analysis as a methodological approach because it serves as a powerful tool within feminist pedagogy. One of the fundamental principles of feminist pedagogy is the use of personal experiences and individual stories as learning tools within the classroom. Employing narrative analysis in feminist

pedagogy enables students to examine gender and identity issues through examples from their own lives. Thus, sharing and analyzing personal experiences within feminist classrooms fosters interaction between students and educators. Narrative analysis encourages the acquisition of knowledge through discussions centered on individual stories, facilitating the internalization of feminist thought on a personal level.

I applied this method with deductive analysis because I had previously decided on the themes on the subject I was working on and derived meanings from the records (Yıldırım & Şimşek, 2021: 260-261). Because I summarized and interpreted according to the themes determined based on my research question and sub-questions. For this, I first created a framework for analysis; I coded the data, defined, and interpreted the findings.

I purchased the app that convert interview audio records into text files, which is called Transkriptor. Since there was a sound problem in the online interviews I conducted in this application, I re-read all the audio recordings together with the interview text records and analyzed them by associating them with the literature. I used a deductive narrative analysis to connect the feminist pedagogy themes with the literature from the perspectives of students and instructors, and assessed what kinds of disagreements and commonalities there were. While doing this, I identified certain disagreements in the perspectives and experiences of instructors and students on these themes. Since I did not receive meaningful answers to my question of what could be added to these themes in my interview form, I limited myself to the themes within the literature.

CHAPTER 5

ANALYSIS

In this chapter, I will examine feminist pedagogy practices in Gender and Women's Studies under certain themes interlinked with literature review. I explored this theme by in-depth interviews with students and instructors. In the first theme, I will analyze instructors' teaching methods, pedagogical approaches in GWS classrooms. Secondly, I will focus on analyzing how the themes of power, empowerment, building community, sharing experience, emotions and voice/silence that I gave in my literature review take place in the classroom, through the experiences of both instructors and students, and what the similarities and differences are. I will examine these themes by focusing on the similarities and differences based on the responses of students and instructors. Thus, I will examine how feminist pedagogy affects the interaction between students and instructors, how this is reflected in the classroom, and how the theoretical themes of feminist pedagogy occur in practice.

After these chapters, I focus on how feminist pedagogy is perceived and how these practices affect the classroom and interaction between instructors and students. I will focus on the social, cultural, and political reasons why feminist pedagogy cannot be practiced in GWS classroom.

5.1 Pedagogical Approaches and Perceptions of Instructors and Students

In the interviews, I questioned the instructors about their backgrounds and the courses they taught and the courses the students had taken. They were better able to express themselves which courses employed which pedagogical method in this way. According to students, each instructor is different, and there isn't a single typical course in the GWS department within the scope of the courses they took. Two students stated that there were no traditional methods in the courses, they did not feel much hierarchy, and that the courses enriched their perspectives. P3 student stated:

> […] I think I started to see my teachers as something more. Not the one who dictates things to me, that is, if you do this, it is right; but rather the one who leads me to question how you can do this right, or turns me in that direction, or just offers me a few options and you can choose what you want. It was mostly those who said. I think I can say this about all my teachers. Because they all gave me just that. From directing me... Yes, there was a direction. But I was always given an option the way I wanted. It does not bother me.
>
> ([…] Ben hocalarımı biraz daha şey olarak görmeye başladım sanırım. Bana bir şeyleri dikte eden değil de yani sen bunu yaparsın bu doğrudurdan ziyade bunu nasıl doğru yapabilirsin diye beni sorgulamaya yönelten veya beni o yöne çeviren veya sadece bana birkaç seçenek sunup sen istediğini seçebilirsin diyenlerdi daha çok. Bütün hocalarım için bunu söyleyebilirim sanırım. Çünkü hepsi bana sadece bunu verdiler. Beni yönlendirmekten... Evet, bir yönlendirme illaki oldu. Ama bana benim istediğim gibi bir seçenek sunuldu her zaman. Beni rahatsız edecek düzeyde değil.)

At this point, they may believe that the absence of traditional approaches in the classroom is due to the fact that teachers allow students to broaden their perspectives while providing guidelines and expressing their own opinions. As P3 student stated above, a non-didactic method of teaching distinguishes from the traditional pedagogical method, and they find instructors who build equal relationships closer to the methods of teaching and learning in feminist pedagogy.

On the other hand, instructors also expressed that they support students to share their experiences in the classroom in order to reduce authority and hierarchy in the classroom as a pedagogical method. P3 student expressed:

> Most lecturers would do this. When she tells something about the course material or an article, for example, she would always share her own experience, she would always tell a story. I mean, I went through this with different women once, or they tell something from their own life. I think that experience humanizes them.
>
> (Çoğu hoca bunu yapardı. Ders materyali veya makaleyle ilgili bir şey anlatırken mesela hep kendi deneyimini anlatır, hep hikaye anlatır. Yani ben bir kere işte farklı kadınlarla şunu yaşadım ya da işte kendi yaşantısından bir şey anlatır falan ya. Bence o deneyim de onları insanlaştırıyor.)

In addition, they follow methods such as organizing the syllabus, course presentations, sharing experiences, and centering in-class discussions to increase participation and interaction. P1 instructors stated authority in the classroom:

> Authority is something that should not exist in the classroom. It is something that should never happen. Yes, my knowledge and experience are far beyond yours. But if I portray it that way, I will alienate the student. They may become dissatisfied with the lesson. So what then? Relationship between equals. Relationship between equals. We, in other words, often make the student feel that I am teaching you and learning from you.
>
> (Otorite, sınıfta olmaması gereken bir şeydir. Hiç olmaması gereken bir şeydir. Evet, benim bilgim, deneyimim sizden fersah fersah ötede. Ama onu öyle yansıtırsam, öğrenciyi soğuturum. Dersten soğuturum. Peki ne o zaman? Eşitler arası ilişki. Eşitler arası ilişki. Biz, yani başka deyişle ben size öğretiyorum, sizden de öğreniyorumu sık sık öğrenciye hissettirmek.)

As stated above, in feminist pedagogy, teachers and students learn from each other's experiences. This mutual learning process deepens the knowledge and understanding of both parties. Sharing softens the authoritarian role of instructors and enables them to establish a more egalitarian relationship. Learners feel themselves in a more equal position vis-à-vis the instructors.

However, some students claimed that traditional teaching methods—in which the student is passive while the teacher active in the classroom—dominate a typical course, and some instructors use this approach. Although it is stated that there is generally active interaction in classroom, this interaction is usually limited according to students. For instance, P5 student stated:

> Well, there are readings for each week. You write a reflection paper on those readings and discuss it in the next lesson. But I don't think those discussions mean much. How should I say, comprehensive. Or, I don't think this is a debate where everyone's opinion really comes first. In the classroom, the teacher continues where she wants to continue a little more and it ends. If there are one or two such counter-arguments, they take the floor or you take the floor without even taking a minute. I remember once the teacher gave me the floor.
>
> (Ya şöyle, her haftanın okumaları oluyor. O okumalar üzerine reflection yazıyorsun ve bir sonraki ders onun üzerine tartışıyorsun. Ama o tartışmaların çok şey olduğunu düşünmüyorum böyle. Nasıl diyeyim, kapsamlı. Ya da işte herkesin hakikaten fikrinin önde olduğu bir tartışma olduğunu düşünmüyorum. Biraz daha hani hoca nereden tutmak istiyorsa oradan devam ettiriyor sınıfta ve bitiyor. Eğer bir iki tane böyle karşı argüman varsa böyle bir dakika bile vermeden söz veriyor ya da sen söz alıyorsun. Bir kere hocanın bana söz verdiğini hatırlıyorum.)

The lack of a comprehensive curriculum and the authoritarian role of the instructor in the classroom suggest to students that there is a traditional and hierarchical pedagogical method in the classroom. Some students stressed that instructors often convey knowledge one-sidedly and that there is not much room to make the syllabus more intersectional and inclusive. Some students state that even though the readings in the syllabus have feminist content, these are usually far from intersectionality, and that topics such as trans and sex work are very few in the readings. P4 instructor explains that her courses are more teacher-centered because of time of the courses and comprehensive syllabus in Gender and Women's Studies:

> I'm trying to draw this, I'm trying to draw what they should expect from this lesson. Sometimes I may not be very clear on that subject. Because there is a lack of time. Especially the field of gender politics is a comprehensive field. Therefore, on the other hand, this also involves training the materials and the like that I think I need to give. But pedagogically, I said it was lecture-oriented, but especially in the women's studies course, I try to interact with the students in the lecture and conduct questions and answers with them. That's what I'm saying anyway. Therefore, I try not to have a very descriptive lecture. But sometimes it happens like that. Because maybe you will bring this up in your future questions. Because our students come from very different backgrounds.
>
> (Şunu çizmeye çalışıyorum, bu dersten ve o günkü lecturedan ne beklemeleri gerektiğinin onu çizmeye çalışıyorum. Bazen çok belki o konuda açık olamayabiliyorum. Çünkü zaman sıkıntısı falan oluyor. Özellikle gender politics alanı çok hani çok dolu bir alan. Dolayısıyla bir taraftan da bunun vermem gerektiğini düşündüğüm şeyleri materyali falan yetiştirmekle de geçiyor. Ama pedagojik olarak lecture ağırlıklı demiştim ama özellikle kadın çalışmaları dersinde lecture'ın içerisinde öğrencilerle etkileşimde olup onlarla soru cevap şeklinde de yürütmeye çalışıyorum. O da söylüyorum zaten. Dolayısıyla çok descriptive bir lecture olmamasına çalışıyorum. Ama bazen de öyle oluyor. Çünkü belki daha ileriki sorularında bunu açacaksın. Çünkü bizim öğrencilerimiz çok farklı alanlardan geliyor.)

All the instructors I interviewed expressed that they aim to create a classroom environment without establishing hierarchy or exercising authority. They emphasized building relationships based on equality, fostering fair and sincere exchanges, and prioritizing dialogue. However, students noted that although the pedagogical approach in the classroom did not position the instructor as authoritarian, they still perceived the instructor's role in guiding discussions on the assigned readings as hierarchical at times. In conclusion, while the instructors

developed individual strategies to avoid hierarchical and authoritarian positions—such as engaging in critical discussions of the readings, fostering dialogue to create space for equal relationships, and striving to ensure the course was not merely descriptive—they still encountered challenges. These challenges stemmed from the interdisciplinary nature of the program and the limited time available for each classroom session.

5.2 Rethinking on Power/Authority

Feminist pedagogy urges us to think critically about power relations in the classroom. As a concept, power can be reconceptualized that reveals "creative energy, rather than a dominating and oppressive relationship" (Shrewsbury, 1987) between instructors and students. Some scholars advocate that teachers have a special position and that they should serve as "role models" (Briskin & Coulter, 1992) and "leaders" (Shrewsbury, 1987) for students. To reduce hierarchy and authority of the teacher in the classroom, some of the recommendations are given: "less directive teaching techniques, circular classroom seating, small-group discussions, students seen as experts, shared leadership and collective decision-making about course content and grading" (Manicom, 1992: 380). In this way, a democratic environment can be created in the classroom. Empowerment, sharing of experiences and emotions, critical thinking, and the emergence of different voices in the classroom become possible.

However, Manicom (1992) advocates that the authority of the teacher cannot be eliminated in the classroom. She says that the teachers' relinquishment of their own voice and valuing the student's voice more in order to produce equal power relations in the classroom can have negative effects in the classroom. The teacher's own voice and experience should also be present in the classroom. This is because the teacher's authority is needed both to intervene in relationships among students and to interrupt oppressive and dominant power relations. She reflects the change in the image of the feminist teacher in the literature as "midwife, translator and interrupter" (Manicom, 1992: 381).

Students expressed that they found some instructors to be less authoritarian and their teaching methods less hierarchical. However, they perceived other instructors' teaching methods to be more hierarchical. P1 student stated:

> But while there are these liberating space in some courses, in some courses there is an approach that constantly dictates to you, tries to teach you something, interrupts you and constantly adds things, as if it interrupts you and makes you forget that you are a subject there.
>
> (Ama işte bazı derslerde bu özgür alanlar varken bazı derslerde biraz daha sürekli sana dikte eden, sana bir şeyi öğretmeye çalışan, gerçekten seni bölerek ve senin orada bir özne olduğunu unuttururcasına, sana bir şeyler ekleyerek devam eden bir yaklaşımı var yani kimisinin de.)

P8 student stated:

> What I observe the most and which could be the answer to this problem is that teachers do not engage in discussions. In other words, instructors ignore students' questions at some point. They do not share their own stances and positions in depth. Because at some point, I think it blocks the way of things. It also blocks the information transfer and transformation there. I mean, I remember about three lessons right now. And the discussions initiated by the students in those three courses were on such critical issues. What I can say is that the professors just look at each other as if they were outsiders, and I think this is something that directly creates the distinction between teacher and student. There is a coldness and a distance there that you can see and feel. So this may be one of the things that establishes that authority.
>
> (Benim en çok böyle gözlemlediğim ve bu soruna cevap olabilecek konu hocaların tartışmalara girmemesi. Yani öğrencilerin sorularını bir noktada geçiştirmeleri. Kendi duruşlarını, pozisyonlarını derinlemesine aktarmamaları. Çünkü bu bir noktada şeyin önünü de kapatıyor bence oradaki bilgi aktarımının, oradaki dönüşümün önünü de kapatıyor. Yani üç derste falan hatırlıyorum şu an. Ve o üç derste öğrencilerin başlattığı tartışmalar çok böyle kritik konularda. Hocaların nasıl diyebilirim yani sanki dışarıdan birisiymiş gibi sadece baktıkları gibi bir şey söz konusu ve bu bence hoca öğrenci ayrımını direkt oluşturan bir şey sanırım. Bir soğukluk ve bir mesafe var orada görebildiğin, hissedebildiğin. O yüzden bu, o otoriteyi kuran şeylerden bir tanesi olabilir.)

In the interview, students stated that they perceive the instructor's inability to share their own thoughts and experiences, especially when they expect dialogue to occur, and the instructor only delivers descriptive lectures, as an authoritarian position in the classroom.

In my interviews with instructors, they stated to create developing course activities to share power with the students as much as possible, to reduce authority and hierarchy, to have equal relations in the classroom, to share experiences sincerely, to be fair, and to increase participation in the classroom. However, as Manicom (1992) points out eliminating the authority of the instructor in the classroom may be utopian. P2 instructor explained that since practices such as the framework of the course, its content and grading can create a hierarchical power relationship between the instructor and the student:

> Can we eliminate it completely? No. Because, unfortunately, that's the fiction. Everything from the spatial setup of the classroom. The fiction itself is at the point where I distribute the syllabus. If the student can suggest additional reading for the syllabus, of course they do. They can make presentations. But after all, it is a framework, I ultimately determine the framework. I'm not going to deny this. But after all, this is not a reading group. I wish a classroom was like that. There is an exam, there is a grade, there are some practices that fall within the field of power relations, at the point where there is a grade, for example, or there is a deadline. So to be fair there, like, the deadline is okay. A deadline for everyone. I am flexible, but for example, I am very careful about this. If I can decide the deadline date for everyone, I can do it. So there are certain points for me. Being very sharing is very critical. Being fair is very critical. And sharing this process with them. In other words, sharing the distancing process I just shared with them. Sharing it with my students and shaping it together. Frankly, this is the strategy I could come up with.
>
> (Tamamen yok edebilir miyiz? Hayır. Çünkü ne yazık ki kurgu öyle yani. Sınıfın mekansal kurgusundan tut her şeyiyle. Kurgunun kendisi işte ben syllabus dağıttığım noktada. Öğrenci eğer syllubusa ek okuma önerebiliyor, tabii ki öneriyor. Sunumlarda yapabiliyor. Ama sonuçta bir framework, çerçeveyi sonuçta ben daha fazla belirliyorum. Bunu reddedecek değilim. Hani bu boyutu var. Ama yani bir okuma grubu değil sonuçta bu. Bir derslik de keşke öyle olsa. Sınavının olduğu, notun olduğu, bazı iktidar ilişkilerine, iktidar ilişkileri alanına giren bazı uygulamaların olduğu, not olduğu noktada mesela ya da teslim tarihinin olduğu. Yani orada adil olmak, mesela teslim tarihi tamam. Herkes için bir teslim tarihi. Esneklik yapıyorum ama mesela şuna çok dikkat ediyorum. Herkes için tarihi atabiliyorsam atmak gibi. Yani belli noktalar var benim için. Çok paylaşımcı olmak çok kritik. Adil olmak çok kritik. Ve bu süreci onlarla paylaşmak. Yani o biraz önce söylediğim mesafelendirici süreci de onlarla paylaşmak. Öğrencilerimle paylaşmak, birlikte şekillendirmek. Benim bulabildiğim strateji açıkçası bu.)

P3 instructor stated instructor' position in the classroom as an "orchestra conductor" or "moderator":

> You know, like not trying to be the kid's friend. I'm a mom. We can have a friendly relationship, but I'm a mom, so I have responsibilities towards my child. And I have to make decisions. Right? It's no different from being a teacher in my eyes in that sense. I mean, there I am the conductor. But the orchestra is very precious. We will do it together.
>
> (Yani şöyle hani çocuğun arkadaşı olmaya çalışmamak gibi. Ben anneyim. Arkadaşça bir ilişkimiz olabilir ama ben anneyim yani çocuğuma karşı sorumluluklarım var. Ve karar vermek zorundayım. Değil mi? Hocalıkta bir farkı yok gözümde o anlamda. Yani orada ben, orkestra şefi benim. Ama orkestra çok kıymetli. Birlikte ortak bir şekilde yapacağız.)

At this point, it is possible to say that students and instructors have differing views regarding hierarchical power relations and authority in the classroom. Students expressed their desire for instructors to deliver fewer descriptive lectures and to have more opportunities to participate actively in classroom. They suggested that fostering more critical dialogue on significant topics could reduce power and authority. In contrast, instructors, as Manicom (1992) also noted, emphasized the importance of the instructor's role in the classroom and argued that completely eliminating it would be unrealistic. They stated that responsibilities such as moderating the class, developing the syllabus, delivering lectures, and initiating discussions are essential. Moreover, they suggested that involving students as much as possible in these processes and co-creating the course could be effective strategies for reducing hierarchy and authority.

Reducing hierarchy and power dynamics in the classroom means creating an environment where all students and instructors have an equal voice. It is important for feminist pedagogy that everyone can freely express their views and that these views are recognized as equally valuable. In addition, when instructors take on the role of guide and facilitator rather than an authoritarian position, students take more responsibility and shape their own learning processes.

During my interviews, when I asked what the reasons might be for this power to be exercised in an authoritarian and hierarchical ways, students highlights that this may be due to the age and background of the instructors, the hierarchical structure of the university, dictative teaching methods, the content of the syllabus, the fact that it is less intersectional and the absence of a common decision-making mechanism, the

instructor's power to give grades, and the instructor's own voice has little space in the classroom. Only one student stated that this hierarchy is generally seen in Turkey and universities and that it is also reflected in the classroom.

As Luke's study (1996) supports achieving tenure is an important indicator of authority and status in higher education, but it also brings with it new risks and pressures. However, the association of power and hierarchical relationships with age, as suggested by students, can create a power dynamic from a feminist pedagogical perspective. This phenomenon, referred to as ageism, introduces a new bias in the classroom by implying that older instructors are not flexible or open to new pedagogical approaches. However, such assumptions may not only overlook the individual teaching styles and methods of instructors but also ignore the broader structural and cultural dynamics within higher education. Rather than assuming that older educators are inherently authoritarian, it would be more effective to explore how institutional norms, professional hierarchies, and disciplinary traditions shape teaching practices. Feminist pedagogy can help reduce both hierarchical teaching methods and age-based biases by promoting a more inclusive, supportive, and dialogue-based learning environment in the classroom.

Instructors, on the other hand, stated that knowledge is structured in the classroom and that the instructor has the potential to hold power, and that they are aware of the classroom spatial setup and the hierarchical structure of the university. They emphasized that establishing equal relationships in order to reduce hierarchy in the classroom. However, the syllabus of the courses, course evaluations and the idea that the power of the instructor cannot be completely removed from the classrooms, only collaborated with students in some points, make it difficult to minimize power relations. As I stated in my literature section, as power relations in the classroom are re-established and transformed in new ways, students and instructors in the classroom can experience empowerment and community building together because the concepts of power relations and empowerment in the classroom are directly related to each other.

5.3 Empowerment and Building Community

Empowerment, as I stated above, is a concept that can be developed by challenging power relations in the classroom. Shrewsbury (1987) emphasizes the importance of empowering the student to gain autonomy and independence as a learner, and to enable decision-making and responsibility. However, this conceptualization is merely a view that says the teacher empowers the student, yet one of the main goals of feminist pedagogy is to empower students and teachers both individually and collectively in the classroom (Briskin & Coulter, 1992). In feminist pedagogy, empowerment is reconceptualized: "to have the power to do something, to become stronger together, to strengthen the power that comes from within, and thus to make the classroom a place open to transformation" (Alica, 2022: 281; Manicom. 1992).

Building community is a two-way and collaborative practice like empowerment, where collaboration extends beyond the classroom and helps feminist pedagogy achieve political act (Webb, Allen & Walker, 2002). One of the goals of education as a liberating practice is to create a sense of community within the classroom. At this point, the student is as much responsible as the teacher. Multicultural structure in the classroom, the partiality of voices, and making room for experience are significant to create community (hooks, 2003).

In this section, I will address empowerment and community building together because during my interviews, these concepts were demonstrated in relation to one another. Two students stated that the notion of empowerment problematic and that unless power relations in the classroom are reconstructed, empowerment will be a top-down practice. In my study, as I noted above, I discussed empowerment as a concept that is reciprocal and has the potential for classroom transformation.

P1 instructor states that we can practice empowerment in feminist pedagogy in four ways: *feminist readings, empowerment among students, empowerment with other departments at the university and student communities, and empowerment through the relationship between students/instructors*. In the same way, I have evaluated empowerment from the point of view of instructors and students, paying attention to

these four ways. Also, P1 instructor stated empowerment in GWS classrooms:

> Not every teacher can empower. So being in women's studies is not an automatic means of empowerment for the student. Being in women's studies, or women's studies itself, does not automatically lead to empowerment. You've been in women's studies, psychology, sociology, and political science. Maybe you will have such professors in political science that you will empower in women's studies. This has nothing to do with the program itself. You need to emphasize this very well. Because there are some programs in Turkey that have no connection with feminism. They teach as if they were sociology teachers or political science teachers, without talking about feminist values, the transfer of feminist knowledge, how important women's experience is in feminism, etc. So, the program has no feminist soul, do you know what I mean? Then there can be no such empowerment anyway. Being in a Women's Studies program does not automatically require being a feminist, nor does it provide feminist empowerment. This is something that can be completely explained by the relationship between the teacher and the student.
>
> (Her öğreten güçlendiremez. Yani otomatik bir kadın çalışmalarında olmak öğrenci için güçlenmenin aracı değildir. Kadın çalışmalarında olmak, yani kadın çalışmalarının kendisi otomatik olarak güçlenmeyi sağlamaz. Ha kadın çalışmalarında olmuşsun, ha psikolojide, ha sosyolojide, ha siyaset bilimde. Belki siyaset biliminde öyle hocaların olur ki kadın çalışmalarından daha çok güçlenirsin. Bu programın kendisiyle ilgili bir şey değil. bunu çok iyi vurgulaman lazım. Çünkü öyle bazı programlar var ki Türkiye'de, feminizmle hiç ilişkisini kurmuyor. Hiç. Feminist değerleri, feminist bilginin aktarımını, feminizmde kadınların deneyiminin ne kadar önemli olduğunu falan söylemeden, sanki sosyoloji hocasıymış, siyaset bilimi hocasıymış gibi ders veriyorlar şeyde. Yani feminist ruhu yok programın, anlatabiliyor muyum? O zaman zaten öyle bir güçlendirme olamaz. Kadın çalışmaları programında olmak otomatik olarak feminist olmayı gerektirmez, feminist güçlendirmeyi sağlamaz. Bu tamamen hocayla öğrenci arasındaki ilişkiyle açıklanabilir bir şey.)

