

**“BASICALLY, I HOPE THAT IT IS THE FUTURE WITH
EVERY TEACHER”: PRE-SERVICE ENGLISH TEACHERS’
PERCEPTIONS OF FEMINIST PEDAGOGY**

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Tiivistelmä - Abstract <p>Tasa-arvo- ja yhdenvertaisuuskysymykset ovat pitäneet pintansa koulutuksen saralla käytävässä keskustelussa ja sen tutkimuksessa Suomessa ja maailmalla. Tasa-arvo ja yhdenvertaisuus löytyvät ydinarvoina ohjaavista dokumenteista, järjestyssäännöistä ja juhlapuheista, mutta viimeaikainen tutkimus osoittaa epätasa-arvon yhä vallitsevan suomalaisessa koulujärjestelmässä. Ratkaisuksi on tarjottu niin lakiperusteista tasa-arvosuunnittelun vaatimista, tasa-arvon edistämiseen nojautuvia hankkeita kuin sukupuolen moninaisuuden huomioivia tiloja, mutta konkreettiset muutokset ovat olleet hitaita. Yksi mahdollinen ratkaisu koulutuksen epätasa-arvon purkamiseen on feministinen pedagogiikka, joka toimi tämän pro gradu -tutkielman viitekehystenä.</p> <p>Tällä pro gradu -tutkielmalla haluttiin selvittää, minkälaisia käsityksiä lähiaikoina valmistuvilla englannin opettajaopiskelijoilla on feministisestä pedagogiikasta, sen tavoitteista ja käytänteistä. Lisäksi tutkimuksella haluttiin selvittää, miten osallistujat tarkastelevat feministisen pedagogiikan implementointia omassa tulevaisuuden työssään. Tutkimuksen tavoitteena oli myös selvittää, miten valmistuvat englannin opettajaopiskelijat kokivat opintojensa tukeneen heidän ymmärrystään tai vaikuttaneen heidän käsityksiinsä feministisen pedagogiikan periaatteista.</p> <p>Tutkimus toteutettiin puolistrukturoituna fokusryhmähaastatteluina helmikuussa 2022 ja siihen osallistui kuusi maisterivaiheen opintoja Jyväskylän yliopistossa suorittavaa englannin opettajaopiskelijaa. Haastatteluaineisto litteroitiin ja analysoitiin laadullisen sisällönanalyysin keinoin kategorisoimalla aineisto teemoittain. Tutkimustuloksista ilmeni, että opettajaopiskelijat suosivat monia feministisen pedagogiikan käytänteitä ja tavoitteita omassa opetuksessaan ja henkilökohtaisessa elämässään, vaikka he eivät osanneet nimetä niitä juuri feministiseen pedagogiikkaan liittyviksi. Tutkimus osoitti, että feministinen pedagogiikka herättää paljon tunteita ja ajatuksia, ja opettajaopiskelijat ovat kiinnostuneita sen harjoittamisesta omassa tulevaisuuden työssään. Tutkimustuloksista ilmeni myös opettajaopiskelijoiden jälkikäteen toive feministisen pedagogiikan ja yhdenvertaisuuskysymysten laajemmasta käsittelystä yliopisto-opintojen aikana.</p>	
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APPENDIX

1 INTRODUCTION

Issues of equality and non-discrimination, although in constant evolution, seem to be some of the most permanent ones in education all around the world. In Finland, the implementation of non-discrimination in education is required by the Non-discrimination Act (1325/2014), the purpose of which is to promote equality and prevent discrimination as well as to enhance the protection provided by law to those who have been discriminated against (Ministry of Justice 2014). Additionally, the new National Core Curriculum for Basic Education that came into force in 2016 defines promoting equality and equity as some of the principles and aims of basic education (Finnish National Board of Education 2014). Undoubtedly, equality and non-discrimination are often highlighted in guiding documents, orations, and school rules as core values, but how do they manifest in reality?

Previous research shows that although mentioned in official documents as the main pillars of schooling in Finland, equality and non-discrimination do not actualize even in the “example country of equality” (e.g. Ahola et al 2021; Ministry of Social Affairs and Health 2022; Helsingin Sanomat 2021; Tilastokeskus 2021). On institutional and legal levels, it seems that a lot has been done to achieve equality and non-discrimination in education. Providers of basic education have been required to produce school-specific equality plans since 2015 in Finland, and recent findings have shown that although there are schools that outshine others in equality planning and acting, there is a significant number of schools that show inadequacy in them or even total lack of complementing any kind of equality planning (Mikkola 2020). It is evident that there is room for development in many schools’ equality and non-discrimination work across the country, but the change seems to be very prolonged.

The question that arises is the following: why are these issues not solved yet? One possible answer is the foreignness of certain disciplines of pedagogy that are especially interested in challenging power structures, dismantling forms of oppression, and promoting an overarching philosophy of liberating education. They might be seen as radical or rebellious, even if their central goal is not that extreme: to improve everyone’s safety and well-being. An example of a pedagogy with these core aims is feminist pedagogy, which serves as the foundation and framework for the present study. With its fruitful F-word, even the mention of feminist pedagogy inspires controversy

and generates false presumptions to many. It can be admitted that one of the many goals of the present study is to make feminist pedagogy more approachable, practical and a tad better understood.

The present study aims to gain a holistic overview of how pre-service English teachers at the University of Jyväskylä perceive feminist pedagogy. The target group consisted of six soon graduating English teacher students, and the method of data gathering was two separate focus group interviews held in February 2022. The research questions of the present study are as follows: 1) In what ways do graduating English teachers at the University of Jyväskylä perceive feminist pedagogy and the practices it involves? and 2) In what ways do graduating English teachers at the University of Jyväskylä view implementing feminist pedagogy in their own work in the future? A sub-question that connects the main research questions to the participants' academic background is the following: 3) In what ways has the participants' understanding of the principles of feminist pedagogy been supported during their studies? These questions were aimed to answer with qualitative data-based analysis.

The present study is structured as follows: first, in Chapter 2, the background of the present study is discussed with relevant theories concerning feminism, pedagogy, and feminist pedagogy. The key concepts are defined, followed by exploring them in greater detail. Next, in Chapter 3, the setup of the present study is presented: aims, research questions, participants of the study, methods of data collection & analysis, and ethical issues are discussed. Later, in Chapter 4, the main results will be presented and analyzed with evidence from the data. Further discussion and critical evaluation of the findings and the research process will be found from Chapter 5. Finally, in Chapter 6, the conclusions and implications of the present study and ideas for further research are presented.

2 BACKGROUND

2.1 Defining the key concepts

In this subsection, the core terminology of the field of the present study will be defined: pedagogy, feminism, and intersectionality. Besides the three main points, a variety of terms integrated into the abovementioned will be discussed briefly, such as power, privilege, racism, heteronormativity, and ableism. Since the present study is about studying the views of feminist pedagogy among pre-service teachers, the central concepts took shape fairly naturally to the ones aforesaid.

2.1.1 Defining feminism

Feminism has held various definitions since the invention of the term in the 1800s and there is an ongoing debate whether a unified or fully inclusive explanation or theorization of 'feminism' is even possible to assemble, or whether one should talk about plurality of feminisms instead (see e.g. Curtin & Devere 1993; Lépinard 2020). Nevertheless, what is common for traditional definitions of the word feminism, is the need for improvement in women's inferior social position and disadvantaged status relative to that of men. The definition of feminism in different times will be further discussed in section 2.2.

These days feminism better addresses gender diversity and the problematic nature of binary division. According to Freedman (2002: 7), today's definition of feminism should include four points: *equal worth, privilege, social movements* and *intersecting hierarchies*. Additionally, there is an ongoing debate whether the term feminism describes the ideology optimally or serves its purpose with the prefix "fem", which originates to Latin loan "femina" = woman. For the purposes of this present study, "equality" is understood as a state, and "feminism" as movements, activism, and actions that

aim at advancing all peoples' human rights, possibilities, and well-being and therefore, also equality.

2.1.2 Defining pedagogy

Pedagogy is often defined as “the art, science, and profession of teaching” (Merriam-Webster 2022) and it includes the practices that influence learning in others. According to Skerry, Lambert, Powell and McAuliffe (2013) in pedagogy, a knowledgeable individual (a teacher) facilitates learning by altering its behavior in the presence of observers (learners). In the sphere of higher education, pedagogy is a discipline most education majors take in order to receive the necessary tools to work as a teacher or other expert of education.

Pedagogy does not only refer to what the taught content is and how it is taught but also what kinds of views and ideologies are kept alive and conveyed through interactions between the teachers and the learners. Although desired in The Comenius' Oath for teachers (OAJ 2022), teaching is and never will be free of political charge, as all of the decisions a teacher makes, consciously or unconsciously, are in some way political. When pedagogical decisions seem neutral or value-free, it is due to the normalization process they have been through (see Fairclough 2015: 114). For example, if seeing only heterosexual couples in learning materials seems neutral, it seems so since heterosexuality has been through the normalization process.

2.1.3 Defining intersectionality

During recent decades, intersectional feminism has gained more ground for example in social media, politics, and public discourse. For example, Finland's current Government Action Plan for Gender Equality focuses on intersectionality as its key concept (Ministry of Social Affairs and Health 2021). Intersectionality is a framework in which various aspects of a person's identity besides gender, such as race, class, and sexual orientation are mutually considered when observing societal status, power relations, privilege, and discrimination.

When comparing to women-specific waves (explained in section 2.2) of the feminist movement, intersectional feminism aims to explain a spectrum of social issues in a more comprehensive and inclusive way. Simultaneously, intersectional feminism provides more say to various (multi-fold) oppressed groups, such as bipoc (black, indigenous and people of color) communities, trans people, and disabled people, as well as making it explicit that all people of a certain social group (such as women) do not share the same experiences nor enjoy the same privileged status due to intersections.

The feminist movement and intersectionality obviously have its opponents. In public discussion, it is not rare to find statements which display total misunderstanding of the concepts, such as claims about “modern feminism being misandry” or “woke culture destroying the freedom of speech” that can make feminism seem like a

dangerous or threatening ideology. Moreover, conversations about intersectional feminism are infused with a lot of emotional charge, and to many people inside and outside of the academy, the word “feminism” continues to inspire controversy (Offen 1988). The key would be to understand that feminism actually benefits all, as it dismantles patriarchal structures that are harmful, unsafe, and unhealthy for all people, including the white, straight, able-bodied cis-men, in multiple dimensions (Brysk & Fuentes Carreño 2020; Piccone 2017; WHO 2017).

2.2 Brief history of feminism

The history of modern feminism is long and full of various developments, victories, and setbacks in the fight for women’s rights worldwide. Its connections to various different movements, such as the Civil Rights movement and the LGBTQ-rights movement are evident, but concerning the scale of the present study, it is not relevant to discuss the history in detail. However, to understand the basic principles of the feminist movement, it is beneficial to discuss the main goals and actions of feminism in a simplified manner.

