



Title:

Feminist approaches and educational views

Author(s):

Onur Yalçın , Fatma Sadık 

To cite this article:

Yalçın, O., & Sadık, F. (2024). Feminist approaches and educational views. *Educational Research & Implementation*, 1(2), 97-114. <https://doi.org/10.14527/edure.2024.07>

[Article Reuse Information](#)

© 2024 Pegem Akademi A.Ş. All rights reserved. This article published by EduRE is released under the CC BY-NC-ND license.



Feminist approaches and educational views

Onur Yalçın ^{*a} , Fatma Sadık ^b 



Article Information	Abstract
<p>DOI: 10.14527/edure.2024.07</p> <p>Article History:</p> <p>Received 15 May 2024</p> <p>Revised 15 July 2024</p> <p>Accepted 15 August 2024</p> <p>Online 02 September 2024</p> <p>Keywords:</p> <p>Feminism, Feminist approaches, Education.</p> <p>Article Type:</p> <p>Review</p>	<p>This study is a compilation study that aims to reveal feminism as a concept, the history of feminism, feminist approaches and educational views. In this context, the study consists of three sections. In the first section; feminism and feminist wave movements are included. In this direction, in the first wave movement, liberal feminism; in the second wave movement, Marxist feminism, radical feminism, socialist feminism, cultural feminism and black feminism; in the third wave movement, postmodern feminism, existential feminism, poststructuralist feminism, linguistic feminism, psychoanalytic feminism, Judie Butler and Queer theory are explained. In the second section; feminist movements in Turkish society and history; in the third section, the perspectives of feminist approaches towards education are discussed.</p>



Introduction

When human history is examined with the question of what is a woman? Who is a woman, how is a woman defined? It is seen that in ancient times, women were defined as the goddess of fertility, fertility and love, in Buddhist and Indian religions; as a being possessed by the devil, in ancient Greece and Rome as a fertile, sexual object, source of wealth and weakness. In medieval Europe, women were defined as a source of corruption, tombstone, gate of hell, witch and sorcerer, in pre-Islamic society; as a source of shame, wealth, a weak being, and in the holy books, as a sinful and sacred being. History generally portrays women as problematic, trouble-making, worthless, sexual objects and meaningless on their own, and men as strong, warriors, flawless, sources of sovereignty, sons of God, rulers and superior beings (Jenainati & Groves, 2014, pp.3-8). These different definitions of women and men stem from many factors such as the society's economic, political, religious, cultural, geographical, management approach, etc. The continuation of this perspective towards women and men in many societies has led women to question themselves and seek their rights (McLeod & Chaffee, 2017). The oppression and injustices against women throughout European history, the absence of women's place in the philosophy of the Age of Enlightenment, and the realization that women should contribute to production during the industrial revolution increased women's awareness, heralding that society and all social structures would change (Sancar, 2009). In order to make sense of the relationships created between genders in social life, it is not enough to look at the discourses between women and men. It is important to examine how this relationship is constructed with economic, political, cultural, modern and post-modern principles. In this context, the research is important in terms of enabling women to read and make sense of their own history. In this context, the concept of feminism, different feminist approaches in the historical process and their views on education were examined in the research.

* Corresponding author e-mail: o.yalcin81@gmail.com

^a National Ministry of Education, Adana/Türkiye

^b Cukurova University, Adana/Türkiye

Method

The research is a case study, which is one of the qualitative research designs. A case study is a study that describes one or more situations and the changes experienced in this situation over time in detail (Cresswell, 2014; Yin, 2011). The situation described in this research is the concept of feminism, feminist movements and views on education. For this purpose, a document analysis was conducted in the research, first of all, articles published on the research topic from reliable websites such as Ulakbim, Taylor & Francis etc. were accessed, and books by well-known authors were obtained. The documents obtained were read and analyzed carefully, focused and in depth within the scope of feminism, feminist wave movements, feminism in Turkey and feminist movements' views on education. The information obtained was reported in accordance with the purpose of the research.

Feminism and Feminist Wave Movements

Women's efforts to seek their rights first emerged during the French Revolution with Judith Sargent Murrey's "On the Equality of the Sexes" written in 1790 and Mary Wollstonecraft's "Venture of the Rights of Woman" written in 1792, and became even stronger in the 20th century (Güriz, 2011, pp.28). According to Wollstonecraft, when women are educated in the same way as men, when they are free from all their chains, when they share the natural rights of humanity with men, they will be able to fulfill their duties properly (Hooks, 2014). The concept of feminism, which was first used in France to show that women were valued, comes from the Latin "femina" and its French derivative "Feminism". Feminism; It is a movement that aims to end sexism, sexist exploitation and oppression (Butler, 2010). Feminism is a movement that advocates for women to be given the same rights that men have in legal, political, social and economic areas, and targets inequalities (Bolay, 2009, pp.193). Feminism is a movement that aims to expand the role and rights of women in society and to grant them rights that are not granted due to their biological differences (Heywood, 2007; Sevim, 2005, p.7). Şengül (2015) explains feminism as the struggle for the rights of women and men. In this movement, women seek their rights by getting rid of sociological, psychological, economic, political, racial and religious pressures in society (Kandiyoti, 1995; p.126). In the feminism movement, women demand to live in accordance with their own nature and rights instead of living with concepts such as witch, sorcerer, incomplete and obedient being from a religious perspective, cheap labor from an economic perspective, and black, Kurdish, Turkish from a racial perspective (Işık, 2023). For this reason, women in all societies continue their efforts to benefit from their fundamental rights and freedoms, to achieve their desires in political, social, legal and educational areas, and to create an awareness of "I exist too" in society, with different understandings and influences (Aktaş, 2013).

The mass and institutional presence of this struggle of women, which started with the French Revolution, occurred in the 19th century during the industrial revolution (Eliuz, 2011). The economic and political changes experienced during this period enabled women to exist not only in the home but also in economic, social and political areas. With the development of the belief that women can do different things in different areas, women, whose existence was only mentioned in the family, began to be felt in society, and these new developments brought economic and political problems with them. Feminism has begun to make its presence felt all over the world as a movement and discipline to solve these problems (Işık, 2023). Women who understood the importance of collective struggle have been influential in all societies with the first, second and third wave feminist movements. With the feminist wave movements, the concept and understanding of gender in society has enabled the restructuring of the economic structure, political understanding, patriarchal order, class systems, social life, etc. in society (Bayraktar, 2023).

First Wave Feminism

First wave feminism, is the process that took place between the French Revolution of 1789 and the 1960s. Margaret Fuller, one of the important theorists and activists of the first wave feminist movement, put forward the first theory about the "difference of female nature" and revealed how women's lives and social life would change when their specific qualities were allowed to be expressed (Michell, 1984, pp. 57-60). In this period, demands for civil law and political rights; equality between women and men, women's freedom, property rights, equal opportunities in education, social and political equality principle came to the fore (Özsöz, 2008; Mies, 2011). In this period, women opposed the patriarchal order in which they had no legal status and existence and made an effort to be equal with men (Taş, 2016). In this period, also called the egalitarian feminist movement, women gained the rights to take part in family law, to vote and be elected, to acquire property within marriage and to be considered citizens before the state (Marino & Ware, 2022). With women gaining the right to citizenship, women's existence in society began to change. However, problems such as gender oppression, lack of equal pay for equal work, the continuation of sexual exploitation and the formation of new roles according to gender, etc. could not be solved during this period. The

aspect of first wave feminism criticized by women is that it did not address racial differences while advocating equality in the patriarchal structure. In addition, the emphasis on individual rights and freedoms shows that there was a liberal understanding in the first wave feminism movement (Türkoğlu, 2015).

Liberal feminism

Liberal feminism is a movement that emerged between the 18th and 19th centuries under the leadership of Mary Wollstonecraft in her work "Woman". Liberal feminists generally advocate realistic and acceptable demands that glorify human dignity and do not accept that one sex is dependent on the other (Alptekin, 2011; Şengül, 2015). Liberal feminists argue that women and men are ontologically similar and therefore women and men should have equal rights, equality before the law, property rights and the right to vote (Enslin, 2003; Mohajan, 2022). Liberal feminists, who argue that their existence will be recognized in the political arena with the realization of their demands, have been pioneers in the adoption of civil rights laws in many countries. However, liberal feminists' acceptance of men as the head of the household and their emphasis on the importance of women in the home have led to the establishment of the idea that women should do business in the private sphere rather than the public sphere (Baehr, 2017). According to liberal feminists, the state should regulate the private sphere, especially domestic violence, sexuality, heterosexual and homosexual activities, contraception, abortion, etc. (Alptekin, 2006; Barnett, 1998, pp.122). Liberal feminists who defended their rights under state sovereignty caused the state to continue to attribute the meaning it attributed to gender and forced women to live in private spaces, which necessitated a new formation. This formation is the second wave movement.