As stated above, with the emphasis on equality, the instructor emphasized that the department itself does not provide empowerment, and that empowerment can be created by looking at the relationship between the instructor and the student. In this way, both instructors and students learn from each other. This mutual learning process empowers both parties and creates a more dynamic and participatory learning environment in the classroom.

P3 instructor explains the concept of empowerment by emphasizing the importance of providing an environment in which students can develop their self-confidence and

be open to criticism and evaluation so that they can do it themselves:

> But what is empowerment in the classroom? To be able to develop self-confidence, to be able to exist oneself, to be able to exist with one's personality. (...) What I understand by empowerment is appreciating, evaluating and learning to take criticism for what they do in the classroom environment.(...) Therefore, what I understand by empowerment is self-confidence. To be able to build it. And then, as much as we can, to make the conditions that we can put on top of it, whether we have seen a suitable job for a student somewhere or whether we can help them.
>
> Ama sınıf ortamındaki empowerment nedir? Bir özgüven geliştirebilmesi, kendini var edebilmesi, şahsiyetiyle var olabilir. (...) empowermenttan anladığım sınıf ortamında bir yaptıkları şeylerin takdir edilmesi, değerlendirilmesi, eleştiri almayı öğrenilmesidir.(...) Onun için empowerment'tan anladığım temelinde özgüven. Onu build edebilmek. Sonra da onun üstüne koyabilecek koşulları elimizden geldiğince, bir yerde bir öğrenci uygun iş mi gördük ya da yardım edebilecek miyiz onu yapmak.

When we consider empowerment relationally, instructors and students agree that empowerment is between instructors and students and among students. In addition, In addition, P5 instructor explains that this empowerment is mutual and the role of students in her own empowerment as follows:

> For example, I can't follow technology as much as I used to, but I feel that I am somehow empowered by their follow-up in the classrooms. I learn something new, I learn a new program, they discuss it, for example. Therefore, there is information other than the existing information that is not available or not available in my peer groups. Therefore, in terms of access to knowledge, I can say that I experienced an empowerment for myself during the period I taught. Similarly, in the same way, I can say that both sides are empowered by the mutual exchange of knowledge through participation, by transferring my past knowledge, experience and repertoire, and of course, they also learn from each other. Not only from the current teacher, but they also share their knowledge. In other words, the more they share, the more knowledge they gain. And that brings empowerment.
>
> (Mesela teknolojiyi o kadar eskisi kadar takip edemiyorum. Ama sınıflarda onların takibiyle bir şekilde ben de güçlendiğimi hissediyorum. Yeni bir şey öğreniyorum. Yeni bir program öğreniyorum, tartışıyorlar mesela. Dolayısıyla benim hani kendi akran gruplarımda olmayan ya da bulunmayan mevcut bir bilginin dışında bir bilgi var. Dolayısıyla bilgiye erişim anlamında ben kendi adıma bir güçlenme yaşadığımı söyleyebilirim ders verdiğim dönemde. Benzer şekilde ben de, yani sınıfı aynı şekilde, katılımcılıkla, geçmişteki olan bilgi, deneyimimle, dağarcığımla, onu aktararak karşılıklı bir bilgi alışverişinin olmasıyla iki taraf ta güçlendiriyor. Bir de tabii kendileri,

> birbirlerinden de öğreniyorlar. Sadece mevcut olan hocadan değil aynı zamanda kendileri de bilgilerini paylaşıyorlar. Yani paylaştıkça bilgi çoğalıyor gibi oluyor. O da güçlenmeyi getiriyor.)

Instructors agree that empowerment in the classroom is rooted in interpersonal relationships and dialogue. They emphasize that merely being part of the GWS department does not inherently lead to empowerment. Instead, they highlight the importance of sharing experiences, fostering students' self-confidence, and establishing equal relationships as key components of empowerment.

In this study, students describe empowerment in relation to their interactions with instructors, their peers, and their experience of being part of the GWS department. The sharing of experiences by instructors and the creation of space for dialogue in the classroom can foster a sense of empowerment among students. Additionally, students experience empowerment through the communities they build both inside and outside the classroom, where they engage in the practical sharing of experiences and emotions. P5 student stated:

> Now let me tell you what I understand from the empowerment between the teacher and the student. I got a lot from the lecturer. His ideas or even the fact that we are discussing that topic right now has strengthened me. Or his presenting stories from life or presenting his own experiences strengthened me. At the same time, I think we also empower each other in the classroom. It happens sometimes, we all share our experiences. I've never had your experience, but at that moment I feel like even witnessing yours empowers me. This doesn't happen in any class. I don't know, not in politics. I don't know, how can I be empowered while discussing liberalism. But it really happens in women's studies.
>
> (Şimdi hocayla öğrenci arasındaki güçlendirmeden anladığımı söyleyeyim. Hocadan aldığım çok oldu. Fikirlerinden falan ya da şu an o konuyu tartışıyor olmak bile beni bir güçlendirdi. Ya da onun yaşamdan hikayeler sunması ya da kendi deneyimlerini sunması beni güçlendirdi. Aynı zamanda birbirimizi de sınıf içinde güçlendirdiğimizi düşünüyorum. Arada oluyor, hepimiz deneyimlerimizi paylaşıyoruz. Hiç yaşamamışım sizin deneyiminizi ama o an mesela sizinkine tanık olmak bile beni güçlendiriyor gibi hissediyorum. Herhangi bir derste olmuyor ama bu. Ne bileyim hani siyasette olmaz. Ne bileyim liberalizm tartışırken ben nasıl güçleneyim ki yani. Ama kadın çalışmalarında oluyor gerçekten.)

P1 student expressed that it is important for all students, especially in the GWS department, to express their creative ideas in order to build and strengthen an identity and that it is critical to build this self-confidence, just as P3 instructor expressed:

> Because the world we live in or the education we received in the past was built from such a western, white male perspective that we could not express our extremely creative ideas. Even though we expressed them, some people made us feel that these ideas were worthless. And in my opinion, this is why students are shy. This is an environment where those western white male ideas and all the equipment that has been built around them and needs to be destroyed are questioned, and people need to be encouraged in some way to be open to questioning this, some teachers were doing this.
>
> (Çünkü içinde yaşadığımız dünya ya da bizim geçmişte aldığımız eğitimler o kadar batılı, beyaz erkek perspektifinden inşa edilmiş şeylerdi ki biz bu aşırı yaratıcı fikirlerimizi dile getiremedik. Dile getirsek de birileri bu fikirlerin değersiz olduğunu hissettirdi. Ve insanların bu çekingenliği de bana kalırsa bu yüzden. Burası gerçekten aslında o batılı beyaz erkek fikirlerinin ve bunların etrafında gelişen her türlü inşa edilmiş ve aslında yıkılması gereken donanımın sorgulandığı bir ortam ve insanların da bunu sorgulamaya açık olabilmesi için bir şekilde cesaretlendirilmesi gerekiyor belli bir aşamada ve bazı hocalar da bunu yapıyordu.)

Today, in GWS classrooms, women may have difficulty finding their own voices and gaining autonomy, and this poses an obstacle to women finding their own voices in classroom practices and questioning the normative pedagogical methods. According to Bignell's (1996) study, despite efforts to create a more egalitarian environment, students in GWS programs experience anxiety, low self-esteem, and subtle power dynamics stemming from the hierarchical structure of higher education. Therefore, it is important for the instructor to make the classroom a liberating, empowering environment and to collaborate with students (hooks, 1994).

Students say that they were able to build a strong community among themselves in the department and that this experience and sharing of emotions was also very empowering. At this point, students emphasize that they open their private experiences to each other and the empowering effect of listening without judgment. P3 student describes sharing her experiences with the classroom and its empowering effect:

Of course, it means something to me, but I guess I couldn't reconcile it with much. Frankly, I observed this within us rather than our teachers. All of you, I think when we come together, I see that mutuality within ourselves. How should I say it? For example, I had a problem like this, I still have it. I had self-confidence problems. I would always get quiet. Because I used to think, I used to wonder to whom what I experienced could be of any value, or why would anyone listen to me? But then, when I started to share things with you, I wanted to share this more, but you know, my priorities were always different, there were times when I couldn't even come to school, etc. But there were things that made my experiences valuable. I understood this with you. You listened to me and didn't even draw any conclusions. Instead of directing me or commenting on what I was experiencing, you just listened to me. This was very valuable to me. Then... You also explained it. And then I found it in... That's why I understood it as mutuality.

(Benim için bir anlamı var elbette ama ben sanırım bunu pek şeyle bağdaştıramadım. Hocalarımızdan ziyade ben bunu kendi içimizde gözlemledim açıkçası. Bence biz bir araya geldiğimizde o karşılıklı beslemeyi yapabiliyoruz. Nasıl diyeyim? Mesela benim şöyle bir problemim vardı, hala var, hala sürmekte. Mesela özgüven problemim vardı. Sessizleşip hep bir köşeye çekilirdim. Çünkü şey düşünürdüm, benim yaşadıklarımın kimin için bir değeri olabilir ki diye düşünürdüm veya kim beni niye dinlesin ki diye düşünürdüm. Ama sonra sizinle bir şeyler paylaşmaya başladığımda hani böyle parça parça... Bunu da aslında daha çok paylaşmak bile isterdim ama hani hep böyle önceliklerim başka oldu, okula bile gelemediğim zamanlar oldu vs. Ama benim yaşadıklarımı da değerli kılan şeyler oldu. Bunu sizinle anladım. Beni dinlediniz ve herhangi bir çıkarımda bile bulunmadınız. Beni yönlendirmek yerine veya yaşadıklarım hakkında yorum yapmak yerine beni sadece dinlediniz. Bu çok kıymetliydi benim için. Sonra... Siz de anlattınız. Ve ben şeyde buldum sonra. Hani o yüzden karşılıklı besleme diye anladım ben bunu.)

Similarly, P2 student stated:

And how did I experience this? It's like this... As I said, I had already gone through something within myself, because I had gone through a process, because I had taken off the headscarf and I was opening to something new, it was very different for me, and as I said, I had concerns about whether I was in the right place, etc. saying. But the professors I met or the people I encountered, not only the professors but also the other people I met in the department, were so helpful in this regard. I felt that I'm in the right place.

(Ya ben bunu nasıl deneyimledim? Şöyle... Dediğim gibi ben zaten kendi içimde de aslında bir şeyden geçtiğim için, sürecinden geçtiğim için çünkü başörtüsünü çıkarmıştım ve işte yeni bir şeye açılıyordum benim için hani böyle çok farklı ve işte nasıl olacak hani dediğim gibi kaygılarım da vardı doğru yerde miyim falan filan diye. Ama tanıştığım hocalar ya da

> karşılaştığım insanlar, sadece hocalarla değil, bölümde tanıştığım diğer insanlarla o kadar bu konuda yardımcıydı ki. Tamam doğru yerdeyim falan oldum.)

Students find it empowering that there are liberating spaces in some courses where experiences can be shared.

On the contrary, P8 student reported experiencing a transphobic discourse in the classroom and noted that none of the other students offered support. The student also mentioned that the instructor did not ask for gender pronouns, which contributed to their feeling of not belonging to the classroom community.

> I was late for classroom and sat down. I don't want to explain it in too much detail because I don't want to repeat those sentences right now. A very transphobic statement was made against me. She said that "I guess you're the only man in the classroom." Of course, I reacted directly. But following reaction, I did not see any support from the classroom. This is so interesting. Of course, I don't expect support here. Because I am already used to this, and I will say it there alone. I can defend myself and get out of there. Many things in one way or another. I can withdraw from that discussion. But it would be so empowering to hear a voice from there, and it would strengthen the practice of solidarity, the issue of being together, the issue of establishing partnerships, especially for Gender and Women's Studies students. But I couldn't see this.
>
> (Sınıfa geç kaldım ben. Geç kaldım ve oturdum ve neyse çok detaylı anlatmak istemiyorum çünkü şu anda o cümleleri tekrarlamak istemiyorum. Bana karşı çok transfobik bir söylemde bulunuldu. Sınıftaki tek erkek sensin galiba yaptı. Ben de tabii direkt tepki gösterdim. Fakat bu tepkinin sonunda sınıftan herhangi bir destek görmedim. Bu çok ilginç. Burada tabiki destek beklemiyorum aslında. Çünkü ben zaten buna alışkın bir insanım ve tek başıma orada söyleyeceğim. Kendimi savunabilirim ve oradan çekilebilirim. Çok şey bir şekilde. O tartışmadan çekilebilirim. Fakat oradan bir ses duymak o kadar güçlendirici olurdu ki ve o dayanışma pratiğini, o bir arada olma konusunu, ortaklıklar kurma meselesini o kadar güçlendirirdi ki Gender and Women's Studies öğrencileri özelinde. Fakat bunu göremedim.)

The gender factor holds critical importance in feminist pedagogy for ensuring the recognition of diversity and identities. However, the absence of inquiries about gender pronouns in the classroom and a lack of community support can cause students to feel isolated and excluded. The inability to transform the classroom into an intersectional and inclusive place is a barrier to empowerment and community

building. This diminishes their sense of belonging and limits their participation. One of the core goals of feminist pedagogy is to eliminate hierarchy and oppression, fostering a learning experience where everyone feels safe and valued. Yet, transphobic remarks and the silence in response to such remarks weaken the environment of empowerment in the classroom, amplifying the negative impact on the affected student.

Lempiäinen and Naskali (2011) reflected their feminist pedagogical process, and they introduced some suggestion about their experiences. They stressed that since GWS is an interdisciplinary field and each student has different backgrounds, it is necessary to pay attention "issues concerning globalization, race, class, sexuality, disability and post-colonial pedagogical theories should not only be brought more profoundly into the discussions, but they also ought to be mobilized in teaching" (2011: 203). In addition, the feminist teacher identity should be established together with the students and "teaching should be seen both as an everyday practice, with its heavy routines, and as a political practice" (2011: 203). One feminist pedagogical strategy to promote empowerment in the classroom is to encourage students to share their pronouns during introductions, while keeping it entirely optional. Furthermore, it is essential for the instructor to use inclusive language and avoid gendered expressions in course materials. Through these efforts, the classroom can become more than just a space for debate and political engagement; it can also serve as a safe environment where all participants feel empowered to share their perspectives and personal experiences.

In conclusion, this study reveals how the concept of empowerment is perceived and experienced by both instructors and students, highlighting both similarities and differences. Instructors practice empowerment within the framework of feminist pedagogy not merely by being part of the GWS department but through mutual relationships between instructors and students. They also emphasize the importance of fostering students' self-confidence as a crucial step toward developing autonomy. Furthermore, instructors note that empowering students involves more than simply enabling them to consume knowledge—it includes positioning them as producers and sharers of knowledge. Students, in turn, report feeling empowered through their

relationships with instructors, while also highlighting that being part of the GWS department itself is empowering. This may be because students interpret their involvement in the department holistically, encompassing feminist readings, participation in student groups, and relationships with instructors. However, the experience of a student being subjected to a transphobic remark underscore how gender is a critical factor in community building and empowerment within the framework of feminist pedagogy.

In this sense, students suggest that instructors should lead the classroom or adopt the role of interrupter as a way empower together and become a part of the community. The recommendations outlined in Vanderbilt University's *Guide to Feminist Pedagogy* (Bostow, Brever and et al. (2015) emphasize the importance of recognizing diverse identities. The concept of intersectionality plays a prominent role in the application of feminist pedagogy in the classroom, as an individual's identity is shaped by multiple social positions. Gender, ethnicity, race, language, sexual orientation, immigration status, age, and disability are highlighted as factors influencing interactions within the classroom. The visibility of these identities varies; some, like language, may be readily apparent, while others, such as sexual orientation or religious affiliation, are revealed at the individual's discretion.

Integrating identities into the pedagogical process is crucial not only for fostering self-expression but also for creating a sense of solidarity and community within the classroom. However, this process is not without challenges. Forcing someone to disclose an aspect of their identity undermines trust and disrupts community dynamics. Therefore, in feminist pedagogy, it is essential to respect individuals' decisions about what aspects of their identity they choose to share. The goal is not to overlook identities but to recognize them, fostering deeper solidarity and a sense of community. This approach enables students to develop a more profound understanding of social realities, not only on a personal level but also in relation to the broader world. In practice, as bell hooks (1994; 2003; 2010) suggests, activities such as writing brief personal introductions or forming small discussion groups can foster community-building (Onufer & Ojaz, 2019). These strategies create an environment where students feel empowered and supported, while also cultivating a

sense of solidarity within the classroom.

Sharing experiences and emotions is the most important part of empowering and building a community. Sharing emotions and experiences minimizes hierarchical and authoritarian power relations in the classroom and creates a participatory classroom environment with empowerment and sense of community. It is also necessary for students to express their voices in the classroom to realize their potential and autonomy, which is one of the most important aspects of empowerment. Therefore, in the next section I focus on how these concepts are realized in practice and what they mean for the relationship between student and instructor.

5.4 Sharing Experience and Emotion

Personal experiences are valuable in feminist pedagogy, as are consciousness-raising groups, the feminist movement, and feminist epistemology. Giving importance to experience in the classroom is considered in knowledge production and reproduction processes, in the learning and teaching process, and as a way of challenging knowledge. Those who are practice of feminist pedagogy are aware that there are differences of class, gender, ethnicity, and race when sharing experiences in the classroom (Manicom, 1992; Parry, 1996). The emotions that emerge when sharing experience are valued in feminist pedagogy. Feminist critique of education rejects the distinction of mind/body in traditional epistemologies in the classroom. The practitioners of feminist pedagogy are aware that "we meet each other as bodily subjects, not as talking heads" (Lempiainen & Naskali, 2011: 203). Along with experience and emotion, finding and sharing one's voice in the classroom is also prioritized in feminist pedagogy. The presence of different voices in heterogeneous classrooms can sometimes cause silence and student resistance in classrooms. To ameliorate this, feminist pedagogy suggests that being aware of students' backgrounds, democratizing the classroom environment, and reducing the hierarchical relationship between teacher and student.

During my interviews, students and instructors state that sharing experiences is a way of knowing. Experience is acknowledged as a way of knowing that brings

together the abstract and concrete, that is, theory and practice, and *get theory into the earth*, as an instructor I interviewed stated. Also, they stated it helps them feel like a community and easier to empower each other, to create a feminist identity.

According to hooks (1994), being aware of emotions and including emotions in the classroom is the most important part of feminist pedagogy to reduce power relations between instructors and students, challenge the hierarchical structure of the higher education, and empowering together in the community. As Ahmed (2008) notes, emotions have a power to move us and reminds us that transformation is possible. In support of this, P3 student explained the effect of anger in the classroom as follows:

> In fact, I couldn't understand how instructive those feelings were for me at first. Because I didn't know what my feelings were. Or maybe I wasn't even aware of the anger we were projecting. But then, gradually, as I can define my own emotions, understand my own emotions, or as I encountered in those lessons, as I said, usually mixed with anger, something like this happens to us. In fact, something like resistance mixed with anger is happening. We show a lot of resistance. And with that resistance, we learn how to deal with our emotions. And I think it has such a positive side for me. I see this as entirely positive. (...) For example, I think we could do this very well as a classroom. On the one hand, we get angry, but then we bring that anger to such a point that we can say that another world is possible.
>
> (O duyguların başlarda benim için ne kadar öğretici olduğunu da anlayamıyordum aslında. Çünkü duygularımın ne olduğunu da bilmiyordum. Veya işte o yansıttığımız öfkenin bile farkında değildim belki de. Ama sonra yavaş yavaş kendi duygularımı tanımlayabildikçe, kendi duygularımı anlayabildikçe veya işte hani o derslerde karşılaştığım, genelde hani öfkeyle karışık dediğim gibi böyle bir şey oluyor bizde yani. Öfkeyle karışık direnme gibi bir şey oluyor aslında. Çok fazla direnç gösteriyoruz. Ve o dirençle de aslında nasıl başa çıkacağımızı öğreniyoruz duygularımızla. Ve bence böyle bir olumlu yanı var benim için. Ben bunu tamamıyla olumlu görüyorum. (...) Mesela biz bence bunu sınıfça çok iyi yapabiliyorduk. Bir yandan öfkeleniyoruz ama sonra o öfkeyi öyle bir yere getiriyoruz ki başka bir dünya mümkün diyebiliyoruz.)

On the contrary, some students state that they do not see the classroom as safe place for sharing experiences and do not find sharing experiences empowering because intersectionality is insufficient in the classroom. P8 student stated:

> There doesn't seem to be much room for such anger here. So, I think about

> the discussions in classroom. In a feminist field, I think something should happen. Discussions need to be heated. And you should be able to feel something there. You need to be able to feel people's emotional connection to the topic they are talking about. Because this is a part of our lives. And what I'm talking about is sex work, being trans, etc. These are many because life is the troubles I experience daily, and it affects my emotions and everything very deeply. But I think I observed things in a very monotonous way. Sharing emotions, transferring emotions. There is a possibility that emotion may be missing in classroom environments.
>
> (Buurada çok böyle öfkeye yer yok gibi. Yani sınıftaki tartışmaları düşünüyorum. Feminist bir alanda bence şeyin olması gerekir. Tartışmaların hararetli olması gerekir. Ve orada bir şeyi hissedebiliyor olman gerekir. İnsanların konuştukları konuyla olan duygusal bağını hissedebiliyor olman gerekir. Çünkü hayatımızın bir parçası bu. Ve benim bahsettiğim seks işçiliği, trans olma vs. bunlar çok çünkü hayat benim günlük olarak yaşadığım sıkıntılar ve benim duygularımı her şeyi çok derinden etkiliyor. Fakat ben şeyi çok böyle çok tek düze gözlemledim sanırım. Duygu paylaşımı, duygu aktarımı. Duygunun eksik olma ihtimali var sınıf ortamlarında.)