From a Western perspective, the feminist movement can be roughly divided into four “waves” (Malinowska 2020; Pruitt 2022) and the wave metaphor is utilized in the present study as well. The so-called waves are specific, yet historically nonlinear periods or parts of the movement that include various cultural, political, and social developments and viewpoints of feminism. Furthermore, the waves are overlapping and complementary in relation to each other (Julkunen 2010: 10), and they must be viewed in regard to the times and spaces they materialized in. It must be also addressed that there is no fixed agreement of the structuring of the waves in academia, yet the occurred events and actions can be chronologically organized. Next, the four waves and their main focus are defined briefly.

The first wave emerged in the beginning of the 19th century most actively in the United States and the Western Europe and it is associated with the dissatisfaction of women’s limited rights for education, work, to vote, property, marital status, and reproduction (Malinowska 2020). In other words, first wave feminism focused on acquiring basic human rights for women. The activism of first wave feminists was built upon organized and visible protest: they gathered, marched, held speeches and wrote in the press. The first wave culminated in suffrage (i.e., white women’s right to vote in elections) in the late 1800s and early 1900s. The first country to pass the bill was New Zealand in 1893, followed by Australia in 1902. In Europe, Finland was the first country in which suffrage ratified in 1906. In Britain, women got the right to vote in 1918, followed by the United States where white women gained suffrage in 1920 through the 19th Amendment to the U.S. Constitution (Sneider 2010).

The second wave commenced already in the chaotic social and political atmosphere posterior to the second World War, although some of the most notable events and achievements in women's liberation took place not until the 1960s and onward. The second wave continued to improve women's status in private and public life, and among its greatest achievements are the access to birth control and abortion and the emerge of women's studies (later established as gender studies) as an academic discipline (Rampton 2008). Additionally, second wave feminism challenged academic world regarding research methods and the construction of information (Coffey & Delamont 2000: 7) that were made by men and for men. However, second wave feminism was not perfect, and especially in the United States, it has been rightfully criticized for over-emphasizing the experience of white middle-class women (Drucker 2018).

Third wave feminism criticized the notion of "universal womanhood" and brought front the concept of intersectionality, which is firmly rooted in Black feminism. Additionally, a pioneer of Black feminism, Gloria Jean Watkins (better known by her *nom de plume* bell hooks), contributed to the rise of feminist pedagogy. As globalization has become the new normal, also feminist activism has moved from local and national levels to more transnational levels. Some of the most important issues that third wave feminism has aimed at dismantling are violence against women, human trafficking, female genital mutilation, and the general "pornofication" of the media (Kroløkke and Sørensen 2005: 17).

Fourth wave feminism has risen in the 2010s and is characterized by the private and organized use of social media as a catalyst to fight gender inequality, such as women's harassment (e.g. #MeToo), professional discrimination, and gender shaming (Malinowska 2020). According to Munro (2013), similar to the third wave, fourth wave feminism is intersectional, and inclusive of gender identities, sexualities, and cultures, and it has advocated the practice of privilege-checking (i.e. reminding someone that they cannot and should not speak for others due). The shift of feminist activism to social media has partly contributed to the rise of phenomena of "call-out culture" and "call-in culture" where misogyny and racism can be challenged (Phillips & Cree 2014: 15).

2.3 Feminist pedagogy

This subsection will introduce feminist pedagogy, which serves as a theoretical framework for the present study. Feminist pedagogy (or pedagogies) refers to a field of pedagogy, pedagogical approaches, and practices that are informed by feminist theory and research. Feminist pedagogy has been strongly influenced by the temporal understanding of gender-related knowledge and theorization in the feminist research,

and it can be stated that what once was considered feminist pedagogy does not apply to its principles in today's world. In the past, feminist pedagogy was strongly linked to women's movement in improving their social status whereas nowadays, intersectional approach to for example gender dominates in the field. According to Manicom (1992: 365), feminist pedagogy is firmly situated in the traditions of critical and radical pedagogies that see education as an instrument for social change.

The theoretical background of feminist pedagogy can be traced to educator and philosopher Paulo Freire's theories of critical pedagogy and social justice advocacy in the 1970s. Freire's thinking and critical pedagogy, the pedagogy of the oppressed, aspired to help the oppressed fight back to regain their lost humanity and achieve full humanization (e.g. Laukkanen 2019). Although Freire did not pay enough attention to gender as a power relation, critical pedagogy served as applicable basis for the development of feminist pedagogy. Later, feminist activist, writer and teacher bell hooks developed the idea of teaching to transgress (i.e. break the norms and existing rules of white supremacist patriarchy), and combined concepts of post-colonialist feminism about the processes of gendering and racialization with the principles of critical pedagogy.

In the sphere of different disciplines of pedagogy, feminist pedagogy links to culturally responsive and critical pedagogy, as well as human rights education, democracy education, and social justice education, the standpoints and central principles of which are closely interrelated with those of feminist pedagogy. Feminist pedagogy combines many features of the above listed pedagogies, practically bringing them all together to form a cohesive set of theories, goals, and practices.

Feminist pedagogy often begins with a vision of what education could be like but often is not, and it is driven by a vision of a "world which is not yet" (Manicom 1992: 365). According to the vision by Manicom (1992), the classroom is portrayed as a liberating environment in which the teacher and the learners act as engaged subjects, who collectively and actively work towards a more socially just future. Additionally, such an environment builds on the thoughts and experiences of the participants, while integrating new learning and modifying past understanding in a safe and supportive space. Besides that, feminist pedagogy aims to promote individuals' critical thinking with respect for and ability to work with others. In a visionary learning setting at least some of the power is shared, which allows democratic and participatory processes to occur. The principles of feminist pedagogy will be defined and explained next.

2.4 Principles of feminist pedagogy

In feminist pedagogy, dialogic teaching and knowing together are some key practices that deconstruct the hierarchy between teacher and learners. A major goal in feminist

pedagogy is to encourage the learner to think critically and independently, as well as produce information together with the teacher and fellow learners. According to hooks (1994), education should prepare students to work as agents of change, who are willing to act in order to make a difference in the prevailing society and its cultural procedures, and not only adapt to the existing structures that support and produce inequality. As hooks (1994) states, the change is possible with engaged pedagogy and dialogic teaching, where the teacher and the students set out to solve social and political issues together.

Webb, Allen, and Walker (2002) have listed the basic principles of feminist pedagogy: 1) reformation of the relationship between teacher and learner, 2) empowerment, 3) building community, 4) privileging voice, 5) respecting the diversity of personal experience, and 6) challenging traditional pedagogical notions. Contributing to hooks (1994), each of the principles should prepare the students to act in order to make an impact and develop equality within their own sphere of influence. Each of these principles contributes to the creation of a collaborative and empowering learning experience that is the ultimate goal of feminist pedagogy. It should be stressed that the principles of feminist pedagogy also overlap and support each other.



Figure 1: Principles of feminist pedagogy

The first principle, **reformation of the relationship between teacher and learner** refers to the new relational roles that feminist pedagogy can offer. Power will be shared as the learners assume more responsibility for teaching and the teachers for learning (Webb, Allen and Walker 2002, 68). Deeply rooted attitudes and norms of for example language use can complicate this reformation, and to become free of them, it

requires a lot of conscious work and practice in the classroom setting. The shared power will enable participatory democratic processes to occur and help learners develop independence, as well as establish a norm of inquiring curiosity and encourage teachers to increase interactions through dialogue. According to Christie (1997, 148), in a classroom based on feminist pedagogy, “power is viewed as energy, capacity, and potential rather than domination”.

The second principle, **empowerment**, involves the principles of democracy and shared power. Education can either conform the students to the logic of the present system or be a “practice of freedom” (Freire 1968), which teaches learners to deal critically and creatively with reality and to participate in transforming the existing structures. There is something revolutionary about the principle of empowerment, since the patriarchal model of upbringing and education has generally neglected issues such as empowerment, feelings, and personal experiences. Hand in hand with the first principle, empowerment increases the power of all actors, and represents an antihierarchical perspective of feminism (see Woodbridge 1994, 133).

Third, the principle of **building community** stems from the need of building a trusting environment in which all members are respected and have an equal opportunity to participate. Besides building a community within the classroom, feminist pedagogy is concerned with building cooperation between the classroom and its broader environment, such as the school, the surrounding area and neighborhoods, and the local communities. This happens naturally through relationships and dialogue, as well as collaborating on tasks and projects. For example, service-learning is an approach that connects strongly to the principle of building community as it combines learning objectives with community participation.

The fourth principle, **privileging voice**, encourages the classroom’s authority to be shared. When multiple authorities are fostered, new voices are allowed to emerge in classroom interaction. Voice, which does not necessarily mean oral performance, can be seen as the currency of education in lectures, learning materials, and discussions. If the only voice heard is the one of the teacher’s, the students are “deprived of a primary and critical way of knowing” (Gawelek, Mulqueen & Tarule 1994: 181). The unique voice of each learner offers a path to knowledge through bringing their questions and issues to the studied material, and that should be encouraged and supported through validation and positive feedback.

The fifth principle, **respect for diversity of personal experience**, addresses respecting one another’s diverse backgrounds and sociohistorical development, and thus challenging hierarchical relations. Feminist theory, as well as feminist pedagogy are based on personal lived experiences and the analysis of those. When emphasis is put on personal experience and validation in pedagogical settings, it results in increased respect, enhanced empathy and broader understanding of “truths”. The members of such community will learn to respect rather than fear, marvel or disrespect each other’s differences (LaMantia et al 2016).

The last principle, **challenging traditional views**, is embedded within all the previously discussed principles. For example, feminist pedagogy acknowledges that there are social inequities that shape access to learning and educational achievement and that the learners' starting points always affect their opportunities in the field of education. Feminist pedagogy challenges the notion that knowledge and teaching methods cannot be value free. In terms of discourse, there are no ideologically empty spaces (Fairclough 2015: 114), meaning that when a discourse, be it a learning material or teaching method, seems neutral, it is due to the normalization process that has made it appear as the sole natural option. In classrooms, this can be applied to for example the construction of gender, class and sexuality in textbook representations.

2.5 Feminist pedagogy in Finland

Feminist pedagogy is not only about girls' or women's rights, but about understanding *differences* and being sensitive to them in pedagogy (see e.g. Mustosmäki 2019: 83). It is not solely about noticing women-specific questions but also about becoming aware of differences that are formed by, for example, gender identity, sexual orientation, skin color, age, social class, body shape and ability. In Finland, teachers in all levels of education are highly educated, often white and middle class and since education is strongly inherited in Finland, the probability of them being also from a middle-class background is rather high. While in a position of authority, it is advisable to be conscious about one's own presumptions and possible prejudices regarding for example sexuality, class, ethnicity, and (dis)ability. It is important to notice that the differences caused by racialization or disabilities, may be wider than the differences between girls and boys. By being conscious and acknowledging how these factors intersect, it is possible to make learning more inclusive for all students.

