

Feminist Philosophy Revolt: An Application of Feminist Pedagogy in Philosophy Classes

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Abstract

This paper discusses the application of feminist pedagogy in philosophy classrooms. Misogynistic nuances in the development of philosophical thought limit the opportunity for women to be known as philosophers. Let alone known for this thoughts, popular philosophy even has a tendency to marginalize women. Patterns in the general curriculum and pedagogy block opportunities for women to share their experiences. Whereas philosophy should provide space for this diversity. The inclusive nature of feminist philosophy must be presented. I raise this issue through a search for bell hooks' feminist pedagogical theory. The method used in this paper is the narration of the experience of philosophical reflection based on the practices that have been carried out in the classrooms. This paper shows the importance of carrying out revolt in bringing changes through feminist pedagogy.

Keywords: bell hooks; feminist philosophy; philosophy class; feminist pedagogy; revolt

Introduction

In early 2022, during an academic supervision meeting, I was struck by a question. The question asked by one of the female students was pessimistic and doubtful as it came from a woman who enters the academic environment of philosophy. She asked why most discussions, especially from male philosophers, assume that women will not be able to think like men. As a result of this misogynistic thinking, she felt "unable" (as a woman) to study philosophy. This question made her anxious and she even asked at the end if it was wrong to think and feel this way? I was silent for quite a while after being asked while thinking about what the right answer was so as not to make her desperate - especially because this question was asked by a student who had only attended the lectures for one semester.

The issue of women's loss of confidence in "philosophising" is not a surprising one. This also happens in various other fields of knowledge. Cordelia Fine (1975), a Canadian-born British philosopher currently teaching at the University of Melbourne, even points out in her book *Delusions of Gender* (2010) the impact of biologically-based stereotypes on thinking and science. Fine uses neuroscientific critique to analyse "our understanding of the world" that is influenced by social construction. Biological factors are used to justify

sexism through various scientific studies, especially in neuroscience research - Fine even calls it "neurosexism" (2010). Popular science reproduces "scientific" narratives of sexism, convincing us that it is "true" that biological differences impact the "inbuilt" differences (thinking and behaviour) of women and men (Fine, 2010). What Fine had said became the source that I used as a foundation to answer the student's question about her concern. However, at the end of the discussion, we silently agreed that this issue was not over.

I recalled the time when I started my journey, 20 years ago, as a philosophy student. I was fortunate to be introduced to Gadis Arivia, who was my academic supervisor at the time. My acquaintance with Gadis has led me, to this day, to my current involvement in feminist philosophy circles. I learned more female philosophers, feminist philosophers, and feminist research methodologies, which ultimately influenced the writing of my thesis and dissertation - even for this I had the opportunity to be mentored directly by Gadis. Beyond these lucky opportunities, I still remembered various discussions I had with several female friends in class - when I was still in college. Questions like why in every philosophy class I attended, especially in classes with male lecturers, more names of male philosophers

were mentioned. There were even classes that never mentioned the names of female philosophers. I then asked why of many male philosophers whose thinking was discussed, misogynistic tendencies were so prevalent? For example, the thinking that assumed women are half human, or that women because of their "emotions" are unable to think rationally. In that nostalgic moment, I felt the same bitterness as my student, "Does this mean that as a woman, studying philosophy is a waste?"

I do not want to justify that bitter question because of the concern of being a woman in philosophy. But I need to make the question a sarcastic symbol that motivates a revolutionary change - in philosophy. Julia Kristeva (1941) argues that change comes from our ability to achieve freedom through revolution. In her book *Revolt, She Said* (2002), Kristeva does discuss the events of May '68 in France, but I draw on her understanding of revolutionary change: it starts with the question within.

Kristeva asserts that the target of revolt is not success or visible change, but our ability to achieve freedom to question things (2002). Generally, the success of a movement is seen from the visible change. However, the issue that arises is whether the "freedom" that comes from this change is really owned by the subject involved (or in this context we question: involved or being involved)? When the subject is not directly involved in the revolution process, the intended value of the change is never really present in the process. The subject only (re)follows what already exists. It is Kristeva's message of permanent transformative endeavour (2002) that has guided me in this sarcastic symbol that I believe is perpetuated by misogynistic patriarchal thinking.

