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TEACHING FEMINIST THEORY AND CRITICISM: HAS FEMINIST THEORY BECOME MAINSTREAM?³

ABSTRACT Relaying on the authors' experience in teaching feminist theory and criticism at all levels of academic studies (BA, MA, and PhD) and dedication to practice of feminist pedagogy in the classroom, the paper aims to show gains as well as challenges in teaching interdisciplinary courses in feminist theory and to critically examine the presence of feminist theory in courses taught at Faculty of Philology and Faculty of Political Science of the University in Belgrade. Authors analyze syllabi, other course materials (both translated and published in Serbian), students' attitudes towards the courses at the beginning and end of the semester, students' feedback, and the challenges of anti-gender discourses in academia, in an effort to create a feminist classroom. The necessary attention is paid to the different ways in which feminist theory has been institutionalized at two faculties of the University of Belgrade, as well as to the collaboration between them.

Keywords: gender studies, feminist research, feminist criticism, feminist pedagogy, feminist classroom, activism, university curricula

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INTRODUCTION

The institutionalization of Gender Studies is usually a long and unpredictable process. Not all efforts are successful, and even when institutionalization is achieved, Gender Studies are not necessarily safe or fully recognized in higher education systems. In times of crisis, Gender Studies are among the first courses and programs to be canceled. Feminist authors often see the institutionalization of Gender Studies as a two-level process, which can be understood as complementary. However, there is no consensus among feminist scholars regarding this issue. Namely, the first level of institutionalization is called *integration*. *The integration* process begins with criticism of established scientific disciplines and research in order to include or *integrate* feminist theories and subdisciplines (such as feminist literary criticism, feminist pedagogy, feminist sociology, etc.) within those disciplines. The second level of institutionalization is *the creation of Gender Studies as a specialized field of academic research*: the idea is to establish new, interdisciplinary, autonomous programs in Gender Studies at all levels, from BA to PhD. The idea of *interdisciplinary discipline* (to use Jasmina Lukić's term) of Gender Studies and its peculiar position among academic disciplines has been analyzed by different feminist authors (Lukić 2018, 147–148; Lončarević 2020, 320–323), and many feminist scholars believe that autonomous academic programs in Gender Studies are the sign of the success of the institutionalization process, because Gender Studies are not similar to traditional scientific disciplines (cf. Lončarević 2020, 320). However, these programs are not widely accepted or recognized, and feminist scholars, who are usually not fully supported at their universities, do not have the opportunity to develop sustained, autonomous programs. In most cases, when we speak about Gender Studies, feminist theory, and criticism in higher education, we refer to courses integrated into a larger field of research.

Most of the faculties at the University of Belgrade that include Gender Studies, feminist theory and criticism in their curricula follow first level of the institutionalization process, so-called, *integration*: feminist theory is usually accredited through elective courses within established academic disciplines and fields (for example, this is the case at Faculty of Philosophy and Faculty of Philology, to name a few). The second level of the institu-

tionalization of Gender Studies is currently present only at the Faculty of Political Science.

In this article, we begin with the important fact that Gender Studies are institutionalized at the University of Belgrade in various ways across all levels of study (BA, MA, and PhD). This fact is even more important if we take into account anti-gender discourses outside but also inside academia that led to the cancellation of Gender Studies programs all over the world. The fact of institutionalization is, then, critically examined in this article at two faculties: the Faculty of Philology and the Faculty of Political Science. Both faculties offer accredited courses in feminist theory. They collaborate in teaching Gender Studies and research (through scientific projects and the academic journal *Genero*), and, hopefully, in the future, through joint programs and degrees. This paper aims to critically examine the so-called mainstreaming of gender, feminist theory, and criticism using the example of curricula and teaching at two University of Belgrade faculties: the Faculty of Philology and the Faculty of Political Science.

Feminist pedagogy is further used as a wider theoretical framework in this essay. Feminist pedagogy is not a list of practices or a specific classroom arrangement. It is a theory of teaching and learning that integrates feminist values, grounded in feminist theory and activism, with related theories and research on teaching and learning. Furthermore, feminist pedagogy, as a teaching method, aims to connect the classroom to everyday life, highlighting discrimination, inequality, and injustice in the past and present, and to invite students to actively and responsibly use their knowledge for political and social change.