Second Wave Feminism

Second wave feminism; It is the feminist movement that encompassed the struggle to separate sexuality and fertility between the 1960s and the last years of the 20th century. The difference between the second wave feminist movement and the first wave is that instead of the policy of gender equality, the understanding of gender difference, freedom and liberation is defended (Dikici, 2019; Thornham, 2004). During this period, Simone de Beauvoir's view that "A woman is not born, she becomes" emphasized that women have different styles, different thoughts and different cultures than men (Aktaş, 2013). Since this situation creates the idea that women have different characteristics than men, women tend to seek freedom in society. The basis of the understanding of freedom is that women are not allowed to speak and make decisions about their own bodies. Second wave feminism differs from the first wave in that it was involved in reactionary movements such as the women's liberation movement and the work of consciousness-raising groups that developed along with it, the anti-nuclear movements of the new left (leftist thought), the 68 student events, environmental protest movements and the anti-war reactions that emerged as a result of the Vietnam War (Öztürk, 2003). During this period, feminists demanded the formation of a female identity, the fulfillment of sexual demands (abortion, birth, birth control) and cooperation among women (Şayak, 2011). The defense of cooperation among women gained a global dimension in the world and ensured that all women acted with a common understanding. This movement formed the "sisterhood" movement with the idea that all women are sisters and offered common solutions for the common problems of all women (Baxandall & Gordon, 2005). However, due to the differences in women's problems in Western and Eastern countries, women did not achieve the expected cooperation. In addition, the fact that white women's problems were at the forefront in the sisterhood movement and that black women's rights were not defended also revealed the cultural effect on feminism.

In the 1970s, women who contributed to the economy with their workforce argued that working both at home and at work ensured the continuation of the patriarchal order and that men should help with housework in order to end this order (Mermutlu, & Çetin, 2023; Tekeli, 1998). This understanding began to shake male authority in the patriarchal order and to change the perception of women as sexual objects and fertile beings in society. In this context, women who were not wanted to be perceived as birth machines increased the number of women's deaths by having illegal abortions and later brought up the issue of granting women the right to abortion. In second-wave feminism, granting women the right to legal abortion allows women to make decisions about their own bodies, but also creates an environment for the disruption of male exploitation in the patriarchal structure (Kaya, 2021). Thus, women are made aware that they also have a gender. Second-wave feminism not only criticizes the political relationship between women and men and the discourses that emerge within this framework, but also emphasizes that scientific activities are in the hands of men and that they glorify men's judgments. Feminists who think that they are relegated to a secondary position in the face of these values also try to develop a scientific approach from a "female perspective" (Çaha, 1996, pp. 55). Women's contribution to the field through scientific studies destroys the image of men as intelligent beings and allows women to leave the private sphere. Women who contribute to the

world of science gradually destroy the reputation of the patriarchal structure. Women who become aware of life and science begin to seek their rights with more conscious movements and different organizations in society (Enginyurt, 2018). Feminist movements formed by these organizational movements are indicators of women's presence in society and what they will do. These movements are Marxist Feminism, Radical Feminism, Socialist Feminism, Cultural Feminism and Black Feminism, and women's rights are demanded from different perspectives.

Marxist feminism

Marxist feminism began in the mid-19th century with the leadership of Lisa Vogel, Margeret Benston, Angela Davis and Zaretsky and the liberal feminist movement's discussions on gender equality (Sevim, 2005; pp. 64). Marxism focuses on the exploitation of workers' labor and the resulting oppressor-oppressed group, capitalism. According to Marxists, capitalism is a system that creates a class society and is focused on profit sharing. In this system, the oppressor class is the bosses and the oppressed class is the workers (Barnett, 1998, pp.138). The meaning that capitalism has attributed to the economic world is also attributed to genders for the continuation of the system. According to capitalists, men are productive, a source of capital, hardworking, and have a say in the public sphere, while women are those who produce little, are cheap labor, and have a say in the private sphere (Pekmez, 2024). This meaning attributed to people's genders causes women and men to become alienated from each other. With the patriarchal structure supporting the capitalist system, women's problems increase and social classification becomes more apparent. Marxist feminists draw attention to the need for women to produce in the public sphere in order to achieve class equality (Mies, 2011, pp.62). Women who cannot have economic freedom with cheap labor in the private sector can contribute to production in the public sector and receive equal wages with men. Thus, women who have economic independence with equal wage rights can easily defend both the working class and their own rights. Marxist feminists; on the one hand, defend women's rights and on the other hand, the rights of the exploited working class (Jahan, 2009; Ramazanoğlu, 1998, pp.32-33). Marxist feminists' definition of women's problems as private property, economic system and class exploitation and their failure to include women's individual rights create problems in the formation of women's individual identities. Other feminists who emphasize the importance of women's individuality ensure the formation of radical feminism.

Radical feminism

Radical feminism is a movement that began in the 1960s and grew stronger in the 1970s, led by Shulamith Firestone and Kate Millet. Radical feminism emerged as a reaction to the equality of women and men in liberal feminism and the economic class differences in Marxist feminism. Radical feminists argue that female gender is a biological factor and cannot be defined from a social perspective with the slogan "The personal is political and women are different" (Arat, 2010). The fact that society has always supported the patriarchal order in the historical development process constantly reiterates the understanding of men dominating women (Demir, 1997, pp.65-66; Dikici, 2019). The patriarchal structure, which has a say in the administration, defines women only within the family and causes women to be perceived as fertile and sexual objects. For this reason, radicals who follow technological developments realize that it is possible to become a mother without starting a family with many methods used in medicine, and this causes the patriarchal structure to be shaken (Atan, 2015). The technological developments related to reproduction allow women to make decisions about their own bodies. Radicalists who argue that there is no need for a patriarchal order argue that women will regain their true identities when the patriarchal order is destroyed. Radical feminism emphasizes the need to use the law to fight against many problems such as harms caused by sexual discrimination, sexual and physical violence, inequality in wages and job opportunities, etc. (MacKinnon, 1989, pp.149; Mermutlu & Çetin, 2023). Radical feminists criticize the fact that the perception of women's biological differences as sexual objects causes situations such as pornography and rape, and that this situation is legitimized in the patriarchal system (Millet, 1970, pp. 36-37). Radical feminists bring together a wider audience by producing solutions to women's problems by taking into account differences such as race, origin, religion, culture, and social structure (Atan, 2015). Radical feminists' work only on women's identity alienates men in society, causing dual polarities to form within society. Since radicalists' shaking of both society and the patriarchal structure will cause social problems, the necessity of an integrative feminist movement is needed. This situation enables the formation of socialist feminism.

Socialist feminism

Socialist feminism; It is a movement that has been effective since the 1960s and was formed by the works of second wave feminists Juliet Mitchell (Woman: The Long-lasting Change, 1966), Simone de Beauvoir (The Second Sex, 1949) and Kate Millett (Sexual Politics, 1973). Socialist feminism opposes Marxist feminists' portrayal of class society and radical feminists' portrayal of patriarchal structure and gender as women's issues (Demir, 1997, pp. 60). Socialist

feminism; It tries to combine Marxist feminist theory with radical feminist theory. Socialist feminists emphasize that all institutional structures such as the family, state and economic system must be dismantled for women's liberation (Donovan, 2010). Because all institutional systems ensure that the capitalist order remains alive, and women are at risk of disappearing within these systems. For example, women's work areas only within the family and in small jobs ensure the continuity of the patriarchal structure and at the same time create an oppressed class perception within society. This order, which the capitalist system wants, strengthens the dominance of men. For this reason, socialist feminists demand that women's wages be paid for their work inside and outside the home. In this way, women's presence in society can be felt. Socialist feminists draw attention to the fact that in women's oppression, the voices of all women from different religions, cultures, races (such as black, white) and ethnic backgrounds are one (Çakır, 2008). The common women's voice can prevent class differences in society as it will ensure that women's labor is paid and the hierarchical structure in the division of labor is disrupted (Mohajan, 2022). While the absence of class differences in society is an important step, there should also be no cultural divisions and polarizations within society. For this reason, cultural feminism is formed that wants to emphasize this situation.