I embarked on a personal project of customising the philosophy curriculum where I teach based on these nuances of "revolution". This started from incorporating class activities to engage in real activism related to social issues in society; changes in teaching methods that include transformative learning methods in the syllabus; end-of-semester assignments in the form of art exhibitions or class video projects; logbooks as a medium of communication with students; to introducing the names of female philosophers as an assignment and a class exam material. These activities are what I would like to share in this paper so that they can be shared as first-hand knowledge; knowledge that comes from my experience as a woman - in the classroom, as a lecturer, and as an observer of philosophy. In addition, my acquaintance with *Jurnal Perempuan* since 2002 has

also convinced me that the invitation to be involved in practical areas will strengthen the structure of philosophical theory. I distinctly remember what Gadis Arivia said in her various classes that feminism is not just a theory, but also a practice in everyday life. That is why I involve activities as a form of praxis in the learning process in the classroom.

Theoretical Framework and Writing Methodology

The idea of this paper borrows the writing methodology used in the anthology of *Philosophy by Women, 22 Philosophers Reflect on Philosophy and Its Value* (2021), edited by Elly Vintiadis. Vintiadis, in her introduction, explains that the writing of this anthology aims to provide an implicit picture that philosophers are not only built from the thinking of white men because there are also many diverse female thinkers that we need to know and learn from (2021). Furthermore, the authors in this collection of writings are not based on the thinking of female philosophers in the past but contemporary female philosophers.

This experiential method is the breath of feminist philosophy that prioritises experience as knowledge (Haraway 1998). Adopting the writing methodology in the book *Philosophy by Women, 22 Philosophers Reflect on Philosophy and Its Value* (2021) is how I present this paper: the story and the line of thought come together in the delivery of the analysis. I put the framework of feminist pedagogy as a proposition that I also implement in my daily academic activities. Feminist pedagogy is a pedagogical framework based on feminist theory. The theory in feminist pedagogy discusses the classroom learning process that offers specific criteria for evaluating educational strategies and techniques to achieve the desired goal - feminist goal (Shrewsbury 1987). These evaluations and educational techniques include the understanding of feminist epistemology, teaching strategies, approaches to issues, classroom practices, and changes in teacher-student relations. hooks calls it feminist education in the classroom (2015).

The storytelling in this paper is also one of the methods in hooks' feminist pedagogy. Sharing stories becomes a political act over bodies and experiences that are silenced by social space (hooks 2010, p. 55). The jargon "the personal is political" in the second wave of feminism movement (Tong & Botts 2018) is a valuable experience that we can learn from as factual information (hooks 2010). Often, the form of storytelling based on experience is not considered academic in scientific work. However, hooks disputes this because, in fact, the form of

storytelling - whether in anecdote, illustration, or humour - is often used to facilitate abstract understanding of a theory (hooks 2010, p. 56). Personal stories are as powerful as abstract illustrations in a theory. Personal stories build a more diverse discussion space because they allow every subject involved in the class to share their stories. Knowledge is no longer controlled by one party because we learn from each other's stories (hooks 2010). That is why I adopt this methodology in this paper, to open a story in the process of undergoing feminist pedagogy.

Feminist pedagogy is a place of struggle that seeks to bring theory and practice together (hooks 2015). Feminist pedagogy must involve those in the classroom (teachers and students) in the learning process - making us look closely at reality (hooks 1994). Through this paper, I share a method of teaching feminist philosophy that comes from my experience in the academic world. I believe that the academic world should not lock itself in its ivory tower, but also network with its surroundings in order to produce knowledge discoveries that are in line with everyday life. This is one of the manifestations of my belief: sharing through writing.

Eliminating Alienation in the Classroom

Norms in the education curriculum generally tend to alienate the relationship between teachers and students, as well as theories and issues. We are made "distant" from what we teach and learn. bell hooks (1952-2021) highlighted the issue of estrangement and alienation as an obstacle to knowledge that liberates the subject (2015). In her article *Toward a Revolutionary Pedagogy* (2015), hooks shared her experiences as a school student, who was influenced by her teacher. hooks' teacher Miss Moore progressively taught how the class recognises a world different from textbooks - full of oppression and exploitation. The purpose of this teaching was understood by hooks as a form of comprehensive self-knowledge - heart, mind, body, and soul (hooks 2015, p. 91). In the course of her studies, hooks then discovered the difference between teaching with passion and "distant" teaching.