However, there is often a sharp division between knowledge and pedagogy in higher education. Pedagogy is usually seen only as a means of presenting and transferring knowledge. The majority of scholars working in higher education do not see themselves as pedagogues. They prefer to assume the role of experts in a certain field. Thus, feminist pedagogy faces a double challenge, especially if it is practiced in departments that understand their disciplines rather rigidly. In such cases, even feminist knowledge has to be defended as worthy enough to be taught, let alone feminist pedagogy, which is derived from feminist theory and considered even more worthless than traditional pedagogy.

Essential elements of feminist pedagogy are 1) empowerment and authority, 2) experience, and 3) community, integrity, and resistance (Kolar-*ić* 2021). Of course, it is clear that the elements from all three groups are interconnected and interdependent, so this classification should be viewed merely as an explanatory tool.

Feminist theorists argue that empowerment does not eliminate teacher authority. The relationship between teachers and students remains hierarchical and authoritarian. Feminist educators, therefore, caution that authority in the classroom should aim not at domination over students but at an increase in power on both sides (Shrewsbury 1993). One way to achieve a more equitable distribution of power in the classroom is through shared decision-making about course content and assessment (Almansori 2020).⁴ Some of the authors, however, argue that critical pedagogues, who were the first to advocate empowerment explicitly, did not sufficiently consider power relations in the classroom: they ignored essential limitations and weaknesses of the democratic dialogue (Almansori 2020; Ellsworth 1992).

If a feminist teacher does her job properly, that is, if she challenges her students' worldviews and the values they hold dear, she is likely to provoke – often unarticulated and insufficiently conscious – anger in some, and perhaps many, of her students. That anger should be called resistance. When they feel insecure or attacked, students will try to undermine the teacher's authority. Feminist teachers need to demonstrate the authority of intellect and (personal) experience in the classroom, drawing on both scholarship and the legacy of the women's movement (Stanford Friedman [1981] 1985). Only in this way will they be able to offer a new and different understanding of authority in the classroom. Although feminist educators believe that every voice and every experience is important, this does not mean that the feminist classroom is run under the motto "anything goes". As bell hooks says, in principle, one should speak when one has something to say (hooks 1994, 186).

4 This practice is possible within master's and doctoral academic programs: the classroom typically consists of small number of students who not only have a certain level of knowledge but, more often than not, also have clear research interests. In contrast, undergraduate academic programs, especially in the case of required courses, rarely leave room for this type of pedagogical work.

Ideally, feminist pedagogy implies that as the semester progresses, the classroom will become a “community of learners” (hooks 1994; Shrewsbury 1993). The teacher/instructor is also part of the “community of learners”. The vulnerability and integrity of the instructor are very important for feminist pedagogy (hooks 1994, 21). Vulnerability implies that the instructor is 1) open to telling her own story, if she hopes for that kind of openness from the students; 2) willing to admit that she does not have the answer to some questions, and to occasionally relinquish the authority of knowledge. Integrity implies the desire and ability to act in accordance with one’s own beliefs or, as hooks so aptly puts it, to live what we preach. The ability and willingness to act in accordance with one’s own beliefs can be understood as a form of “leadership.” The feminist-oriented teacher can be seen as an exemplary model of a leader (Shrewsbury 1993, 13–14).

In the following sections of the paper, we analyze, using our own often similar and sometimes different experiences, the institutionalization process through teaching feminist theory and criticism.

TEACHING FEMINIST THEORY AND CRITICISM AT THE FACULTY OF PHILOLOGY

At the Faculty of Philology, there is no department for Gender Studies or a graduate program called Gender Studies. Lecturers introduce feminist theory and criticism either as 1) teaching units within individual courses (mandatory or elective) or as 2) independent courses (exclusively elective). Based on an insight into the programs and syllabi offered by different departments, gender studies and feminist theory and criticism are much more present in master’s and doctoral programs than at the undergraduate level. Also, the word gender is used more often in course titles than the word feminism. Broadly speaking, elective courses that focus on women, gender, or feminism can be divided into three groups: 1) courses that primarily deal with women’s literature; 2) courses that examine the relationship between gender, language/discourse, and society; 3) courses that focus on feminist theory and criticism, often using (women’s and feminist) periodicals as source material. Finally, at the Faculty of Philology, the principle of integration is applied rather than the creation of Gender Studies Programs or Departments.