Cultural feminism

Cultural feminism does not deny the realities of race, ethnicity and class differences. It states that the multifaceted oppression that women of color are subjected to should be integrated with race and class gender (Donovan, 2010). Cultural feminism begins with Margaret Fuller's work "Woman in the 19th Century" in 1845 (Şengül, 2015). Cultural feminists, like radical feminists, embrace matriarchy instead of patriarchy. In addition to economic and political changes in society, cultural changes are also important. Instead of constantly equating women with men, they emphasize women's gender differences. Cultural feminists, who oppose the association of women with nature and men with culture, believe that this perception can create the right of men to dominate nature. For this reason, cultural feminists, in addition to political change, focus on critical thinking, self-development, personal power and the irrational, intuitive and generally collective aspects of life (Sevim, 2005). For the first time in a real sense, issues such as sexual exploitation, prostitution, domestic violence against women, homosexuality, especially lesbianism and rape were brought to the agenda by cultural feminists. Cultural feminists emphasize that a society with a matriarchal structure can be peaceful, pacifist, collective and in balance of power. Cultural feminists draw attention to the importance of culture in the female gender and ensure that women are considered both as a body and a culture. Another movement that developed within cultural feminism in the 1970s was eco-feminism. Ecological feminism focuses on revealing the effect of nature on female and male identities (Plumwood, 2004). Black women, who stated that cultural and other feminist movements only included a certain group of women, emphasized that they also had rights and ensured the formation of the black feminist movement.

Black feminism

The black feminist movement emphasizes that they fought a two-way struggle in the late 1960s because black men treated women as second-class citizens and white women behaved racistly (Donovan, 2010, pp. 295-297). In the 1970s, in addition to western, white and middle-class women, women with different ethnic roots and cultures such as Black, Latina and Asian began to establish their own organizations (Thompson, 2002). The National Black Feminist Organization, founded in 1973, is one of the first examples of this. Black feminism aims to bring together feminists of different races and ethnicities in this structure. The black feminist movement expands the front of struggle and strengthens feminism by bringing a cultural opening to feminism (Batu & Görmez, 2024). In this way, it ensures that race, gender and class, which divide humanity, are broken down and that there is social unity. However, the black feminist movement is swept aside by white feminist communities because it separates the feminist movement. Second wave feminist movements helped to create a sense of women's gender and shake the patriarchal structure. However, the fact that individuals who felt their gender was different according to their biology was ignored in the second wave led to the formation of the third wave movement.

Third Wave Feminism

The second wave women's movement, which began in the 1960s, was replaced by a new feminist movement, third wave feminism, when it became inadequate in solving the problems that changed with the changing times towards the end of the 20th century (Öztaşhan, 2006). *Third wave feminism* is in the form of solidarity of differences and strongly rejects the concept of *sisterhood* suggested by the second wave (Caroline, 1998). According to them, seeing women as a homogeneous group is disrespectful to women's individual rights. Because all women have different religions, races, ethnic origins, cultures, economic structures and lifestyles. Therefore, solutions to women's problems

should not be universal but should be based on individual or regional conditions. In this way, women's social identities can be defined/recognized instead of their biological gender identities (Mohajan, 2022). In this women's movement, the importance given to culture, race, religion, socioeconomic level and sexual preference that affect women's social identity brings the redefinition of the concept of gender into question within society (Tekin, 2003). The third wave provides women with a multitude of voices by arguing that there is no essence or nature that will define women's identity or subject, and that women's identity is formed according to social conditions (Min, 2005). Third wave feminism is of the understanding that women can have other identities, not just feminist ones. In this wave, power, centralization, difference and identities are discussed more. These discussions are criticized because they will negatively affect the formation of unity. Third wave feminism questions gender from different perspectives with Postmodern feminism, Existential Feminism, Poststructuralist Feminism, Linguistic Feminism, Psychoanalytic Feminism, Judie Buttler and Queer Theory.

Postmodern feminism

The term postmodern began with literary criticism in the 1950s, and became widespread in the 1970s, encompassing architecture and art. The reflection of postmodernism on feminism is the process that began with equality feminism under the leadership of Judith Butler. Postmodern feminists state that feminist epistemology is inconsistent, that every thinker starts from a "masculine origin" and that the "feminine origin" has not yet been formed (Brooks, 1997, pp. 35). Its center lies in the differences between people, that is, in establishing gender identities. The movement, which explained gender as social and biological sex in its early years, accepted the idea that there are as many identities as there are people in later years, rather than making distinctions according to gender identities. At this point, the approach differs and is replaced by the concept of multi-genderedness. According to them, the fact that people are different means that their problems will be different (Şayak, 2011). In the current era, women do not have a single type of problem and therefore they are against generalized discourses. Instead of the common women's problem, individual or local women's problems should be addressed. Postmodern feminists try to bring a scientific approach from a women's perspective by stating that in the West, men's value judgments are exalted and women are secondary (Çaha, 1996; pp. 55). The postmodern understanding rejects fixed dualistic ideas such as men governing, women governed; men tough, women soft; men strong, women weak; men competitive, women compromising; men independent, women dependent; men rational, women emotional, men public/women private (Demir, 1997; pp.111-112).

Existential feminism

Existential feminism begins with the works of Simon de Beauvoir (*The Second Sex*, 1949) and Mary Daly (*God Beyond the Father*) (Donovan, 2010). Existential philosophy opposes all types of idealism that prioritize consciousness, reason, and thought, and argues that existence is always single and individual. According to existentialists; human existence is a design for the future within the limits of possibilities. In existence, some create their own essence of existence, while others create their existence by others. In the light of this philosophy, men engage in activities such as recreating themselves, inventing things for humanity, and shaping the world. De Beauvoir claims that women have not been accepted as full human beings throughout history because they have been isolated from actions such as creating, inventing and shaping the future, which are claimed to be necessary for being a full human being (Donovan, 2010). Since women who cannot create something in this process are relegated to the background and equated with nature, De Beauvoir argues that *women are not born, they become women*, and that women can change their position, choose to liberate and recreate themselves, and break free from their secondary position and undertake meaningful and creative projects (Lovibond, 1989). According to existential feminists, women experience a split personality that oscillates between a sexy but disrespected bodily existence and an existence that is not body-centered (Ramazanoğlu, 1998). In this context, women can develop their rational side and critical abilities and oppose being an object, allowing those who see them as objects to see them as subjects. However, the attempt to create everything as an object and a subject, the insignificance of the factors that are fundamental to the formation of existence, the rational questioning of existence and the collapse of existence lead to the formation of post-structuralism, and the development of the understanding of post-structural feminism.

Post-structural feminism

Born in France in the 1950s, post-structural feminism attempts to explain the fixed structure of a language, a social lifestyle, and an era relatively (Orkunoğlu, 2007). It criticizes structuralism for its superficial examinations that do not provide the true depth and meaning of a person. Because in order to define a person, it is necessary to define situations such as language, culture, and society along with biological factors. Post-structural feminists reject

universalism, reductionism, monism, totalitarianism, rationality, and reason-dominated thought. Instead, it argues that discussing different topics (every view, every perspective, every way of thinking, every method) is effective in revealing the truth (Aloğlu, 2010; Demir, 1997, pp. 121). It draws its inspiration from Derrida, Foucault and Freud's critiques of traditional patriarchal Western philosophy. Foucault states that the state regulates sexuality for the benefit of the system through sexual discourses (Foucault, 2004, pp.90-91). In other words, bio-power, which has knowledge on life by regulating sexuality and fertility, governs populations. Derrida emphasizes that in order to reverse the meanings attributed to gender difference, it is necessary to look at the historical process and understand how this difference serves the current system (Tunalı, 1996). For example, man is placed opposite to womanhood. Each of these concepts creates its meaning through the other, and remains in power to the extent that it can oppress or subordinate its opposite. According to the post-structuralist movement, not only the patriarchal structure but also culture, living conditions and social discourses are effective in the formation of the concept of gender. With this view, post-structuralist feminism has been effective in the formation of the linguistic feminist movement, which draws attention to linguistic discourses.