In the classical education system, the first distance is built on issues. The attempt to appear neutral does not erase the tendency to take sides politically, which tends to close access to diverse issues. There is a crisis of knowledge in the university that makes knowledge a commodity. Some programmes that offer contemporary issues have faced challenged in their development. Those in these programmes will find it difficult to move

freely in their research because they have to "sell the programmes". hooks gave an example of where she taught in the Women's Studies programme that great care must be taken to be successful institutionally (hooks 2015). Many university programmes are in a similar situation. They often exist without the intention of preserving the knowledge. The nuances of "exotic", "of the moment", or "viral", are often the reason programmes are created. Educational institutions perpetuate the status quo through the validation of institutional rules. Oppressive educational institutions will not be able to relate closely to the history and development of knowledge (hooks 2015, p. 94). Even courses that offer critical freedom will be bureaucratically and institutionally constrained if they do not apply a system of critical pedagogy.

bell hooks based her pedagogical understanding on the thought of Paulo Freire (1921-1997), a Brazilian philosopher of critical pedagogy. Freire spoke of education as the embodiment of the practice of freedom (Freire 1970) and criticised oppressive education systems. Freire's critical pedagogy rejects power and inequality. He emphasised on educational efforts to make the subject as a human, including changing oppressive structures. The concept of oppressive education criticised by Freire perpetuates a sense of alienation in the system. Students are made to have no awareness of actively participating in the learning process. Such an education system accustoms students to receiving, memorising, and repeating information provided by the teacher (Freire 1970). This "obedient" character of students eliminates the ability to interact and solve problems. This is another form of alienation, namely the alienation of teacher-student relations.

Based on Freire's understanding, I then remembered a student's complaint in the Feminist Paradigm class about a lecturer who rejected her paper that used references from many contemporary female philosophers on the ground of being "less philosophical". The student then edited her paper by simply replacing - or even removing - the references to female philosophers with popular male philosophers (known to the lecturer). The paper was accepted and received a good grade. Another student shared a story about how her idea to write about the work of a female artist was rejected on the ground that it was "not important", but it was not an issue with a male artist. There were many similar stories shared by students in the class - about unjustified rejections because of "sentiment towards women". This misogynistic and oppressive nuance is an example of how some philosophy classes with certain lecturers block access to freedom in critical

education - I do not share all because efforts to present and appreciate the work of female thinkers are also done by many other philosophy lecturers.

Due to the oppressive misogynistic system in some philosophy classes, students slowly lose the courage to protest. The final grade-based education curriculum also reinforces the suppression of students' critical thinking. Gradually, concern for the diversity of ideas disappears. Not only that, solidarity could not be presented because individually each student was made subject to institutional rules. They will be faced with a choice: keep quiet and pass; or protest and (most likely) not pass. At one point, this system will eliminate the "humanity" of students. Students have a tendency to "pass" a course, instead of being part of the learning process. Freire sees this scenario as part of pedagogical oppression that makes the teacher the master of the classroom (Freire 1970). Students are not considered to have the ability to process knowledge, making it prone to abuse of power. Knowledge is no longer offered as an open process but as an end result.

The "critical" thinking that is offered in student-centred learning systems is ultimately based on the subjective judgement of the teacher, rather than the student being actively involved in the learning process. When success is judged by a good end result, alienation arises, both from within and without. Teachers will actually experience alienation because they no longer unite theoretical areas with what is practised. Placing power in the hands of teachers in the education system will stop their "willingness" to continue learning. The knowledge they have is considered to be maximal, so it will be difficult to adapt to the acceleration of knowledge. It is not uncommon to hear senior teachers saying, "I'm old, I'm slow at learning new things". This statement shows the alienation of teachers as a subject to recognise their ability to receive new knowledge. Freire's oppressive education is also seen by hooks as a practice of domination that separates us from the reality around us (hooks 2015).