Emotions can also emerge through feminist readings in GWS classrooms. However, according to the students, there is not a suitable environment for sharing emotions in the classroom. P1 student exemplified:

> For example, if I start from my own experience, I remember something like this. One day, the topics discussed in a lesson were heavy. I don't remember which course it was, but I felt bad when I went home that day. We take on a heavy burden there by discussing those difficult issues or issues that affect us in some way, and by learning more about them. But the responsibility for the burden we fall under remains with us. It's not like, for example, a circle opens, experiences are shared there, and when the circle closes, everyone carries that burden on their shoulders, and you leave there as a relieved. I don't think there is such a thing. So, we are left alone with that heavy burden again.
>
> (Çünkü ben mesela kendi deneyimimden yola çıkarsam şöyle bir şey hatırlıyorum. Bir gün gerçekten bir derste konuşulan konular çok ağır gelmişti. Hangi ders olduğunu hatırlamıyorum ama o gün eve gidince gerçekten çok kötü hissetmiştim. Orada ağır bir yükün altına giriyoruz aslında o zor konuları ya da bir şekilde bizi etkileyen konuları tartışmaya açarak, onlar hakkında daha fazla öğrenerek. Ama altına girdiğimiz o yükün sorumluluğu yine bize kalıyor. Şey gibi değil, mesela bir çember açılır orada deneyim paylaşılır ve çember kapandığında aslında herkes bir şekilde o yükü sırtlar ve oradan daha hafif ayrılırsın ya. Ben öyle bir şey olduğunu düşünmüyorum. Yani yine o ağır yükle kendi başımıza kalıyoruz.)

P4 student states that there is no place for crying or being ashamed in the classroom, which is ignored by the masculine structure of the higher education because it is associated with being a woman, and therefore has no place in the classroom:

> I think the closer you get to masculinity, the more accepted it becomes. Maybe that's why emotions are not shared sufficiently. For example, I think, we never cried in classroom. None of us cried. I don't mean that you should cry in classroom. But we never cried. It has no such place. For example, even as I say something comes to mind. How did we cry in classroom? But no, that could be normal too. It's like... Emotions are ignored so much and it's the norm that anger can be the most, and that's a strong thing, and it's also a masculine thing, and a woman should be angry, and she shouldn't cry. There is already a very problematic mindset about it, you know, on the traditional side, men don't cry. When you look at this side, there is a point like you will not cry, you will be strong etc. For example, it is very problematic, but one can cry and say something beautiful. Shame can be explained. I sometimes remember inside myself that I was ashamed. But I don't remember being able to explain to the classroom that I was ashamed in a situation.
>
> (Bence de erilliğe kadar yaklaşırsan o kadar da kabul görüyor gibi. O yüzden duygular bu kadar az belki de. Mesela şeyi düşünüyorum, sınıfta hiç ağlamadık yani. Hiçbirimiz ağlamadık. Sınıfta ağlanmalı anlamında demiyorum. Ama hiç ağlamadık mesela? Ağlanmalı ağlanmamalıdan geçtim. Bunun böyle bir yeri yok. Mesela söylerken bile şey geliyor. Nasıl ağlardık canım sınıfta? Ama hayır yani o da normal olabilir. Bu tamamen şey gibi... işte duygular o kadar yok sayılıyor ve o kadar bu norm halinde ki işte en fazla öfke olabilir o da güçlü bir şey bir de zaten işte eril bir şey artı bir kadın da hani öfkeli olsun canım hani ağlamasın ağlamayalım işte. Ağlamak üzerine zaten çok sıkıntılı bir düşünce yapısı var ya hani erkekler ağlamazlar geleneksel tarafta. Bu tarafa da bakınca ağlamayacaksın, güçlü olacaksın falan gibi bir nokta var. O mesela çok problematik ama aslında ağlanabilir, güzel bir şey anlatılabilir. Utanç anlatılabilir. Utançtan hiç yani... Utandığımı kendi içimde hatırladığım oluyor. Ama bir durumda utandığımı anlatabildiğimi hatırlamıyorum sınıftan.)

Students emphasize the importance of emotions in the classroom, noting that the sharing of feelings and experiences is essential to preventing theories from remaining abstract. They express that this process allows them to experience feminist solidarity, empowerment, which impacts not only their classroom experience but also their lives outside of it. However, some students argue that emotions are not sufficiently shared in the classroom, attributing this to a lack of emphasis on intersectionality.

Additionally, they mention that they do not perceive the classroom as “safe” enough

to share their emotions, which further discourages emotional expression.
At this point, students report uncertainty about how to express their emotions and what emotions are acceptable or unacceptable, which creates further challenges. In feminist pedagogy, the classroom is not meant to be a "safe space" in the traditional sense but rather a politically engaged space open to diverse and conflicting voices. Students place significant responsibility on instructors for facilitating the sharing of emotions and experiences, expecting them to model and encourage such interactions.

According to the *Guide to Feminist Pedagogy* (Bostow, Brever and et al. (2015), it is more important to critically examine emotions than to express them freely or without reflection. The goal is to analyze how emotions shape actions and perspectives, thereby interrogating existing power structures. In this regard, instructors play a key role by using specific strategies to create opportunities for students to share their emotions and experiences effectively. P5 instructor stated:

> It seems to happen through participation. Sometimes it happens by sharing examples from my own experiences. For instance, when we talk about caregiving, I share a story about my five-year-old daughter. At first, we laugh, but then it becomes something tragicomic—a kind of dark comedy. Slowly, an opening begins to emerge, similar to what happens in focus group discussions: when one person shares something, others draw strength from it and share as well. As the moderator, I stay in the background, but sometimes I initiate things by sharing a personal experience or offering some insight. That, I believe, triggers something in the participants, and they respond accordingly.
>
> (Yine o katılımcılıkla galiba oluyor. Bazen kendi deneyimlerim üzerinden örnekler vererek oluyor. Bakım emeği konuşurken kızımın bir şeyini paylaşıyorum diyelim beş yaşındaki. Önce gülüyoruz falan ama yani trajikomik yani bir kara komedi haline dönebiliyor hikaye. Ondan sonra yavaş yavaş şey başlıyor, açılım başlıyor bir tür odak grup görüşmelerinde de öyledir ya, yani biri bir şey söyledi mi öbürü de oradan güç alır, onu söyler vs. Siz daha moderatör gibi geride kalıyorsunuz ama yeri geldiğinde başlatan ben oluyorum. Onunla ilgili bir deneyimi mi aktarıyorum, bir bilgimi söylüyorum. Ve o herhalde trigger ediyor birçoğunda. Onlardan da karşılık ona göre geliyor diye düşünüyorum.)

At this point, within the scope of feminist pedagogy, emotions can be shared more in the classroom through dialogue, writing practices, sharing workshops, group discussions to create an inclusive and empathetic classroom environment, to combine

theory with practice and to enrich the learning environment. Providing more attendance and sharing experience in the classroom, P2 instructor stated the following about the reflection paper example as a strategy used in the classroom:

> Students write a reflection paper every week. And before we get into the lecture, I read them all before going to classroom. I just remembered a very active strategy of mine with you. I said: Oh look, for example, it was amazing, why don't you share it with in the classroom? I'm just doing this, I did it this semester, it worked very well. I say I will ask them to share this in classroom. I mean, I write it down as I take notes.
>
> (Her hafta reflection paper yazdırıyorum. Ve derse girmeden önce, bak en önemli noktayı söylemeyi unutmuşum. Derse girmeden önce hepsini okuyorum. Ve az konuşana diyorum ki, bak çok aktif bir stratejimi seninle şimdi hatırladım. Aa bak örneğin muhteşemdi, niye sınıfla paylaşmıyorsun? Ama öncesinde, bak bunu yeni yapıyorum, bu dönem yaptım, çok işe yaradı. Bunu derste paylaşmaları rica edeceğim diyorum. Yazıyorum yani, notlarken onu da yazıyorum.)

Instructors recognize how emotions and experiences contribute to creating a meaningful learning and teaching environment in the classroom. Through participatory practices and writing exercises, they actively encourage students to share their emotions and experiences. Additionally, Instructor P1 acknowledges the difficulties students may face when expressing their personal experiences and emotions but emphasizes how these exchanges foster closer connections among individuals in the classroom. This is illustrated through the following story:

> I believe that if we approach one another with our emotions and if students in the classroom engage with each other emotionally, a more productive learning environment can emerge. (...) We need to soften a bit. But how will that softening happen? Everyone tries to avoid revealing too much about themselves. They don't want to share anything personal. As a result, they become like closed boxes. They don't want to open up, and they keep their distance. In my experience, that's often how relationships unfold. However, when someone shares something personal, it encourages others to open up as well.
>
> Let me give you an example. During one of my classes, it was the Covid period, and we were conducting lessons online. One student spoke about financial hardship and said, *"My mother sold her ring to buy me a phone."* That's a very personal thing to share. They are exposing their vulnerability by admitting that they come from a poor family and couldn't afford a phone. The other side could misuse this information, or they could also share something personal in return, like saying, *"My father used to hit me."* Alternatively, they

might not talk about a phone at all and instead say, *"We couldn't find a place to rent, so we're sharing an apartment with three friends."* Do you understand what I mean? This creates a balance—a connection between equals. I believe this openness brings people closer together.

(Eğer duygularımızla birbirimize yaklaşırsak, sınıfta öğrenciler birbirine yaklaşırsa daha verimli bir sınıf ortamı oluşur diye düşünüyorum. (...) Biraz yumuşamaya ihtiyacımız var. O yumuşama nasıl olacak? Herkes açık vermemeye çalışıyor. Kendi hayatından açık vermemeye çalışıyor. Ondan sonra dediğim gibi kapalı bir kutu. Açılmak istemiyor. Mesafe koyuyor falan. Hep böyle yaşanıyor benim gördüğüm kadarıyla ilişkiler. Şimdi birisi bir şey söylediğinde ve kendini açtığında karşı tarafta bundan cesaret bulup kendini açıyor. Bir tane örnek vereceğim. Sınıflarımdan birinde Covid zamanıydı online ders yapıyorduk. Bir öğrenci parasızlığından bahsetti ve şey dedi. Annem bana telefon alabilmek için yüzüğünü sattı dedi. Şimdi o çok mahrem bir şey anlatıyor. Açık veriyor karşı tarafa. Açığını gösteriyor. Biz yoksul bir aileyiz. Telefon alacak paramız yoktu. Bu yoksulluğunu gösteriyor. Karşı taraf bunu alıp kötüye kullanabilir. Ya da benzer bir şekilde o da babam beni dövdü diye anlatabilir. Ya da telefondan bahsetmez de kiralık ev bulamadım üç arkadaş paylaşıyoruz ancak gücümüz yetti diyebilir. Anlatabiliyor muyum? Şimdi bu denge kuruluyor böylece, eşitler arası. Bu insanları birbirine yaklaştıran bir şey, yakınlaştıran bir şey bence.)

Such a teaching and learning strategy opens space for experience and contributes to empowerment, in terms of feminist pedagogy. Students agree with the instructors that experiences should be shared in the classroom. Sharing personal experiences shows how gender theories work in practice. This helps students to relate their theoretical knowledge to real-world situations.

However, students stress that intense feelings and emotions do not arise enough in the classroom as well as sharing experiences. Some students state that anger cannot be revealed sufficiently in the classroom, and some state that anger is the only acceptable emotion. This may be due to the fact that each student takes different courses and the differences in how instructors in different courses open up space for emotions in the classroom. Although both students and instructors find sharing emotions important in the classroom, they do not have a clear idea about how emotions should be shared in the classroom. hooks (1994; 2003; 2010) emphasizes the importance of instructors sharing their own emotions with students, aligning with her commitment to participatory pedagogy, and normalizes emotions as an inherent part of the learning process. To encourage greater emotional sharing in the

classroom, students can be invited to express their emotions and moods as single words or through writing. This practice can be implemented anonymously by both instructors and students, or it can involve the entire class working together to foster a space of mutual respect and trust. She highlights the liberating potential of emotional risk-taking, where both educators and students benefit from sharing personal experiences, even when difficult. Moreover, emotions can be analyzed in relation to classroom events, helping participants explore the connections between emotions and social power dynamics. hooks promotes strategies for managing challenging emotions through a holistic approach that includes spirituality and self-awareness, further enhancing the learning environment by fostering personal growth and communal well-being. In this way, students' voices are also valued in the classroom and the learning and teaching environment can be enriched by the sharing of feelings, experiences and the expression of voice.

5.5 Voice and Silence

Voice, which is the basic element of sharing emotions and experiences, is a prioritized in feminist pedagogy. According to hooks (1994), the classroom as a transformative and empowering place of conflict and diverse voices rather than a safe space, and teaching and learning as a performative act. In this sense, it allows us to question such as who is speaking, who is listening, why is speaking, and listening (hooks, 1994: 90). P2 instructor described there are two types of silence in the classroom: voluntary silence and silence from discouragement:

> Now I think that a feminist pedagogical approach must combat the silence stems from discourage. So, if I talk here, I wonder what anyone would say? What do they think? Am I fully expressed? Am I understood correctly? Is there a classroom out there that will ease your kind of questioning? It is necessary, I think they establish their own pedagogical approach. But the other is voluntary silence. As I said, one can choose to remain silent there.
>
> (Şimdi bir feminist pedagojik yaklaşımın cesaret etmemekten kaynaklı sessizlikle mücadele etmesi gerektiğini düşünüyorum. Yani burada benim acaba konuşursam kim ne der? Ne düşünür? Kendimi tamamen ifade edilir miyim? Doğru anlaşılır mıyım? Türünden sorgulamaları rahatlatacak bir sınıf orada mı? gerekir, kurar bence kendisi pedagojik yaklaşımı. Ama diğeri, gönüllü sessizlik. O da dediğim gibi yani orada tercih edebilir kişi sessiz kalmayı.)

In order to encourage students' participation, P4 instructor practices making students' voices heard more in the classroom by asking for their opinions and creating a discussion environment:

> I'm trying to open a door for students there to see if there can be different perspectives. What do you think about the question? I ask a lot, for example. Can you give an example? Mostly our texts... You know, Western texts. (...) I try to update the program a bit, but the readings. Since we don't go to Turkey, I try to draw attention to Turkey in the discussions.
>
> (Farklı bakış açıları da olabilir mi diye hani öğrencilere orada bir kapı açmaya çalışıyorum. Siz ne düşünüyorsunuz sorusunu? Çok soruyorum mesela. Bir örnek verebilir misiniz? Daha çok bizim metinlerimiz... Sen de biliyorsun, Batı metinleri. (...) Ben update etmeye çalışıyorum biraz programı ama okumaları. Türkiye'ye girmediğimiz için tartışmalarda Türkiye'ye çekmeye çalışıyorum mutlaka.)

In my study, students say that they were able to reveal their voices through sharing experiences in the classroom, reading and criticizing feminist texts. However, they state that it is important how the instructor's power and authority is positioned in the classroom, and that the teacher must provide the ground for the student to express their own voice. Students agree that voice will emerge more easily in a classroom where there more participatory pedagogical approach. P3 student stated:

> It is not easy to get out of that silence. It is also about not knowing how to express yourself because you remain silent. Because I don't know what to say here, or how to express an anger, an emotion, or how to put this emotion into behavior, I become silent anyway. (...) But again, in places where there was no hierarchy, I discovered my own voice more. I was able to put myself forward. Because I didn't even hear my own voice anyway.
>
> (O sessizlikten kurtulmak da kolay olmuyor. Kendini nasıl ifade etmen gerektiğini bilmeyişinle de alakalı çünkü sessiz kalmak. Ben burada neyi nasıl söylerimi bilmediğim için veya bir öfkeyi, bir duygumu nasıl belli ederim? Ben bu duyguyu davranışa nasıl dökerimi bilmediğim yerde zaten sessizleşiyorum. (...) Ama bu da yine o hiyerarşinin olmadığı yerlerde ben daha çok kendi sesimi keşfettim. Kendimi ortaya koyabildim daha doğrusu. Çünkü zaten kendi sesimi bile duymuyordum.)

One of the most important factors that causes students to become silent in the classroom is the lack of inclusiveness and intersectionality in the classroom. As Manicom stated (1992), this situation can be associated with the student being

marginalized in the classroom and remaining silent because of feeling exclusion. P4 student stated that being a woman is more visible in GWS program, but various sexual and gender identities are less visible:

> Even though we are in the gender section, I don't think people outside heteronormativity have much of a chance to find their voice, speak freely, express themselves, or gather their own thoughts in such a way.
>
> (Hani gender bölümünde olmamıza rağmen heteronormativitenin dışındaki kişilerin bence sesini bulması, rahat konuşması, kendini ifade etmesi ya da kendi düşüncelerini böyle bir toparlama şansının çok olduğunu sanmıyorum.)

In this case, as stated in the study of Lempiainen & Naskali (2011), intersectionality and multiculturalism in the classroom can be realized by being aware of the differences between students. Students underline the importance of being asked to pronouns as a strategy for practicing inclusivity in the classroom.

As a result, instructors apply pedagogical methods such as reflection paper, students preparing presentations and discussion leading, and increasing participation. However, students state that they cannot adequately reveal the sharing of experience, emotion, and voice with the pedagogical methods of teachers. Students are reluctant to share their experiences, feelings, and voices because they do not see the classroom as a safe space. In any situation where there is a hierarchy and the classroom is not seen as safe, inclusive, and intersectional, students think that the instructor should take responsibility and make the classroom safe. Feminist pedagogy advocates for the transformation of power dynamics both inside and outside the classroom by fostering equal relationships, where both the student and the instructor share responsibility as a community. However, interviews with students revealed that they believe the responsibility should still predominantly lie with the instructor, which may inadvertently reproduce the teacher-centered power dynamics inherent in traditional pedagogy. Students emphasize that emotions such as anger, crying, and shame have no place in the classroom, but if they would be practiced, emotions pave the way to create feminist solidarity and have social effects on transformation and change that start in the classroom.

This suggests that there is a disagreement between teachers and students about applying and experiencing the principles of feminist pedagogy. One of the problematic issues is that the idea of giving all the power and responsibility to the instructor conflicts with the co-creation and development and establishing equal relationships in the perspective of feminist pedagogy. The other is that there are deficiencies in both instructors and students' recognition and application of feminist pedagogical principles. This creates obstacles to developing a common practice and rethinking power relation.

5.6 Perceptions and Implementation of Feminist Pedagogy in GWS

In my study, instead of providing a definition of feminist pedagogy, I asked interviewers about their perceptions and interpretations about feminist pedagogy and whether it was implemented in the GWS program. First, by asking about the principles and themes of feminist pedagogy, I asked how both instructors and students could define feminist pedagogy after examining the teaching and learning methods in detail. It is important to note that all the students I interviewed stated that they were hearing about feminist pedagogy for the first time.

There are many definitions of feminist pedagogy in the literature (Shrewsburry, 1987; Briskin & Coulter, 1992; Manicom, 1992). But just like feminisms, feminist pedagogy is not limited by a strict definition and themes. The reason for this is that the dynamics and relationships of each classroom are unique and although they have certain principles, such as centrality of gender, multiculturalism, transforming power between student and teacher, encouraging voice, sharing emotions and experience, (MacLean, 2007: 1) they are open to development and transformation.

In response to my questions on the principles of feminist pedagogy, students defined feminist pedagogy in various ways. They had not heard of this concept before, but they define feminist pedagogy as a learning/teaching process in which hierarchies in the classroom are reduced or even eliminated, there is no discrimination, and being gender sensitive in the classroom. In addition, they state that it is a pedagogy that has a significant impact on creating their own autonomy and feminist identities, creating

a classroom environment where every voice is respected. P7 student stated:

> I thought of it in the classroom, and I thought of it as doing something more like getting to know the other person and at the same time creating a safe space for them to talk. Feminism in general already feels like something to me. Since I don't think of it as womanist, male, whatever, I think of it a little bit... You know, I think genders, sexual orientations and so on are part of it. It's also class consciousness. His needs, where he stands in life, I'm talking about the student or the teacher. Doing things by getting to know each other. I mean, without making each other feel bad, without ignoring each other's needs and feelings... ...to run a process.
>
> (Ben sınıf içi düşündüm ve şey gibi aslında daha böyle karşıdakini tanımaya yönelik bir şeyler yapmak aynı zamanda da onun konuşabileceği güvenli alanı yaratmak gibi düşündüm. Ya feminizm genel olarak zaten bana bir şey gibi geliyor. İşte kadıncı, erkek, bilmem ne gibi düşünmediğim için ben onu birazcık... Hani cinsiyetler, cinsel yönelimler falan bunun bir parçası bence. Aynı zamanda sınıf bilinci de işte. Onun gereksinimleri de, onun hayatta nerede durduğu da, öğrenceden bahsediyorum. Ya da hocadan işte. Birbirini tanıyarak bir şeyler yapmak. Yani birbirine kötü hissettirmeden, birbirinin ihtiyaçlarını ve duygularını falan da gözü arda etmeden... ...bir süreç işletmek yani.)

Students emphasize that sharing experiences and emotions is indispensable in feminist pedagogy and that only in this way can it transcend the classroom and be in line with the political purpose of feminist pedagogy. P8 students define feminist pedagogy as transformative and liberating:

> So, what I call feminist pedagogy, for example, what I see in my mind is the transfer of knowledge, the transfer of experience, transforming each other with these transfers, and how we can come together stronger against systematic discrimination or oppression mechanisms, how we can resist, what different methods we can create and establish together. In other words, I don't mean to educate ourselves and each other directly against the mechanisms of patriarchy and oppression, but rather to transfer knowledge and experience, and the fact that this transfer of knowledge and experience is done from a feminist perspective will, in my opinion, also provide something that will change and transform how we feel.
>
> (Yani feminist pedagoji dediğim mesela benim aklımda bilgi aktarımı, deneyim aktarımı bu aktarımlarla birlikte birbirimizi dönüştürmek ve sistematik ayrımcılıklara ya da baskı mekanizmalarına karşı nasıl daha güçlü bir arada olabilir, direnebiliriz, hangi farklı metotları bir arada oluşturabiliriz, kurulabiliriz gibi bir şey canlanıyor gözümde. Yani direkt patriyarka ve baskı mekanizmaları karşısında kendimizi, birbirimizi aslında eğitmek demek

> istemiyorum da bilgi aktarımı, deneyim aktarımı yapmak ve bu bilgi ve deneyim aktarımının feminist bir perspektiften yapılıyor olması da bence şeyi de sağlayacak bize nasıl hissettiğimizi de değiştirecek, dönüştürecek.)

On the other hand, except for only one instructor, all instructors also stated that they are familiar with the concept of feminist pedagogy. In addition to this, they stated that feminist readings and having a feminist identity already facilitated the implementation of certain feminist pedagogical practices. The perception of feminist pedagogy is shaped by comparing the classroom to consciousness-raising groups, teaching students who will support social transformation by teaching feminism and destroying traditional pedagogical methods. In addition, they underline the importance of collaboration and solidarity within the framework of feminist values.