Linguistic or French feminism

Linguistic or French feminism emerged with the application of structuralist and poststructuralist movements to feminism. This movement is mostly based on language and literary criticism. French feminists, especially Julia Kristeva, Luce Irigaray and Helene Cixous, are influenced by structuralist feminist J. Lacan and poststructuralist feminist Derrida and Foucault. According to Lacan, the problems women have experienced in the historical process stem from linguistic discourses used in favor of men in society (Öztürk, 2003). Linguistic discourses ensure the formation of the patriarchal structure and ensure the continuity of the existing system. Similarly, Julia Kristeva, Luce Irigaray and Helene Cixous explain the reason why women are called the secondary or oppressed group not with the economic, political and social structure but with linguistic discourses and the logical processes that come with them (Donovan, 2010). For example, the state is the father, the scientist, the mother earth, chairman, mankind, he, she in English, Der, Die in German. French feminists argued that this discourse, metaphor and meaning system in the language creates exclusion, silence and secondary status in women (Rullmann, 1996, pp. 272-280). French feminists, who also criticize the attempts to equalize women with men, state that equalization efforts eliminate women's differences. Women are different in religion, culture, public space, race and ethnicity by nature. When it is realized which discourses these differences come from and how they are formed, it becomes easier to explain the concept of gender. For this reason, feminists who state that Freud's discourses during the individual's developmental period shape gender oppose Freud with the Psychoanalytic feminism movement.

Psychoanalytic feminism

Psychoanalytic feminism emerged as a criticism of Freud's thoughts being focused on male dominance and the understanding that biology is the destiny of man. Freud's emphasis on the Oedipus complex (penis envy and castration complex) experienced by girls and boys, especially during the oedipal period during their psychosexual development, is criticized by feminist theorists. Freud's entire analytical scheme shows men as normal and women as deficient (Coltrane, 1998). Nancy Chodorow (1978), in her book 'The Reproduction of Motherhood', opposes Freud's ideas and states that girls are more likely to identify with their mothers because they are of the same sex. She emphasizes that boys, on the other hand, do not see a character with whom they can identify because they do not have a father close to them and therefore they try to maintain their own existence by psychologically denying their mothers. According to her, femininity is a "natural" product, while masculinity is a "cultural" product. In psychoanalytic feminism, De Beauvoir states that "Girls look at men not because they are men, but because they long for the privileges granted to them in society. Psychoanalytic feminists emphasize that gender is an oppressive concept that forces individuals into singular identities and denies the plural nature of all human consciousness (Liu & Bao, 2024).

Judith Butler and Queer theory

Postmodern criticisms that oppose sexists who compare women to men and define all women as if they were beings with the same characteristics lead to the emergence of new feminist understandings (Butler and Queer Theory). This trend, which began in the late 1980s and rose in the 1990s, is in an effort to abandon the binary "male-female" view of identities. Judith Butler (1988), one of the pioneers of this movement, aims to create opportunities for those who strive to be different identities by cracking the cultural framework that provides the naturalization of bodies, sex, gender and desires with her book "Gender Trouble". According to Butler (2010), gender roles in society

are coded as a set of gender-based tasks, gender perceptions and definitions, rights and wrongs, traditions and habits, and are passed down from generation to generation. The society's perception of gender is quickly loaded onto the individual during the development process, and after a while, this perception of gender is established in the individual. Emphasizing that individuals learn all the values, beliefs and acceptances of society through linguistic transmission from childhood Butler (2005), emphasizes that violence and discrimination in society can be prevented through changes in language. Butler, who examines the problems experienced by those with orientations other than the two specific genders due to their bodies, argues that women and men are not the same even within themselves. The search for relief from the pressures and difficulties that gender brings to individuals in abandoning all gender-based activities leads Butler's theory to evolve towards a kind of genderlessness (Sofuğlu, 2019). According to Butler (1988), phenomenological theories make a distinction between the physiological and biological causalities that constitute the body and the meanings of experiences obtained with the body. Because the body is a historical entity rather than a natural one. Stating that gender is not fixed, that it is shaped by context, and that its definition changes according to conditions throughout history, Butler provides the basis for the formation of Queer theory.

Queer theory opposes the understanding of homophobia (anger towards homosexuals) instead of the heterosexual understanding of gender and the methods that apply discriminatory policies towards LGBT (homosexual, bisexual and transsexual). It argues that none of the gender/gender/sexual orientation identities are "natural" but are historically, culturally and socially constructed. It emphasizes that no one is dominant in society and everyone should respect gender identity.

Feminism in Turkish Society

In pre-Islamic Turkish societies (Huns, Uyghurs, Mongols, Kyrgyz), Turkish women had rights such as choosing their husbands, having a say in state administration, property rights, being able to wear free clothing, and being able to accompany men in war. In the Seljuk state, great importance was given to women's rights and freedoms. With the acceptance of Islam, the Turks who adopted Arab culture began to restrict women's rights and freedoms over time. In the Ottoman state, women's rights were almost non-existent and women's problems were divided into two as palace and common women's problems. While common women's work area was the field, they only had the chance to read, write and learn the Quran in primary schools (Tekin, 2007). On the other hand, palace women received a well-equipped education to be a good wife. Women's clothing, work area and living space were determined by the sultan's decrees (Tunalı, 1996). Until the 19th century, men had more say in the battlefields and state administration, leaving women to the position of only having a say in the home.

The feminist movement, which developed in the West in the economic, political and social fields with the Age of Enlightenment in the world, emerged differently in the Ottoman Empire (Çaha, 1996). In the 19th century, especially between 1839-1876, the rights such as equality, freedom, women's education and citizenship brought by the French Revolution ensured the establishment of certain regulations in the Ottoman state. The Tanzimat Edict (1836) gave women the right to citizenship and the Islahat Edict (1856) emphasized that women should not be relegated to a secondary position, which was a revolutionary decision in Ottoman history. Following these developments, women's education began to be given importance with the opening of girls' secondary schools, medical schools and teacher training schools between 1842-1859. Following the first counting of women in the 1844 census, the Land Law (1858) and the Registered Population Regulation (1881) provided women with property rights and the right to official marriage. The feminist movement in the Ottoman Empire began with the first wave movement from the Second Constitutional Era to the early Republic (1869-1935). During this period, women made their voices heard mostly through the press; Terakki Newspaper (1868), Şükufeza Magazine, Kadın Dünyası Magazine (1913-1921) (Kurnaz, 1999). Şükufeza Magazine is recorded as the first women's magazine owned by a woman and whose writers were composed entirely of women. The Teal-i Nisvan Society, founded under the leadership of Halide Edip Adıvar during the Second Constitutional Era, worked to regulate women's right to education, dress code and lifestyle (Tekin, 2007). In addition to providing women with the opportunity to express their personal demands, magazines also contributed to the establishment of women's associations for philanthropic, educational and cultural purposes (Sözmen, 2016). The women's magazine of this period was Mehasin. The Balkan War (1912-1913) and the First World War, when men went to war, women entered the public sphere and started to work as civil servants, teachers, and nurses, which are just a few of the important steps. The first wave of feminism that emerged during the Ottoman period entered the literature as a "foreign" word and instead of opposing the system, women slowly and gently gained their rights. This understanding shows that the patriarchal structure was preserved during the Ottoman state and women's names were not included.

During the national struggle period (1919-1923); women actively participated in the war on the front and behind the front. The first official characteristic of this was the Anatolian Women's Defence of the Homeland Society. During this period, women came together for the salvation of the homeland rather than their own rights. The "Women's Rights Party" founded on June 16, 1923 under the presidency of Nezihe Muhiddin was rejected because it would reduce interest in the Republican People's Party. The Women's Rights Party was re-established in 1924 and fought for the right to vote and be elected in 1925. As a result of the struggles, women gained the right to participate in municipal elections in 1930, mukhtar elections in 1933 and parliamentary elections in 1934. After the proclamation of the Republic (1923), the compulsory primary education with the Constitution of Organization in 1924 and the abolition of compulsory religious education with the Tevhidi Tedrisat Law of 1924 increased the living space of women. With the Civil Code adopted in 1926, women were formally granted the rights of monogamy, divorce, custody of children, equal inheritance and equality between men and women in law. Turkish Women's Association (1924), International Women's Union Congress (1935), Istanbul Soroptimist Kulpler Association (1948), University Women's Association (1949), Halide Nusret Zorlutuna Associations (1959) are associations and organizations that enable women to come together. However, these are more of an effort to come together rather than women demanding their rights. Women do not oppose the patriarchal system and social naming. Between 1935 and 1970, women turned to charitable and developmentalist organizations such as the Association for the Protection of Women's Rights, the Turkish Mothers' Association, the Federation of Women's Associations, the Turkish Women's Cultural Association, and the Home Economics Club, instead of advancing women's rights. During this period, feminism movements were stagnant and continued in harmony with state policies and Kemalist ideology. Therefore, it is difficult to talk about an independent women's movement in Turkey until the 1980s. For this reason, it can be argued that women were able to appear in the public sphere not as individuals but as part of the nation and that they subordinated their individual identities and demands to the goodness of the nation-state (Sancar, 2011, pp. 69).