Equality is addressed as a fundamental right in the Finnish constitutional law. The Finnish constitution forbids discrimination on the basis of age, origin, nationality, religion, belief, opinion, political activity, trade union activity, family relationships, state of health, disability, sexual orientation, and other personal characteristics (Non-discrimination Act, 1325/2014 § 8). Regarding the field of education in Finland, the National Core Curriculum for Basic Education is guided by the principles of equality and equity, and it states that education should promote economic, social, regional, and gender equality, and that basic education is built on respect for life and human rights (NCBE: 2016: 23). The values of equality and equity are explicitly listed in such legislative and directive documents and therefore it should not be a matter of opinion or a reason to debate whether teachers should practice feminist pedagogy at schools or not,

as equality and equity are the core tenets that feminist pedagogy strives towards implementing.

Equality and equal treatment in school environments are possibly more relevant than ever due to recent public discussion and findings. As mentioned, there are a lot of clichés in curricula and publications such as “everyone is treated equally” and “equality is our core value”, but in reality, the words seem empty, since inequality and discrimination still prevail in the educational settings in Finland (see e.g. Seppänen et al 2015; Brunila 2009). From time to time we can read in the news and social media that racism and sexism are present even in the university environments of the country (see e.g. Parikka 2021a & 2021b) that are supposed to be the pioneers of developing equality and dismantling social injustice. As Sundgren (2014) discusses, it will be hard to root out sexism, racism, and other forms of oppression in universities and other adult education especially if the teachers who work in positions of authority are not aware of their own attitudes, prejudices, and unwitting yet harmful ways of for example speaking in front of the class or addressing certain students. That is why feminist theory and practice is needed in all teacher education from early childhood until adult education, since better knowledge of educators would enable them to work constructively for a more just schooling.

2.6 Feminist pedagogy in the English classroom

Teaching a language is never merely teaching a language itself; the bedrock responsibility of an English teacher should be helping students to “learn to read both the word and the world” (Freire and Macedo 1987). In the fields of social justice education as well as feminist pedagogy, critical literacy is a skill that is built upon a foundation of being critically conscious while consuming different texts (Boyd 2017: 13). Following the work of Freire (1970), today’s scholars of critical literacy encourage students to critically examine the texts, and to see that the text is always produced by someone and for someone, and that it upholds specific values (Boyd 2017: 13). The role of an English teacher in feminist pedagogy is often embodied in the field of critical literacy, as texts and their implications of power and reflection of dominant ideologies are highlighted in language teaching.

Writing and reading organize our experience of the world and encourage or discourage change, and those who write and publish, also control other people’s perceptions of reality to some extent. English language can be seen as “man-made”, and there are multiple examples to support the view, such as using words such as *he* and *man* to refer to all of humanity, and terms for professions, such as *spokesman* and *chairman* that exclude woman as the “other sex”. English language has developed through diverse

times and spaces, and it must be addressed that new words always serve a purpose: there is an existing need to name or rename for example a phenomenon, a social group, or a way of being. The power of language is notable, and with one's use of language, certain forms of oppression such as sexism can be either sustained or dismantled. Conscious and mindful language use is one way to dismantle hierarchies, since it might be contagious and have a positive effect on social norms in the long run. The English teacher is a catalyst for equality and social justice, as by their example it is likely to create a change in one's learners.

Besides reading and writing, developing and encouraging learners' ability to think critically and independently are some of the main goals of feminist pedagogy (see e.g. hooks 1994). Critical thinking is employed inside and outside the classroom to challenge dominant narratives of culture and structures of society. It is also closely connected to student agency: when students are encouraged to think critically and independently, they are simultaneously encouraged to work as active agents who are learning to be in charge of their own actions. Teaching critical thinking together with supporting the development of student agency helps achieve another goal of feminist pedagogy: producing information and "knowing together" with peers and thereby setting to solve social and political issues together.

2.7 Feminist pedagogy in the curriculum of JYU English teacher training

As the present study aims to examine the views of graduating English teachers of University of Jyväskylä (JYU) on feminist pedagogy, the curriculum of their studies must be addressed accordingly. There has been a change in the JYU language teachers' education's curricula in 2020 and all graduating students have studied during effects of the previous 2017-2020 curriculum as well as the current 2020-2023 curriculum. Significant changes are minimal in the individual courses and the selection is largely same in both curricula. By scrolling the available courses and reading their descriptions it was possible to detect the courses that include at least some ideas of feminist pedagogy.

In the 2017-2020 curriculum, one of the Master program's targeted learning outcomes that links to feminist pedagogy is "possessing sturdy experience in working in a multilingual and multicultural environment" (JYU 2022). This is interesting in the sense that "sturdy" experience in working in a multilingual and multicultural environment is rather difficult to achieve when studying at a department where students and teachers are predominantly white, Finnish, and native Finnish speakers. One might ponder if the listed goal is just rhetoric that does not actualize in reality. The other general learning outcomes of the program do not directly apply to feminist

pedagogy or understanding differences and learning to be sensitive to them, although they touch upon them such as the outcomes of “understands teamwork” and “follows the development and current conversation of their own field, recognizes issues, and adapts their expertise in solving them” (JYU 2022). The new curriculum of 2020-2023 does not have the general targeted learning outcomes listed on the website of JYU.

Besides the general targeted learning outcomes of the program, there are courses in the 2017-2020 curriculum that include topics of feminist pedagogy, such as a mandatory course of the BA program KTKP2020 Kasvatus, yhteiskunta ja muutos (education, society and change) and an optional course KLSS113 Näkökulmia monikielisyyteen (point of views to multilingualism). Moreover, while these courses have remained in the new curriculum, the content has been altered, at least to some extent. The central concepts of the course KTKP020 had been widened from 2017-2020 curriculum to that of 2020-2023: in the previous one, the central concepts that link to feminist pedagogy were “social justice, equality and participation” whereas in the new one they are “social justice, equality, equity, inclusion, participation, diversity, otherness, becoming unequal, and gender-based violence” (JYU 2022).

A sequel course for KTKP020 called OPEA315 Kasvatus, yhteiskunta ja muutos 2 (education, society and change 2) is strongly connected to the principles of feminist pedagogy and is presented in both curricula. The assigned readings of the course in curriculum of 2017-2020 include the Finnish translation of bell hooks’ Teaching to transgress (Vapauttava kasvatus), and the learning outcomes of the course in both curricula include points such as “understanding societal development and trends as factors that affect school” and “being able to work actively and ethically in changing and diverse communities” (JYU 2022). The course is run by the Department of Education of JYU and it is mandatory for all English teacher students.

Optional courses of both curricula regarding the English specialization studies that directly apply to the principles of feminist pedagogy include EKIS3780 Teaching English for Social Justice and EKIS3130 Beyond Big Ben: Teaching English through critical cultural content. The learning outcomes EKIS3780 include points such as “students will be familiar with the tenets, goals, and main concepts of social justice approaches to teaching and education” and “students will be able to identify and describe the common processes of oppression, especially those linked to dis/ability, gender, race, and class” (JYU 2022). The contents of EKIS3130 are based on culturally sensitive pedagogy and non-stereotyping, authentic and meaningful teaching of cultural content, which overlaps with feminist pedagogy in various ways.

Finally, new English courses of the 2020-2023 curriculum that touch upon the principles of feminist pedagogy are EKIA392 Learning Disorders from the Perspective of SLA in BA program and EKIS311 Multilingual Learning Environments in MA program. EKIA392 addresses language disabilities and provides tools for foreign language teachers to better work with diverse group of learners, whereas EKIS311 focuses on multilingualism and how it shows in English as a foreign language classroom

especially in the context of Finland. The joint advanced studies of the Master program also include a course called KIMO2020 Oppijoiden monikielisyyden tukeminen koulu yhteisössä (supporting learners' multilingualism in school community) that aims to provide tools for understanding multilingualism as a resource and richness and ethical issues regarding it. All the new courses are optional so there is no guarantee that pre-service teachers will have studied these topics before graduating, which means that the students will graduate with very dissimilar skills to teach groups of diverse students.

3 THE PRESENT STUDY

In this chapter, the organization of the present study is introduced. First, the aims and research questions are presented. Second, the participants and their relationship to the researcher are discussed, followed by data collection and ethical issues regarding it. Finally, the method of analysis is introduced, and the choices regarding that is justified.

3.1 Aims and research questions

In this section, the aims and research questions of the present study are presented. The present study is a qualitative feminist pedagogy and content analysis informed research of pre-service English teachers' perceptions of feminist pedagogy. The aim of the study is to examine the perceptions, attitudes, and preparedness of graduating English teachers in the field of feminist pedagogy and find out how their academic background has contributed to their thinking and knowledge on the topic. The participants were Master level students at the University of Jyväskylä. The research questions that the present study aspires to answer are as follows:

- 1) In what ways do graduating English teachers at the University of Jyväskylä perceive feminist pedagogy and the practices it involves?
- 2) In what ways do graduating English teachers at the University of Jyväskylä view implementing feminist pedagogy in their own work in the future?

Additionally, a sub-question that connects the research questions to the participants' academic background:

- 3) In what ways has their understanding of the principles of feminist pedagogy been supported during their studies?

3.2 Participants

The participants of the present study were six pre-service English teachers, who were more or less in the final stages of their Master studies during spring 2022. Four of them were cismen and two ciswomen and they were between ages of 25 and 27. Cis, short for cisgender, means that one's gender identity matches with the sex they were assigned at birth. The information regarding gender identity and age was gathered for understanding how their personal experiences of gender and age affected their perceptions. The participants were a selected group of volunteers who were all very familiar with each other as well as the researcher. This was a decision based both on a hypothesis that the interviews would serve responses as open and honest as possible due to the beforehand established mutual trust and respect and understanding of a safe space.

The relatively close relationships among the participants and the researcher influenced a phenomenon called rapport, which refers to a comfortable, affiliative and cooperative relationship in which feelings of satisfaction and empathy towards the other(s) are sustained (Keats 1999: 23-24, Prior 2017: 5-6). In the interview circumstances of the present study, creating rapport was not forced nor intentional but rather a natural occurrence. Nevertheless, it must be addressed as a driving force to the results, as in qualitative interviews, rapport induces the gathering of personal information (Prior: 6), which in the context of present study includes participants' honest thoughts and genuine experiences about the topic. Altogether, the occurrence of rapport indeed affected the course of the research in a positive way as the participants felt comfortable sharing their opinions and discussing complex matters.

3.3 Collection of data and ethical issues

The present study was carried out qualitatively. The method used for the data collection was two focus group interviews of three volunteering participants each. The format of the focus group interview was semi-structured, and the style of the interview interaction was free-flowing. The decision to collect data through focus group interviews from a limited number of participants was made due to the highly adaptable nature of interview as a research method as well as the possibility to gather in-depth and thorough responses from the interviewees.