Attempts to dismiss alienation of self and environment appear in critical pedagogy. Both Freire and hooks offer revolutionary approaches in their pedagogical thinking. Freire offers a critical pedagogy with the values of love, care, and solidarity (Freire 1970); while hooks stays with the offer of empathy that recognises the whole self in the learning process (hooks 2015). hooks' pedagogical thinking specifically incorporates the value of feminism in it (hooks 1994). hooks wants a continuous process of authentic learning. To her, students' desire to learn will

continue to exist. When we try to stop it, intellectual violence occurs. For this reason, feminist pedagogy offers a foundation for critical pedagogy that always challenges the cognition and intellect of students - and teachers. Both teachers and students will go through a process of doubting the meaning of life so that the search for value in life will strengthen the focus of the search for knowledge. This doubt and desire for the meaning of life builds a dialectical context that allows for critical exchange of ideas (hooks 2015). This moment is what is desired in feminist pedagogy because it brings together theoretical conditions and practices in everyday life.

Going back to hooks' basic understanding of feminist pedagogy, the classroom should be a place that presents the struggle and diversity of life issues. Classes grounded in feminist pedagogy should recognise the different experiences that are shared. The intersection of theory and practice in feminist pedagogy classrooms requires the cooperation between teachers and students - as partners, not dominant relations - to overcome alienation in understanding knowledge (hooks 2015). The different nuances of relationships in critical pedagogy, including feminist pedagogy, lies in the full participation of students in the learning process. Students' experiences are no longer considered unscientific because in feminist pedagogy, sharing experiences is one of the methods of feminist intervention in an effort to stop domination and oppression in the classroom.

Feminist Transformative Pedagogy in the Philosophy Classroom

In the introduction, I noted how revolution is needed to achieve change. Kristeva's thinking played with the meaning of "revolt", not as a form of rejection and destruction, but as a form of renewal and regeneration (Kristeva 2002). Revolution in Kristeva's thinking led me to creative thinking to make changes, especially in every philosophy class I teach. Kristeva's philosophy is my philosophical guide in understanding life - including how I react to the concern of being in a philosophy circle that is full of misogynistic thinking. Popular Western philosophical thinking usually marginalises women. Gadis Arivia in her book entitled *Filsafat Berperspektif Feminis* (2003) shows how mainstream philosophy does not provide space for women's thinking. Some Western philosophical thinking even considers women not as full human beings - for example, in the thinking of Aristotle or J.J. Rousseau (Arivia 2003).

Misogynistic thinking is not only found in philosophical texts. We will also find misogynistic behaviour and thinking of philosophy practitioners, including in Indonesia. In some philosophy discussions, I have encountered different treatment of female philosophers from many (mostly men) participants. For example, when mentioning Simone de Beauvoir (1908-1986), a French existentialist philosopher, there would be the appendage "her lover Sartre". On another occasion, I came across the comment "philosopher x is a beautiful (woman)". This kind of comment is not just reserved for "past philosophers". In some discussion meetings, when the speaker was "interesting", there would be more comments on the speaker's appearance rather than his or her thinking. Not to mention when having to deal with male discussion participants who felt more knowledgeable and patronising - mansplaining.

I realised that these misogynistic thinking and behaviour come from being "habituated" in a patriarchal culture. Repetition of thinking and behaviour is also influenced by mentors/ teachers who play a role in the development of the individual. When repeated examples demean the thinking and presence of women, the likelihood of it being replicated is greater. This does not mean we lose hope for change. Transformative endeavours require revolution (Kristeva 2002). No matter how small the form, but when the revolution is consistently carried out, significant changes can be seen. hooks in her feminist pedagogy describes the role of mentors who provide revolutionary spirit. Teachers who become mentors do not authoritatively force students to accept their knowledge, but rather build students' imagination to think about the issues (hooks 1994). Students who are cognitively stimulated will feel involved in the discussion so that the process of understanding can occur. Knowledge comes from the process of students understanding, not just memorising.

Departing from the understanding of feminist pedagogy that prioritises active participation of learners, empathy, care, and solidarity, I then made some changes in the learning methods in my classes. I was inspired by many mentors I have met on my journey of learning and pursued a class with a feminist pedagogy in mind.