After 1980, women's movements began to be seen more in Turkey with the second wave feminism. The first cry of women was the "No to Beating Campaign" in 1980. In 1983, a feminist article was published in the weekly magazine "Somut". On March 8, 1987, women published the "Feminist Magazine" and clarified the concept of feminism. With the "Sosyalist Feminist Kaktüs" magazine published in May 1988, it was emphasized for the first time that gender was not an ideology, but a situation encompassing gender and production relations. In 1989, feminists stated that the state protected the patriarchal structure with the "No to Sexual Harassment and Violence Campaign" and in 1986, a convention was signed to prevent all forms of discrimination against women. In the 1990s, women voiced the violence and harassment they were subjected to at home, on the streets and in the workplace with the Purple Needle, Divorce Action, Our Body is Ours, No to Sexual Harassment, No to Virginity Control and No to Article 438 campaigns and actions (Yıldız, 2023). The First Women's Congress, which constituted one of the main themes of the feminist movement in the 1990s, is important in terms of showing the diversity and pluralism of the movement. The achievements of these years are; women being able to carry their own surnames along with their husbands' surnames, the removal of definitions such as 'virgin', widow and divorced' from identity cards and the removal of the phrase 'the head of the family unit is the husband'. The problems are; the lack of organization and cooperation among women. The World Women's March, which started in 2000, knitted its Turkey leg in October 2001 with the demand that we call for establishing a just, equal, solidarity-based, democratic and peaceful world. When feminist movements in Turkey are examined, it is seen that feminist movements are formed by small groups instead of masses. These groups are an indication that the patriarchal structure is preserved, women's identity is determined according to gender, women still do not have a name and that their primary duty, even in the public sphere, is to be a good wife and mother. Since many women's rights are given under the control of the state in Turkish society, women do not recognize their own bodies. For this reason, women still act to the extent defined by the patriarchal structure. The reason for this situation is the lack of democratic experience of feminists and the pressure of the state on civil society organizations in Turkey in general. In the following processes, women have managed to cooperate on certain issues such as religion, ethnicity, class, and sexuality through coalition-type policies and platforms. However, the focus of women on shared victimization in the feminist movement has reduced the effect of this cooperation.

The most important achievement of this period is the "TCK Women's Platform" from a legal perspective. In short; although it cannot be said that there has been a steady progress in the feminist movement in Turkish society, it has been ensured that differences and other individuals' perspectives are understood. On the other hand, since many women's rights are granted under the control of the state in Turkish society, women still do not know themselves and their bodies. For this reason, women still act to the extent defined by the patriarchal structure.

Feminism and Educational Views

Although gender inequality is tried to be eliminated with many applications and projects, the existing understanding of women and men in society continues. Because in all societies, the education applied in schools is the continuation of the existing dominant ideology or philosophy. According to Weiler (1988); in order to see sexist patterns in the field of education, first the school, curriculum, teachers and school materials should be examined. Liberal feminism; the factor that causes the gender problem is the application of education policies representing a special interest group to all students (Grumet & Stone, 2000). For example, one of these is that schools prepare girls and boys for gender-stereotyped professions and roles within the family with traditional attitudes and orientations (Robinson, 2021). It argues that democratic education should be provided that takes into account all individual differences in order to eliminate ignorance and prejudices. According to liberal feminism, the reason for girls' academic failure is the lack of socialization within the society (Khattak, 2011). Plans such as Girls' Introduction to Science and Technology (GIST) and Women's Introduction to Science and Engineering (WISE) aim to direct girls to other professions. Delamont (1990) emphasized that the most important factor in increasing this tendency of female students could be to minimize gender discrimination and stereotypes in schools. In this way, women's self-awareness would increase and they would be able to participate more in society. In addition, liberal feminists emphasize that teachers should develop ideas to combat sexism in both their pre-service and in-service training (Yashinta, & Nurhayati, 2024).

Radical feminism, on the other hand, states that education is transmitted to the general public based on 'male' knowledge and experience, and that schools include practices that support these (Khattak, 2011). It is also emphasized that women's ideas and experiences are trivialized by men in schools (Acker, 1984; Shukla & Mishra, 2022). and that the ideology, methodological standards and value system of science are male-dominated (Huang, 2009). It is argued that women's education should be given importance and that scientific developments will be made by creative women (Thompson, 2002). In education; she argues that emphasizing universality, rationality, competition and continuous production does not comply with women's nature and that gender schools should be established and creativity and different activities should be included in education for women's knowledge and experience (Lin, 2019). Radical feminists argue that women can achieve all their rights through cooperation and research, so they suggest that education programs and practices should be in line with this. This process has enabled the education program and course content to be questioned in an organized manner for the first time. Since this situation can make social understanding women-centered, it is important to be careful to be balanced in what is done within the scope of education.

Marxist feminists emphasize that education is the object of state policy, serves to protect the interests of upper-class people and ensure the continuity of the capitalist system (He, 2022). Schools serve according to four understandings in which gender relations are reproduced (Barnett, 1998). The first is the ideological understanding in which girls and boys are socialized according to appropriate feminine and masculine behaviors; the second is the structure and organization understanding that states that the majority of school principals and vice principals are male and women are teachers (Khattak, 2011). The third is that male students are directed more towards science and technology subjects while girls are directed towards art, and the fourth is that although the information taught is emphasized to be neutral and objective, the majority of the information is androcentric and sexist (Arnot & Grubb, 2001). According to the Marxist-feminist framework, these understandings contribute to the continuation of capitalism by commodifying global, local and family-based divisions of labor in education according to gender, race, ethnicity, region and political/legal status. In order to prevent this, complex social relations need to be understood, educational programs and practices need to develop lifelong learning skills (Mojab & Gorman, 2001), and all individuals in societies with low socioeconomic and sociocultural levels need to be included more in the educational environment (He, 2022).

Socialist feminists emphasize that education in schools trains labor for various mechanisms. Therefore, "skill" development in the formal education process is more oriented towards vocational development and professional placement (Gaskell, 1986). Girls are directed towards easier job skills such as data processing, while boys are directed towards skills training aimed at becoming designers and craftsmen (Acker, 1987). Education serves as a playground for the predetermined basic interests or needs of society by embodying capitalism (Yashinta, & Nurhayati, 2024). In order to prevent this, curriculum and teacher-student relationships should be in a way that challenges the dominant hegemony. In order to eliminate gender inequalities in women's status within the family, poverty, wages, reproductive autonomy and political power, a universal education approach should be developed by examining the historical development of education (Qasim & Singh, 2014). Education should be general for everyone, but also

specific. In this direction, a local education approach should be developed and teachers should be more active in this process. Concepts of sexism in schools should be socioculturally reproduced and the perpetuation of gender-based behavioral patterns should be opposed (Shukla & Mishra, 2022).

Cultural feminists state that educational institutions and practices suppress women's creativity, productivity, freedom, holistic understanding and problem-solving skills and continue the patriarchal understanding (Yurter, 2021). In addition, teaching programs, textbooks, materials, visual elements, teacher and peer group discourses, etc. direct female students to move away from their own nature and to have male-dominated characteristics (Greteman, 2016). However, women and men are two different species by nature. Therefore, educational activities in schools should be according to women's learning style, moral development and worldview (Bruner, 1996). In order for women to achieve their rights according to their own nature and biology and to participate in social life, materials containing gender-based discrimination should not be used in schools. Teaching programs should be organized to inform and educate every individual in society on this issue (Yurter, 2021). Curriculum should be structured to emphasize women's rights, women's scientific work, and that knowledge is for everyone (Mohr, 1988). The understanding of education should be such that women can make peace with themselves/their bodies and realize the potential power within them (Kaylı, 2009). Women who realize themselves will make the epistemological differences between women and men, economic freedom, matriarchal-patriarchal structure and gender perception more understandable on the way to changing and transforming society.