The interviews were planned so that the question topics were decided beforehand, but time and space was given for spontaneous interactions to occur. The questions asked in the interview were as open and neutral as possible, and only one topic was addressed within one question, even if the conversation flowed without resistance from one topic to another. As mentioned before, the participants of the group interview knew each other beforehand, which affected the substance of their spoken input but most probably in an advantageous manner: as the participants felt safe and secure among their peers, they could relax and speak honestly about their thoughts and feelings without unnecessary filters and fear of being judged or misunderstood by the others.

The tentative questions for the focus group interviews were partially based on the principles of feminist pedagogy presented by Webb, Allen, and Walker (2002), proceeding from more general to more specific ones. The questions aimed to gather information about the participants' general interpretations of feminist pedagogy, their perceptions of its goals and practices, and their thoughts about implementing it in their future work. The principles of feminist pedagogy (Webb, Allen, and Walker 2002) were planned to be naturally included in some of the interview questions in order to gain information that the participants' may have not revealed without such initiation. The interviews were not identical to each other and they took different shapes in consequence of the participants' discourse.

It was presumed that enough workable data would be gathered through two focus group interviews and the insights and introspections of six active participants. However, it is clear that interviewing a limited number of participants does not serve enough data to make encompassing conclusions of the whole target group (all pre-service English teachers at the University of Jyväskylä) but in the scale of the present study, it was satisfactory. The interviews were held in two consecutive days in February 2022, recorded, roughly translated and transcribed into a comprehensive set of data of over 40 pages.

Ethical issues were addressed consistently throughout the research process. First, the volunteering participants of the focus group interview were informed of the study in general, their rights as participants, the research questions, and the tentative publication timetable of the study. Then, they were informed of the data privacy and data handling regarding the study and asked to sign forms regarding those. Finally, they were asked for consent in oral and written form to participate in the present study.

The record and the transcript of the focus group interview were stored in a password protected folder and deleted after conducting the final analysis. The participants of the interview were given pseudonyms for the data analysis and any questions about personal information that may reveal the participant were not included in the interview. Similarly, responses that may reveal the participant's identity were not included in the analysis section of the present study. The data-based analysis was written in a manner that was as objective, explanatory and unbiased as possible, although

complete objectivity is rather impossible to obtain in qualitative analysis; the words a researcher chooses to use are inevitably framed by some implicit values, attitudes, and beliefs (see e.g. Miles, Huberman and Saldaña 2014).

3.4 Methods of analysis

The data of the present study was analyzed qualitatively with the means of data-based content analysis. Content analysis, which is largely applicable for analyzing heard, written or observed data, was selected as the method of analysis for the present study due to its flexibility and transformability. According to Tuomi and Sarajärvi (2018), qualitative content analysis can be divided into three different approaches: (1) data-based analysis, (2) theory-based analysis, and (3) theory-driven analysis.

First, of the three above-mentioned, theory-based analysis is the most theory-influenced approach, of which reliance on prior knowledge is rather strong. Second, theory-driven analysis is a halfway approach that does not fully rely on the previous theory, although theoretical frameworks and models guide the analysis process to some extent. Finally, as the name suggests, data-based analysis is based on the data of the present study and that only: in data-based analysis, the prior knowledge and observations of the given research topic are aimed to exclude and thereby their effect on the analysis process is minimized (Tuomi & Sarajärvi 2018: 108).

The data-based analysis was carried out with a model of qualitative data analysis introduced by Miles and Huberman (1994: 10) that consists of “three concurrent flows of activity: data reduction, data display, and conclusion drawing/verification”. These three flows of activity were over-lapping and ongoing throughout the study process. Data reduction included eliminating data that was not relevant for the present study, and it started as the interview records were transcribed: unnecessary data (such as self-correcting) was eliminated while roughly transcribing, and the process of reduction continued until the final version of analysis.

In the research process of present study, data display was practiced by visually organizing the data into different categories, which were coded with certain colors on a Word document. This process of clustering helped the researcher to thematically understand and seek meaning in the data. The color-coded categories were later divided into the main themes and the subthemes of the present study’s analysis section (see Table 1). The interviews were held in Finnish, and the responses of the interviews selected to the present study were translated into English by the researcher. The original Finnish extracts can be found from Appendix.

Drawing conclusions and verification were similarly present in the process since the start of the writing up of the analysis. Most conclusion-drawing and verification was done with the selected extracts: they were organized for comparing, contrasting,

and constructing patterns out of them. Themes were noted, the number of times a concept occurred or was reported, times a specific term or word was used were counted, and consequently, meanings from the data were generated.

As mentioned above, the analysis process of the present study was carried out with the approach of data-based content analysis. However, some elements of theory-driven analysis were included in the process, as the semi-structured focus-group interview included questions that were inspired by a framework of principles of feminist pedagogy by Webb, Allen and Walker (2002). Additionally, connections from the extracts to previous research were drawn throughout the analysis.

4 RESULTS

In this section, the results of the present study regarding pre-service English teachers' perceptions of feminist pedagogy will be presented. The data is thematically organized and will be analyzed and discussed in a qualitative manner while supplementing the analysis with illustrating extracts from the interviews. The extracts begin with a pseudonym of the given participant as well as the group they were in.

First, the participants' general perceptions of feminist pedagogy are presented. These views are divided into four subthemes, which are *defining feminist pedagogy*, *constructing gender*, and *sensitivity towards differences*. The sub-theme of defining feminist pedagogy consists of the definitions that the participants formed in the focus group interviews. In the subtheme of constructing gender, the participants' views of gender in general and its complex effects on education are discussed, whereas under the sub-theme of sensitivity towards differences the participants' perceptions of inclusive education are conceptualized.

Second, the themes related to the practices and goals of feminist pedagogy are discussed. The main theme is divided into four subthemes: *classroom terminology and representations in learning materials*, *critical thinking and student agency*, *seeing, listening and noticing*, and *striving for equality and safety*. In the subtheme of classroom terminology and representations in learning materials, the participants' perceptions of the importance of the language a teacher uses in class and the significance of the learning materials they choose to present use are discussed. In the subtheme of critical thinking and student agency, the participants' thoughts and beliefs of the importance of encouraging the learners to think and act independently are in focus. Seeing, listening, and noticing centralize the information gathered from the participants regarding individual interactions and encounters with the students. The subtheme of striving for equality and safety focuses on the practices that relate to safer space and developing equality in class brought front by the participants.

Finally, the implications of feminist pedagogy are considered. The main theme includes three subthemes that are the participants' academic background and feminist

pedagogy, the participants' preparedness and willingness to work as a feminist teacher, and the limitations and challenges of practicing feminist pedagogy presented by the participants. In the subtheme of academic background and feminist pedagogy, the participants' experiences of the connections between their understanding of feminist pedagogy and their studies are presented. Then, in the subtheme of the participants' preparedness and willingness to work as feminist teachers, the ideals of themselves that the participants expressed are focused on. Last, the participants' perceptions of the limitations and challenges that a teacher might face relating to this topic are reflected upon. For clarity and to help follow the analysis, a table of the main themes and subthemes is presented below.

TABLE 1 Main themes and subthemes of the studied data.

Main theme	Subthemes
Perceptions	<ol style="list-style-type: none"> 1. Defining feminist pedagogy 2. Constructing gender 3. Sensitivity to differences
Practices and goals	<ol style="list-style-type: none"> 4. Classroom terminology and representations in learning materials 5. Critical thinking and student agency 6. Seeing, hearing and noticing 7. Striving for equality and safety
Implications	<ol style="list-style-type: none"> 8. Academic background and feminist pedagogy 9. Preparedness and willingness to work as a feminist teacher 10. Limitations and challenges

4.1 The participants' general perceptions of feminist pedagogy

First, the participants' general perceptions of feminist pedagogy are analyzed. The perceptions are divided into three subthemes that overlap and complement each other: defining feminist pedagogy, constructing gender, and sensitivity to differences.

4.1.1 Defining feminist pedagogy

The opening question of the focus group interviews, "What kind of perceptions do you have on feminist pedagogy - what do you think it is?" was intended to immediately receive information about the participants' current understanding of feminist

pedagogy. Both group 1 and group 2 agreed on not having a certain definition for feminist pedagogy, but they started to draw their own definitions based on their knowledge of feminism and pedagogy as separate entities, and accordingly deduced that feminist pedagogy would be somewhere near the sum of those two concepts.

(1) Oliver, group 1: For me it comes to mind that teaching and education, and all of the choices that guide those, would be tied to equality between genders and promoting that. And that sustaining, furthering, and building equality would be tied to the pedagogical actions.

(2) Samuel, group 2: I think it [feminist pedagogy] aims at equality and that is the core and roots of everything. It is when teaching is built around equality.

The extracts prove that the participants already have familiarized themselves with at least some principles of feminism, although they expressed uncertainty of the exact definition of feminist pedagogy. The first comments and reactions were dominantly positive, but quite soon the participants' concerns about the wider public's misunderstanding and negative biases around the ideology started to reveal. As Offen (1988) points out, the term "feminism" and therefore also "feminist pedagogy" still inspire controversy especially among people who have not understood the actual purpose and meaning of it. Even if the individual would agree with the principles of feminist pedagogy, the term still might arouse controversial feelings or resistance. The reluctance of individuals to adopt a feminist identity regardless of their agreement with feminist ideology is a phenomenon called the Feminist Paradox (Hoskin, Jenson and Blair 2015). The phenomenon is still evident and the extracts from both focus-groups adduce this view:

(3) Laura, group 1: This [feminist pedagogy] probably faces quite a lot of objection due to the lack of understanding of the real meaning and purpose of it and just because there is the word feminism, which has proved to be triggering for many people, it might be so that some people don't even want to try to hear and understand what is aspired with this pedagogy.

(4) Milo, group 2: many might think and I myself too have thought that maybe this [feminist pedagogy] is like someone else's "bread and butter" and that I wouldn't have the capacity to be a full feminist even if I would have. It's easy to trip over the term ... I got somehow a negative thought from that [being a feminist teacher] even still now although we have just talked about how, in fact, we probably are feminists, and it's funny how one is fixated on that kind of [a negative connotation]

As Milo expresses in Extract 4, identifying as a feminist might be challenging. Hoskin, Jenson and Blair (2015) state various reasons for individuals' hesitance to self-identify as a feminist even if they would subscribe to its anti-oppressive ideals. To begin with, there are various negative connotations about the frightful "F-word", and it is often connected to for example radicalism and communism. Secondly, some individuals think that if they self-proclaim as feminists, their words and actions will be observed through a more critical lens, and that they would need to be "ready" or

“perfect” in their outlearning process to identify as a feminist. Milo’s experience presented in Extract 4 portrays the same idea: being afraid that they wouldn’t have the capacity to be a full feminist, even if they actually would.