As stated in the introduction to this text, based on numerous conversations we have had during our many years of collaboration – through teaching, projects, and work on the journal *Genero* – we concluded that there are similarities in our teaching experience, even though the Faculty of Philology and the Faculty of Political Science are fundamentally different, as are the interests of the students who enroll at these two faculties.

In the remainder of my part of the text, I will draw on my own teaching experience. I will briefly describe the courses I teach at the BA, MA, and PhD levels and, in parallel, highlight the advantages and limitations of the feminist pedagogy I practice in each course, depending on the course type. I will pay closer attention to undergraduate courses, as they are attended by students who are least familiar with feminist theory and criticism. This unfamiliarity is a logical consequence of the lack of feminist knowledge at the undergraduate level.

Classes in my courses are organized as follows: at each session, I first give a lecture (sometimes shorter, sometimes longer), and then I discuss the texts from the reader with the students (usually two theoretical/critical texts). Given that the groups are generally small (except for a required MA course attended by about 100 students), this class organization is feasible and usually yields good results. If there are any difficulties with active participation in the discussion, they disappear after the first two meetings. I believe this is contributed to by the atmosphere fostered in the feminist classroom. Since grading is inevitable, during the introductory lecture, I always present the basic elements of the grade and explain each one individually. Transparency builds trust between the instructor and students. Resistance is rare and limited to required courses, even though feminist approaches make up no more than 20 percent of those syllabi. A small number of students occasionally highlight in the course evaluations that there was “too much feminism” in the course (see Titus 2000).

In contrast, many students, especially graduate students, develop or increase their interest in feminist theory and criticism. This interest is also reflected in the choice of topics for course final papers, master’s theses, or doctoral dissertations. Mentorship is a particularly important element of feminist pedagogy – encouragement and critique are not mutually exclusive.

TEACHING FEMINIST THEORY AND CRITICISM AT BA LEVEL

Since 2014, I have taught two mandatory courses on modernity, modernism, and literary criticism to fourth-year students. In the winter semester, the syllabus is divided into two parts. The articles in the reader for the first part of the course focus on the concepts of modernity and modernism. In addition to the usual must-read authors and articles, students also learn about “the gender of modernity” and feminist revisions of the dominant representation of literary modernism. The articles in the reader for the second part of the course focus on modern periodical studies. Feminist revisions and rewritings of “official knowledge” about modernity and modernism offer rich insights into the work of women editors, journalists, and literary critics from the early 20th century. This is something that I emphasize in the syllabus and discussions. I emphasize that modernity and modernism cannot be fully understood without such knowledge and support my claims with primary and secondary readings (cf. Felski 1995; Marek 1995; Morrisson 2001; Ardis and Lewis 2003; Scott 2007; Delap 2007; Ardis and Collier 2008; Scholes and Wulfman 2010; DiCenzo, Delap, Ryan 2011).

Let me give a concrete example. Students are sometimes aware of the existence of the famous modernist magazine *The Egoist*, in which T. S. Eliot, James Joyce, and Ezra Pound published their works. However, they do not know that this magazine was financed and led mainly by women. One of those women, Dora Marsden, was the editor and co-editor of three related modern magazines: *The Freewoman*, *The New Freewoman*, and *The Egoist*. For example, she was the one who accepted Joyce’s novel *A Portrait of the Artist as a Young Man* for serial publication in *The Egoist*. Yet, until recently, her name and her important work were missing from the curriculum.