When I asked whether feminist pedagogy is practiced in GWS classrooms and what effects it has, instructors express that, even though not within the framework of feminist pedagogy, they have common strategies to reduce hierarchical power relations in the classroom, such as sharing experiences, increasing student participation in the classroom, empowering students, and ensuring that every voice is included in the classroom. P2 instructor explain this:

> So, the whole organization of the course is about creating the feeling of empowerment, creating empowerment, to encourage this kind of empowerment. How will we listen? How will we understand? Are we open to understanding? Do we really listen with respect? Do we worry about what is said? Do we feel it in our hearts? I think all of these are essential for solidarity. In other words, the exclusionism of first world feminists when looking at third world feminists may not be very different from the exclusionism between teachers and students. That's why I don't think it's possible to say the same things repeatedly and then act in a different way. I thought that if we don't worry about these things and talk about them, we can probably create a classroom environment that tries to be as equal as we can.
>
> (Yani dersin tüm organizasyonu zaten bu tür bir güçlenmeyi teşvik etmek üzere, güçlenme hissini yaratmak, güçlenmeyi yaratmak üzerine. Nasıl dinleyeceğiz? Nasıl anlayacağız? Anlamaya açık mıyız? Gerçekten saygıyla dinliyor muyuz? Denileni dert ediniyor muyuz? Yüreğimizde hissediyor muyuz? Bütün bunlar bence dayanışmanın olmazsa olmazı. Yani birinci dünya feministlerinin, üçüncü dünya feministlerine baktığındaki dışlayıcılığıyla hoca öğrenci arasındaki dışlayıcılık çok farklı olmayabilir. O yüzden aynı şeyleri tekrar... Bunları konuşup da bu öbür başka türlü davranmak sanki bana mümkün mü değilmiş gibi geliyor. Bunları dert

etmiyorsak, bunları konuşuyorsak zaten herhalde elimizden geldiğince eşit olmaya çalışan bir sınıf ortamı kurarız diye düşündüm.)

While some instructors argue that feminist pedagogy is naturally practiced in GWS classrooms because students and teachers read and discuss feminist texts and criticize the normative, one instructor states that feminist pedagogy is practiced mostly 'rule of thumb', and that the instructor should also be trained to design this teaching/learning process.

In conclusion, although students were not previously familiar with feminist pedagogy, they were able to make sense of it through their engagement with feminist readings, theories, and their responses to the interview questions. In this process, they prioritize power dynamics, defining feminist pedagogy as a practice that promotes less hierarchical structures and fosters the sharing of emotions and experiences within safe spaces. Additionally, they emphasize the importance of intersectionality when interpreting feminist pedagogy.

Instructors, on the other hand, are more familiar with feminist pedagogy and highlight that practicing it becomes easier when one has a background in feminist theories and identifies with feminist values. They associate feminist pedagogy with building solidarity, fostering equal relationships, and conducting participatory discussions as integral components. Despite each instructor adopting different approaches, it is evident that they develop pedagogical strategies grounded in shared feminist values.

Students also recognize the increasing significance of gender and intersectionality in contemporary contexts and emphasize the need for these themes to be more prominently integrated into classroom pedagogy.

5.7 Obstacles of Implementing Feminist Pedagogy

By using feminist pedagogy, the higher education's hegemonic and oppressive structures are challenged. The Gender and Women's Studies courses show the first results of this. It has, however, also encountered resistance in the classroom and

inside the higher education's dominant teaching and learning system.

First, it was stated that the hierarchical, dominant, and patriarchal structure of the university affect the implementation of feminist pedagogy. Instructors agreed with the students and added that the political and cultural structure is an obstacle to the implementation of feminist pedagogy. Universities took on a hegemonic structure after the establishment of the Council of Higher Education (YÖK) after 1980. Due to the quantitative increase in the number of universities and the lack of parallel development in terms of quality, there has been a scientific erosion in academia. In addition, the increasing gender inequality in higher education is a reflection of the political regime in Turkey's universities. (Yıldırım Şahin, 2022).

Historically, METU has demonstrated a more progressive stance on issues such as academic freedom, critical thinking, and gender equality compared to other universities. However, the broader repressive university regime in Turkey also may affects progressive educational institutions like METU. This regime is characterized by the government's efforts to increase centralized control, the restriction of academic freedom, and the tendency of university administrations to conform to these pressures. Even at METU, government policies and pressures challenge academic structures and pedagogical approaches.

Instructors and students at METU who advocate for feminist pedagogy must contend with this repressive regime. Control mechanisms imposed by the government and university administrations may hinder the expression of feminist perspectives, limit course content, and restrict academic research. Nonetheless, METU’s historical tradition of resistance serves as a crucial point of defiance in defending and implementing feminist pedagogy against such pressures.

In addition, it is stated that the exclusion and marginalization of the GWS within this structure and the rising anti-gender movements are also an obstacle to implementation. GWS departments in universities have been marginalized and excluded, and women professors, women students, and people of all sexual orientations have not often experienced gender-based inequality in universities.

According to Alica (2022), as gender inequality increases in Turkey, the gender inequality that exists in higher education becomes more visible. Similarly, students express that as the hegemonic patriarchal structure of the higher education becomes visible, instructors become more closed to change and transformation and reluctant to change their teaching/learning processes.

However, instructors stated that it is very difficult to implement feminist pedagogy due to the heavy workload and lack of infrastructure in the higher education. Thus, another more likely explanation is that instructors don't have the time or energy to learn and practice new pedagogical approaches because they are way too busy with other paper works and administrative workload. They also stated that everything from the seating arrangement of the classrooms to the organization of the courses, such as grading/evaluation, creates a power inequality between the instructor and the student, and that the emotional labor of female instructors in the education process is an important obstacle.

In conclusion, despite the difficulties of the structural limitations of the higher education and in Turkey, we should not forget that feminist pedagogy is a 'pedagogy of hope' (Meşe, 2022: 293) for developing a different learning and teaching process, questioning traditional pedagogies, and dismantling the hierarchical power relations between students and instructors.

In this sense, to further implement feminist pedagogy in GWS classroom, which is the academic branch of feminist activism, both instructors and students should carry out practices together, and we should not forget that learning and teaching process, as hooks (1994) stated, is a practice of liberation. In my opinion, feminist pedagogy experiences should be more visible in the literature, studies should be conducted on practices, and students should be more involved in this process.

CHAPTER 6

DISCUSSION AND CONCLUSION

In this section, I will discuss how feminist pedagogy is implemented, how the principles of feminist pedagogy are perceived and applied by instructors and students, and the similarities and differences in their approaches. I will explore the strategies developed to apply feminist pedagogies and the challenges faced by feminist pedagogy within the GWS department, along with the underlying reasons for these challenges. Finally, drawing on various sources and practices from university application departments, I will present ways in which feminist pedagogy is applied and propose potential recommendations for improvement.

Understanding the power relations in a GWS department and looking critically at the pedagogical practices within the framework of feminist pedagogy is one of the theoretical contributions of my study. Since the 1970s, GWS programs have been institutionalized within the higher education and have taken a position that challenges traditional pedagogies that are normative, with shared experiences, equal power relations, and consciousness-raising groups methods. Since the hegemonic and hierarchical structure of the higher education and the political conjuncture of Turkey have caused the marginalization and exclusion of GWS departments, it is very important to understand the practices inside and outside the classroom from the perspective of feminist pedagogy. Considering the increase gender inequality in Turkey in recent years, the rise of anti-gender movements, and the dominance of the right-wing political conjecture over universities, feminist pedagogy may offer hope for the difficulties experienced by GWS departments within higher education. Feminist pedagogy is not just an abstract theory; it allows us to rethink the power relations between students and teachers and to create a democratic classroom environment, allowing for the sharing of experiences, emotions, and expressing

voices, while being aware of the conflicts and multicultural structure of the classroom.

Feminist pedagogy offers a different kind of power relations between the teacher and student. It uses the concept of power as creative energy rather than an oppressive and hierarchical meaning and reconsider this concept as important for the transformation of classroom and power relations. When I consider the literature, power in the classroom is viewed by some scholars as positioning the teacher as a leader (Shrewsburry, 1987) in the classroom, while others position it as a role model (Briskin & Coulter, 1992). Some scholars say that the teacher's naturally authoritarian position is in the classroom and that this cannot be eliminated but can only be practiced (Manicom, 1992). At this point, Ellsworth (1989) underlines that his teacher may have a classist, gendered and racist pedagogical methods, and we should be aware of that no teacher is free from internal oppression.

Instructors acknowledge that due to limited class time and the interdisciplinary nature of the department, they occasionally resort to traditional, lecture-based formats. This is because the department’s interdisciplinary structure leads instructors to prefer lecturing within the limited class time to cover all fundamental concepts and establish a solid foundation.

Students perceive these lecture-heavy sessions and the instructor's position in these contexts as authoritarian. Generally, students view classes that rely on direct instruction with limited interaction, dictative lecture as negative regarding power relations between teacher and students. They also identify the age and background of the instructor as factors contributing to an authoritarian position. Rather than presuming that an instructor’s age inherently renders them authoritarian, this perception might be viewed as a product of broader structural and cultural influences. Recognizing this allows for the possibility of creating a common ground on which to build feminist pedagogy collaboratively in the classroom. Nonetheless, as Manicom (1992) points out, while instructors may implement specific strategies to minimize authoritarian positioning in the classroom, it is recognized that the hierarchical role of the educator cannot be eliminated.

According to feminist pedagogy, classrooms with equal participation and expressing voice are less hierarchical and power relations are distributed equally between instructors and students. Students think that the fact that the teacher's voice is heard more in the classroom rather than elite participation creates a hierarchical environment in the classroom. For this reason, they stated that mutual learning between instructors and students is also missing, and the instructor's role as a mere transmitter of information creates an unequal power relationship. In some classrooms, students reported more freedom and less hierarchical power relations, which they attributed to the role of the instructor as a facilitator and guide, to the fact that they expressed themselves as equals and that there was solidarity, empathy and understanding.

One of the main aims of feminist pedagogy is to disrupt the hierarchical position of the classrooms and the university. For this, both the instructor and the student may need to work together and collaborate, take responsibility for re-establishing power relations, and offer solutions mutually to how power can be practiced in the classroom. According to the students, hierarchical power relations stem from the following reasons: the age and background of the instructor, the non-inclusive curriculum, and the fact that the assignment evaluation system belongs to the instructor. While instructors emphasize equal sharing of power and its implenetations in the classroom, students stressed that the instructor's role as the teacher in the classroom represents authoritarian power. I suggest the reason behind this lies in the differing interpretations of power relations between instructors and students. While students tend to view power as authoritarian, hierarchical, and oppressive, instructors interpret it more in terms of fostering equal relationships, solidarity, and a non-hierarchical approach. This difference in perspectives may also stem from the lack of mutual efforts to explore examples of these dynamics in the classroom or to discuss how a less hierarchical classroom environment could be created and developed. Furthermore, as I will elaborate in later sections, a classroom setting established without building a sense of community can lead students to perceive the instructor as occupying an authoritarian central position.

Feminist pedagogy emphasizes participation, egalitarianism, and collaboration to

minimize hierarchical power relations in the classroom. To create non-hierarchic classroom environment, feminist pedagogy recommends flexible syllabus, creating participatory and democratic class environments and groups, participatory assessment and active feedback between instructor and student.

The handbook (2015), which is prepared by students in Vanderbilt University, suggests that to minimize the instructor's grading responsibilities and reduce the hierarchical position it entails, students could form discussion groups to work collaboratively on articles, assignments, and presentations. This evaluation would then be conducted by their peers rather than the instructor, thus decentralizing the instructor's authority. By distributing power among students in this way, a creative power can emerge in place of an authoritarian one.

Students also think that GWS classrooms should naturally be a non-hierarchical, equal, and safe space. However, considering feminist pedagogy in the literature, the classroom is not inherently a safe, equal, and non-hierarchical space. In this sense, students' interpretation of the GWS classroom as inherently non-hierarchical may be a challenge to collectively reconstructing power relations. Although there is evidence of pedagogical privilege in GWS classrooms (Stake & Hoffman, 2006), there are implicit power relations within these classrooms as well. Revealing this is very important both for challenging traditional methods and for establishing new power relations suggested by feminist pedagogy.

Also, students who are critical of traditional methods in the classroom have no strategies how to establish new way of power relations or challenge hierarchical power. Yılmaz (2022) says that although she wants to establish an equal relationship and share power, the student wants to feel the teacher's authority in the classroom. Furthermore, she stated that motherhood and caregiving are expected from female teachers. In my study, some students stated that they found instructors who established close and nurturing relationships to be less hierarchical, while those who did not establish these relationships were more distant, hierarchical, and authoritarian.

As power relations are redefined, it helps to strengthen the ability to act collectively and cooperate for common goals, which is empowerment. Empowerment refers to involvement in decisions made in the classroom, the empowerment of student and teacher together, both individually and collectively, and the use of creative energy to transform the classroom (Webb, Allen & Walker, 2002). If we look at the place of empowerment in education, education provides individuals with the knowledge to understand how social structures work and how they can act within them. This awareness increases individuals' capacity to create social change, which is one of the political goals of feminist pedagogy. In addition, because education equips individuals with important skills such as critical thinking, problem solving and effective communication, these skills help individuals to manage their own lives more effectively. The education process enables individuals to build bonds and solidarity with each other. These social networks form the basis for collective empowerment and the formation of social movements. Thus, from the perspective of feminist pedagogy, empowerment in GWS classrooms can be understood in terms of gaining autonomy, taking responsibility in the classroom, and having a voice in decision-making, building egalitarian relationships, mutual learning, and solidarity that creates participation.

Instructors stated that empowerment practices can take place in the GWS classroom through feminist readings, empowerment among students, empowerment with other departments at the university and student communities, and empowerment through the relationship between students/instructors. Instructors emphasize that the GWS program itself cannot inherently empower students; rather, empowerment is achieved through the relationship between students and instructors. Additionally, they stress that empowerment is possible by fostering students' self-confidence and autonomy, which can be supported through practical actions not only within the classroom but also beyond it, such as notifying students about relevant job opportunities or sending project updates via email. For instructors, empowerment is rooted in reciprocal knowledge exchange and participatory learning and teaching practices within the classroom, where experience-sharing fosters an empowering environment. Key strategies for this include organizing presentations with active participation, critical thinking exercises, and dialogues that encourage experience-sharing.

Students, however, see empowerment differently; they feel that being a GWS student itself is empowering. For them, engaging in feminist readings, sharing experiences and emotions based on these readings, and cultivating a sense of feminist solidarity are perceived as empowering elements. During interviews, students highlighted that what empowers them most is a non-judgmental space where they can listen to each other, share experiences, and freely express themselves.

Nonetheless, one participant pointed out that the presence of transphobic remarks in the classroom and the lack of resistance to such remarks from other students detract from the classroom's potential to be empowering and constitute a major barrier to building a sense of community. Students generally express that the absence of intersectional and inclusive practices—such as not asking for preferred gender pronouns and limiting readings to Western feminism—presents a significant obstacle to empowerment in the classroom.

Empowerment in feminist pedagogy emphasizes the importance of fostering students' autonomy and building their confidence. Students find inclusivity and intersectionality problematic areas and believe the course curriculum should be more inclusive, with instructors facilitating the expression of a greater diversity of thoughts and experiences in class discussions. Therefore, as a practical approach, it is recommended that the syllabus be prepared collaboratively by asking specific questions or, alternatively, crafted by the instructor with these considerations. The website developed by Columbia University's Pedagogy Colloquium (2021) lists these questions as follows:

- Whose voices are centralized or amplified in the course materials?
- How will they be represented or contextualized?
- What things can be communicated in a syllabus, and what things cannot?
- How might principles of feminist pedagogy be enacted beyond the curation of course readings—for example, in deliberating on the weight given to requirements and procedures?

It is emphasized that a syllabus prepared with these questions in mind can be more inclusive.

As hooks (1994; 2003; 2019) states, one of the most important achievements of education is teaching and learning how to build community. The community stated here does not refer to a homogeneous group, but instead describes heterogeneity, differences, and multiculturalism. In feminist pedagogy, community building democratizes the learning process, encourages students' active participation and creates a more inclusive, supportive and egalitarian environment in the classroom.

Community building aims to reduce hierarchical power dynamics in the classroom and ensure the equal participation of all. It helps build relationships of support, solidarity, empathy and understanding in the classroom. When community is not built, existing power imbalances in the classroom persist. Instructors may play an authoritarian role over students and students may be forced to learn passively.

Students emphasize that there needs to be more awareness of differences and multiculturality for the classroom to become a community. In this sense, they state that it should be made more visible that there are different sexual and gender identities in the classroom other than heterosexuality, and that there are experiences in various dimensions such as class, ethnicity, and race. For instance, the fact that students are not asked their pronouns in the classroom and that everyone is assumed to be heterosexual was emphasized as a situation that closes the classroom to inclusiveness and intersectionality. In addition, students criticize that syllabus' greater inclusion of feminist readings featuring white, middle-class women cause some students to feel marginalized and excluded in the classroom.

The University of Pittsburg Teaching and Learning Center emphasizes the importance of trying to remember students' names as a way to convey that their presence is valued in the classroom. Additionally, I consider asking about gender pronouns as a supportive approach to implementing feminist pedagogy.

Sharing personal experiences and emotions in the classroom connects the abstract with the concrete, theory, and practice. It attaches importance to sharing experience because it offers a new way of learning in feminist epistemology and pedagogy and challenges the normative. During this sharing of experience, feminist pedagogy

considers the different backgrounds and partial voices of the students in the classroom.

However, as Tanesini (2012) points out, women's experience in a patriarchal society is different from men's experiences. It is true that women's experiences have an epistemic value in reflecting social reality. However, experiences as valuable not only as a way of knowing, but also because they make the way of knowing unique. Likewise, Briskin & Coulter emphasize "experience has also been central to political practice of the women's movement, heralded by the 'the personal is political' and to teaching practices of feminist pedagogy" (1992: 254). In feminist pedagogy, hooks stated experience not from an authoritarian point, but from a point of passion, that is, from a point that improves our capacity to learn (1994: 90).

For feminist pedagogy, sharing experiences in the classroom is an important part of the learning process. This approach encourages students to express their personal experiences in the classroom and ensures that these experiences are integrated into the educational process. In a Gender and Women's Studies classroom, feminist theories become more understandable and effective when combined with personal experiences. Students can relate theoretical knowledge to their own life experiences. Sharing different experiences increases diversity and inclusion in the classroom. This helps students develop a broader understanding of diverse gender identities and experiences. Sharing personal experiences makes students more aware and motivated about issues of gender equality and justice. This encourages them to act for social change.

In my study, sharing experiences as an important way of learning and teaching from the pointview of instructors and students. They express that sharing experiences means seeing that they are not alone in the classroom, creating their feminist identities, and feeling empowered by sharing the experience. Likewise, instructors consider experience sharing as one of the most important points in the classroom and emphasize the importance of creating a suitable ground for sharing experiences by writing reflection papers for each course, telling personal stories. In addition, they also emphasize the importance of interrupting any superior voices and recognizing

every voice when sharing experiences in heterogeneous classrooms, as GWS is an interdisciplinary field and students come from different backgrounds. For this reason, it is very important for the trainer to ensure equal participation of the voices in the classroom when sharing experiences.

Feminist pedagogy encourages all members of the classroom community to engage honestly and respectfully, requiring intentional facilitation from everyone involved. The University of Notre Dame's learning and teaching strategies recommends using pre-course surveys that give students the option to share more about themselves, as a way to understand the social, political, and economic conditions that shape students' lives and learning. It suggests collaboratively creating community guidelines with students and revising these guidelines throughout the semester, as well as using reflective writing and speaking exercises that prompt students to respond authentically to course material. This approach emphasizes students' roles as producers of knowledge rather than merely consumers. It is highlighted that these strategies not only help students develop a deeper understanding of their own intellectual growth throughout the semester but also improve their retention and recall of course content.

When we take into consideration sharing experiences in the classroom, emotions can also be involved in the classroom. Emotional sharing enriches the learning process and contributes to stronger and more supportive relationships between students and instructors. This approach makes GWS more inclusive, empathetic and innovative. More emotion sharing in GWS can be practiced through emotional writing exercises, group discussions and sharing circles, empathy and active listening workshops, and the integration of personal stories.

This study reveals that both students and instructors recognize the importance of emotions in the processes of learning and teaching within the classroom. However, both groups express uncertainty about how emotions should be articulated and what approach should be taken when expressing emotions in a classroom setting. While instructors generally note that emotions often emerge as anger or sadness during the sharing of personal stories or discussions around feminist readings, they also observe

that not all students are receptive to this, with some choosing to conceal their emotions in class.

Students, on the other hand, feel that the classroom does not provide a safe space for expressing emotions. Some state that anger in the classroom emerges through feminist readings. As a result of the emergence of anger through feminist readings, it was a striking finding that some students stated that emotions made another world possible, just as Sara Ahmed (2008) stated, and that transformation and change would not occur without emotions. They believe that instructors should play a guiding role, taking on the responsibility to bring emotions more fully into the classroom.

Instructors emphasize the importance of engaging students not only intellectually but also emotionally and physically, utilizing reflective journals, personal story sharing, and participatory methods. As we share experiences and emotions, we realize that we are in the classroom not only mentally but also bodily. Being bodily in the classroom, as hooks (1994) states, dismantles traditional pedagogy methods. Sharing these experiences and emotions to the classroom not only transforms the way learning and teaching process, but also ensures empowering students and teachers and building community, which are the main goals of feminist pedagogy. Since, "If we focus not just on whether the emotions produce pleasure or pain, but on how they keep us aware or alert, we are reminded that they enhance classrooms" (hooks, 1994: 155). At this point, students' preconceived notion of the classroom as a safe space, often idealized or romanticized, becomes apparent.

hooks views the sharing of personal stories as highly valuable for both students and educators. Seeing the classroom as a heterogeneous and political space of potential conflict, she does not consider it a "safe space" but argues that emotions still have a place in the classroom, even if it is not entirely safe. To integrate emotions more meaningfully, hooks emphasizes the importance of dialogue in shaping emotions, a concept influenced by Paulo Freire. She advocates for critical dialogues that encourage both students and instructors to explore how emotions are shaped, why they are expressed in certain ways, and how these emotions can contribute to the

liberatory aims of education, rather than presenting them in a romanticized manner. In *Teaching Critical Thinking: Practical Wisdom* (2010), hooks suggests reflective writing exercises, which can be incorporated into the classroom through oral, written, or artistic activities. She stated:

> Usually, through paragraph writing that relates to assignments, I encourage students to share personal experiences by reading what they have written to their classmates. Reading a short paragraph does not take as much as time as spontaneous moments of personal confession. (…) In all cases when I ask students to write personal paragraphs either in response to sentence endings or to a question, I also write a paragraph. It is important to a learning community to dismantle unnecessary hierarchies (2010, p. 56).

In this study, all instructors reported using a strategy known as the "reflection paper" to incorporate students' emotions and experiences more effectively in the classroom—a method aligned with hooks' approach. hooks emphasizes that building community and integrating emotions into the classroom is a shared effort. She underscores the importance of minimizing power dynamics and bringing personal experiences to the forefront to create a space that students perceive as safer for emotional expression. As a recommendation, implementing this method collectively, with instructors actively participating, could serve as a constructive approach to managing emotions in the classroom. This practice would not only encourage students to share their feelings and experiences but also help them recognize that feminist pedagogical practices are a collective endeavor rather than a responsibility that rests solely on the instructor. This approach, therefore, moves students away from romanticizing the classroom as a "safe space" and toward understanding the shared effort required in creating a truly inclusive learning environment.