4.1.2 Constructing gender

Gender, gender-identity, gender-equality and gender roles were continually present throughout both focus group interviews. The participants viewed gender as an integral part of feminist pedagogy and expressed their willingness to be aware of how they can make their teaching inclusive regarding gender. Through the lens of today’s intersectional feminism and feminist pedagogy informed by it, gender is seen as a one of the many factors that must be critically considered in order to understand hierarchies, power structures, and forms of subordination (see e.g. Davis 2008: 71). Due to theorization of intersectionality it is understood that gender by itself is not everything, and all individuals of the same gender do not share the same subordination nor privilege. Nevertheless, the significance of gender in feminist pedagogy is notable and it revealed in the data as well.

Group 1 thought that breaking normative and traditional gender roles and stereotypes were an essential part of feminist pedagogy. Letting each individual be themselves regardless of their gender and without a fear of harassment or violence is indeed a key component for a safe and equal learning environment. Additionally, another feature of observing gender, which was brought forth in group 1, was the notion of not assuming anyone’s gender and getting rid of practices such as the phrases used that sustain that.

(5) Erin, group 1: There are no girls’ things or boys’ things or girls’ colors and boys’ colors... let boys sing if they feel like it

(6) Laura, group 1: We should be more aware of what we say and not be like “girls over there” or “boys over there” and thereby assume their genders because that can be really hurtful for someone who is struggling with their identity

(7) Erin, group 1: Stereotypes are trash, there is no room for them in my classroom. It starts from the self that one notices their own prejudices, because everyone has a lot of them, and it can be noticed how those prejudices lead and also that one shouldn’t make assumptions

As can be seen in the extracts, the participants felt that as future teachers, they did not want to uphold beliefs such as that “things” or “colors” would be connected to a certain gender. Group 1 also considered the harmful nature of ‘toxic masculinity’, which refers to a set of behavior patterns and features, such as dominance, competitiveness, and aggression, that are valued in patriarchal societies and seen as masculine indicators of “a real man”. Toxic masculinity does not suggest that men are the problem, but rather the certain damaging gendered constructs (de Boise 2019). The

participants thought that getting rid of toxic masculinity would enable promoting everyone's well-being and the equality between genders.

(8) Laura, group 1: Probably many people think about the girls' status first when there is the word feminism but letting boys for example be something that is usually seen as "girly" and taking into account that boys are sensitive too and not be like "act like a man, don't cry" needs to be addressed too

(9) Oliver, group 1: Let's end repeating the gender binary ... we could avoid so much distress by normalizing for example boys taking ballet classes and not immediately be like "hahah you dance in a dress and jump there like some bambi, that's so gay haha you're a girl" ... can I say the term "toxic masculinity" for the first time in this interview - that is the thing we want to sort of destroy and change by this [feminist pedagogy]

Group 2 discussed how their experiences from comprehensive school regarding gender division, gender stereotypes and labelling others to girls and boys might have unconsciously affected the way they have acted as teachers in class during their teacher training and substitution periods. They acknowledged the need for self-reflection and "reprogramming" in order to improve one's own actions to a more feminist direction in the long run.

(10) Samuel, group 2: Equality and feminist movement were so atavistic back then that at least in our school the distinction between boys and girls was shown strongly. There were always separate boys' and girls' PE classes, playing girls against boys, and labelling girls' thoughts about learning and boys' thoughts about learning and excuses for different things were given due to gender

(11) Alex, group 2: I don't know if I'll be a teacher but if I will then I think it would be important to notice if I have that kind of divisive factors in my own teaching even if I feel that I am egalitarian in my teaching but still that could happen unwittingly "from the spine" or due to own school history or lower secondary school etc.

(12) Samuel, group 2: I had these experiences that not until my teacher training period was over I noticed that I had gotten a lot closer to the learners that were boys only because we had similar views of sports and we had played same video games

(13) Milo, group 2: Probably your [talking to Samuel] teacher training period wasn't any acute disaster but then as a part of a longer continuum and living as a woman in society, I suppose these things start to recur

Extract 12 illustrates a perspective where interests that are stereotypically appealing to boys or men have been the connecting factor in forming a close relationship between the teacher (trainee) and the learners. What this does not reveal, however, is if the same opportunity to talk about their interests was given to the learners who were assumed girls. It is worthwhile to ponder if they were asked if they enjoy watching football or if they have a favorite video game. Or were they presumed not to like certain activities due to their assumed gender? As Milo analyses in Extract 13, these singular events most probably are not disastrous but when the same patterns recur daily for prolonged periods, their impact on individuals is significant, regardless of their gender.

4.1.3 Sensitivity to differences

Feminist pedagogy is not only about noticing gender in teaching, but about being sensitive to and aware of other factors that form differences between people, such as skin color, sexuality, age, class, and shape and (dis)ability of one's body (Mustosmäki 2019: 83; Mehta 2019). In their focus group interviews, the participants were asked a question about thoughts that arouse from the term "pedagogy that is sensitive to differences". Their responses present positivity, curiosity, and interest towards the term as can be seen in the extracts.

(14) Alex, group 2: An interesting term. The sensitivity part is important in my opinion. Noticing that people are different is not enough in a pedagogical setting but that how one teaches, how one takes into consideration each student's differences, and is able to bring the information about differences into actions

(15) Laura, group 1: The first thing that came to my mind was that learners shouldn't be pushed through the same mold (ei työnnetä samasta muotista) but rather many different molds should be created for the students' needs

The topic of actions besides notions was repeated in both groups as well as the need to adjust one's own teaching to be more sensitive to differences. Besides expressing curiosity and interest towards the pedagogy, they also discussed the importance of knowing one's learners when aiming for pedagogy that manifests sensitivity to differences. As Erin discusses below in Extract 16, many unpleasant situations can be avoided with knowing students and understanding their differing needs.

(16) Erin, group 1: The better you know your students and do the groundwork, the better you will avoid those "oh fuck"- situations. For example, I didn't know that there was a learner in a group who had some kind of disparity of eyes. I gave a crossword as "a nice and easy" homework but luckily when the learner complained about it I gave them another homework option. Later I heard from my teacher training supervisor about the disparity and no wonder doing crosswords is horrible for the learner. But yeah, the better you know your learners, the better you can affect those little things like giving different options for homework.

(17) Milo, group 2: One should know their students, that is like the prerequisite for it [being sensitive to differences]. And even if some learner would do well in your subject doesn't mean they do well in life

As the participants have only experienced rather short periods of teaching with the same group of learners, they have not been able to get to know their learners in a way that they would aspire to. Although they lacked the experiences, it was evident that they want to know their learners in the future in order to be able to meet their needs and support their well-being and learning in the best ways possible. They thought that knowing one's learners was also an enabler for a more equal and safe learning setting. The topic of knowing one's students will be further discussed in 4.2.3.

4.2 The perceived practices and goals of feminist pedagogy

The majority of the interviews was spent on discussing the perceived practices and goals of feminist pedagogy. Although feminist pedagogy is not a toolbox, list of practices, nor a collection of strategies but rather an overarching philosophy behind teaching (Bostow et al. 2015), it was indeed fruitful to examine what the participants thought about the practices and goals of feminist pedagogy. These practices and goals were categorized into four different subthemes: classroom terminology and representations in learning materials, critical thinking and student agency, seeing, hearing and noticing and striving for equality and safety.

4.2.1 Classroom terminology and representations in learning materials

The participants mentioned various practices that fit especially well in the context of an English teacher: a teacher of a foreign language, which has a lot of features that can be seen as “man-made” or sexist. Group 1 discussed the importance of the words that the teacher uses in the classroom setting, such as mindful use of personal pronouns and not assuming anyone’s gender. Additionally, gender-neutral terms for professions were discussed as a tool to dismantle gendered views of working life.

(18) Oliver, group 1: I acknowledge that I choose gender-neutral examples in my teaching more often than those he/she examples because I want to emphasize that the singular third can also be “they”. By this I want to create and sustain the world where gender is not just a binary.

(19) Erin, group 1: There are so many words for professions that include the word man and as an English teacher I would say it is a practice of feminist pedagogy to use terms such as firefighter or police officer instead of fireman or policeman.

The word choices might seem like a minor practice, although they do reflect the speaker’s reality and their values. Likely, there are a lot of learned and unconscious practices in the speech of most teachers, such as using the “he/she examples” or using terms that imply “man” as a synonym for all humanity. The teachers probably have difficulty noticing the hurtful or exclusive nature of such practices, yet their impact in society as a wider phenomenon is notable. According to European Institute of Gender Equality (2022), using the word “man” throughout a job advertisement might have an impact of women not applying for the given position. Small details matter, whether in school setting or elsewhere.

Both groups brought forth the importance of diverse representations in teaching and learning materials as a tool to produce and promote equality in the classroom. What was not mentioned though, was exactly *how* and from whose perspective the

representations should be formed. Textbook representations indeed matter, as they represent current society and the world surrounding the children (Eds. Hahl, Niemi, Johnson Longfor & Dervin 2015: 9). It is important that each learner sees someone - who looks like them or in other ways resembles them - presented in a genuine and positive light in order to feel seen and valued in the learning event. Various aspects of diverse representations were discussed in both of the interviews, as presented below:

(20) Laura, group 1: I think that the diverse representations should be included in all materials. There should be different-looking people, people from different backgrounds, able-bodied and disable-bodied people and that everyone would be taken along and therefore equality would be brought forth.

(21) Samuel, group 2: One practice is probably representing minorities better as a part of the big picture to the same degree as the man-woman-heteronormative representations are there

(22) Erin, group 1: Guys can dance ballet and girls can play ice-hockey or drive a motor-bike ... in your materials when in the end those little things are those that advance this and especially when talking about young pupils in elementary and secondary school when their worldview is still in progress and what you promote at school to them really has a great significance

Undoubtedly, one of the most common learning materials used in English as a second language classrooms in Finland are textbook series. Representations in textbooks have been studied quite extensively, and it has been understood that there is significantly more room and demand for diversity. Using diverse representations in a respectful and inclusive manner in one's teaching is a well justifiable practice of feminist pedagogy, yet it can be challenging to actualize it due to the textbooks in use. Publishing houses, as any company, want to make a profit, and therefore some might be scared to include so-called political content in their textbook. For example, a publishing house might want to decrease representations of heteronormativity in their products, but at the same time perceive that representations of sexual minorities would negatively affect their popularity and sales in certain areas.

It cannot be the responsibility of a single teacher to make the change or create all the learning materials from scratch but rather a larger change of attitudes and structures in administrative and publishing bodies. If teachers acknowledge the need for diversity in textbooks, they have the power to give pressure to the publishing houses through feedback and if enough teachers join the movement, change is possible.