Offers in the Philosophy Curriculum: A Feminist Syllabus

Philosophically, the curriculum has the role of guiding the material in a lesson with the aim of promoting social change in a more progressive direction (Arivia 2006). In

the feminist pedagogy approach, the curriculum also needs special attention so that it does not just become a repetition of material without any significant changes. The strong influence of patriarchal ideology in the development of knowledge and culture has contributed to the formation of misogynistic roots - including in the development of philosophical thinking. Philosophy cannot work exclusively because every philosophical thinking comes from an understanding of the reality of the world. It is the inclusiveness of philosophy that encourages us to recognise the diversity of experiential realities of both women and men (Arivia 2003). The encounter between philosophy and feminism will offer a new way of philosophical enquiry - closer to everyday issues.

Efforts to make changes in the curriculum and syllabus of philosophy have been made by several of my mentors in the programme where I teach. I learned from Gadis and Embun Kenyowati in preparing materials and developing the syllabus, especially how to introduce more names of female philosophers and feminist philosophical thinking in each class material. In addition to introducing names and thinking, I use empathy in class so that there is a sense of closeness between teachers and students who learn from each other in class. I continued to develop this method when I had the opportunity to run the class independently.

On one occasion in 2016, I attended a training on how to develop classroom learning guides and syllabus. In this training, I was challenged to incorporate transformative learning methods in the Feminist Paradigm class. This method comes from the understanding of bell hooks' feminist pedagogy and also Kristeva's revolt theory. I proposed the use of these methods with the aim of encouraging a change in the overall attitude of the students who attended the class. Currently, there are only two classes where I have applied the transformative learning methods, namely the Feminism and the Philosophy and Human Rights classes. The reason for using the transformative learning methods in these two classes is because both require real benchmarks in evaluating the area of praxis.

At first, I was worried about whether these methods would work or not. However, as the class progressed, I felt a real change in the attitude and thinking of the students who had attended the lecture. At the beginning of the lecture, students were asked to complete a pre-test related to their initial understanding and examples of issues. I noted the results of the initial test and the data would then be used as an initial guide for affective

evaluation (not included in the assessment of cognition specifically because cognitive evaluation has its own assessment system). students would then be asked to make a logbook and/or an assignment related to activism. At the end of the lecture, students would be asked to choose the topic they are most interested in and prepare a final paper with an explanation.

The learning design in the curriculum and syllabus that uses a feminist pedagogy approach specifically places the use of issue-sensitive language as part of the evaluation process. The observations I have made since the beginning of the semester included the choice of phrases and the concept of delivery in every assignment or weekly discussion in class. One example of the success I have encountered with transformative learning methods was the sense of care, especially from students who initially only attended lectures to fulfil SCU (Semester Credit Units). For those who chose purposely because they were interested in the issue, the issue of care was not a problem. However, for those who simply chose classes to merely fulfil SCU requirement to pass, the change would be felt significantly. Interestingly, I even found some students who later chose specific topics related to feminism or human rights after attending the lectures - and this came from students who initially had no concerns at all.

In 2020, the curriculum on campus changed again. This change made the Feminism class (in the 2020 curriculum, the Feminist Paradigm class could be changed to Feminism) and the Philosophy and Human Rights class as compulsory courses for the study programme. These two classes were no longer just an option because of interest or fulfilment of SCU. Whether we like it or not, all UI philosophy students must take these two courses. A dilemma developed in this regard. On the one hand, I was happy with the change in class status, meaning that more students would take and be involved in the class process. There were more possibilities for changes in the thinking and behaviour so that the hope for change in the circle of philosophical thinking would be further realised. However, on the other hand, I was worried that this class would only be an academic requirement - the important thing is to pass. Despite these concerns, I felt challenged to continue to include feminist pedagogy in the philosophy curriculum. Not only in my classes, but also in other classes.

Encouragement in the Assignment: References and Introductions to Women Philosophers

A challenge that remains is to make feminist pedagogical system the pedagogical foundation of philosophy as a whole. Generally, the mentioning of female philosophers and feminist philosophical thinking only existed in a few classes. In other classes that I teach, such as Introduction to Philosophy, Metaphysics, Aesthetics, and Philosophy of Art, I began to incorporate the thinking of female philosophers in each topic. Some results were seen in the group presentations as well as the final exam papers. More students took theoretical basis from female philosophers than in previous years. What I did was not new. I also experienced the same situation as a student, knowing the names of female philosophers thanks to classes of Gadis, Embun, and even Tommy Awuy.