Black feminists state that educational institutions and practices are more geared towards white people and are lacking in eliminating gender, race and class differences (Evans-Winters & Esposito, 2010). Therefore, education should be aimed at eliminating race, class and gender inequalities, multiple identities, multiple cultures, and closing the gap between white students and students of color. For this purpose, contemporary education and school reforms should be made in light of scientific developments and by departing from standardized approaches (Childers-McKee & Hytten, 2015).

Postmodern feminists claim that women are not visible in the philosophy of education and that women are devalued in the field of education and politics (Wallin, 1999). Women are defined according to the male image in scientific theories, historical narratives, literature and commentaries, or their existence is denied by fitting them into masculine molds (Martin, 1994). This situation prevents the development of women's thinking skills and also gives the message that they do not have important philosophical views. Educational policies, laws and practices are reflected as the common experience of the genders, and women-specific experiences and practices are ignored. For this reason, the collective struggles of women in the education process regarding theory, policy and practice should be mentioned more. Gender-sensitive policies, materials, practices, and hidden programs and practices targeting feminist discourses should be given more space (Stromquist, 2006). Instead of using traditional gender foundations based on biological facts in educational environments, current educational environments should be structured with a contemporary, multicultural and respectful understanding of difference by using culture or language (Brady & Dentith, 2001; Ratcliff, 2006). Postmodern feminists reject centralization and abstract theories in education and state that education should be in a way that eliminates local and individual differences (Ataman, 2009).

Existential feminists emphasize that in education, priority should be given to historical and process-based explanations instead of continuous essential and static explanations, and instead of generalizing women's theories, practices that highlight the differences among women should be focused on (Yörük, 2009). In order for women to find their own identity, educational activities should develop questioning and entrepreneurial skills and address individual differences (Silani, 2023). Individuals who increase their self-awareness make the right choices towards self-actualization. Individuals who self-actualize realize that individual and biological differences will not cause any discrimination, on the contrary, differences are richness (Mahon, 2015).

While defending women's rights, structuralist movements have not paid much attention to educational practices in schools (Barnet, 1998). Post-structuralist approaches, on the other hand, focus on revealing how categories such as class, race, and gender are naturalized, normalized, and socially constructed in educational processes (Burke, 2001). In the field of education, gender inequality is not only revealed by the asymmetric distribution of basic education, adult education, and learning environments between the sexes, but also by how schools and the education system contribute to the perpetuation of social inequalities. Post-structuralists suggest that communication and interaction skills in education should be developed and gender discourses should be in a way that emphasizes gender equality (Baxter, 2002).

According to Linguistic, Psychoanalytic and Querr theory feminists, cultural values and ideologies such as male school administrators, teachers' different approach to male and female students, schools being separated into male and female high schools, public education courses being for women, social science courses (philosophy, history, democracy, life sciences, etc.) making women perceive themselves as good wives and good mothers, men being directed to work in the public sphere and women in the private sphere, and women choosing more comfortable professions continue to exist in education (Youdell, 2020). Education only serves to convey to students the feeling that men are the active actors and subjects of human life (Tan, 2000, pp. 87-88). In textbooks, those who make inventions, produce theories, establish the state, and manage the economy are men. The concentration of female teaching staff at the lower levels of the educational hierarchy, the barriers to promotion to management, or the so-called glass ceiling, are the most characteristic features of traditional understandings. The fact that men concentrate on higher levels of education and more important subjects such as mathematics and physics, and that women teach reading and writing at lower grades reinforces the prejudice that science is a male domain. In the co-educational system, the differentiation of course, department, or field choices for male and female students continues the discrimination (Reay, 2001). The fact that girls are particularly scrutinized in schools, that they are often subjected to additional restrictions by their teachers on behavior patterns and tone of voice, and that girls are more exposed to verbal or psychological violence while boys are subject to physical violence, shows gender discrimination in education (Tan, 2000). While girls are directed to be organized, calm and quiet, boys are encouraged to think independently, be active and protect their rights (Stromquist, 2006). Sexist discourses such as playing like a girl, crying like a girl, etc. are ignored, and the perception that being a girl is a second-class identity is continued in schools. Although our education systems are mixed, the patriarchal structure is still maintained. For this reason, girls and boys should be taught understandable human identity instead of gender identity in our education system. Therefore, educational policies and practices should be in a way that allows students to recognize both themselves and interpersonal interactions in social, legal, educational, cultural, etc. contexts (Gilleri, 2023). In this way, students who have been silenced, ignored, and made invisible can create their own self-process by perceiving who they are and what they want (Gunckel, 2009).

Conclusion

Feminism is a movement/trend that defines gender, gender differences, sexual identities, patriarchy, women's rights, problems and freedoms with a critical approach together with sociological and other disciplines. Its aim is to change the existing way of thinking about women and men in society. Making definitions with a critical perspective enables the formation of the first wave of feminism that emphasizes the female gender, the second wave that focuses on gender and sex, and the third wave that provides a postmodern understanding of gender. Liberal, radical, Marxist, socialist, cultural, black and postmodern feminist movements formed by feminist wave movements approach women and gender differently. Feminist discussions emphasize that gender should not be evaluated as an innate biological difference between women and men, but in terms of feelings, thoughts, behaviors, abilities and opportunities. The biggest problem experienced by all trends is that the patriarchal structure has not been completely broken and gender is still determined by patriarchy and power. The duty attributed to women as mothers causes them to evolve as a weak being and forces them to live in a private space. Feminist movements have affected many countries as well as Turkish society. Feminist movements that started as the first wave between 1869-1935 continued as the second wave between 1935-1970 and after 1980. Feminist movements in Turkey continue to seek rights within the existing patriarchy. Feminism attaches importance to democratic, creative, multicultural, individual, class-based and mixed education. It is emphasized that in order for a society where differences are not alienated and suppressed to exist, the education system itself and its inputs (schools, education programs, course content, materials, teachers and all educational guidance) should not discriminate based on gender.

Declaration of Conflicting Interests

The authors declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

Funding Statement

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

References

- Aktaş, G. (2013). Feminist söylemler bağlamında kadın kimliği, erkek egemen toplumda kadın olmak. *Journal of Faculty of Letters*, 30(1), 53–72.
- Aloğlu, D. (2010). *The discussions about post-structuralism and feminism* (Publication No. 288385). (Unpublished master's thesis). Middle East Technical Ankara University.
- Alptekin, D. (2006). *Feminism in third world countries as women rights* (Publication No. 217517). (Unpublished master's thesis). Selçuk University.
- Alptekin, D. (2011). Sokaktan akademiye: kadın hareketinin kurumsallaşma süreci. *Selçuk Üniversitesi Sosyal Bilimler Enstitüsü*, 26, 33–43.
- Arat, N. (2010). *Feminizm'in ABC'si*. Say Yayınları.
- Arnot, M., & Grubb, J. (2001). *Adding value to boys and girl's education*. West Sussex County Council.
- Ataman, M. (2009). Feminizm: Geleneksel uluslararası ilişkiler teorilerine alternatif yaklaşımlar demeti feminism *Alternatif Politika*, 1(1), 1–41.
- Atan, M. (2015). Radikal feminizm: "Kişisel olan politiktir" söyleminde aile. *The Journal Of Europe-Middle East Social Science Studies*, 1(2), 1–21.
- Baehr, J. (2017). The varieties of character and some implications for character education. *Journal of Youth and Adolescence*, 46, 1153-1161.
- Barnett, H. B. A. (1998). *Introduction to feminist jurisprudence*. Pretice.
- Batu, K., & Görmez, A. (2024). Siyah feminizm ve kesişimselliğe eleştirel bir yaklaşım. *Dicle Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 36, 399–411.
- Baxandall, R., & Gordon, L. (2005). Second-wave feminism. In N. A. Hewitt (Ed.), *A companion to American women's history* (pp. 414–432). Blackwell.
- Baxter, J. (2002). A juggling act: A feminist post-structuralist analysis of girls' and boys' talk in the secondary classroom. *Gender and Education*, 14(1), 5–19. <https://doi.org/10.1080/09540250120098843>
- Bayraktar, G. (2023). İkinci dalga feminist hareketin feminizmin gelişimindeki dönüştürücü. *Advances in Women's Studies*, 5(2), 49–56. <https://doi.org/10.5152/ATAKAD.2023.23042>
- Bolay, S. H. (2009). *Kadın hakları, felsefe doktrinleri ve terimleri sözlüğü*. Nobel Yayınları.
- Brady, J., & Dentith, A. (2001). Critical voyages: Postmodern feminist pedagogies as liberatory practice. *Teaching Education*, 12(2), 165–176. <https://doi.org/10.1080/10476210120068057>
- Brooks, A. (1997). *Postfeminisms- feminism, cultural theory and cultural forms*. Routledge.
- Bruner, J. (1996). *The Culture of Education*. Harvard University Press.
- Burke, P. J. (2001). *Accessing education: a feminist post/structuralist ethnography of widening educational participation* (Unpublished doctoral dissertation). Institute of Education, University of London).
- Butler, J. (1988). Performative acts and gender constitution: An essay in phenomenology and feminist theory. *Theatral Journal*, 40(4), 519–531.
- Butler, J. (2005). *İktidarın psikik yaşamı: Tabiyet üzerine teoriler*. Ayrıntı Yayınları.
- Butler, J. (2010). *Cinsiyet Belası: Feminizm ve kimliğin altüst edilmesi*. Metis Yayınları.
- Caroline, N. (1998). Realism, deconstruction and the feminist standpoint. *Journal for the Theory of Social Behaviour*, 28(4), 349–372. <https://doi.org/10.1111/1468-5914.00080>
- Childers-McKee, C. D., & Hytten, K. (2015). Critical race feminism and the complex challenges of educational reform. *The Urban Review*, 47, 393–412. <https://doi.org/10.1007/s11256-015-0323-z>
- Chodorow, N. (1978). *The reproduction of mothering, psychoanalysis and the sociology of gender*. University of California Press.
- Coltrane, S. (1998). *Gender and families*. Rowman & Littlefield
- Creswell, J. W. (2014). *Research design. Qualitative, quantitative, and mixed methods approaches* (4. ed.). Sage Publications Inc
- Çaha, Ö. (1996). *Sivil kadın, Türkiye'de kadın ve sivil toplum*. Savaş Yayınevi