In the summer semester, within a similar course attended by the same students, the focus is on fiction and essays, primarily on the novels of James Joyce and the essays of Virginia Woolf. To connect Joyce and Virginia Woolf, I use the graphic novel *Dotter of Her Father’s Eye*, written by Mary Talbot and illustrated by her husband Bryan Talbot in 2012. For students, reading a graphic novel is a step outside the usual comfort zone – many are reading it for the first time and are introduced to the genre. Moreover, for many, this graphic novel catalyzes a different understanding of modernism

and modernity: from the position of women and the marginalization of female artists to the often tragic outcomes of specific women's bildungsroman or coming-of-age novels (some women, like Lucia Joyce or Dora Marsden, spent most of their lives in institutions for mental health). Virginia Woolf's essay *Three Guineas* points to feminism, pacifism, and antifascism as key aspects – i.e., politics – of modernity and modernism. In recent years, since armed conflicts have engulfed both Europe and its neighboring countries, some students have shown more interest in pacifism and antifascism, as well as their history.

As I have already said, both courses are required for fourth-year students of Comparative Literature and Literary Theory. Students are introduced to modern periodical studies and to feminist readings of classics like Joyce. More often than not, the new insights are well-received by students, especially when it comes to the graphic novel *Dotter of Her Father's Eye* and V. Woolf's anti-war essay. Both texts, especially *Three Guineas*, are largely based on facts and concrete empirical research, which, in the students' eyes, contributes to the credibility and truthfulness of the conclusions drawn. Moreover, the required and recommended secondary readings, employing *close reading*, offer compelling arguments for feminist, postcolonial, and related readings of the classics.

The elective course Gender in Teaching is intended for fourth-year undergraduate students. It is usually taken by students who are interested in feminist theory and criticism. The syllabus for this course comprises classic texts that address the institutionalization of feminist theory and criticism, as well as feminist pedagogy that has emerged from both feminist theory and the feminist movement. Students are introduced to the texts of bell hooks, Adrienne Rich, Susan Stanford Friedman, Nina Baym, Carolyn Heilbrun, and others. Most of these texts, although published between the 1970s and 1990s, have not been translated into Serbian, which attests to the relatively modest interest of the domestic feminist academic scene in pedagogy.⁵

Interestingly, students often respond very well to the texts the authors mentioned wrote when Women's Studies were just being institutionalized

5 During the 1990s and early 2000s, translations of feminist articles appeared primarily in two journals: first in the journal *Ženske studije* and, later, in the journal *Genero*.

in America. Although the situation is, at least formally, much better today, female students often recognize problems from their own lives and educational process in these very texts. One of the goals of this course is to highlight the strong connection between feminist theory and criticism, on the one hand, and feminism as a social movement, on the other. At the same time, a critique of postfeminism is presented, which is particularly interesting for female students who belong to the generation first introduced to “marketplace feminism” (through popular culture, namely movies, music, women’s magazines, as well as social media) (Zeisler 2008; Zeisler 2016) and only then, if there are any gender/feminist-related courses, informed about feminist theory and criticism in formal education. Therefore, the course also aims to familiarize students with the history of feminist thought and to develop an awareness of key events and authors from the past. Knowledge of the women’s past is necessary to understand the present and to think critically about the future.

TEACHING FEMINIST THEORY AND CRITICISM AT MA LEVEL

In the elective MA course, entitled Genre and Gender, the concepts of genre and gender are the focus. At the same time, women’s and feminist periodicals serve as a basis for exploring and questioning these concepts and their interrelationship. Students read and analyze examples from women’s and feminist periodicals from the beginning of the 20th century, then those from the interwar period, along with contemporary popular magazines and academic feminist journals. Students explore and discuss *women’s genres*, such as romance novels and feminist literary criticism, across different historical and political contexts. In this course, students also have the opportunity to discuss feminist internet platforms that have largely replaced traditional feminist magazines. Furthermore, we talk about popular culture from a feminist perspective. These two topics – feminism on the Internet and feminism and popular culture – prove particularly interesting, as they open up space for a critical analysis of cultural phenomena integral to students’ everyday lives.