Additionally, in *Teaching Community: A Pedagogy of Hope* (2003), hooks emphasizes the importance of instructors and students spending more time together outside the classroom and building one-on-one connections, as this can enrich the emotional dimensions of teaching and learning both within and beyond the classroom setting. At this point, students report feeling more empowered and experiencing higher levels of participation in classes taught by instructors with whom they spend time and engage outside of the classroom. They note that as the

instructor minimizes hierarchical boundaries, they feel a stronger sense of community within the classroom. However, instructors highlight challenges, such as their own heavy workloads and students' reluctance to engage in sharing, which make this dynamic more difficult to achieve. Nonetheless, instructors note that they employ individual strategies to foster solidarity and support, such as communicating with students via email about department-related projects and job opportunities, making one-on-one connections when necessary, and maintaining a sense of collaboration.

This section focuses on how to manage both experience and emotion simultaneously within the classroom. Instead of separating the classroom from the real world, it emphasizes the importance of revealing the connections between the two. It suggests using one-minute self-assessment exercises in class to ask students how they reacted to a particular reading, followed by a discussion in which students reflect on their responses. Preparing a course project may ask students to relate course material to their own lives. When presenting sensitive materials in class, it can be helpful to deliberately create space for students (and yourself) to process their emotions. This space might take the form of a reflective writing exercise, a stretch break, or a few minutes of silence. Following up by asking students if they would like to share their emotional responses is also an option.

University of Notre Dame’s teaching and learning centre emphasizes the importance of revealing the connections between the real world and classroom. It suggests using one-minute self-assessment exercises in class to ask students how they reacted to a particular reading, followed by a discussion in which students reflect on their responses. Making a course project may ask students to relate course material to their personal lives. When presenting sensitive materials in class, it can be helpful to deliberately create space for students (and yourself) to process their emotions. This space might take the form of a reflective writing exercise, a stretch break, or a few minutes of silence. Following up by asking students if they would like to share their emotional responses is also an option.

Expressing voice in the classroom is also one of the main purposes of the feminist pedagogy. Taking into consideration feminist education in literature, women have been excluded and ignored from textbooks, educational institutions, and knowledge production processes. In this way, women were silenced and had difficulties in bringing their voices to educational institutions. Feminist educators and pedagogues criticized the hierarchical and male-dominated structure of the higher education and took both academic and activist actions to make women more visible and find their voice in education. Because, as Gilligan stated, voice paves the way to change, transformation, liberation, and creation (Tek, 2017). For this reason, it is very important for women to find their voice or bring their voice to the classroom. However, students and instructors may remain silent in the classroom for certain reasons (Manicom, 1992). Feminist pedagogy focuses on expressing voice in the classroom as well as who speaks, who listens, who becomes silent, and the reasons for this. As an important result of this thesis, students expressed that they felt the empowering effect of sound among the student communities, which they shared with the students. However, they underlined that in classrooms where there is hierarchy and lack of inclusion, they are reluctant to express their voices with the classroom and that remaining silent is more strategic. Some students expressed that they felt marginalized and excluded in the classroom, because the teacher exempted their own voice in the classroom, and they did not receive any support from other students. This situation can be explained by the thought that, as Manicom (1992) stated, when the classroom is not a safe environment, it leads to silence. The assumption of students that the classroom is not a safe place creates student resistance, which can create limitations in the implementation of feminist pedagogy. As students stated, pedagogical practices in the GWS department are naturally perceived as equal, empowering, and without hierarchy. However, instead of insisting on transforming the classroom into a safe space, feminist pedagogy treats the classroom as spaces of multicultural, inclusiveness with conflicts, has partial voices. Student resistance may occur here as follows: unless the classroom is a safe space, silence can be maintained, and it is up to the teacher to turn the classroom into a safe space.

One of the instructors noted that there can be two types of silence in GWS classes: voluntary silence and silence born from a lack of confidence. To address the latter,

instructors employ pedagogical methods to encourage student participation in class discussions, presentations, and the sharing of personal experiences. They believe that examples related to Turkey in particular could help students connect with feminist readings in the curriculum and facilitate greater personal engagement. Students view GWS classes as a unique space for expressing their voices and feel that the less hierarchical and authoritarian the instructor's pedagogical approach is, the more freely they can articulate themselves. Another key issue that students emphasize when expressing themselves is the importance of inclusivity and intersectionality within the classroom. In my interviews, I found that some students feel unable to comfortably express their voices due to a perceived lack of inclusivity, both for themselves and their classmates. Although instructors support voice expression in the classroom through discussions, student presentations, and reflection papers, students indicate that it is important for these methods to be more inclusive, a nuance that remains significant for them.

I noted that certain topics in feminist theory and readings can be challenging for students, both emotionally and in terms of expressing their voices. In response to this, the University of Pittsburgh emphasizes the importance of addressing this intensity in the classroom through various methods, from artistic activities to connecting with personal experiences, regardless of how content-heavy the material may be. As highlighted in the analysis, reflection papers are a method used by instructors to increase student participation and visibility. Similarly, many teaching and learning centers emphasize that reflection papers are an important feminist pedagogical tool.

As Briskin & Coulter (1992) and Manicom (1992) point out, there is no single discourse of feminist pedagogy. Feminist pedagogy, which recognizes that every classroom is different, cannot be reduced to a single discourse, independent of contextual social, cultural, and political factors. It emerged that instructors and students approach feminist pedagogy from different perspectives. Even though students may be encountering feminist pedagogy for the first time, they perceive feminist pedagogy and its goals as supporting each other in learning and teaching processes, building a sense of community in developing a feminist identity, fostering

mutual understanding between students and instructors, and creating an inclusive, intersectional, and safe classroom environment. Instructors, on the other hand, were generally well-versed in the concept of feminist pedagogy and noted that having a feminist identity, as well as a background in feminist theory and activism, significantly influences the practice of feminist pedagogy. However, they emphasized that each instructor has individual strategies rather than a universal set of feminist pedagogical strategies. Students highlight that, according to their understanding of feminist pedagogy with an emphasis on inclusivity and intersectionality, only about half of the instructors actually implement feminist pedagogy. They mention that in some classes, the instructor's hierarchical attitude and the lack of a safe classroom environment bring the class closer to a traditional setting. They emphasize that one of the ways to effectively implement feminist pedagogy is to ensure that inclusivity and intersectionality have a stronger presence in the classroom.

Instructors describe feminist pedagogy as a pedagogical method that fosters equal relationships, solidarity, and participation, creating space for critical thinking to become more prominent and empowering within the classroom. They emphasize that implementing this approach is easier in GWS classes, where feminist readings, the establishment of equal relationships between students and instructors, and a sense of solidarity are more readily incorporated.

When asked about obstacles to implementing feminist pedagogy in classrooms, students noted that the hierarchical and patriarchal structure of the university system is also reflected within classrooms, with structural issues playing a significant role in hindering the application of feminist pedagogies. They emphasized that, for feminist pedagogy to be fully implemented in GWS classrooms, political and cultural change is necessary. Instructors, meanwhile, pointed out additional challenges within the university structure, including heavy workloads, administrative duties, limited class hours, and the fact that grading systems rest solely with the instructor. These issues, they argued, are significant barriers to the development and broader application of feminist pedagogy.

GWS use feminist pedagogy to combat the hierarchical, hegemonic, and patriarchal systems in higher education and to disrupt traditional ways of teaching and learning. However, it has become clear that the practices of feminist pedagogy are not currently being implemented sufficiently within METU GWS department. In this sense, the lack of knowledge of feminist pedagogy in the GWS department constitutes the first obstacle to its implementation and potentially transforming the classroom and revealing the power relations between students and instructors, becoming empower and building a community that embraces feminist values.

In my study, student interviewees stated that the marginalization of feminist pedagogy within higher education, such as GWS, created limitations in terms of its application. Secondly, all interviewees highlighted that the political structure in Turkey and the gender inequality in the university create limitations in the application of feminist pedagogy, and that the oppressive, conservative, and patriarchal system in Turkey is also reflected in the classroom.

On the other hand, instructors also state that the spatial structure of the classroom and the organization of the lessons, as well as the limited course times, create difficulties in using this method and developing new methods. They also consider the fact that course grading and evaluation creates a hierarchical relationship between students and instructors as a limitation in terms of implementing feminist pedagogy. Finally, some instructors state that their heavy bureaucratic and academic workloads and paperwork have a negative impact on their ability to interact with the classroom and students outside of the classroom.

The main purpose of this study is to understand how feminist pedagogy and its principles are applied through experiences, stories, and practices. Reflecting on feminist pedagogy theory through my interviews, it became evident that feminist pedagogy in GWS department at METU is implemented by instructors using specific individual methods. However, within the practices and perceptions of feminist pedagogy, it was revealed that instructors and students evaluate feminist pedagogy from different perspectives and prioritize different aspects. While instructors develop certain strategies to minimize hierarchical power relations, some students pointed out

that the instructor holds an authoritarian position in the classroom, and directive teaching methods reinforce the instructor's central role. To address this, there are practical approaches that involve co-designing the course with both instructors and students, encouraging both parties to critically reflect on their roles in the classroom, and applying various feminist pedagogical practices to minimize and transform the ways in which power is exercised in the classroom.

However, since there are few studies on feminist pedagogy experiences and practices, the importance of this study is to contribute to both the literature and practice. In my analysis, I found that METU GWS students and instructors have familiarities with feminist pedagogy however, they do not engage in a collaborative effort on how to implement feminist pedagogy both inside and outside the classroom. In this study, I contributed to students and instructors of GWS department and particularly for our own department. We discussed what could be done about feminist pedagogy both theoretically and practically. In this way, we were able to talk about what feminist pedagogy is or could be and to better grasp the abstract theory in practice.

In addition, evaluating students' experiences from a feminist pedagogy perspective shows that students in the department do not have sufficient knowledge and autonomy to interact with instructors and to evaluate and develop pedagogical methods.

One of the limitations of this study the results cannot be generalized as I conducted my interviews only in the METU GWS department. Therefore, my results are only representative of a specific part of METU GWS. In addition to this, the existence of certain themes in feminist pedagogy literature means that my interview questions are based on an analysis within the framework of these principles. Another limitation is that since this is methodologically qualitative research, my analysis and findings do not include statistical results based on quantitative data. This creates a limitation on the testability of the results.

On the other hand, interviewing the instructors and students has special meaning for me. We have created an opportunity to improve the relationships between students and instructors of GWS. In my opinion, we have learnt a lot from each other. I learnt so many things about feminist pedagogy and its practices in the classroom in the point of view of students and instructors of METU GWS. Furthermore, there appears now the possibility of practices and experiences of feminist pedagogy in Gender and Women's Studies, thus it has the potential to contribute to a transformation of pedagogical methods to be discussed in the conferences and symposia.

For future recommendations, this study can be conducted with a larger sample among both instructors and students in an extended period to understand experiences and practices of feminist pedagogy in all Gender and Women's Studies programs in Turkey. Thus, new themes regarding feminist pedagogy emerge, we can see what kind of limitations emerge and what kind of potentials feminist pedagogy creates in this field.

In addition, since there is limited experience and practice sharing regarding feminist pedagogy, more sharing can be done on this theory in course content and workshops, lessons, and panels can be organized. Only in this way can we ensure that feminist pedagogy develops with the collective efforts and practices of instructors and students.

Finally, I would like to conclude my study with the words of bell hooks because when I started this study, it made me wonder about feminist pedagogy and thought about how I could contribute to my own department and to Gender departments in general. As hooks stresses:

> The academy is not paradise. But learning is a place where paradise can be created. The classroom, with all its limitations, remains a location of possibility. In that field of possibility, we have the opportunity to labor for freedom, to demand of ourselves and our comrades, an openness of mind and heart that allows us to face reality even as we collectively imagine ways to move beyond boundaries, to transgress. This is education as the practice of freedom (1994: 207).

As hooks points out, academia is not a paradise, especially in Turkey, where the rise of gender inequality, the political regime and the dominant hegemonic university structure in the case of METU, and the marginalization of GWS departments can make it very difficult to implement feminist pedagogy. But it is precisely for these reasons that it has become more necessary to implement feminist pedagogy in GWS departments. Feminist pedagogy questions traditional power dynamics in the classroom and creates a more egalitarian learning environment. In this way, it promotes diversity and inclusion in the classroom and transforms the learning environment from a hierarchical construct into a liberating and empowering classroom environment. In this way, the voices of individuals with different gender identities and experiences are heard and valued. For these reasons, it is essential that both instructors and students persist in implementing feminist pedagogy within the classroom and pursue it with a political purpose beyond the classroom. This approach will not only enrich the educational environment created by feminist pedagogy but will also foster individual and collective development for GWS students and departments alike. Therefore, further theoretical exploration of feminist pedagogy and studies on its practical application are of great importance.

REFERENCES

Acker, S. (1987). Feminist Theory and the Study of Gender and Education. *International Review of Education / Internationale Zeitschrift Für Erziehungswissenschaft / Revue Internationale de l'Education*, *33*(4), 419–435. http://www.jstor.org/stable/3444244

Ahmed, S. (2008). Feminist Futures. In *A Concise Companion to Feminist Theory*. pp. 236-254. Blackwell. https://onlinelibrary.wiley.com/doi/book/10.1002/9780470756683

Alica, Z. (2022). Teletabiler Nasılsınız? Sınıfı Başka Bir Mekâna Dönüştürmek İçin Feminist Pedagojinin Sunduğu İmkanlar. In *Feminist Failliğe Çağrı Dersliklerde Feminist Pedagoji Deneyimleri*. pp. 267-293.

ALLEN, A. (1998), Rethinking Power. *Hypatia*, 13: 21-40. https://doi.org/10.1111/j.1527-2001.1998.tb01350.x

Arat, Y. (1996). Women's Studies in Turkey: From Kemalism to Feminism. *New Perspectives on Turkey*, *9*, 119-135.

Başlı, Ş. & Ecevit, Y. (2004). Gateways to Change: Women's Studies Programs. *Interdisciplinary Political and Cultural Journal*, Vol. 7, No.2, pp. 129-138.

Bignell, C. K. (1996). Building Feminist Praxis Out of Feminist Pedagogy: The Importance of Students' Perspectives. *Women's Studies International Forum*, *19*(3), pp. 315-325.

Briskin, L. & Coulter, R. P. (1992). Feminist Pedagogy: Challenging the Normative. *Journal of Education*, *17*(3), pp. 247-263.

Bostow, R., Brewer, S., Chick, N., Galina, B., McGrath, A., Mendoza, K., …Valle-Ruiz, L. (2015). *A guide to feminist pedagogy.* Vanderbilt Center for Teaching.

Bryson, V. (2019). *Feminist Politika Teorisi*. (Translated by Aylin Gülaşık). Phoenix.

Columbia University. (n.d.). *Interactive Resource: Feminist Pedagogy.* Columbia University. https://blogs.cuit.columbia.edu/englishpedagogycolloquium/

Crabtree, D. R. & Sapp, A. D. (2003). Theoritical, Political, and Pedagogigal Challenges in the Feminist Classroom: Our Struggles to Walk the Walk. *College Teaching*, *51*(4), 131-140.

Çakır, S. & Akgökçe, N. (Haz.) (1996). Farklı feminizmler açısından Kadın Araştırmalarında Yöntem. Sel.

Çetin, A. (Ed.) (2023). Nitel Araştırma Yöntemleri Kuram, Uygulama ve Sınırlılıklar. Çizgi.

Dayan, C. (2016). *Gender and Women's Studies: Situated Academic Marginalization* (Master thesis, Orta Doğu Teknik Üniversitesi, Ankara).

Eaton, C. (2001). The Practice of Feminist Pedagogy. *Feminist Media Studies*, 1(3), pp. 390-391.

Ellsworth, E. (1989). Why Doesn't This Feel Empowering? Working Through the Repressive Myths of Critical Pedagogy. *Harward Educational Review*. 59(3)

Fisher, B. (1993). The Hearth Has Its Reasons: Feeling, Thinking, and Community-Building in Feminist Education. *Women's Studies Quarterly*, Fall-Winter 1993, 21(3/4), pp. 75-87.

Freire, P. (2021). Ezilenlerin Pedagojisi (23th edition). Ayrıntı.

Gore, J. M. (1993). *The Struggle for Pedagogies: Critical and Feminist Pedagogies as Regimes of Truth*. Routledge.

Giroux, H. (2021). Critical Pedagogy. Handbuch Bildungs- Und Erziehungssoziologie, 1–16. https://doi.org/10.1007/978-3-658-31395-1_19-1

Gur-Ze'ev, I. (2005). Feminist Critical Pedagogy and Critical Theory Today. *Journal of Thought*, Summer 2005, 40(2), pp. 55-72.

hooks, b. (2019). *Feminizm Herkes İçindir Tutkulu Politika*. (Translated by Ece Aydın, Berna Kurt, Şirin Özgün and Aysel Yıldırım) Bgst.

hooks, b. (1994). *Teaching to Transgress: Education as the Practice of Freedom*. Routledge.

hooks, b. (2003). *Teaching Community: A pedagogy of Hope*. Routledge.

hooks, b. (2010). *Teaching Critical Thinking: Practical Wisdom*. Routledge.

Howe, F. (1977). Feminism and the Education of Women. *The Journal of Education*, *159*(3), 11–24. http://www.jstor.org/stable/42773080

Hoffman, L. F. & Stake, E. J. (1998). Feminist Pedagogoy in Theory and Practice: An Empirical Investigation. *NWSA Journal*, Spring 1998, 10(1), pp. 79-97.

Jackson, S. (1997). Crossing Borders and Changing Pedagogies: From Giroux and Freire to feminist theories of education. *Gender and Education*, 9(4), pp. 457-468.

J. Murrey Atkins Library (2021). *Introduction to Feminist Pedagogy*. UNC Charlotte. https://guides.library.charlotte.edu/c.php?g=1162254&p=8484890

Kandiyoti, D. (2010). Gender and women's studies in Turkey: A moment for reflection? *New Perspectives on Turkey*, *43*, 165-176.

Kayan, M. F. ve Kozikoğlu, İ. (2023). Critical pedagogy and its reflections to educational programs. *Vankulu Journal of Social Studies*, 11, 1-11

Kapur, R. (2020). Understanding the meaning and significance of pedagogy. *Reserarchgate*.

Kerestecioğlu, Ö. İ. & Özman, A. (2020). Türkiye'de Akademi-Feminizm İlişkisi: Kavramsal Tartışmalar, Tarihsel-Politik Dinamikler, Güncel Sorunlar. In *Modern Türkiye'de Siyasi Düşünce Cilt 10 Feminizm*. Saygılıgil, F. & Berber, N. (Ed.) pp. 642-666.

Kumar Shah, R. & Campus, S. (2021). Conceptualizing and Defining Pedagogy. *IOSR Journal of Research & Method in Education (IOSR-JRME).* 11 (1), pp. 6-29.

Luke, C. (1996). Feminist Pedagogy Theory: Reflection on Power and Authority. *Educational Theory*, Summer 1996, *46*(3), pp. 283-302.

Lempiäinen, K. & Naskali, P. (2011). Feminist researchers learning to teach: A Finnish case of university pedagogy in women's studies, *Women's Studies International Forum*, *34*(3), pp. 195-205.

MacLean, V. M. (2007). Feminist Pedagogy. *In The Blackwell Encyclopedia of Sociology* (Edited by George Ritzer), pp. 1-5.

Maher, A. F. (1987). Toward A Richer Theory of Feminist Pedagogy: A Comparison of Liberation and Gender Models for Teaching and Learning. *The Journal of Education,* 169(3), pp. 91-100.

Manicom, A. (1992). Feminist Pedagogy: Transformations, Standpoints, and Politics. *Canadian Journal of Education*, *17*(3), pp. 365-389.

McLeod, J., Yates, L. & Halasa, K. (1994). Voice, Difference and Feminist Pedagogy. *Curriculum Studies*, *2*(2), pp. 189-202.

Meşe, İ. (2022). Feminist Bir Faillik Oluşturmada Feminist Pedagojinin Ufku Üzerine. In *Feminist Failliğe Çağrı Dersliklerde Feminist Pedagoji Deneyimleri*. pp. 17-59. Nika.

Morley, L. (1998). All you need is love: feminist pedagogy for empowerment and emotional labour in the Academy. International Journal of Inclusive Education, 2(1), pp. 15-27.

Möngü, B. (2023). Eleştirel Pedagojiye Yönelik Eleştirel Bir Okuma: Eğitim Bir Özgürleşme Aracı Olabilir Mi? *FLSF (Journal of Phiolosophy and Social Sciences)*, Spring 2023, 35, 313-330.

Mücevher, H. M. (2020). Anlatı ve Hayatk Hikayesi Araştırmaları. Süleyman Demirel Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi, *24*(3), pp. 277-295.

Onufer, L & Rojas, M. L. (2019). TEACHING AT PITT: Introduction to feminist pedagogy. *51(*14). https://www.utimes.pitt.edu/news/teaching-pitt-8

Ovacık, B. (2022). A theoretical approach to gender studies course in terms of feminist pedagogy. *RSUH/RGGU Bulletin. Philosophy Sociology Art Studies Series*, No.1 Part 3, pp. 424-434.

Öztan, E. (2020). Keşisimsel Feminist Siyaset için Potansiyel Bir Alan: Eğitim. In *Modern Türkiye'de Siyasi Düşünce Cilt 10 Feminizm*. Saygılıgil, F. & Berber, N. (Ed.) pp. 667-681.

Parry, C. S. (1996). Feminist Pedagogy and Techniques for the Changing Classroom. *Women's Studies Quarterly,* Fall-Winter 1996, 24(3/4), pp. 45-54.

Sadovnik A. R. (2010). Theory and Research in the Sociology of Education in *Sociology of Education: A Critical Reader* (2nd Ed.) pp. 3-22. Routledge.

Sancar, S. (2003). Üniversitede feminizm? bağlam, gündem ve olanaklar. *Toplum ve Bilim Dergisi*, *97*, 164-182.

Satıkul, S. (2016). Kadın Çalışmaları Öğrencisi Olmak. In *90'larda Türkiye'de Feminizm*. pp. 307-321.

Savaş Aşık, M. (2019). Geleneksel Eğitim Pedagojilerine Eleştirel Bir Yaklaşım: Feminist Pedagoji. İstanbul Üniversitesi Sosyal Bilimler Enstitüsü Kadın Çalışmaları Anabilim Dalı (Yüksek Lisans Tezi). İstanbul.

Sayılan, F. (2017). Eleştirel Pedagoji Sözlüğü: Feminist Pedagoji. *Eleştirel Pedagoji*, Sayı 49, 60-61.

Stromquist, N. P. (2001). Gender studies: A global perspective of their evolution contribution, and challenges to comparative higher education. *Higher Education*, *41*(4), 373-387.

Stake, J. E. (2000). Pedagogy and student change in the women's and gender studies classroom. *Gender and Education*, March 2006, *18*(2), pp. 199-212.

Stake, J. E. & Hoffman, L. F. (2000). Putting Feminist Pedagogy to the Test: The Experience of Women's Studies from Students and Teacher Perspectives. *Psychology of Women Quarterly*, 24 (2000), pp.30-38.

Shrewsbury, M. C. (1987). What is Feminist Pedagogy? *Women's Studies Quarterly*, Fall-Winter 1987, *15*(3/4), pp. 6-14.