- Çakır, S. (2008). Kapitalizm ve patriyarkaya karşı: Sosyalist feminizm. *Toplum ve Demokrasi Dergisi*, 2(4), 185–196. <https://dergipark.org.tr/en/download/article-file/210992>
- Delamont, S. (2012). *Sex roles and the school*. Routledge.
- Demir, Z. (1997). *Modern ve postmodern Feminizm*. İz Yayıncılık.
- Dikici, E. (2019). Feminizmin üç ana akımı: Liberal, marxist ve radikal feminizm teorileri. *The Journal of Academic Social Science Studies*, 2(43), 523–532. <http://dx.doi.org/10.9761/JASSS3100>
- Donovan, J. (2010). *Feminist teori*. İletişim Yayıncılık.
- Eliuz, Ü. (2011). Cinsel kimlik paniği: kadın olmak. *Turkish Studies - International Periodical For The Languages, Literature and History of Turkish or Turkic*, 6(3), 221–232.
- Enginyurt, D. (2018). Sosyal hareketler sosyolojisi açısından feminizm. *Use International Journal Of Sociology And Economics*, 1, 36–59.
- Enslin, P. (2003). Liberal feminism, diversity and education. *Theory and Research in Education*, 1(1), 73–87. <https://doi.org/10.1177/1477878503001001005>
- Evans-Winters, V. E., & Esposito, J. (2010). Other people's daughters: critical race feminism and black girls' education. *Educational Foundations*, 24, 11–24.
- Foucault, M. (2004). *Felsefe Sahnesi*. Ayrıntı Yayınları
- Gaskell, J. (2004). Educational change and the women's movement: Lessons from British Columbia schools in the 1970s. *Educational Policy*, 18(2), 291–310. <https://doi.org/10.1177/0895904803262>
- Gillieri, G. (2023). Human rights discourses and subject formations: Tainting queer theory with psychoanalysis. *Australian Feminist Law Journal*, 49(1), 39–54. <https://doi.org/10.1080/13200968.2023.2188695>
- Greteman, A. J. (2016). Corrupting conversations with the marquis de sade: on education, gender, and sexuality. *Stud Philos Education*, 35, 605–620 <https://doi.org/10.1007/s11217-015-9503-2>
- Grumet, M., & Stone, L. (2000). Feminism and curriculum: Getting our act together. *Journal of Curriculum Studies*, 32(2), 183–197. <https://doi.org/10.1080/002202700182709>
- Gunckel, K. L. (2009). Queering science for all: Probing queer theory in science education. *Journal of Curriculum Theorizing*, 25(2), 48–61. <https://journal.ictonline.org/index.php/jct/issue/view/25-2-2009>
- Güngel, Ş. (2020). Varoluşçu feminizm ve Simone de Beauvoir. https://www.academia.edu/44976527/VAROLU%C5%9E%C3%87U_FEM%C4%B0N%C4%B0ZM_VE_S%C4%B0MON_E_DE_BEAUVO%C4%B0R
- Güriz, A. (2011). *Feminizm, postmodernizm ve hukuk*. Phoenix Yayınları
- He, C. (2022). How relevant are liberal feminist and marxist feminist approaches to gender and development in the 21st century? *Journal of Innovation and Social Science Research*, 9(5), 179–182 [https://doi.org/10.53469/jissr.2022.09\(05\).38](https://doi.org/10.53469/jissr.2022.09(05).38)
- Heywood, A. (2007). *Feminizm, siyasi ideolojiler*. Adres Yayınları.
- Hooks, B. (2014). *Feminizm herkes içindir*. Bgst Yayınları.
- Huang, H. L. (2009). Where are our daughters, mothers, sisters, and wives? A typological analysis of missing women and girls in greater China, 1900–2000s. *Asian Journal of Criminology*, 4, 85–106. <https://doi.org/10.1007/s11417-008-9058-z>
- Işık, M. F. (2023). Dünden bugüne feminizm ve tartışmalar. In M.F. Işık (Ed.), *Toplumsal Cinsiyete Farklı Yaklaşımlar*. DYB Yayınları
- Jahan, H. (2009). Marxist feminism: An overview. *Journal of Sociology*, 1(2), 143–150.
- Jenainati, C. & Groves, J. (2014). *Feminizm, kadın hakları mücadelesini anlamak için çizgibilim* (Trans. D. Akın). NTV Yayınları.
- Kandiyoti, D. (1996). Çağdaş feminist çalışmalar ve orta doğu araştırmaları, In S. Çakır ve N. Akgökçe (Ed.), *Kadın araştırmalarında yöntem* (pp.123-140). Sel Yayıncılık.
- Kaya, G. (2021). *A political analysis on the right to abortion through feminism theorem* (Publication No. 670336). (Unpublished master's thesis). İzmir Katip Çelebi University.