This situation of information disclosure overcomes the strictness of rigid patriarchal knowledge (Fine 2010). One of my students in the class once asked me why more lecturers in the class did not include references containing the thinking of women and people of colour? To the student, if lecturers encourage more reading of inclusive and intersectional philosophy books, philosophical thinking will develop in a more diverse way - not "just the typical way of thinking". I agreed with what the student said. If we are not introduced to women's thinking and work, then we will have no information about them at all. Scientific research is often biased and perpetuates gender-biased findings (Fine 2010). It is by opening up new knowledge that we experience a change in thinking; our understanding evolves and does not stagnate. The problem is, if the burden of introducing women philosophers and feminist philosophy is only placed on certain classes, it will lead to the perception that feminist thinking only applies to special cases. The use of feminist pedagogy system must be implemented thoroughly in every class. Putting the responsibility on one or two classes will not support transformative change in the course curriculum.

Each class needs to provide special encouragement so that students are inspired to find sources related to women's thinking and feminist philosophy. One of the assignments that I asked students to do was a mid-term exam in the form of a review of the thoughts and positions in several articles in *Philosophy by Women, 22 Philosophers Reflect on Philosophy and Its Value* (2021). Students who were used to the typical masculine writing of philosophy found it hard and confusing to read these

articles. Writings that were rich with each woman's experience and personal reflections on philosophy and life gave colour to the collection. Although some of the reviews complained that it was difficult to understand the pattern of experiential writing. At the end of the writing, students also admitted that knowing different perspectives opened their minds to philosophy itself.

Another assignment I gave in class was to create an infographic about a female philosopher, thinker, or artist. This assignment encouraged them to be creative in developing a media campaign to introduce figures and their thinking through a medium that is close to

them: social media. Although not actually uploaded, this assignment assumed that they created content that would be uploaded on the introduction campaign. Various names and thoughts appeared in this assignment. This proved that if given encouragement, students would certainly be more creative in finding references. This reference encouragement can also be done through the offer of reading materials that we update by including books, articles, or works by female philosophers so that there are more alternative thoughts that can be studied in philosophy classes.



Figure 1: Spider web game

Source: Personal Documentation

Getting to Know Sensitive Issues through Classroom Games

In 2007, during the first semester of my Women's Studies Master's Programme (now renamed as Gender Studies), Kristi Poerwandari introduced a game called "spider web". This participatory game invited the class to listen to a story and then map out the problem before offering a solution. One of the participants acted as the "victim" in the story and would be tied up with raffia every time a problem was raised by another participant. The discussion started when a solution was offered based on the problem. Each participant was tasked with defending his or her argument while trying to refute the arguments of the others. During the discussion, the rope tying the "victim" up would gradually become tighter. The game did not end because someone managed to "break" the problem. The game became more exciting as the problems increased (which means the tie became tighter) and the solutions were challenged by each other. At the end of the game, the facilitator explained that the spider web as a representation of women's problems that are intertwined with each other.

This game was very memorable for me. So, I adapted it into a game for my Feminism class as shown in Figure 1.

The game was easy for students to understand and follow in class. You could see them joking around with their tied-up "victim", but behind the laughter, they tried hard to defend their arguments for the solutions they offered. Every time someone challenged their arguments, a look of disappointment appeared on their faces. They tried very hard to find a solution to free the "victim". Classroom games are one of the learning methods that bring students closer together through active participation. I got involved with the students in their discussions. In some of the games, I asked them what they thought of the games. Most students felt more disturbed because the issue seemed to be presented in front of them - in an attempt to save a friend who was tied up. These participatory games help students practice sensitivity to issues without feeling patronised.

Logbook: Recounting Experiences

In the discussion about feminist-perspective curriculum and syllabus, I mentioned the writing of logbook. I have only practised the logbook in Feminism class as a medium of communication with students - with confidentiality. Since the first meeting of the semester, I

will ask students to prepare logbooks – because during the Covid-19 pandemic lectures are conducted online, I use Google Classroom as a medium for collecting logbooks. In the logbooks, I ask students to write down reflections on the course material per week and then share experiences that they remember related to the material. In addition, I also allow students to tell me anything within a confidentiality agreement. I will provide comments or words of support on the logbooks that students submit every week. Students know that I read their stories and provide support.