4.2.2 Critical thinking and student agency

Teaching critical thinking and supporting student agency were discussed in both groups at various times. The participants were not confident if the concepts were relevant, almost like guessing if they would be incorporated in the principles of feminist pedagogy. According to hooks (1994), the practices of feminist pedagogy should encourage the learners to think independently and critically and act as agents for change, as well as set out to solve social issues alongside with their peers and with the guidance of their teachers.

(23) Erin, group 1: In general, I think one practice could be pursuing and developing that kind of critical thinking in your language classroom too. And like seizing the grievances in society would be encouraged and that addressing those would not be intimidating in the class.

(24) Alex, group 2: The student agency really is unspeakably important. It's also something that I think about and plan consciously regarding my own teaching.

(25) Oliver, group 1: It [feminist pedagogy] is not just that they [the students] receive information but that there is a sense of dialogue and that the students are given tools to critically question, reflect and adjust their own actions.

Teaching critical thinking and supporting student agency were discussed in both groups at various times. The participants were not confident if the concepts were relevant, almost like guessing if they would be incorporated in the principles of feminist pedagogy. According to hooks (1994), the practices of feminist pedagogy should encourage the learners to think independently and critically and act as agents for change, as well as set out to solve social issues alongside with their peers and with the guidance of their teachers. The focus group interviews indicated that given practices are not viewed as practices of feminist pedagogy in particular but rather as a sign of quality education in general. Furthermore, as the extracts indicate, enhancing critical and independent thinking as well as student agency are highly valued by the participants, which makes them practice feminist pedagogy, even if unconsciously.

4.2.3 Seeing, hearing and noticing

Another integral aspect of practicing feminist pedagogy that was brought forward in the interviews is labelled as a subtheme of seeing, hearing and noticing. It includes practices that the participants thought would contribute to their learners feeling valued and taken into consideration individually. The conversations in focus group interviews swiveled around concrete examples of both factual and fictive situations where a teacher could, by their own actions, influence the learners' sense of being heard and seen. Regarding the principles of feminist pedagogy presented by Webb, Allen & Walker (2002) in section 2.4, the subtheme of seeing, hearing and noticing

links directly to at least three of them: empowerment, privileging voice, and respect for diversity of personal experience.

(26) Alex, group 2: You should make a habit of considering (huomioida) everyone even if they were for example quieter than the others. It springs to my mind that when someone quieter tries to say something [in class] and someone louder for instance interrupts them that you as a teacher should notice that and make sure that everyone gets to have their time and space and that the learners feel safe and equal and have equal opportunities

4.2.4 Striving for equality and safety

A perceived goal that emerged various times throughout the focus group interviews was striving for equality, equity and equal treatment. Both groups agreed that the term equality is frequently used in laws, guiding documents, teacher studies, and school rules yet the concrete tools to work for equality are neither very clear nor obvious. Equality and human rights are firmly connected to each other and both of them are often stated to be central values in education and without a doubt, also teachers see them as central values. Nevertheless, specific knowledge of teaching human rights might be minimal as well as knowing the field in question (Matilainen 2011). According to Rautiainen, Vanhanen-Nuutinen and Virta (2014), in issues of human rights and equality it is unfortunately common for even professionals to stay at the level of clichéd rhetoric rather than come up to concrete actions and to actually stand up for bigotry and oppression. The same phenomenon could be detected from the participants' thoughts on the topic.

(27) Alex, group 2: The school rules and curricula state that learning environments should be equal but are there also tools and education to achieve that or are they just words?

(28) Oliver, group 1: Maybe these equality and non-discrimination things are not that rooted in the traditional Finnish school organization and administrations and it will take its time for them to find there [to the structures] permanently but it would be important that it would start running down from there to every functionality of the given school organization

The topic of preparedness to improve equality at school will be discussed further in sections 4.3.1 and 4.3.2.

Safety, especially psychological safety, in learning environments was listed as a perceived goal of feminist pedagogy as well. Safety was perceived through creating a safer space, which is a place where there is no room for acts of discrimination, stereotypes or presumptions of each other's identities. The participants valued "creating a safer space" as an important feature of a feminist teacher and thought that the practices involved would include for example making it clear to their students what is and is not acceptable in the classroom, interfering with all kind of violence including

discriminatory language, and supporting the students to be who they are in limits of respecting others while doing that.

(29) Milo, group 2: The interaction should start from creating a safe space. Noticing, addressing and respecting, those are big and the most important things in humanity too but I still feel a bit like these remain quite superficial regarding what can be done there [in the classroom] ... and another reality about this safe space is that for some student, the school environment can be the only place where they feel good at all and that it could have an enormous value [feeling safe at school]. When you really cannot know about the conditions at home, it is the responsibility of the school and teachers to create a non-discriminatory place to grow since homes are not and cannot be equal to each other

(30) Alex, group 2: It is built both actively and through the safeness of the space that nobody will be excluded from any situation as a consequence of who they are [as a response to "what the goals of feminist pedagogy might be"]

(31) Oliver, group 1: It would be particularly important to create the feeling that "although I am not your class teacher, it is still safe in here [in the English classroom]"

It could be detected from the data that "creating a safer space" was perceived as one of the most important responsibilities of a teacher. The participants expressed that the "safer space", although not defined completely, was a basic requirement for the realization of successful interaction and cooperation in the classroom. Additionally, the significant role of the school was addressed, as the participants pointed out the inevitable differences between students' backgrounds and the unequal premises of the homes where they come from.

4.3 Implications

The last main theme of the results section deals with the connections and implications of the participants general perceptions and perceived goals and practices of feminist pedagogy. The implications have already been presented in some of the previous sections together with other themes, but this section is intended to round the most important implications brought front by the participants. There are three subthemes, in which different areas of implications are discussed: academic background and feminist pedagogy, preparedness and willingness to work as a feminist teacher, and limitations and challenges.

4.3.1 Academic background and feminist pedagogy

The participants were asked a question relating to their experiences of equality and non-discrimination education and how their studies have supported or influenced their understanding of feminist pedagogy. The participants were unanimous in the

need for more education on the topics of equality and non-discrimination for future teachers. As seen in Extracts 32 and 33, they also brought up that as most of the courses that cover these topics are optional, it is a responsibility of a pre-service teacher to be oriented enough to even enroll in such courses.

(32) Laura, group 1: If you are not oriented to or interested about these things, the compulsory courses that deal with these topics do not give much. You only get a small scratch unless you choose the optional courses where you get more information.

(33) Erin, group 1: When you can choose what you focus on then obviously you orientate yourself towards what you find interesting but what shocks me is that these things have to be “explained in words of one syllable” (vääntää rautalangasta) to some people. And that human rights are not clear to everyone who come to university and therefore these should be addressed more in compulsory courses.

The comments of group 2 reveal critique towards their studies and the fact that for example feminist pedagogy has never been introduced to them in any university courses. As discussed in section 2.7, feminist pedagogy is not explicitly stated in the curriculum of JYU English teacher, although many learning outcomes refer to its principles. The knowledge of themes of feminism, equality, and non-discrimination provided by university courses is limited, even nonexistent and the extracts 34 and 35 demonstrate that experience:

(34) Samuel, group 2: The little know-how I have regarding that term [feminist pedagogy] has been gained from Instagram-infographics and own googling and never from university courses. All of my knowledge about this is based on information from everywhere else but the university.

(35) Alex, group 2: The teachers that graduate from here are really imperfect. It is on one’s own responsibility and if one wants to for example embrace feminist pedagogy then good luck, you will have to do it by yourself

It is safe to say by the responses presented as well as the whole interviews that the participants would have wanted more guidance and education on these topics during their studies. Their comments indicate disappointment and dissatisfaction towards the education provider, which again highlights their motivation and interest in improving the system so that in the future, pre-service English teachers might receive better tools for working as teachers who value and center their work around the principles of feminist pedagogy. The topic of the participants’ preparedness and willingness to work as feminist teachers is discussed further next.

4.3.2 Preparedness and willingness to work as a feminist teacher

Throughout the focus group interviews, the participants expressed positive emotions, interest and motivation to implement the principles of feminist pedagogy in their own teaching. They discussed various practices and actions that the teacher can do in order

to make the learning situation more equal, such as sharing authority, encouraging critical and independent thinking, and being sensitive to differences. They could name many situations where practices of feminist pedagogy could solve problems and improve students' well-being and sense of safety. However, the participants thought that they had yet a lot to learn and to "reprogram" in order to have the capacity to work constantly and consistently as a feminist teacher in differing and challenging situations.

(36) Erin, group 1: Well I would want to identify as that [a feminist pedagogue/teacher] and that is where I aim at ... and basically, I hope that it is the future with every teacher

(37) Alex, group 2: Our knowledge is still limited, and it is important that one is conscious about that. From that perspective [of feminist pedagogy] I have massively to educate and improve myself.

(38) Milo, group 2: And then also that you go and do that systematically with all groups, even the challenging ones and when you would not feel like interfere with anything. That is when the shit gets real when it is afternoon and you are fucking tired already with the teaching anyway and then would still keep it under control and I think that is when it is measured if you are a feminist pedagogue

Milo's comment presented in Extract 38 reflects an interesting aspect of the beliefs at least the participant in question had regarding being a feminist teacher: that it equals always having everything under control, working hard to dismantle injustice, and being inspired of educating future generations to work as agents of change when simultaneously, feminist pedagogy could be acknowledging emotions such as tiredness and thereby integrating lived experiences as a part of knowing.

As Bostow et al (2015) suggest, striving for equality and social justice in classrooms may lead to various emotions, such as frustration, anger, pride and relief. Identifying and analyzing the relationship between experiences, emotions and actions will help students make connections between the classroom and the "real world", the personal and the political, and theory and practice (Bostow et al 2015). Emotions should not be hidden in a feminist classroom, but embraced as informants of beliefs, values, and convictions in order to facilitate greater and more critical understanding.

4.3.3 Limitations and challenges

To conclude the results section, the participants' perceptions of feminist pedagogy are discussed critically while shedding light on the possible limitations and challenges a freshly graduating English teacher might face in their working life. Themes that came to the fore frequently in the interviews had to do with the lack of resources and collegial support and the vast number of learners that a language teacher encounters each week. The change for more equal and just learning and working environment cannot be on the shoulders of one teacher since it is rather obvious that being the only feminist

teacher in a place that is hesitant for change is too stressful, laborious, and exhausting for one individual to carry alone.

(39) Oliver, group 1: The gap between generations, for example if you think about what kind of world view a teacher who is near retirement and fed up with their job might uphold compared to a teacher who graduates in 2022 and self-identifies as a feminist teacher ... Obviously it is really difficult to start accomplishing a change of attitudes if there is no positive response from the colleagues.