Şahin, Y. E. (2022). Taşrada ve Akademide Mevcut Toplumsal Cinsiyet Eşit(siz)liği ve Feminist Pedagojinin İmkânı Üzerine. In *Feminist Failliğe Çağrı Dersliklerde Feminist Pedagoji Deneyimleri*. pp. 59-90.

Tanesini, A. (2012). Feminist Epistemolojilere Giriş (Çev. Gülhan Demiriz, Berivan Binay, Ümit Tatlıcan). Sentez.

Thompson, A. (2003). Caring in Context: Four Feminist Theories on Gender and Education. *Curriculum Inquiry*, *33*(1), 9–65. http://www.jstor.org/stable/3202137

Tong, R. (2014). *Feminist Thought: A More Comprehensive Introduction*. Westview.

Uddin, M. S. (2019). Critical Pedagogy and Its Implication in the Classroom. *Journal of Underrepresented and Minority Progress*, 3 (2), 109-119.

University Center for Teaching and Learning (n.d). *Introduction to Feminist Pedagogy*. University of Pittsburg. https://teaching.pitt.edu/resources/introduction-to-feminist-pedagogy/

University of Notre Dame (n.d.) *Incorparating feminist pedagogy into your courses.* https://learning.nd.edu/resource-library/incorporating-feminist-pedagogy-into-your-courses/

Tek, Z. (2017). Carol Gilligan'ın Kadının Farklı Sesi Adlı Eseri Üzerine. *Uluslararası Türkçe Edebiyat Kültür ve Eğitim Dergisi*, 6(3), pp. 1938-1944.

Uğuz Arsu, Ş. & Tekindal, M. (2021). Nitel araştırmalarda anlatı araştırmasının tanımı, kapsamı ve süreci. *Ufkun Ötesi Bilim Dergisi*, 21 (1), 85-124.

Vanderbilt University. (2015). *Habits of Hand: Feminist Pedagogy*. https://my.vanderbilt.edu/femped/habits-of-hand/course-design/

Yelsalı Parmaksız, P. M. (2019). Thirty years of gender and women's studies in Turkey. In *Women's Studies International Forum* (Vol. 77, p. 102279). Pergamon.

Yıldırım, A. (2011). *Eleştirel Pedagoji Paulo Freire ve Ivan Illıch'in Eğitim Anlayışı Üzerine* (2nd Ed.) Anı.

Yıldırım, A. & Şimşek, H. (2021). Sosyal Bilimlerde Nitel Araştırma Yöntemleri. Seçkin.

Watkins, C. & Martimore, P. (1999). Pedagogy: What Do We Know? In *Understanding Pedagogy and its Impact on Learning*. 1-19. Sage.

Webb, M. L., Allen, W. M. & Walker, L. K. (2002). Feminist Pedagogy: Identifying Basic Principles. *Academic Exchange Quarterly*, *6*(1). pp. 67-73.

Wiesner-Hank, E. M. (2020). *Tarihte Toplumsal Cinsiyet Küresel Bakış Açıları (Gender in History Global Perspective)*. (Translated by Meral Çiyan Şenerdi). İş Bankası Kültür.

APPENDICES

A. APPROVAL OF THE METU HUMAN SUBJECTS ETHICS COMMITTEE

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER

ORTA DOĞU TEKNİK ÜNİVERSİTESİ
MIDDLE EAST TECHNICAL UNIVERSITY

DUMLUPINAR BULVARI 06800
ÇANKAYA ANKARA/TURKEY
T: +90 312 210 22 91
F: +90 312 210 79 59
ueam@metu.edu.tr
www.ueam.metu.edu.tr

01 ARALIK 2022

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Fulden İbrahimhakkoğlu

Danışmanlığını yürüttüğünüz Dilşad Karakurt'un ***"Orta Doğu Teknik Üniversitesi Toplumsal Cinsiyet ve Kadın Çalışmaları Bölümü Derslerinde Feminist Pedagoji Deneyimleri"*** başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek **0633-ODTUİAEK-2022** protokol numarası ile onaylanmıştır.

Bilgilerinize saygılarımla sunarım.

Prof. Dr. Sibel KAZAK BERUMENT
Başkan

Prof.Dr. İ.Semih AKÇOMAK
Üye

Dr. Öğretim Üyesi Müge GÜNDÜZ
Üye

Dr. Öğretim Üyesi Şerife SEVINÇ
Üye

Dr. Öğretim Üyesi Murat Perit ÇAKIR
Üye

Dr. Öğretim Üyesi Süreyya OZCAN KABASAKAL
Üye

Dr. Öğretim Üyesi A. Emre TURGUT
Üye

B. INTERVIEW QUESTIONS FORM

For Instructors

Introduction

1. How long have you been teaching at METU Gender and Women's Studies?
2. Which courses have you taught in this department so far? In which other departments do you teach? Which courses do you teach?
3. How would you teach a typical course at METU Gender and Women's Studies?
4. Is there a difference between the way you teach TCKW courses with other department(s)? If so, what are these differences?

5. What is/are the pedagogical approach(es) you use in METU Gender and Women's Studies? Can you give examples of your strategies for using your pedagogical method in the classroom?
b. Use of feminist pedagogy
c. Examples of use in the classroom

Feminist Pedagogy Principles

A. Power and Authority

6. How is the power/authority relationship between learners and teachers practiced in GWS?
a. Definition of power relations
b. Power relations between instructors and student in GWS
c. Example of experienced power relations in the classroom

B. Empowerment

7. What does empowerment mean to you? How can empowerment affect the relationship between learners and teachers?
a. teacher-student relationship
b. other relationships within the school
c. classroom relationship

C. Building Community

8. What do you associate with a common language, common value system, community building/partnership building in GWS classrooms? What impact do you think community building in the classroom can have in GWS?
a. Meaning of building community
b. The role and importance of community building in the classroom
c. Examples in and outside of the classroom

D. Experiences

9. What are the effects of students from diverse backgrounds and with different identities sharing their experiences in GWS? How do you think these experiences should be shared? What practices/strategies do you have to bring these experiences to classroom?
a. The meaning of experience sharing in the classroom
b. The place of experience sharing
c. Examples of experience sharing

F. Emotions

10. What kind of place/effect do you think sharing emotions can have in GWS? What kind of practices do you have for revealing emotions?
a. The importance of emotions
b. Examples of sharing emotions

E. Voice/Silence

11. What are the implications of learners and teachers expressing their own thoughts, feelings and experiences/expressing their own voices in GWS?
a. Meaning of voice
b. The importance of having a voice in GWS
c. Examples

12. As you know, silence in the classroom can also have an important meaning, what do you think about this? What are the effects of keeping silent in GWS classrooms?
a. Definition of silence in the classroom
b. Examples of silence in the classroom

13. Are there any things we have not talked about until this part? If so, what do you think we have not talked about?

14. What does Feminist Pedagogy mean to you?

15. How do you experience feminist pedagogy in and outside the GWS classroom?

16. What do you think are the effects of the implementation of Feminist Pedagogy in Gender and Women's Studies?
a. The role and effects of feminist pedagogy in GWS
b. The impact of feminist pedagogy on the interaction between instructors and students
c. Examples from the classroom

17. What factors (structural, social, cultural, etc.) do you think support or limit the implementation of feminist pedagogy in GWS? Can you give examples?

18. Are there any points about feminist pedagogy that you have in mind that you cannot use or have to adapt? If so, how do you adapt them?

For Students

Introduction

1. Which courses have you taken so far at METU Gender and Women's Studies?
2. How is a typical course taught in METU Gender and Women's Studies?
3. How do you see a difference between the teaching method/technique/style of your undergraduate department courses and your GWS courses?

4. What is/are the pedagogical approach(es) you have observed in METU Gender and Women's Studies classes? What would you like to share about this?
b. Use of feminist pedagogy
c. Examples from the classroom in use

Feminist Pedagogy Principles

A. Power and Authority

5. How is the power/authority relationship between learners and teachers practiced in GWS?
a. Definition of power relations
b. Power relations between instructors and student in GWS
c. Example of experienced power relations in the classroom

B. Empowerment

6. What does empowerment mean to you? How can empowerment affect the relationship between learners and teachers?
a. teacher-student relationship
b. other relationships within the school
c. classroom relationship

C. Building Community

7. What do you associate with a common language, common value system, community building/partnership building in GWS classrooms? What impact do you think community building in the classroom can have in GWS?

a. Meaning of building community

b. The role and importance of community building in the classroom

c. Examples in and outside of the classroom

D. Experiences

8. What are the effects of students from diverse backgrounds and with different identities sharing their experiences in GWS? How do you think these experiences should be shared? What practices/strategies do you have to bring these experiences to classroom?

a. The meaning of experience sharing in the classroom

b. The place of experience sharing

c. Examples of experience sharing

F. Emotions

9. What kind of place/effect do you think sharing emotions can have in GWS? What kind of practices do you have for revealing emotions?

a. The importance of emotions

b. Examples of sharing emotions

E. Voice/Silence

10. What are the implications of learners and teachers expressing their own thoughts, feelings and experiences/expressing their own voices in GWS?

a. Meaning of voice

b. The importance of having a voice in GWS

c. Examples

11. As you know, silence in the classroom can also have an important meaning, what do you think about this? What are the effects of keeping silent in GWS classrooms?
a. Definition of silence in the classroom
b. Examples of silence in the classroom

12. Are there any things we have not talked about until this part? If so, what do you think we have not talked about?

13. What does Feminist Pedagogy mean to you?

14. How do you experience feminist pedagogy in and outside the GWS classroom?

15. What do you think are the effects of the implementation of Feminist Pedagogy in Gender and Women's Studies?
a. The role and effects of feminist pedagogy in GWS
b. The impact of feminist pedagogy on the interaction between instructors and students
c. Examples from the classroom

16. What factors (structural, social, cultural, etc.) do you think support or limit the implementation of feminist pedagogy in GWS? Can you give examples?

C. GÖRÜŞME SORULARI FORMU

Akademisyenler

Giriş

1. Ne kadar süredir ODTÜ Toplumsal Cinsiyet ve Kadın Çalışmaları bölümünde ders veriyorsunuz?
2. Bugüne kadar bu bölümde hangi dersleri verdiniz? Başka hangi bölümlerde dersler veriyorsunuz? Hangi dersleri veriyorsunuz?
3. ODTÜ Toplumsal Cinsiyet ve Kadın Çalışmalarındaki tipik bir dersinizi nasıl işlersiniz?
4. Diğer bölüm(ler)le TCKÇ derslerini veriş şekliniz arasında bir fark var mı? Varsa bunlar nelerdir?

5. ODTÜ Toplumsal Cinsiyet ve Kadın Çalışmaları sınıflarında kullandığınız pedagojik yaklaşım(lar) nedir/nelerdir? Sizin pedagojik yönteminizi sınıfta kullanma stratejileriniz hakkında örnekler verebilir misiniz?
b. Feminist pedagoji kullanma durumu
c. Kullanma durumunda sınıftan örnekler

Feminist Pedagoji Prensipleri

A. Güç/Otorite

6. TCKÇ sınıflarında öğrenen ve öğreten arasındaki güç/otorite ilişkisi nasıl pratik ediliyor?
a. Güç ilişkilerinin tanımı
b. TCKÇ sınıflarında öğreten ve öğrenen arasındaki güç ilişkisi
c. Bu ilişkilere sınıftan örnekler

B. Güçlen(dir)me

7. Sizin için güçlenme/ güçlendirme ne ifade ediyor? Öğrenen öğreten arasındaki ilişkiyi güçlenme/güçlendirmenin nasıl bir etkileyebilir
a. öğretmen öğrenci ilişkisini
b. okul içi diğer ilişkileri
c. sınıf içi ilişkiyi

C. Topluluk Oluşturma

8. TCKÇ sınıflarında ortak dil, ortak değer sistemi, topluluk oluşturma/ortaklık kurma size ne çağrıştırıyor? Sizce sınıfta topluluk oluşturmanın TCKÇ sınıflarında nasıl bir etkisi olabilir?
a. Topluluk oluşturmanın anlamı
b. Sınıfta topluluk oluşturmanın yeri/önemi
c. Örnekler

D. Deneyim

9. TCKÇ sınıflarında çeşitli arka planlardan gelen ve farklı kimliklere sahip olan öğrencilerin deneyimlerini paylaşmasının nasıl etkileri var? Sizce bu deneyimler nasıl paylaşılmalı? Bu deneyimlerin ortaya koyulması için ne gibi pratikleriniz/stratejileriniz var?
a. Deneyim paylaşımının sınıftaki anlamı
b. TCKÇ sınıflarında deneyim paylaşımının yeri
c. Deneyim paylaşımlarına örnekler

F. Duygular

10. TCKÇ derslerinde duyguların paylaşılmasının sizce nasıl bir yeri/etkisi olabilir? Duyguların ortaya koyulması için nasıl uygulamalarınız var?
a. Duyguların TCKÇ sınıflarındaki önemi
b. TCKÇ sınıfında duyguların paylaşılmasına dair örnekler

E. Ses/Sessizlik

11. TCKÇ derslerinde öğrenenlerin ve öğretenlerin kendi düşünce, duygu ve deneyimlerini ifade etmesi/seslerini keşfetmelerinin nasıl etkileri olabilir?
a. Sesin anlamı
b. TCKÇ sınıflarında sese sahip olmanın önemi
c. Örnekler

12. Bildiğiniz gibi sınıfta sessiz kalmak da önemli bir anlam ifade ediyor olabilir, bu konuda ne düşünüyorsunuz? Sessiz kalmanın TCKÇ sınıflarındaki etkileri neler olabilir?
a. Sınıfta sessizliğin tanımı
b. Sınıfta sessiz kalma durumuna örnekler

13. Bu bölüme kadar konuşmadıklarımız var mı? Varsa sizce konuşmadığımız neler olabilir?

14. Feminist Pedagoji sizin için ne ifade ediyor?

15. Feminist pedagojiyi TCKÇ sınıfları ve sınıf dışında nasıl deneyimliyorsunuz?

16. Feminist Pedagojinin Toplumsal Cinsiyet ve Kadın Çalışmaları bölümlerinde uygulanmasının nasıl etkileri olduğunu düşünüyorsunuz?
a. Feminist pedagojinin TCKÇ içindeki rolü ve etkileri
b. Feminist pedagojinin öğreten-öğrenen arasındaki etkileşime etkisi
c. Sınıftan örnekler

17. Feminist pedagojiyi TCKÇ bölümlerinde uygulanmasını destekleyen ya da sınırlayan ne gibi faktörler (yapısal, sosyal, kültürel vb.) olduğunu düşünüyorsunuz? Örnek verebilir misiniz?

18. Feminist pedagojiye ilişkin aklınızda olup da kullanamadığınız ya da uyarlamak zorunda kaldığınız noktalar var mı? Varsa nasıl uyarlıyorsunuz?

Öğrenciler

Giriş

1. ODTÜ Toplumsal Cinsiyet ve Kadın Çalışmaları bölümünde bugüne kadar hangi dersleri aldınız?
2. ODTÜ Toplumsal Cinsiyet ve Kadın Çalışmalarında tipik bir ders nasıl işleniyor?
3. Lisans bölüm dersleriniz ve TCKÇ derslerinizin işleniş yöntemi/tekniği/tarzı arasında nasıl bir fark görüyorsunuz?

4. ODTÜ Toplumsal Cinsiyet ve Kadın Çalışmaları sınıflarında gözlemlediğiniz pedagojik yaklaşım(lar) nedir/nelerdir? Bununla ilgili neler paylaşmak istersiniz?
b. Feminist pedagoji kullanma durumu
c. Kullanma durumunda sınıftan örnekler

A. Güç/Otorite

6. TCKÇ sınıflarında güç ve otorite ilişkisi nasıl pratik ediliyor?
a. Güç ilişkilerinin tanımı
b. TCKÇ sınıflarında öğreten ve öğrenen arasındaki güç ilişkisi
c. Bu ilişkilere sınıftan örnekler

B. Güçlen(dir)me

7. TCKÇ sınıflarında güçlenme/güçlendirme nasıl bir etkisi olabilir? Sizin için bu ifade ediyor?
a. öğretmen öğrenci ilişkisini
b. okul içi diğer ilişkileri
c. sınıf içi ilişkiyi

C. Topluluk Oluşturma

8. TCKÇ sınıflarında ortak dil, ortak değer sistemi, topluluk oluşturma/ortaklık kurma size ne çağrıştırıyor? Sizce sınıfta topluluk oluşturmanın nasıl bir etkisi olabilir?
a. Topluluk oluşturmanın anlamı
b. Sınıfta topluluk oluşturmanın yeri/önemi
c. Örnekler

D. Deneyim

9. TCKÇ sınıflarında çeşitli arka planlardan gelen ve farklı kimliklere sahip olan öğrencilerin deneyimlerini paylaşması sizin için ne ifade ediyor? Sizce bu deneyimler nasıl paylaşılmalı?
a. Deneyim paylaşımının sınıftaki anlamı
b. TCKÇ sınıflarında deneyim paylaşımının yeri
c. Deneyim paylaşımlarına örnekler

F. Duygular

10. TCKÇ derslerinde duyguların paylaşılmasının sizce nasıl bir yeri/etkisi olabilir?
a. Duyguların TCKÇ sınıflarındaki önemi
b. TCKÇ sınıfında duyguların paylaşılmasına dair örnekler

E. Ses

11. TCKÇ derslerinde öğrenenlerin ve öğretenlerin kendi düşünce, duygu ve deneyimlerini ifade etmesi/seslerini keşfetmeleri hakkındaki düşünceleriniz nelerdir?
a. Sesin anlamı
b. TCKÇ sınıflarında sese sahip olmanın önemi
c. Örnekler

12. Bildiğiniz gibi sınıfta sessiz kalmak da önemli bir anlam ifade ediyor olabilir, bu konuda ne düşünüyorsunuz? TCKÇ derslerinde sınıfta kendini ifade etmek istemeyen/sessiz kalanlar sizin için ne ifade ediyor?
a. Sınıfta sessizliğin tanımı
b. Sınıfta sessiz kalma durumuna örnekler

13. Bu bölüme kadar konuşmadıklarımız var mı? Varsa, neler?

14. Feminist Pedagoji sizin için ne ifade ediyor?

15. Feminist pedagojiyi TCKÇ sınıfları içinde ve sınıf dışında nasıl deneyimliyorsunuz?

16. Feminist Pedagojinin Toplumsal Cinsiyet ve Kadın Çalışmaları bölümlerinde uygulanmasının nasıl etkileri olduğunu düşünüyorsunuz?
a. Feminist pedagojinin TCKÇ içindeki rolü ve etkileri
b. Feminist pedagojinin öğreten-öğrenen arasındaki etkileşime etkisi
c. Sınıftan örnekler

17. Feminist pedagojiyi TCKÇ bölümlerinde uygulanmasını destekleyen ya da sınırlayan ne gibi faktörler (yapısal, sosyal, kültürel vb.) olduğunu düşünüyorsunuz? Örnek verebilir misiniz?

D. TURKISH SUMMARY / TÜRKÇE ÖZET

BÖLÜM 1

GİRİŞ

Bu çalışmanın temel amacı, Toplumsal Cinsiyet ve Kadın Çalışmaları (TCKÇ) bölümlerinde feminist pedagoji pratiklerini ve deneyimlerini anlamaktır. Akademisyenler ve öğrencilerin feminist pedagoji algılarını, akademisyenler ve öğrenciler tarafından deneyimlenen feminist pedagojinin temel ilkeleri ortaya çıkarmak; bu durumun öğretmenler ve öğrenciler arasındaki ilişkiyi nasıl etkilediğini keşfetmek; feminist pedagojinin uygulanmasına yönelik stratejileri ortaya koymak son olarak feminist pedagojinin uygulanması önündeki sınırlamaları ortaya çıkarmaktır. Bu araştırmada nitel bir araştırma yöntemi kullanarak Orta Doğu Teknik Üniversitesi'nde Toplumsal Cinsiyet ve Kadın Çalışmaları alanında bir saha çalışması yürütüldü. Hem akademisyenlerin hem de öğrencilerin feminist pedagoji algılarını ve deneyimlerini ortaya çıkarmak için yarı yapılandırılmış 16 ila 18 soru arasında değişen görüşme formu hazırladım. TCKÇ bölümündeki mevcut 5 akademisyen ve 2023 ile 2024 yılları arasında mezun olan toplam 8 öğrenciyle derinlemesine görüşmeler gerçekleştirdim.

Bu çalışmanın katkıları arasında, TCKÇ bölümlerinin diğer bölümlerle karşılaştırıldığında farklı bir pedagojik yaklaşıma sahip olduğu öne sürülse de, bu pedagojinin doğası ve pratikte nasıl uygulandığına dair çok az çalışma bulunmaktadır. Bu çalışma, dolayısıyla, Türkiye bağlamında literatürdeki önemli bir boşluğu ele almaktadır. Buna ek olarak yalnızca akademisyenlerin değil, öğrencilerin de deneyimlerini tartıştım. Bu şekilde, bu tez, feminist pedagoji temelinde akademisyenlerin ve öğrencilerin deneyim ve uygulamaları arasındaki benzerlikleri

ve farklılıkları ortaya koymaktadır. Bu çalışma, feminist pedagoji uygulamasının önündeki engellerin anlaşılmasında da önemli bir adım atmıştır. Bu faktörlerin ortaya çıkarılması, feminist pedagoji ilkelerinin etkili bir şekilde uygulanabilmesi için gerekli iyileştirmelerin belirlenmesi açısından oldukça önemlidir. Son olarak, bu çalışmayla birlikte akademisyenler ve öğrenciler, kendi öğrenme ve öğretme yöntemlerini öz değerlendirme fırsatı bulacak ve bu sayede feminist pedagojinin TCKÇ ile sınırlı kalmayıp üniversitenin farklı bölümlerinde daha ileri düzeyde uygulanmasına rehberlik edilmesine katkıda bulunacaktır.