Some stories that have given me the permission to share are courageous enough to tell the sexual violence they have experienced, both as children and when they

were in college. Thanks to some data with consent in the logbook, I also obtained data on cases of sexual violence, especially in the campus area. The logbook does not function as a data finder, but as a communication medium that bridges the distance between students and me. I build communication and trust so that when they discuss sensitive issues, there is trust in each other. The logbook also helps students who are not brave enough to speak directly in class, express their opinions and questions in writing. The logbook is a form of applying feminist pedagogy through experiential storytelling.

Participation and Solidarity: Campaigns, Actions, and Exhibitions



Figure 2: Women's March 2018
Source: Personal Documentation

I made an effort to involve students in praxis activities by inviting them to be involved in the final Women's March in Jakarta in 2018 (shown in Figure 2). In the previous year, in celebration of International Women's Day, the Feminism class made various campaigns such as hashtag and twibbon actions via social media; purple

ribbon actions around the Faculty of Humanities at UI campus; discussions, and film screenings. These activities raised awareness to be directly involved in campaigns and advocacies. This activism also creates solidarity with various groups because when joining mass actions, students can network with various communities.



Figures 3 and 4. Exhibition of Works

Source: Personal Documentation

In Figures 3 and 4, you can see examples of the works exhibited in the Final Exhibition – the Final Semester Assignment. In these two examples, students from the Feminism class and the Philosophy and Human Rights class worked together in a joint exhibition. Students were encouraged to be creative in producing works that can educate visitors. The interactive form of the exhibition required students to communicate with visitors and practice telling the theme of the work. This interaction became a media campaign for the issues raised.

Both activities in Figures 2, 3, and 4, displayed the intimacy between theory and practice as illustrated through class activities. In other classes, the interaction method was replaced with group presentations and poster making. But only in these two classes, Feminism and Philosophy and Human Rights, that I was able to encourage raising issues that are close to feminism.

The description of activities in the realisation of feminist pedagogy that I have described is a visible first attempt. In every activity, there was encouragement that I gave so that I did not just “feed” the materials to students. The nuances of revolution that came from each question revealed that every activity I did still fulfilled the needs in developing feminist pedagogy. Students then independently continued and transformed the activities in the formal classroom into discussions in non-

formal spaces. Some then went directly to organisations working in the fields of women’s movement and human rights. A noticeable change in philosophy classes could also be seen from the greater number of references to female philosophers and feminist philosophical thinking. Students were no longer awkward discussing sensitive issues related to the body and sexuality. Although there is still a lot of work to be done in fostering the revolution of feminist philosophy, at least change for the sake of change starts to appear.

Closing

Let us answer the question posed in the introduction of this paper: “Does this mean that as a woman, studying philosophy is pointless?” The answer is: NO. Justifying the question that came from my restlessness means stopping the revolution through question. In fact, the presence of women will enrich knowledge in philosophy. Philosophising itself is a form of self-revolution, when we question various things related to reality. The next step is to challenge ourselves to recognise that we need to open philosophy more inclusively. That is why we need feminism to create a space for intersectional openness through feminist philosophy. Achieving the breath of feminist philosophy can only be done if we change the pattern of pedagogy in philosophy

circles - especially using feminist pedagogy. We need to promote the values of love, empathy, care, and solidarity so that we can realise a form of learning that promotes the participation of all class participants. Students are no longer seen as ignorant individuals, but as equal discussion partners in the classroom. The success of feminist pedagogy is also characterised by the openness of our ears to listen to a variety of personal experiences. When we listen to diverse stories, we enhance our empathy, which can eventually lead to a spirit of solidarity.

Feminist pedagogy also encourages teachers - or me as a lecturer - to creatively develop learning methods in the classroom. The development of issues, trends, and technology are interesting medium that must continue to be learned together. Students are not made to feel distant from issues and relationships in class. They get the opportunity to be actively involved in finding materials and even sharing materials and stories in class. Appreciation of each story shows the maturity of philosophy in recognising and understanding the various issues in the reality of our lives. Through an effort to form a feminist pedagogy system, we have encouraged change through the revolution of feminist philosophy; a revolution that keeps our curiosity alive through questioning - and of course by caring for the stories and knowledge of others.

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