(40) Laura, group 1: the shortage of resource, more work is piled for teachers and it might just be impossible even if one wants to do that [actualize equality and non-discrimination]

In previous extracts, it seems that the work of a feminist teacher is portrayed as something more arduous and challenging than the work of a teacher that does not identify themselves as a feminist. Nevertheless, feminist pedagogy could be practiced during the same working hours, although the preparedness needs to be in a sufficient level in order to execute it. Clearly educating oneself about the principles of feminist pedagogy takes extra hours, but maybe that could be seen as investing in oneself and one's future well-being at work. If the principles of feminist pedagogy were better incorporated in the curriculum of pre-service English teachers, when graduating, they would have the knowledge and tools needed to challenge harmful structures, dismantle hierarchies and promote student's sense of power, agency and well-being.

5 DISCUSSION AND CONCLUSIONS

In this section, the present study is discussed and concluded. First, the course and the research questions of the present study are revised. Second, the general findings are summarized and critically observed including the participants' perceptions, assumed practices and goals, and the thoughts of implementing feminist pedagogy while giving answers to the research questions. Third, the limitations of the present study are pondered. Finally, the implications and take-outs of the present study are discussed.

The present study was a qualitative research which aimed to understand the current understanding of pre-service English teachers of feminist pedagogy. The framework of the present study was informed by feminist pedagogy and its principles presented by Webb, Allen and Walker (2002). The data of the present study was collected by interviewing six participants who were in the final stages of their English teacher studies. The data was analyzed with the means of content analysis and discussed critically reflecting upon the implications of the participants' perceptions.

The research questions of the present study were the following: 1) In what ways do graduating English teachers at the University at Jyväskylä perceive feminist pedagogy and the practices it involves? and 2) In what ways do graduating English teachers at the University at Jyväskylä view implementing feminist pedagogy in their own work in the future? and 3) In what ways has the participants' understanding of the principles of feminist pedagogy been developed or supported during their studies? These research questions were sufficiently answered by conducting the study, and new information was produced from the data provided by the participants.

The answer to the first research question was saturated with multiple different points of view. The participants perceived feminist pedagogy as a way of being in the classroom that improves equality, dismantles inequality, and promotes learners' sense of safety and community. They discussed self-identifying as a feminist teacher as empowering, desirable, revolutionary, and yet simultaneously somewhat intimidating. The answers to the second research question revealed that the participants expressed positive emotions, motivation and interest towards implementing feminist pedagogy

in their own work in the future, while agreed on the limitations and challenges they will face in the working life. The answer to the last research question indicated that the participants' understanding of the principles of feminist pedagogy has not been supported during their studies, and that their knowledge of the topic is based on gaining information from outside university courses.

The results shed light to a highly complex set of pedagogical practices and goals that were assumed to be related to feminist pedagogy. The data revealed that the understanding of feminist pedagogy was varying between the individuals and naturally, some participants expressed more familiarity with the topic than others. Nevertheless, all participants brought forward important notions of what feminist pedagogy is, what the goals and practices of feminist pedagogy are, and how to implement feminist pedagogy in one's professional life.

Simply put, the participants perceived feminist pedagogy as a branch of pedagogy which highlights aiming at equality in all actions. They thought it requires a process of "reprogramming" oneself to work by the principles of feminist pedagogy. Perceived practices of feminist pedagogy that were most repeated in the interviews were promoting gender equality through noticing and intervening unequal or discriminatory practices, enhancing sense of safety in the classroom, developing student agency and teaching critical and independent thinking, and destroying patriarchal beliefs, norms, and assumptions related to for example gender identity, gender roles, and sexuality.

Answering the third research question, the participants stated articulately the need for more education on topics of equality, non-discrimination, and social justice in the English teacher studies of their home university. The participants felt that the responsibility was theirs if they wanted to be familiar with such topics, and that it was up to them to decide whether these issues are worth studying on their own time before working as an English teacher. The need might be shown very differently to, for example, the professors of the same university: they are not and will never be aware of all the contents that are taught to the students in all of the courses provided by the university. When designing courses that would naturally incorporate topics of feminism, safe spaces, inclusion, hierarchies, and power relations, professors might think that someone else knows better and thereby avoid bringing forth somewhat difficult issues. The real problem occurs when enough professors have the same thought, and nobody addresses the given issues accordingly.

An evident limitation of the present study was the number of participants: six individuals of a larger group of pre-service teachers is not enough for encompassing observations of the whole target group. Nevertheless, in the scale of the present study, a sufficient amount of data was gathered in order to answer the research questions. It must also be highlighted that the perceptions were reported by a rather homogenous group of students, whose backgrounds were relatively alike, who were all friends with each other, and shared similar values. Besides that, the data collection method of a

focus group interview may have increased the level of pleasing other people - even one's friends - in the room and adjusting one's own opinions to match the others' views. The results may have differed, if the participants were randomly selected from the whole target group and interviewed by themselves for example. Additionally, the information was produced by the bodily experiences of pre-service teachers of the time they attended the interviews: it is possible that some views, opinions, attitudes or experiences have already taken another shape.

For the present study, it was mostly just intriguing to investigate the understanding of feminist pedagogy among peers, but to be fair, there might be some greater effects or consequences of studying the topic. Maybe someone who attended the interviews and was rather unfamiliar about the practices and goals of feminist pedagogy had a spark of motivation to introduce themselves to the topics in more detail. Maybe these topics will be increasingly studied and maybe the present study serves as an inspiration for another student to study feminist pedagogy further and spread its message in their circle of influence. Hopefully, due to this and many more studies, feminist pedagogy will not arouse fright among people anymore but pure interest in applying a pedagogy that aims to improve everyone's safety and well-being.

A small gap in research was filled with the result of this thesis, although the perceptions of feminist pedagogy even among the participants of the present study could be studied and discussed significantly more. The complexity of feminist pedagogy and the various factors and features that are involved in its practices and goals are so far reaching and expansive that one study, much less an MA-level thesis, has the capacity to delineate the concepts of feminist pedagogy in its entirety. Nevertheless, the results of the present study shed light on the phenomenon among the six pre-service English teachers rather informatively.

Ideas for future research on the topic of the present study could include a case study of the same participants after being in the working life for a couple of years. It would be interesting to investigate how the participants' perceptions of feminist pedagogy and its implementations might have changed after working in the field and understanding the reality of an English teacher's job in Finland. Additionally, another idea for future research would be to compare the perceptions of feminist pedagogy among pre-service or graduated English teachers from different universities in Finland. Going even further, a large-scale study of student well-being at schools where self-identified feminist teachers work vs. at schools where not-feminist teachers work would be an interesting approach to deeper implications of the present study's topic.

Teachers play an important role in creating a culture of change and in order to implement that, they must receive the necessary tools in teacher education and in their work places in order to make teaching more inclusive for all students, which integrating feminist pedagogy can accomplish. It takes time to see results through new generation of teachers and the change will take years, but it is well on the way. Ending

with a quote by bell hooks (1994) – may she rest in power - which summarizes the tenets of the present study and feminist pedagogy overall.

“The classroom remains the most radical space of possibility in the academy.”

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APPENDIX 1: ORIGINAL INTERVIEW EXTRACTS

(1) Oliver: mulle tulee mieleen opetuksessa ja kasvatuksessa ja kaikessa niitä valintoja ohjaavissa asioissa semmoinen sukupuolten välinen tasa-arvo ja sen edistäminen. Että se otettaisiin siihen huomioon, että se ois sidottuna siihen pedagogiseen toimintaan, ja ylläpitää, edesauttaa, rakentaa

(2) Samuel: Mun mielestä se [feministinen pedagogiikka] pyrkii tasa-arvoon et se on se kaiken ydin ja juuri. Tasa-arvon ympärille rakennetaan opetus.

(3) Laura: tulee sellanen et tää [feministinen pedagogiikka] varmaan kohtaa aika paljon vastustusta (oliver: just toi) koska ei ehkä ymmärretä että mitä sillä oikeesti tarkotetaan ja haetaan ja koska siinä on vaan se sana feminismi mikä on osoittautunut aika triggeröiväksi monille henkilöille niin ehkä ei halua ees yrittää kuulla tai ymmärtää että mihin tällä pedagogiikalla pyritään

(4) Milo: kyllä ja moni saattaa aatella, minä itsekin oon aatellu että ehkä no tää [feministinen pedagogiikka] on sellanen että ikään kun tää on jonkun muiden bread & butter et ei mulla nyt riitä rahkeita olla mikään sellanen täysi feministi vaikka riittäiskin. Sellanen termi johonkin sitten helposti kompastuu ... Mulle tuli jostain syystä vähän kieltävä ajatus tosta [olla feministinen opettaja nytkin vaikka me ollaan just puhuttu siitä miten periaatteessa varmaan ollaankin feministejä ja hassua miten on takertunu sellaseen [negatiiviseen konnotaatioon]

(5) Erin: et ei oo asemaa et ne on tyttöjen juttuja tai ne on poikien juttuja ... annetaan poikien laulaa jos laulattaa

(6) Laura: meidän pitäis olla tietosia siitä mitä me sanotaan eikä olla sillee "no tytöt siellä" tai "pojat siellä" ja näin ollen olettaa heidän sukupuolia koska se voi olla tosi loukkaavaa esim jollekin joka kamppailee oman identiteetin kanssa

(7) Erin: stereotyyppiä roskeisiin, niille ei oo mun luokkahuoneessa tilaa. Sehän lähtee itsestä et huomaa omat ennakkoluulot kun niitä on kaikilla sikana niin huomaa miten ne ennakkoluulot johdattaa ja just se että ei tehdä oletuksia

(8) Laura: mietin kans sitä et ekana varmaan ajatellaan sitä tyttöjen asemaa kun on se sana feminismi siinä mutta yhtä lailla muistaa sen et annetaan myös poikien olla vaikka mikä nähdään normaalisti ehkä tyttömäisenä ja et otetaan huomioon se vaikka et pojatkin on herkkiä ja eikä olla sillee että no "käyttäydy nyt kun mies ja älä vaikka itke"

(9) Oliver: ja tolla varmaan pystytään ihan vaan sillä et lopetetaan se semmoinen sukupuolibinääriin toittaminen ja se et jollain asioilla vaikka väreillä on nii saahaan ihan hirveesti vältetty pahaa oloa et kun saatais iskostettuu se et jos vaikka on okei jos poika ottaa balettitunteja ja et se ei aiheuta saman tien jotain "hahaa sie tanssit joku mekko päällä siellä pommit siellä niinku joku bambi, onpa homoo hahah sä oot tyttö"

(10) Samuel: Sillonhan se oli niin alkukantaista tämä tasa-arvo ja feministinen liike niin meillä ainakin näky vahvasti se tyttöjen ja poikien välinen ero, aina poikien liikuntatunnit ja tyttöjen liikuntatunnit, pelataanko pojat vs tytöt ja sit se heijastu siihen et ihan lokeroitiin tyttöjen ajatusmaailma oppimisesta ja poikien ajatusmaailma oppimisesta ja annettiin enemmän tekosyitä toisille