- Kaylı, D. (2009). *Women's emancipation and women's bodies in feminist critical approaches* (Publication No. 241456). (Unpublished master's thesis). Ege University.
- Khattak, S. G. (2011). Feminism in education: Historical and contemporary issues of gender inequality in higher education. *Occasional Papers in Education & Lifelong Learning: An International Journal*, 5(1), 67–81.
- Kurnaz, Ş. (1999). *Cumhuriyet öncesinde Türk kadını*. T.C. Başbakanlık Aile Araştırma Kurumu Başkanlığı Yayınları.
- Lin, M. I. A. O. (2019). Educational thoughts of western radical feminism. *Cross-Cultural Communication*, 15(3), 21–25. <https://doi.org/10.3968/11287>
- Liu, Y., & Bao, Y. (2024). On the awakening of Maggie's self-consciousness from the perspective of psychoanalytic feminism. *International Journal of Social Science and Humanity*, 14(4), 167–187. <https://doi.org/10.18178/ijssh.2024.14.4.1211>
- Lovibond, S. (1989). Feminism and postmodernism. *New Left Review*, 178, 5–28.
- Mackinnon, C. (1989). *Toward a feminist theory of the state*. Harvard University Press.
- Mahon, J. (2015). *Existentialism, feminism and Simone de Beauvoir*. Mac Millian Press
- Marino, K. M., & Ware, S. (2022). Rethinking “first wave” feminisms: an introduction. *Signs: Journal of Women in Culture and Society*, 47(4), 811–816. <https://doi.org/10.1086/718868>
- Martin, J. R. (1994). Methodological essentialism, false difference, and other dangerous traps. *Signs: Journal of Women in Culture and Society*, 19(3), 630–657.
- McLeod, J. M., & Chaffee, S. R. (2017). The construction of social reality. In *The social influence processes* (pp. 50-99). Routledge.
- Mermutlu, A., & Çetin, F. T. (2023). Radikal feminist kuram ve annelik söylemi. *Hafıza Dergisi*, 5(2), 163–176. <https://doi.org/10.56671/hafizadergisi.1364026>
- Michell, A. (1984). *Feminizm*. Kadın Çevresi Yayınları.
- Mies, M. (2011). *Ataerki ve birikim: Uluslararası iş bölümünde kadınlar* (Trans. Y. Temurtürkan). Dipnot Yayınları.
- Millett, K. (1970). *Sexual Politics*. Doubleday.
- Min, A. K. (2005). From difference to solidarity of others. *Philosophy and Social Criticism*, 31(7), 829–830. <https://doi.org/10.1177/01914537050573>
- Mohajan, H.K (2022). An overview on the feminism and its categories. *Research and Advances in Education*, 1(3), 11–26.
- Mohr, M. H. (1988). Feminism come of age. *Word & World*, 8, (4), 327–333.
- Mojab, S., & Gorman, R. (2001). The struggle over lifelong learning: a marxist-feminist analysis. In D. Mulenga (ed.), *Globalization and lifelong education: Critical perspectives*. Hillsdale, NJ: Lawrence Erlbaum Associates.
- Orkunoğlu, Y. (2007). *Nietzsche ve post modernizmin gerçek yüzü*. Ceylan Yayınevi.
- Özsöz, C. (2008). Kültürel feminist teori ve feminist teorilere giriş. *Sosyoloji Notları*, 6, 51–55.
- Öztaşhan, E. S. (2006.) *Good girls/bad girls: Sexual ethnic and class identities in contemporary women's bildungsromane* (Publication No. 205251). (Doctoral dissertation), Ege University.
- Öztürk, E. (2003). *The Perspective of Turkish women to feminism: The example of Erzurum* (Publication No. 125597). (Unpublished master's thesis). Atatürk University.
- Pekmez, E. (2024). Feminizm yaklaşımları bağlamında, kadın haklarının değerlendirilmesi: İzlanda örneği. *Munzur Üniversitesi Sosyal Bilimler Dergisi*, 13(1), 1–24.
- Plumwood, V. (2004). *Feminizm ve Doğaya hükmetmek* (Trans. B. Ertür). Metis Yayınları.
- Qasim, S., & Singh, K.S. (2014). Promoting gender equality: empowering women through education'. In M. Rizwaan and A. Kumar Mantry (eds) *Gender equality and women empowerment* (pp. 337-349). Karnal
- Ramazanoğlu, C. (1998). *Feminizm ve ezilmenin çelişkileri*. Pencere Yayınları.
- Ratcliff C (2006). Postmodern feminism. In EM Trauth (ed) *Encyclopedia of gender and information technology*. Idea Group Reference.
- Reay, D. (2001). “Spice girls”, “nice girls”, “girlies”, and “tomboys”: Gender discourses, girls’ cultures and femininities in the primary classroom. *Gender and Education*, 13(2), 153–166. <https://doi.org/10.1080/09540250120051178>

- Robinson, R. M. (2021). *Girls' experiences with gender-inclusive curriculum: Effects on perception, confidence, and belief in ability to do science* (Publication No. 28490481). (Doctoral dissertation, Coulombia University). Proquest Thesis Center.
- Rullmann, M. (1996). *Kadın filozoflar*. Kabalıcı Yayınevi.
- Sancar, S. (2009). Türkiye’de feminizmin siyasal bilimlere etkisi. *İstanbul Üniversitesi Siyasal Bilgiler Fakültesi Dergisi*, 40, 119–132.
- Sancar, S. (2011). “Türkiye’de kadın hareketinin politığı: Tarihsel bağlam, politik gündem ve özgünlükler”. In *Birkaç arpa boyu... 21. yüzyıla girerken Türkiye’de feminist* (Ed.S. Sancar). Koç Üniversitesi.
- Sevim, A. (2005). *Feminizm*. İnsan Yayınları.
- Shukla, A., & Mishra, M. S. (2022). Feminism and education. *UGC Care Journal*, 43(4), 56–59.
- Silani, P. A. S. (2023). Existentialist feminism of “women’s situation” in park joon-hwa’s because this is my first life. *Lingua litera: Journal of English Linguistics And Literature*, 8(2), 1–11.
- Sofuoğlu, N. (2019). Butler’i Schutz ile okumak: toplumsal cinsiyet kavramı ve cinsiyet ayrımcılığının bazı göstergeleri üzerine bir değerlendirme. *Toplum Bilimleri Dergisi*, 8, 68–83.
- Sözmen, M.M. (2016). Core theoretical debates in the post-1980 feminist movement in Turkey: The subject of feminism and the (im)possibilities of feminist politics (Publication No. 435136). (Unpublished master’s thesis). Boğaziçi University.
- Stromquist, N.P. (2006). Gender, education and the possibility of transformative knowledge. *Compare: A Journal of Comparative and International Education*, 36(2), 145-161, <https://doi.org/10.1080/03057920600741131>
- Şayak, A.M. (2011). *The position of Duygu Asena in the popular feminism* (Publication No. 289720). (Unpublished master’s thesis). Muğla University.
- Şengül, M. B. (2015). *Feminism in Turkish novel (Female novelists, 1960-80)* (Publication No. 381307). (Doctoral dissertation, Yüzüncüyıl University).
- Tan, M. (2000). *Eğitimde kadın erkek eşitliği ve Türkiye gerçeği, kadın erkek eşitliğine doğru yürüyüş: Eğitim, çalışma yaşamı ve siyaset*. TÜSİAD Yayınları.
- Taş, G. (2016). Feminizm üzerine genel bir değerlendirme: Kavramsal analizi, tarihsel süreçleri ve dönüşümleri. *The Academic Elegance*, 3(5), 163–175
- Tekeli, Ş. (1998). Birinci ve ikinci dalga feminist hareketlerin karşılaştırmalı incelemesi üzerine bir deneme. In A. B. Hacımırzaoğlu (Ed.), *75 yılda kadınlar ve erkekler*. Türkiye Ekonomik ve Toplumsal Tarih Vakfı.
- Tekin, A. (2003). Ortak kimlik ve farklılıklarımız. *İstanbul Üniversitesi Kadın Araştırmaları Dergisi*, 8, 1–19.
- Tekin, E. (2007). *Post-1980 in Turkey the apperance feminism* (Publication No. 206064). (Unpublished master’s thesis). Afyon Kocatepe University.
- Thompson, A. (2003). Caring in context: four feminist theories on gender and education. *Curriculum Inquiry*, 33 (1). 9–65. <https://doi.org/10.1111/1467-873X.t01-1-00249>
- Thompson, B. (2002). Multiracial feminism: recasting the chronology of second wave feminism. *Feminist Studies*, 28(2), 337-358.
- Thornham, S. (2004). *Second wave feminism*. Routledge.
- Tunalı, A.C. (1996). *The position of Duygu Asena in the popular feminism* (Publication No. 289720). (Unpublished master’s thesis). Muğla University.
- Türkoğlu, E. (2015). *Feminism in the international relations theory* ((Publication No. 393078). (Unpublished master’s thesis). Selçuk University.
- Wallin, D. (2016). Productive conversations from a feminist perspective. *Journal of Educational Administration and Foundations*, 25(2), 25–40. https://doi.org/10.1007/978-981-10-6568-2_13
- Weiler, K. (1988). *Women teaching for change: gender, class and power*. Bergin and Garvey.
- Yashinta, F. O., & Nurhayati, S. (2024). On the basis of sex: a liberal feminist analysis of women’s struggle for education. *Leksika: Jurnal Bahasa, Sastra dan Pengajarannya*, 18(1), 1–11. <https://doi.org/10.30595/lks.v18i1.16853>
- Yıldız, E.E. (2023). *Feminist Eleştiri kuramının incelenmesi*. (Unpublished master’s thesis). Yıldız Technical University.

Yin, R. K. (2011). *Applications of case study research* (3. ED.). SAGE Publications.

Youdell, D. (2020). *Judith Butler and education*. Routledge.

Yörük, A. (2009). Feminizm/ler. *Sosyoloji Notları*, 7(1), 63–85.

Yurter, Y. (2021). *Analysis of an educational organization in terms of cultural feminism* ((Publication No. 710167).
(Doctoral dissertation, Eskişehir Osmangazi University).