Tarihsel arka plana bakınca, süreç içinde kadınlar eğitim mekanizmalarından sistematik olarak dışlanmış, marjinalize edilmiş ve görmezden gelinmiştir. Eşit eğitim hakkı olmayan kadınlar, 18. yüzyılın ikinci yarısından itibaren eğitim alanında eşit haklara sahip olmak için mücadele vermiştir. Eşit eğitim hakkı için verilen aktivist mücadele sonucunda bazı haklar kazanılsa da feministler eğitim alanında var olan cinsiyetçi ve ayrıştırıcı söylemleri eleştirmiştir. 19. yüzyılın sonlarından 20. yüzyılın başlarına kadar liberal feminizm, kamusal alanda eşit ekonomik, sosyal ve politik haklar talep etmiş ve bunlara meydan okumuştur. Eğitim alanında ise liberal feminist eğitim bursları, ayrımcı cinsiyetçi tutumları, kız ve erkek çocuklarının sosyalleşme süreçlerini ve cinsiyet kalıplarını eleştirmiştir. 20. yüzyılın ortamlarında ise sosyalist feminist eğitim teorisyenleri, kadının toplumdaki konumuyla ilgili temel sorunun toplumsal cinsiyet ayrımlarının yeniden üretimi ve kapitalizm arasında olduğuna inanmışlardır. Bu teori, kadınların eğitimdeki konumuna meydan okuyarak Marksist ve Neo-Marksist teorilerden etkilenmiştir. Sosyalist eğitim akademisyenleri, toplumsal cinsiyet rollerinin ve sınıf etkileşiminin kız çocuklarının hayatlarını nasıl etkilediğini araştırmıştır. Radikal feminist eğitim teorisyenleri ise ataerkilliğin, erkek egemenliğinin ve toplumsal cinsiyet eşitsizliğinin temel nedenleri olduğunu savunmuş ve bilgi süreçlerinde erkek egemenliğini ve eğitimde cinsiyete dayalı okul müfredatını ortadan kaldırmak istemiştir. Kadın öğretmenler ve öğrenciler, okullar kendileri için her türlü şiddetin üretildiği yerler olarak görüldüğünden direniş stratejileri geliştirmişlerdir. Bu noktada, müfredatın, ders kitaplarının ve pedagojinin değiştirilmesine odaklanmışlardır. Radikal feminist eğitim eğitim üzerine yapısal ve yapısökümcü teoriler ileri sürmüşlerdir. Buna ek olarak, radikal feminizmdeki yapısal teori, pedagojiyi özgürleştirmek ve hegemonik

müfredata karşı koymak için çaba göstermektedir. Nihayetinde yapısökümcü teori, toplumsal cinsiyetin özcü ve biyolojik olarak determinist kategorilerin aksine sosyal olarak inşa edilen bir kategori olduğunu öne sürmüştür. Feminist hareketlerin, eğitim ve pedagoji teorilerinin bir sonucu olarak akademik feminizm, 1970'lerin başından itibaren üniversitelerin hegemonik ataerkil kültürüne karşı kurumsallaşmaya başlamıştır. Akademik feminizm, kadınlara dair bilgiyi görünmez kılan erkek egemen bilim anlayışını eleştirerek, kadın deneyimlerine dayalı feminist bilginin üretilmesi ve yaygınlaştırılması şeklinde kendini somutlaştırır. Akademik feminizmin hem üniversite içinde hem de daha geniş anlamda toplumda dönüştürücü rolleri vardır. Üniversitelerdeki eğitim ve araştırma alanını dönüştürmeyi, bilgi üretme sürecinde feminist bakış açısı kazandırmayı ve toplumsal cinsiyete duyarlı ortamlar yaratmayı hedefler. Ayrıca pedagojik yöntemleri ve araştırma yaparken yeni yöntemleri geliştirmeye çalışır. Feminist hareketlerin ve akademik feminizmin bir sonucu olarak, üniversitelerde TCKÇ olarak ortaya çıkıp dünya çapında bilinirliği artmıştır. TCKÇ'nin Türkiye'de ortaya çıkışı ise tüm dünyada olduğu gibi feminist hareket ve kuramlardan etkilenmiştir. Doğu Avrupa, Latin Amerika ve Afrika'da olduğu gibi Türkiye'de de TCKÇ'nin kuruluşu 1990'larda başlamıştır. Fakat, Türkiye'de TCKÇ'nın kuruluşu ve gelişimi sosyal ve siyasi bağlamla ilişkilidir. Bölüm, kuruluşundan bu yana bazı problemlerle mücadele etmiştir. Türkiye'nin mevcut sosyal ve siyasi iklimi, akademide özerklik, marjinalleşme ve siyasi ayrımcılığın yanı sıra bölümün politik yapısından kaynaklı özerklik, entegrasyon ve kendini konumlandırma sorunlarıyla da karşı karşıya kalmıştır. Feminist pedagoji yöntemleri ilk olarak Kadın Çalışmalarında politik bir öğrenim ve öğretim yolu olarak kullanıldı. Bunun ilk örneklerinden olan bilinç yükseltme gruplarında geleneksel öğrenme ve öğretme metotlarına karşı çıkıldı ve patriyarkal sistemde yok sayılan kadın deneyimlerine önem verildi. Feminist pedagoji, akademinin geleneksel ve baskın yapısına meydan okumanın bir yolu olarak devreye girse de, akademinin öğretme ve öğrenme sistemi içinde ve sınıfta da dirençle karşılaşmıştır. Kadın Çalışmaları'nın kuruluşundan bu yana karşılaştığı zorluklardan ve dönüşümlerden etkilenen feminist pedagoji de marjinalleştirilen ve dışlanan bir öğrenme ve öğretme metodudur. Üniversitenin yapısal kısıtlamaları ve TCKÇ bölümünün akademideki marjinal konumu feminist pedagojinin uygulanmasının önünde bir engel oluşturabilirken, akademisyenlerin de bu kısıtlamalardan etkilenmesi mümkündür.

TCKÇ içinde feminist pedagojinin gelişimi, geleneksel ataerkil pedagojik yöntemlere meydan okumaya ve bunları dönüştürmeye, sınıfta yeni ilişkiler kurmaya, birlikte güçlenmeye ve topluluk oluşturmaya işaret etmektedir. Ancak bu yöntem, GWS bölümlerinin yapısal, kültürel ve politik sorunlara ve marjinalleşmeye maruz kalması gibi çeşitli uygulama zorluklarıyla karşılaşır.

BÖLÜM 3

LİTERATÜR

Pedagoji, eğitim alanında kullanılan tüm yöntem, strateji ve metotları anlatır. Bu kavram bir bakıma öğretimin bir sanat ve bilimle bir araya gelmesine atıf yapar. Pedagojinin önemini bilginin nasıl aktarıldığını ve öğrencilerin içeriğe nasıl katıldığını şekillendirmesi, dolayısıyla onların genel eğitim deneyimini etkilemesinden gelir. Birçok pedagojik model bulunmasının yanı sıra her biri öğretim ve öğrenmeye farklı yaklaşımlar sunar. Öğretmen merkezli pedagoji geleneksel olarak öğretmenin bilgi aktaran ana kaynak olduğu, öğrencilerin ise bilgiyi pasif olarak aldığı bir yaklaşımı benimser. Buna karşılık, öğrenci merkezli pedagoji öğrencilerin deneyim ve etkileşim yoluyla bilgiyi aktif olarak inşa etmelerini teşvik eden bir modeldir. Eleştirel pedagoji ise eğitimdeki geleneksel güç dinamiklerini sorgular, toplumsal adaleti ve eleştirel düşünmeyi teşvik eder. Bu pedagojik model, öğrencilerin toplumsal normları sorgulamalarını sağlar. Feminist pedagoji ise eleştirel pedagojiye dayanır ve özellikle marjinal grupların deneyimlerini ve seslerini merkezine alarak kapsayıcılığı ve güçlenmeyi vurgular.

Pedagojik modellerden olan eleştirel pedagoji, feminist pedagojiyi pek çok anlamda etkilemiştir. Hem eleştirel pedagoji hem de feminist pedagoji, toplumsal adaleti, eşitliği ve öğrencilerin eleştirel düşünme becerilerini geliştirmeyi amaçlayan pedagojik yaklaşımlardır. Her iki model de geleneksel eğitimdeki güç dinamiklerini sorgular, öğrencilerin eğitim sürecine aktif katılımını teşvik eder ve bireylerin toplumsal yapıları eleştirel bir bakış açısıyla değerlendirmelerine olanak tanır. Ayrıca, eğitim yoluyla toplumsal değişimi mümkün kılmayı hedefler ve marjinalleşmiş grupların seslerini duyurmayı önemser.

Fakat feminist pedagoji, eleştirel pedagojiden farklı olarak toplumsal cinsiyet eşitliğine odaklanır. Feminist pedagoji, özellikle kadınların ve diğer cinsiyet kimliklerinin maruz kaldığı ayrımcılığı ve eşitsizliği vurgular, bu deneyimleri eğitim sürecine entegre eder. Feminist pedagoji, duyguların ve kişisel deneyimlerin bilgi üretiminde önemli olduğunu savunur, bu yönüyle eleştirel pedagojiden ayrılır. Eleştirel pedagoji ise daha geniş bir çerçevede sosyal sınıf, ırk, ekonomi gibi toplumsal yapıları ele alır ve bu bağlamda toplumsal değişimi hedefler. Literatürde feminist pedagoglar ve feminist eğitimciler Eleştirel pedagojinin ırk, toplumsal Cinsiyet, din, dil gibi sosyal kategorilerin ihmal ettiğini bu sebeple bazı baskıcı mitleri yeniden ürettiğini öne sürer. Bunlara ek olarak, öğretmenin sınıftaki hiyerarşik rolünü, sınıftaki seslerin tek bir ideolojik duruşu temsil edişini de eleştirir. Son olarak feminist pedagojinin savunucuları ve teorisyenleri, sınıf içi pratiklere daha çok odaklanırken, Eleştirel pedagojinin büyük teori içinde kaybolduğunu, pratikleri yeteri kadar dikkate almadığını da dile getirir.

Feminist pedagoji, eğitimde toplumsal cinsiyet eşitliği, güçlendirme, katılım ve adaleti merkeze alan bir yaklaşımdır. Bu pedagojinin temel prensipleri arasında, hiyerarşik yapıların sorgulanması, öğrenci ve öğretmen arasında daha eşitlikçi bir ilişki kurulması, kişisel deneyimlerin ve duyguların eğitim sürecine dahil edilmesi, ve marjinal grupların seslerine yer verilmesi bulunur. Feminist pedagoji, öğrencilerin eleştirel düşünme becerilerini geliştirerek, toplumsal cinsiyet normlarını sorgulamalarını ve dönüştürmelerini amaçlar. 1960'lar ve 1970'lerde, özellikle ikinci dalga feminizmin yükselişiyle birlikte gelişmiştir. Bu dönemde, feminist düşünürler eğitimdeki erkek egemenliğini sorgulamış ve kadınların eğitimdeki deneyimlerinin tanınması gerektiğini savunmuşlardır. Bilinç yükseltme gruplarında ve Toplumsal Cinsyet ve Kadın Çalışmalarının ilk yıllarında bu yaklaşım geleneksel eğitim ve Öğretim yöntemlerini sorgulamayı hedeflemiştir. Feminist pedagojinin gelişimi, bu eleştiriler ışığında, öğrencilerin eğitimde aktif katılımcılar olmasını ve kendi yaşam deneyimlerinden hareketle bilgi üretmesini teşvik eden bir yapıya bürünmüştür.

Literatürde feminist pedagoji prensipleri; güç/otorite, güçlenme/güçlendirme, topluluk kurma, kişisek deneyim ve duygu paylaşımı, sesin ve sessizliğin sınıftaki

yeri gibi temalarla açıklanmıştır. Feminist pedagoji geleneksel eğitimdeki hiyerarşik yapıların sorgulanmasını ve öğrenci-öğretmen arasındaki güç dengesizliklerinin azaltılmasını savunur. Bu, sınıfta daha eşitlikçi bir ilişki kurmayı amaçlar. Ayrıca, geleneksel anlamda kullanılan güç kavramını dönüştürmeyi ve yaratıcı bir enerji olarak yeniden kavramsallaştırılır.

Feminist pedagojinin bir diğer önemli prensibi olan güçlenme, öğrencilerin ve öğretmenlerin güçlenmesini sağlamaktır. Bu, sınıf içinde öğrencilerin ve öğretmenlerin kendi deneyimlerini ve bilgi birikimlerini eğitim sürecine katmalarını teşvik eder ve toplumsal cinsiyet eşitsizliklerine karşı farkındalık geliştirmelerini sağlar. Buna ek olarak, sınıfta güçlenmenin sağlanması için hem bireysel hem de kolektif bir güçlenmeyi savunur, bunun için öğrencinin özgüveninin ve sınıfa katılımının arttırılmasını vurgular. Bu sayede feminist pedagoji de diğer bir önemli prensip olan topluluk kurma işbirlikçi şekilde gerçekleşebilir Topluluk kurma işbirlikçi bir şekilde sınıfta tüm katılımcıların kendilerini güven içinde ifade edebileceği bir alan yaratmayı hedefler.

Kişisel deneyim ve duygu paylaşımı ise, öğrencilerin kişisel deneyimlerini ve duygularını eğitim sürecine entegre etmelerini önemli bulur. Bu yaklaşım, bilginin yalnızca teorik değil, aynı zamanda kişisel ve deneyimsel olduğunu vurgular. Sınıfta ne kadar çok deneyim ve duygu paylaşırsak, geleneksel pedagojinin savunduğu sınıfta yalnızca zihinsel olarak var olmamıza gerektiği düşüncesine meydan okursak, öğrenme ve öğretme ortamını o kadar zenginleştirir ve geliştiririz. Feminist pedagoji, sınıfta farklı seslerin duyulmasına ve sessizliklerin de anlamlandırılmasına önem verir. Öğrencilerin seslerini özgürce ifade edebilmeleri teşvik edilirken, sessizliklerin de bir ifade biçimi olabileceği kabul edilir.

Bu prensipler, feminist pedagojinin, toplumsal cinsiyet eşitliği ve adalet için güçlü bir eğitim aracı olmasını sağlar, Bu prensipler birbiriyle bağlantılı şekilde gelişip sınıfta uygulanabildiği gibi, feminist pedagojinin sınıftaki politik amaçlarına ulaşmasına yardımcı olur. Bu amaçlar, sınıfta farklı Toplumsal Cinsiyet kimliklerinin, ırkların, seslerin, sınıfların ve dinlerin olduğunu kabul edip sınıfın heterojen yapısını ve çatışmalara açık olduğunun farkında olmak, sınıftaki geleneksel

Öğretim ve öğrenim metotlarına meydan okumak, bu ortamı daha zengin, demokratik ve eşitlikçi bir ortam haline getirmek ve değişim ve dönüşümün başlangıç noktalarından birinin sınıf ve eğitim yöntemleri olduğunu göz önünde bulundurarak toplumsal değişim ve dönüşüme katkı sağlamaktır.

BÖLÜM 4

METODOLOJİ

Bu çalışma, Toplumsal Cinsiyet ve Kadın Çalışmaları sınıflarında feminist pedagojiye ilişkin algı ve deneyimleri keşfetmeyi amaçlamaktadır. Çalışmalarında akademisyenler ve öğrenciler arasındaki feminist pratiklere ve deneyimlere odaklandığım için bu konuyu derinlemesine anlayabilmek için üç ana araştırma sorusu ve iki alt araştırma sorusu hazırladım. Ana sorularım:

- ODTÜ Cinsiyet ve Kadın Çalışmaları Bölümünde feminist pedagoji nasıl tanımlanmakta ve anlaşılmaktadır?
- Feminist pedagoji bu bölümde nasıl uygulanmaktadır? Hem akademisyenler hem de öğrenciler tarafından nasıl deneyimlenmektedir?
- ODTÜ Cinsiyet ve Kadın Çalışmaları Bölümünde feminist pedagoji ilkeleri nasıl uygulanmaktadır?

Alt sorularım ise aşağıdaki gibidir:

- Feminist pedagoji, Cinsiyet ve Kadın Çalışmaları (GWS) derslerindeki tüm sınıf ilişkilerini nasıl etkilemektedir ve bu süreçte akademisyenler ve öğrenciler hangi engeller ve kolaylaştırıcılarla karşılaşmaktadır?
- Akademisyenler ve öğrenciler, Cinsiyet ve Kadın Çalışmaları'nda feminist pedagojiyi uygularken karşılaştıkları zorlukları aşmak için hangi stratejileri geliştirmektedir?

Bu anlamda bu çalışmanın amacı, feminist pedagojinin nasıl algılandığını, pratiklerini ve deneyimlerini ortaya çıkarmak, feminist pedagojinin uygulanmasındaki zorlukları ortaya çıakrtıp yeni öneriler ortaya koymaktır.

Araştırmamın amaç ve hedeflerine ulaşması için nitel bir araştırma yöntemi kullandım. Orta Doğu Teknik Üniversitesi Toplumsal Cinsiyet ve Kadın Çalışmaları bölümü akademisyenleri, 2021-2024 mezunları ve mevcut öğrencileri ile derinlemesine görüşmeler gerçekleştirdim. Nitel araştırma yöntemlerinden biri olan görüşme yöntemi, araştırılan konunun ilgili bireylerin perspektifinden daha iyi anlaşılmasını sağladığı için bu yöntemi tercih ettim. Saha çalışmasından önce, soruların işlevini yerine getirip getirmediğini anlamak ve görüşme sorularımı geliştirmek için bir mezun öğrenci ve bölümde yarı zamanlı ders veren bir akademisyenle iki pilot görüşme yaptım. Pilot görüşmelerden sonra görüşme sorularım son haline ulaştı. Akademisyenler ve öğrencileri için 16 ila 18 sorudan oluşan yarı yapılandırılmış bir görüşme soru formu hazırladım. Daha sonra akademisyenlere e-posta yoluyla, öğrencilere ise mesaj yoluyla izin formlarını gönderdim. Bunun sebebi öğrencilere Whatsapp ders gruplarından ulaşmanın daha kolay olmasıydı. Telefonda iletişime geçmeden once her bir öğrenciye yüz yüze görüşme talebimi ilettim. Altısı mevcut öğrenci ve ikisi mezun olmak üzere toplam sekiz öğrenci ve beş akademisyenle görüştüm. Tüm görüşmeleri ses kaydına almadan önce görüşme izni aldım. Yaptığım görüşmeler ODTÜ'de, Zoom platformunda ya da öğretim görevlilerinin ofislerinde gerçekleşti. Başlangıçta tüm görüşmeleri yüz yüze yapmayı planlamış olmama rağmen, biri hariç tüm akademisyenlerle online görüşmeler gerçekleştirdim. Bunun sebebi ise akademisyenlerin yoğun iş yükleri nedeniyle yüz yüze görüşecek zamanlarının olmamasıydı. Süresi bir saat ile iki saat arasında değişen görüşmelerin tamamı kaydedildi ve toplamda 15 saatlik ses kaydı ve 258 sayfalık deşifre ortaya çıktı. Görüşmelerime Mayıs 2023'te başlayıp ve Haziran 2024'te tamamlayabildim. Etik nedenlerle ve öğrencilerin isteği üzerine, analiz bölümündeki örneklerde hiçbir öğrencinin paylaştığı akademisyen isimlerini kullanmadım. Analiz bölümünde öğrencileri P1 öğrencisi ile P8 öğrencisi arasında kodladım. Akademisyenleri ise P1 akademisyen ile P5 akademisyen arasında kodladım. Bu noktada bu kodlamayı yaparken, çalışmamda toplumsal cinsiyet önemli bir kavram olsa da, toplumsal cinsiyet zamiri sormak görüşmecinin kimliğini ortaya çıkartacağı için, anonim isim vermenin de cinsiyet atayacağı gerçeği sebebiyle bu kodlama sistemini tercih ettim.

Görüşme sorularım üç bölümden oluştu: İlki, giriş soruları ve pedagojik yöntemler, ikincisi feminist pedagojinin tematik soruları, üçüncüsü ise feminist pedagoji bilgisi, uygulaması ve etkileri ile feminist pedagojinin sınırlılıkları ve potansiyeli konularını içeriyordu. İlk olarak, giriş soruları olarak görüştüğüm kişilerden kendilerini ve geçmişlerini tanıtmalarını istedim. Ardından akademisyenlere bölümde ne kadar süredir ders verdiklerini, hangi dersleri verdiklerini ve bu dersleri verirken hangi yöntemleri kullandıklarını sordum. Öğrencilere ise hangi dersleri aldıklarını, bu derslerin tipik olarak nasıl uygulandığını ve hangi pedagojik yöntemleri deneyimlediklerini sordum. Öğrenciler ve akademisyenler olarak pedagoji kavramına aşina olsalar da bu kavramın tanımını görüşme sırasında verdim. Bu nedenle görüşme soru formumun ilk bölümünde teoriyi pratikte anlaşılması için öncelikle feminist pedagojinin ilkelerini ve bununla ilgili pratikleri ve deneyimleri sordum. Analizim için anlatı analizini tercih ettim. Bunun sebebi, feminist pedagoji uygulamalarını TCKÇ bölümü öğrencileri ve akademisyenlerinin deneyimleri, hikâyeleri ve örnekleri üzerinden yorumlamayı, anlamlandırmayı ve değerlendirmeyi amaçlamamdı. Üzerinde çalıştığım konuya ilişkin temalara önceden karar vermiş ve görüşme kayıtlarından analizler yaptığım için tümdengelimci bir yöntem tercih ettim. Araştırma sorum ve alt sorularımdan yola çıkarak belirlediğim temalara göre özetleme ve yorumlama yaptım. Bunun için öncelikle analiz için bir çerçeve oluşturdum; verileri kodladım, bulguları tanımladım ve yorumladım.

BÖLÜM 5

ANALİZ

Öğrenciler ve akademisyenler TCKÇ sınıflarının pedagojik olarak üniversitenin diğer bölümlerine göre farklılaştığını dile getiriyor. Öğrenciler, bazı akademisyenlerin bazı pedagojik yöntemlerinin sınıfta otoriter ve geleneksel yöntemlerle benzeşebildiğini fakat bazı akademisyenlerin ise özgürlükçü, kapsayıcı ve feminist pedagojik yöntemlerle benzeşen yöntemleri sınıfta pratik ettiklerini dile getirdi. Öğrencilerin daha geleneksel ve otoriter buldukları yöntemleri, sınıfta yalnızca ders anlatımının olup katılımcı pedagojinin yeteri kadar kullanılmaması,

kapsayıcı ve kesişimsel müfredatın eksikliği olarak değerlendirdi. Öte yandan, akademisyenler pedagojik yöntemlerinde dikkat ettikleri noktaların eşitlikçi sınıf ortamı yaratmak, adil olmak ve katılımcı pedagojiye önem veren bir öğrenim ortamı yaratmak olduğunu belirttiler. Faka, akademisyenler bazı pedagojik yöntemlerinin derslik saatinin az olması ve bölümün interdisipliner yapısından kaynaklı yeteri kadar pratik edemediklerini vurguladılar.

Öğrenciler, akademisyenlerin pedagojik yöntemlerine benzer şekilde sınıfta zaman zaman güç ilişkilerinin deneyimlendiğini ve bu güç ilişkilerini oluşturan nedenler arasında akademisyenin yaşı, arka planı, didaktik ders anlatımı, oturma düzeninin ve kapsayıcı ve kesişimsel olmayan müfredat ile ilişkilendirirken, diğer yandan üniversitenin ve Türkiye'nin geneline hakim olan siyasi rejimin sınıfta da hiyerarşik bir güç ilişkisi kurduğunu dile getirdi. Akademisyenler ise gücün ve otoritenin sınıfta kendilerinde olduğunu fakat bu gücü hiyerarşik olarak değil eşit ilişkiler kurarak pratik ettiklerini dile getirdi. Burada görüldüğü üzere akademisyenler ve öğrencileri arasında gücün pratik edilmesi ve deneyimlenmesi arasında bir farklılık söz konusudur. Bunun sebebi öğrencilerin ve akademisyenlerin gücü birbirlerinden farklı yorumlaması ve uygulaması olabileceği gibi, feminist pedagojideki anlamıyla yaratıcı enerjiyle tanımlanan gücün sınıfta tam olarak pratik edilmemesi olabilir. Bunun yanında feminist pedagoji literatüründe de belirtildiği gibi, akademisyen ve öğrencinin katılımcı bir öğrenme ortamı kuramaması, ortak bir çaba yerine ders ortamı, ders içeriği ve sınıftaki tartışmalarda akademisyenin sorumluluğunu tek elinde bulundurması hiyerarşik güç ilişkileri kurar.