(11) Alex: en tiä tuunko olemaan opettaja mut jos tulis niin ois ehkä sitten tärkeä se että kuitenkin vaikka itse tuntuu siltä että on tasa-arvoinen niin kuitenkin huomioi sen että tuleeeko itsellä sellaisia erottavia tekijöitä siinä omassa opetuksessa mitä voi tapahtua tietämättään selkärangasta tai omasta opiskeluhistoriasta vaikka yläkoulusta tullu jne

(12) Samuel: mulla oli tämmösiä kokemuksia oman opeharkan aikana et mä saatoin sen koko harkka-aallon jälkeen vasta huomata et hetkonen mä lähennyin paljon enemmän

niiden poikapuolisten oppijoiden kanssa vaan koska meillä oli yhteisiä urheilunäkemyksiä ja samoja videopelejä mitä ollaan pelattu

(13) Milo: ja se ei varmaan oo ollu mikään akuutti katastrofi se sunkaan opeharkka mut sit taas osana semmosta pidempää jatkumoa nii vaikka et millasta on elää naisena yhteiskunnassa nii nää asiat alkaa varmaan kertautua

(14) Alex: Alex: mielenkiintoinen termi. Sensitiivinen – osa mielestäni tärkeä. Se, että tiedostaa sen että ihmiset on erilaisia ei oo tarpeeks pedagogisessa tilanteessa vaan se että miten opettaa, miten huomioi jokaista erilaista oppilasta ja osaa omassa opetuksessa tuoda se tieto aktiiviseksi toiminnaksi

(15) Laura: mulle tuli kans ensimmäisenä mieleen ajatus siitä että ei työnnetä kaikkia oppilaita samasta muotista läpi vaan luodaan enemmänkin useita erilaisia muotteja niiden oppilaiden tarpeita varten

(16) Oliver: mie huomaan et mie tosi tietosesti valitsen sukupuolineutraaleja esimerkkejä melkein enemmän kun niitä he/she sinne et haluun korostaa sitä varsinkin et yksikön kolmas persoona voi olla myös they koska mie haluun luoda ja ylläpitää sen maailman jossa ei ajatella että sukupuoli on vaan binääri

(17) Erin: Erin: yleisesti et millasta sanastoo käytät sun jos me ollaan englannin opettajia niin millasta sanastoo sä käytät englannin kielessä on niin paljon esim. ammatteja, joissa käytetään man-sanaa et käytäks sä sanaa firefighter vai fireman tai police officer vai policeman (as an immediate response to the question "what kind of practices do you think are typical for feminist pedagogy?")

(18) Laura: representaatio yleisesti ottaen et ihan sama mitä materiaaleja niin siellä ois erinäkösiä ihmisiä, siellä ois eri taustoista tulevia ihmisiä, siellä ois niinkun myös able ja disabled bodied ihmisiä että otetaan kaikki ja tuodaan esiin sitä yhdenvertaisuutta

(19) Samuel: Practices on varmaan sitä feministisessä pedagogiikassa että vähemmistöjä representoidaan ja paremmin osana kokonaisuutta ja yhteisöä ja samoissa määrin mitä mies-nais-heteronormatiivisia

(20) Erin: äijät voi tanssii balettii ja mimmit voi sun matskuissa pelata lätkää tai ajaa moottoripyörällä ... kun loppupeleissä ne on niin little things jotka ajaa sitä asiaa eteenpäin varsinki ku puhutaan nuorista ja oppilaista ja nehan vasta ala- ja yläasteella kasvattaa sitä niiden maailmankuvaa ja sillä on tosi merkitys et mitä sä toivotat niille siellä koulussa

(21) Erin: nii ja sit ehkä yleisesti ihan vaan semmosta harjotetaan sellasta kriittistä ajattelua ja kehitetään sitä sunkin kieltenluokassa ja tartutaan yhteiskunnallisiin epäkohtiin et niitä ei niinku pelätä siellä luokassa

(22) Alex: oppilailta on se toimijuus, agency on älyttömän tärkeitä. Se on henkkoht sellainen mitä mietin ja suunnittelen tietosesti omiin opetusjuttuihin liittyen

(23) Oliver: että se [feministinen pedagogiikka] ei oo vaan sitä että ne vastaanottaa vaan että siinä on dialogisuutta että annetaan niille ne työkalut joiden avulla ne pystyy sitten - se kriittinen ajattelu oli musta tosi hyvä - et on sit ne työkalut kyseenalaistaa, reflektoida, muuttaa omaa toimintaa ja

(24) Alex: otat sen tavan että huomioit kaikki vaikka ne ois hiljaisempia kun toiset ja tulee mieleen se että jos joku hiljaisempi yrittää sanoo jotain ja joku vaikka puhuu päälle niin että huomioi sen että kaikki saa sen oman aikansa ja että oppilailta pitää olla semmonen turvallinen tunne että ne on kaikkia samanarvosia ja että sen kautta opettajan pitäis tehdä tämän tila jossa kaikilla ois samat mahdollisuudet

(25) Erin: ajatuksena tulee vaan se oppilastuntemus et mitä paremmin sä tunnet sun oppilaat ja teet sen pohjatyon siinä niin sitä paremmin vältyt niiltä "voi vittu" - tilanteilta.

Esim. mä en tienny et ryhmässä oli oppilas jolla oli eriparisilmät ja annoin ristikon "kivana" ja helppona läksynä mut onneks sit ku se valitti niin annoin sille toisen läksyn ja myöhemmin vasta sain ohjaajalta tietää tästä et ei ihme et ristikoiden tekeminen on hirveetä. Mut just et mitä paremmin oppilaat tuntee niin voi vaikuttaa tollasiin pieniin asioihin esim läksyjen antamiseen et vaihtoehtoja on hyvä olla

(26) Milo: pitäis tuntea oppilaat, se ois se perusedellytys sille. Ja vaikka joku oppilas jolla menee hyvin sun aineessa niin eihän se tarkoita että sillä menee hyvin elämässä

(27) Alex: koulun säännöt ja opsit et lukeeks siellä et oppimisympäristöjen tulee olla tasa-arvoisia nii onks siihen myös työkaluja ja koulutusta vai onks ne vaan sanoja

(28) Oliver: ei ehkä oo yhdenvertaisuusjutut niin juurtunut tämmöseen perussuomalaiseen kouluorganisaatioon ja hallinnollisiin juttuihin ja vie aikansa että se sinne pysyvästi tiensä löytää mutta oishan se tärkeetä että kun se sieltä lähtis niin se valuu alaspäin jokaiseen kyseisen kouluorganisaation toiminnalliseen juttuun

(29) Milo: pitäis lähteä sen vuorovaikutuksen siitä turvallisen tilan luomisesta. Huomaat ja puhuttelet ja arvostat ja noi on isoja ja tärkeimpiä juttuja ihmisyydessäkin mut mulle jäi nyt silti vähän semmonen olo että tää jää vähän pinnalliseksi siitä et mitä siellä voi tehdä ... tästä turvallisesta tilasta sekin on realiteetti että koulu voi olla jollekin oppilaalle ainut selvanen paikka jossa sen on yhtään hyvä olla niin sit se että sillä vois olla ihan älyttömän iso arvo. Kun kotioloista ei voida tietää niin se on sen opettajan ja koulun velvollisuus luoda tasa-arvonen paikka kasvaa koska kodit ei oo eikä voi olla tasa-arvoisia keskenään.

(30) Alex, group 2: Sekä aktiivisesti että sen tilan turvallisuuden kautta rakennetaan sitä että ketään ei eristetä pois mistään tilanteesta sen perusteella kuka ne on (what the goals might be)

(31) Oliver, group 1: erityisen tärkeä luoda se fiilis että vaikka en oo teijän luokanopettaja niin täällä on turvallista

(32) Laura: jos sä et oo itse orientoitunut tai kiinnostunut näistä asioista niin ne pakolliset kurssit missä näitä käsitellään niin ei anna paljoo, saa vaan pienen pintaraapasun ellei itse valitse näitä kursseja minkä kautta saa tätä tietoa.

(33) Erin: sä saat ite päättää mihin sä keskityt niin sit tottakai siinä suuntautuu niihin mitkä ittee kiinnostuttaa mut mua pöyristyttää se että näitä asioita pitää joillekin vääntää rautalangasta ja sille olisi tarvetta. Että ihmisoikeudet esim ei oo selviä kaikille jotka tulee korkeakouluun niin sen takia näitä pitäisi käsitellä pakollisilla kursseilla.

(34) Samuel: se vähäinen tietotaito ton termin osalta mitä mulla on siitä on tullu instagram-infograafien ja omien googletteluiden kautta eikä ikinä yliopiston kursseilla. Kaikki mun tieto pohjautuu kaikkialta muualta tulleeeseen tietoon paitsi yliopistolta

(35) Alex: täältä valmistuu todella vajaanaisia opettajia ja paljon on sitten jälkikäteen omilla harteilla että jos haluaa vaikka ottaa feministisen pedagogiikan omakseen niin onnea matkaan, joudut tekemään sen itse

(36) Erin: no kyl mä ainakin ite haluaisin identifioitua tohon (oliver: sama) niinkun että toi on se kyllä mihin mä pyrin, ihan voimaannuttava olo tuli tosta lauseesta ja toivon että se on se tulevaisuus periaatteessa jokaisen opettajan kohdalla

(37) Alex: se meidän tietämys on vajaavaista edelleenki ja omalla tavallaan se on jo tärkeetä että sen tiedostaa. Siitä näkökulmasta koulutettavaa ja parannettavaa on itellä ihan massiivisesti

(38) Milo: Milo: ja sit vielä että meet ja teet sitä systemaattisesti aina kaikkien ryhmien kanssa, niidenkin jotka on tosi haastavia ja ei tekis mieli puuttua koska sillonhan se shit gets real ja on iltapäivä ja oot ihan vitun väsynyt jo muutenkin siihen opettamiseen niin sielläkin pitäisit sen tatsin nii siinä se mitataan että ootko sä feministinen pedagogi

(39) Oliver: asenteet sukupolvien välinen rako, jos miettii millasta maailmankuvaa lähellä eläkettä oleva jo työhönsä kyllästynyt opettaja saattaa ylläpitää verrattuna 2022 valmistuvaan ja itensä feministiseksi pedagogiksi identifioivaan opettajaan verrattuna ... tottakai se on hirveen vaikea ryhtyä yhtenä uutena työntekijänä lähtee toteuttamaan yhtään mitään asennemuutosta jos se ei saa vastakaikua kollegoilta

(40) Laura: resurssien pula, kouluilta viedään ja opettajille kasataan lisää työtä niin se voi olla vaan mahdotonta, vaikka sitä haluaa tehdä