Bununla bağlantılı olarak güçlenme ve topluluk kurma kavramları da uygulamada güç ilişkileriyle bir arada yorumlanabilir. Güçlenme, öğrenciler tarafından yalnızca akademisyenin öğrenciyi güçlendirdiği tek yönlü bir kavram olarak anlaşıldığı için öğrencileri sınıfta güçlenmenin tek yönlü olabileceğini dile getirdi. Öğrenciler her ne kadar öğrencileri arasında topluluk kurmanın daha kolay olduğunu dile getirsek de geçmiş jenerasyonlardaki öğrencilerin birbirlerini tanımaması, öğrencilerin bir çoğunun iş hayatıyla okul hayatını bir götürmesi ve pandemi zamanındaki online derslerin topluluk kurmanın önünde birtakım engeller yarattığını söyledi. Öğrenciler, kapsayıcı ve keşisimsel bulmadıkları yalnızca belirli bir grubu temsil eden feminist

okumaların da güçlenmenin ve topluluk kurmanın önünde problem yaratabileceğininin altını çizdi. Bunun için öğrencileri akademisyenin sınıfta otoriter bir rolü olmasındansa kolaylaştırıcı ve rehber bir rolünün olmasının hem gücü dengeleyeceğini hem de güçlenme ve topluluk kurmayı kolaylaştırabileceğini savundu. Buna ek olarak, öğrencileri güçlenmenin yalnızca sınıf içinde pratik edilmesindense sınıf dışına da taşınması gerektiğini dile getirdi.

Öğrenciler akademisyenlerden farklı olarak TCKÇ'de öğrenci olmanın güçlenmeyi doğal olarak getireceğine dair bir varsayım da mevcuttur. Akademisyenler ise TCKÇ'de olmanın tek başıma güçlenmeyi getiremeyeceğini, bunun yerine akademisyen ve öğrenci arasındaki ilişkiyle yakından bakmamız gerektiğini vurguladılar. Akademisyenler bu güçlenmenin ayrıca feminist okumalarla, bilinç yükseltme yoluyla, öğrencileri arasında, öğrenci toplulukları ve öğrenci arasında ve son olarak akademisyen ve öğrenci arasında olabileceğini dile getirdi. Akademisyenler buna ek olarak öğrencilerin yeni bir bilgiyi sınıfta paylaşarak sınıfta iki yönlü bir güçlenmeyi sağlayabildiklerini dile getirdi.

Topluluk kurma konusu da öğrenciler tarafından öğrenciler arasında daha anlamlı bulunurken, akademisyenler ve öğrenciler arasında topluluk kurmak konusunda bazı zorluklar olduğu dile getirildi. Öğrenciler kendi içlerinde yargılamadan deneyim paylaşmanın ve feminist dayanışmanın sınıfta topluluk kurarken önemli olduğunu vurgularken, diğer taraftan sınıftaki derse katılımın azlığının, çalışan öğrencilern derse az katılmasının ve pandemic dönemindeki online derslerin topluluk kurmak adına sınırlılık yarattığını da ekledi.

Diğer önemli bir kavram olan deneyim konusunda ise öğrenciler sınıfta feminist okumaların ve akademisyenin kendi kişisel deneyimlerinden örneklerin sınıfta paylaşılmasının kendilerinin deneyimlerini paylaşmaya alan açtığını ve bu sayede sınıfta teorinin pratikle birleşebildiğini söyledi. Aynı şekilde akademisyenler deneyim paylaşmaya sınıfta önem verdiklerini ve TCKÇ sınıflarının tıpkı bilinç yükseltme grupları gibi deneyimlere yer vermesinin oldukça gerekli olduğunun altını çizdi. Bunun için sınıfta her ders öncesinde belirli makaleler ve bunlar çerçevesinde yazılan deneyimlere dayalı örneklerin sınıfta paylaşılmasının teşvik edilmesinin

deneyime daha çok yer açtığını söylediler. Fakat deneyimlerin bu şekilde bir paylaşımı duyguların da sınıfta aynı şekilde paylaşıldığını göstermiyor. Bu çalışmada, öğrencileri duyguların sınıfta yeteri kadar yer almadığını belirtti. Öfke gibi duyguların feminist okumalar aracılığıyla daha çok ortaya çıktığını fakat sınıfta paylaşılmadığı için kendilerinin omuzlarında bir yük gibi kaldığını vurguladılar. Bunun yanı sıra öğrenciler üzüntü, ağlama ve utanç gibi yoğun duyguların sınıfta yer alamadığını ve nasıl alabileceğini bilmediklerini dile getirdi. Bunun sebebini öğrenciler sınıfın duyguların ortaya çıkacağı kadar güvenli bir mekan olmamasıyla ilişkilendirdi. Sınıfı güvenli bir mekan olarak görmeyen öğrenciler kimi zaman sessizliği tercih ettiğini ve sınıflarda kendi fikirlerini ve duygularını paylaşmaktan çekindiklerini vurguladı. Sınıfı güvenli bir mekan olarak görmemek, duyguları paylaşmamak ve güçlenme, topluluk oluşturmanın sorunlu bir hale gelmesinin temel sebeplerinden bir yine akademisyen ve öğrenci arasındaki güç ilişkileriyle açıklanabilir. Bunlara ek olarak, TCKÇ bölümlerinin marjinalleşmesi gibi feminist pedagoji de politik amaçları ve radikal dönüşümlere sebep olabileceği için marjinalleştirilip, pedagojik alandan dışlanıyor. Türkiye bağlamında ise, üniversitenin ve ülkenin mevcut siyasal rejiminin sınıflara da yansıması, Türkiye'de yükselen anti-feminist hareketler, toplumsal ve kültürel kodların da feminist pedagojinin uygulanmamasında büyük etkiye sahiptir.

Çalışmamda, öğrenciler, sınıfta deneyimlerini paylaşarak, feminist metinleri okuyarak ve eleştirerek kendi seslerini ortaya koyabildiklerini ifade ettiler. Ancak, öğretmenin sınıftaki güç ve otoritesinin nasıl konumlandırıldığının önemli olduğunu ve öğrencinin kendi sesini ifade edebilmesi için öğretmenin uygun bir zemin oluşturması gerektiğini belirttiler. Öğrencilerin deneyimine göre sınıfta sessiz kalmalarına neden olan en önemli faktörlerden biri, öğrencilerin bakış açısından sınıfta kapsayıcılık ve kesişimsellik eksikliği olduğu ortaya çıktı. Manicom'un (1992) belirttiği gibi, bu durum öğrencinin sınıfta dışlanmış hissetmesi ve bu nedenle sessiz kalması ile ilişkilendirilebilir.

Feminist pedagoji ilkeleriyle ilgili sorularıma yanıt olarak öğrenciler, feminist pedagojiyi farklı şekillerde tanımlamışlardır. Bu kavramı daha önce duymamış olsalar da, feminist pedagojiyi sınıftaki hiyerarşilerin azaltıldığı ya da tamamen

ortadan kaldırıldığı, ayrımcılığın olmadığı ve sınıfta toplumsal cinsiyet duyarlılığının bulunduğu bir öğrenme/öğretme süreci olarak tanımlamışlardır. Ayrıca, feminist pedagojinin kendi özerkliklerini ve feminist kimliklerini oluşturmada önemli bir etkisi olduğunu, her sesin saygı gördüğü bir sınıf ortamı yaratılmasını sağladığını ifade etmişlerdir. Öğrenciler, deneyimlerin ve duyguların paylaşılmasının feminist pedagoji için vazgeçilmez olduğunu vurgulamış ve ancak bu şekilde feminist pedagojinin sınıfın ötesine geçerek feminist pedagojiye özgü politik amaçla uyumlu olabileceğini belirtmişlerdir.

Öte yandan, iki akademisyen hariç tüm akademisyenler feminist pedagoji kavramına aşina olduğunu belirtti. Bunun yanında, feminist metinlerin okunması ve feminist bir kimliğe sahip olmanın, bazı feminist pedagojik uygulamaların hayata geçirilmesini zaten kolaylaştırdığını belirtmişlerdir. Feminist pedagoji algısı, sınıfı bilinç yükseltme gruplarıyla kıyaslayarak, feminizmi öğreterek sosyal dönüşümü destekleyecek öğrenciler yetiştirme ve geleneksel pedagojik yöntemleri yıkma hedefi üzerinden şekillenmektedir. Ayrıca, feminist değerler çerçevesinde iş birliği ve dayanışmanın önemine vurgu yapmışlardır.

Feminist pedagoji uygulamalarının TCKÇ sınıflarında uygulanıp uygulanmadığı ve etkileri hakkında sorduğumda, akademisyenler, feminist pedagoji çerçevesinde olmasa bile sınıftaki hiyerarşik güç ilişkilerini azaltmaya yönelik ortak stratejilere sahip olduklarını ifade etmişlerdir. Bu stratejiler arasında deneyimlerin paylaşılması, sınıfta öğrenci katılımının artırılması, öğrencilerin güçlendirilmesi ve her sesin sınıfta yer almasını sağlamak yer almaktadır. Bir akademisyen, feminist pedagoji uygulamalarının genellikle zaman zaman deneme-yanılma yöntemiyle gerçekleştirildiğini belirtmiş ve akademisyenlerin bu öğretim/öğrenme yöntemini tasarlamak üzere ayrıca eğitilmesi gerektiğini düşündüğünü ifade etmiştir.

Analizimin son kısmında feminist pedagojiyi sınırlandıran etkenlerin neler olabileceğini sorduğumda akademisyenler ve öğrenciler benzer olarak hiyerarşik ve partiyarkal üniversite sistemi ve genel olarak ülkenin siyasi yapısının ve Türkiye'de yükselen anti-feminist hareketlerin sınıftaki yansımaları olduğunu dile getirdi. Sınıf içinde ise benzer olarak oturma düzeninin ve not verme sisteminin bir güç ilişkisi

yarattığı için bir sınırlama yaratabileceğinini altını çizdiler. Öğrenciler, TCKÇ'nin üniversite içindeki marjinalize edilen yapısının da yeni pedaogijik yöntemler ve özellikle feminist pedagojinin uygulanmasında zorluk yaratabileceğini dile getirdi. Akademisyenler öğrencilerden farklı olarak ağır iş yükünün ve özellikle kadın akademisyenlerin yüksek öğretimdeki duygusal emeğinin de feminist pedagojiyi uygulamak noktasında belirli zorluklar yarattığını dile getirdiler.

BÖLÜM 6

TARTIŞMA VE SONUÇ

Bu çalışma, tezin ana araştırma sorusunu yanıtlar şekilde TCKÇ sınıflarında feminist pedagoji bağlamında güç ilişkilerinin pratikte nasıl deneyimlendiği ve tanımlandığı konusunda öğrenciler ve akademisyenler arasında var olan benzerlikler ve farklılıklar olduğunu ortaya koymuştur. Bu noktada tartışma kısmında güç ilişkileri üzerine yeniden düşünmek, güvenli sınıf alanı, kapsayıcılık ve keşisimsellik, deneyim ve duygu paylaşımı ve sesi ifade etmek gibi başlıklar altında bazı tartışmalar ve bunlarla bağlantılı olarak pratikte neler yapılabilir sorusuna yeni yanıtlar ortaya çıktı.

Sınıfta güç ve otorite deneyimi konusunda öğrenciler ile akademisyenler arasında farklı bakış açılarının olduğu bu çalışmada açıkça ortaya koyuldu. Öğrenciler, gücü genellikle baskın, hiyerarşik ve geleneksel bir yapı olarak algılarken, bu durum akademisyenlerin tanımlamalarıyla çelişmektedir. Öğrencilerin bakış açısından, akademisyenin sınıfta tek odak noktası olması, öğrencilerin sınfta sorumlu oldukları feminist okuma listelerinin bağımsız bir şekilde hazırlaması ve sınıf tartışmalarına minimum düzeyde katılım göstermesi, baskın ve hiyerarşik bir güç kullanımını işaret etmektedir.

Akademisyenler ise, sınıfta gücü daha adil bir şekilde dağıtmak için stratejiler geliştirdiklerini ifade etmektedir. Ancak, bölümün disiplinler arası yapısı nedeniyle genellikle ders anlatımına dayalı bir yaklaşım benimsediklerini ve sınıf saatlerinin kısıtlılığı sebebiyle alternatif yöntemler bulmakta zorlandıklarını kabul etmektedirler.

Buradaki temel farklılıkların biri, akademisyenler ve öğrencilerin sınıfta gücü nasıl algıladığıyla, diğeri ise gücün nasıl uygulanması veya paylaşılması gerektiği konusunda pratikte yaşanan eksikliklerle ilgilidir.

Öğrenciler, akademisyenin yaşını güç ve otoriteyi değerlendirirken önemli bir nüans olarak tanımlamaktadır. Ancak, bir akademisyenin yaşının doğrudan onu otoriter kıldığı varsayımı yerine, bu algının daha geniş yapısal ve kültürel etkilerin bir ürünü olarak yorumlamak feminist pedagojiyi sınıfta pratik ederken ve deneyimlerken kolaylık sağlayabilir. Bu durumun farkına varmak, feminist pedagojinin sınıfta iş birliği içinde inşa edilebileceği ortak bir zemin oluşturma olasılığını artırmaktadır. Manicom'un (1992) belirttiği gibi, akademisyenler sınıfta otoriter pozisyonlarını en aza indirmek için belirli stratejiler uygulayabilirken, akademisyenin hiyerarşik rolünün tamamen ortadan kaldırılamayacağı da kabul edilmektedir. Fakat, öğrenciler akademisyenin gücü ve otoriter pozisyonunun sınıfta olmaması gerektiğini dile getirirken, pedagojik yöntemlerin üretilmesi ve uygulanması konusunda yine tüm sorumluluğu akademisyene verdiği dikkat çekici bir sonuç olmuştur. Feminist pedagojinin de vurguladığı en önemli noktalardan bir tanesi, sınıfta topluluk kurmak ve her türlü hiyerarşik ve otoriter güç ilişkilerinin dönüştürülüp düzenlenmesidir. Bu sebeple, güç ilişkilerinin en aza indirilip dönüştürülmesi yalnızca akademisyenin tek elinde değil, kolektif bir çabanın ürünüdür.

Öğrenciler, TCKÇ sınıflarının doğal olarak hiyerarşik olmayan, eşit ve güvenli bir alan olması gerektiğini dile getirdi. Ancak, literatürde sınıfın doğası gereği güvenli, eşit ve hiyerarşik olmayan bir alan olmadığı anlaşılmaktadır. Bu bağlamda, öğrencilerin TCKÇ sınıfını doğası gereği hiyerarşik olmayan bir alan olarak yorumlamaları, güç ilişkilerini kolektif bir şekilde yeniden inşa etme sürecinde bir zorluk oluşturabilir. TCKÇ sınıflarında pedagojik ayrıcalığın varlığına dair kanıtlar olmasına rağmen (Stake & Hoffman, 2006), bu sınıflarda örtük güç ilişkileri de mevcuttur. Bu ilişkilerin ortaya çıkarılması, hem geleneksel yöntemlere meydan okumak hem de feminist pedagoji tarafından önerilen yeni güç ilişkilerini kurmak açısından büyük önem taşımaktadır. Güçlendirme ve topluluk oluşturma açısından, öğrenciler TCKÇ'nin doğal olarak bu sonuçları getireceğini belirtmiştir. Ancak öğrenciler için güçlendirme, yukarıdan aşağıya doğru işleyen bir uygulama olarak

algılanmakta ve deneyimlenmektedir. Feminist pedagoji ve akademisyenlerle yapılan görüşmeler ışığında, güçlendirme ve topluluk oluşturmanın kendiliğinden gerçekleşmeyeceği açıktır. Bunun için, öğretmenler ve öğrenciler arasındaki güç ilişkilerini yeniden düşünmek önemlidir. hooks'un (1994, 2003, 2019) belirttiği gibi, eğitimin en önemli kazanımlarından biri, topluluk inşa etmeyi öğretmek ve öğrenmektir. Sınıf, güvenli bir alan değil; aksine çok kültürlü, politik ve çatışmalı bir alandır.

Çalışmamda, öğrencilerin topluluk oluşturmasının önündeki en büyük engellerden biri, öğrenci ve akademisyen arasındaki eşitsiz güç ilişkileri ile sınıfta kapsayıcılık ve kesişimsellik eksikliği olarak ortaya çıkmıştır. Öğrenciler, sınıfın bir topluluk haline gelebilmesi için farklılıklara ve çok kültürlülüğe dair daha fazla farkındalık olması gerektiğini vurgulamaktadır. Bu bağlamda, sınıfta heteroseksüellik dışında farklı cinsel ve toplumsal cinsiyet kimliklerinin de bulunduğunun daha görünür hale getirilmesi gerektiğini ve sınıf, etnik köken ve ırk gibi çeşitli boyutlarda deneyimlerin varlığının kabul edilmesi gerektiğini ifade etmişlerdir. Örneğin, sınıfta öğrencilerin toplumsal cinsiyet zamirlerinin sorulmaması ve herkesin heteroseksüel varsayılması, sınıfı kapsayıcılığa ve kesişimselliğe kapatan bir durum olarak vurgulanmıştır. Buna ek olarak, öğrenciler, müfredatın belirli feminist okumaları daha fazla içermesinin, bazı öğrencilerin kendilerini sınıfta dışlanmış ve marjinalize olmuş hissetmesine neden olduğunu eleştirmiştir.

Son olarak akademisyenler ve öğrenciler, deneyimin sınıftaki önemi hakkında ortak bir paydadır. Akademisyenler, öğrencilere sunum yaptırmak, tartışma grupları kurmak, okumalar üzerine kısa paragraflar yazdırmak gibi pedagojik stratejilerle hem katılımcılığın hem de deneyim paylaşımının daha çok sınıfta uygulanmasına katkı sağlamaktadır. Öğrenciler, deneyimi sınıfta paylaşmak mümkün olurken, duygunun ve sesin ifade edilmesi, sınıfta nasıl paylaşılması ya da pratikte duygunun sınıfta nasıl yer alması gerektiği konusunda belirsizlikle olduğunun üzerinde durmuştur. Buna ek olarak, sınıfın güvenli bir alan olması gerektiğini ve bunun sorumluluğunun akademisyende olduğunu belirttiler. Daha önceki bölümlerde de belirttiğim gibi, sınıfı güvenli bir alan haline getirmek yerine; sınıfın tartışmalara gebe, politik ve

hiyerarşilerden azad olmayan bir ortam olduğunu fark etmek feminist pedagojiyi sınıfta uygulamak ve deneyimlemek açısından önem arz eder.

1970'lerden bu yana, TCKÇ programları akademi içinde kurumsallaşmış ve paylaşılan deneyimler, eşit güç ilişkileri ve bilinç yükseltici grup yöntemleri ile normatif olan geleneksel pedagojilere meydan okuyan bir pozisyon almıştır. Akademinin hegemonik ve hiyerarşik yapısı ve Türkiye'nin siyasi konjonktürü TCKÇ bölümlerinin marjinalleşmesine ve dışlanmasına neden olduğundan, sınıf içi ve dışındaki pratikleri feminist pedagoji perspektifinden anlamak çok önemlidir. Feminist pedagoji sadece soyut bir teori değildir; öğrenciler ve öğretmenler arasındaki güç ilişkilerini yeniden düşünmemize ve sınıfın çatışmalarının ve çok kültürlü yapısının farkında olarak deneyimlerin, duyguların paylaşılmasına, tüm seslerin ifade edilmesine izin veren demokratik bir sınıf ortamı yaratmamıza olanak tanır. Feminist pedagoji, TCKÇ bölümleriyle birlikte gelişmiş olsa da, uygulamaları ve deneyimleri üzerine daha fazla araştırmaya ihtiyaç duyulmaktadır. Feminist pedagoji, bölüm içinde bireysel stratejilerle uygulanıyor olsa da, hem öğrenciler hem de eğitmenler tarafından ortak bir çaba gerektirmektedir. Bu çalışma, mevcut yapısal, kültürel ve bireysel sınırlamalar göz önüne alındığında, TCKÇ bölümlerinin feminist pedagojiyi her zamankinden daha fazla ihtiyaç duyduğunu vurgulamaktadır. hooks'un belirttiği gibi, akademi bir cennet değildir; ancak TCKÇ ve feminist pedagoji akademik alanlarda güçlenmeye devam ettikçe, politik hedeflerine ulaşmaları giderek daha mümkün hale gelecektir. Türkiye'de son yıllarda artan toplumsal cinsiyet eşitsizliği, toplumsal cinsiyet karşıtı hareketlerin yükselişi ve sağ siyasi konjonktürün üniversiteler üzerindeki hâkimiyeti göz önünde bulundurulduğunda, feminist pedagoji, TCKÇ bölümlerinin akademi içinde değişim ve dönüşüme yeni yollar açabilir.

D. THESIS PERMISSION FORM / TEZ İZİN FORMU

(Please fill out this form on computer. Double click on the boxes to fill them)

ENSTİTÜ / INSTITUTE

Fen Bilimleri Enstitüsü / Graduate School of Natural and Applied Sciences ☐

Sosyal Bilimler Enstitüsü / Graduate School of Social Sciences ☒

Uygulamalı Matematik Enstitüsü / Graduate School of Applied Mathematics ☐

Enformatik Enstitüsü / Graduate School of Informatics ☐

Deniz Bilimleri Enstitüsü / Graduate School of Marine Sciences ☐

YAZARIN / AUTHOR

Soyadı / Surname : KARAKURT
Adı / Name : Dilşad
Bölümü / Department : Toplumsal Cinsiyet ve Kadın Çalışmaları / Gender and Women's Studies

TEZİN ADI / TITLE OF THE THESIS (**İngilizce** / English): Feminist Pedagogy Effects and Experiences in Gender and Women's Studies: The Case of Middle East Technical University

TEZİN TÜRÜ / DEGREE: **Yüksek Lisans** / Master ☒ **Doktora** / PhD ☐

1. **Tezin tamamı dünya çapında erişime açılacaktır. /** Release the entire work immediately for access worldwide. ☒
2. **Tez iki yıl süreyle erişime kapalı olacaktır.** / Secure the entire work for patent and/or proprietary purposes for a period of **two years. *** ☐
3. **Tez altı ay süreyle erişime kapalı olacaktır.** / Secure the entire work for period of **six months**. ***** ☐

***** *Enstitü Yönetim Kurulu kararının basılı kopyası tezle birlikte kütüphaneye teslim edilecektir. / A copy of the decision of the Institute Administrative Committee will be delivered to the library together with the printed thesis.*

Yazarın imzası / Signature ..... **Tarih** / Date .....
(Kütüphaneye teslim ettiğiniz tarih. Elle doldurulacaktır.)

(Library submission date. Please fill out by hand.)

Tezin son sayfasıdır. / This is the last page of the thesis/dissertation.