Since 2023, together with a colleague, I have taught a required MA course on literary theory and criticism, entitled Methods and Approaches

in Literary Studies. This course is required for all students who choose the Literature module (about 100 students). They come from various departments, such as Comparative Literature and Literary Theory, English Literature, Language and Culture, German Literature, Language and Culture, and Turkish Literature, Language and Culture. Many of them have very little knowledge of literary theory and criticism, let alone more recent turns in this field. Therefore, in this course, it is necessary to explain and discuss basic concepts and ideas, without oversimplifying, which often represents a challenge for lecturers as well. My focus is on so-called contemporary approaches, like cultural studies, feminist theory and criticism, postcolonialism, and postcritique. Topics related to feminism represent only one unit in the entire syllabus. It should be mentioned that students very often write their final essays in relation to feminist theory and criticism. As has already been noted in feminist scholarship (e.g., Bohmer 1998), when feminist topics are addressed within general courses, and *Methods and Approaches in Literary Studies* is precisely such a course, resistance is significantly less likely to occur. Unlike elective courses that focus on feminist theory and criticism, general courses are perceived as (more) scientific and objective. Interestingly, on the rare occasions when resistance occurred in this required MA course, it was directed at authors who strongly criticized nationalism.

TEACHING FEMINIST THEORY AND CRITICISM AT THE PHD LEVEL

There is a strong link between the two doctoral-level courses I teach. Both courses aim to present the histories of the women's movement and women's writing as recorded in a range of journals published from the end of the 19th century to the present day.

The first course, titled *Women's/feminist and 'Supportive of Women's Rights' Press in Serbia/Yugoslavia from 1890 to 1941*,⁶ examines the concepts of modernity, modernization, and modernism by using *gender* as both an object of analysis and a category of analysis. The women's, feminist, and

6 In Serbian, there is a word that feminist scholars use to describe periodicals that were 'supportive of women's rights'. This word is *feminophile*, but since it has another meaning in English, I will not be using it in this essay.

pro-women's rights press published in that period described existing "ideal" types of women and, at the same time, produced new types (for example, the educated "Serbian woman," the New Woman, the working woman, the young woman, the communist woman). The central concept in the course syllabus is the New Woman, understood as a historical, political, and pedagogical phenomenon as well as a transnational one. During the semester, students explore different aspects of emancipation (education, the right to vote, the right to work and be paid for it, marriage/divorce, reproductive rights, abortion), as well as the historical, social, and political conditions in which women fought for certain rights. This course is usually attended by a small group of female students (5–7), often from different departments. This fact allows discussion of the phenomenon of the New Woman in Serbian, English, American, Polish, Russian, German, and even Chinese and Japanese periodicals over the course of a single semester.

The second course, titled *Bringing Theory, Activism and Cultural Practices Together: Feminist Press in Serbia in the 1990s and 2000s*, examines contemporary feminist press, focusing on both activist and academic magazines published during that period. The goal of the course is twofold: 1) to describe and examine the relationship between theory, activism, and cultural/artistic practices in the feminist press of the 1990s (especially in magazines *ProFemina*, *Ženske studije*, *Feminističke sveske*); and 2) to examine whether and in what way that relationship changed in magazines with more scientific/academic orientation, such were the journals in the field of feminist and gender theory, initiated in the 2000s, in a society marked by conflict and – political, economic, and cultural – transition (for example, *Genero* and *Knjiženstvo*). Some of these journals, mostly academic ones, are still being published. Within this course, special attention is paid to the breakup of Yugoslavia and to feminist anti-nationalist and pacifist engagement in the 1990s.

This course presents a rare opportunity for students to read texts by authors who spoke openly against the war in the 1990s, while many later wrote about war and its tragic consequences, such as Žarana Papić and Dubravka Ugrešić. For students born in the 1990s and later, the texts read in this course often represent a first encounter with the recent past and an introduction to the circumstances in which their parents grew up, demonstrated,

found employment, and started families. The insights they gain within this course differ from the dominant narrative about this period, primarily the portrayal of “Serbs” as victims, which has been promoted since 2012, both in official politics and in high school textbooks, as well as in the mainstream media. Finally, this course emphasizes a feminist anti-war, pacifist engagement, both on the streets and in literature and literary criticism.

The basic goal of all the described courses taught at the Faculty of Philology is the production and legitimization of feminist knowledge in higher education: all courses challenge the so-called legitimate knowledge from a feminist perspective, students learn about women’s and gender history, the history of the women’s movements, as well as about women’s writing. Furthermore, they learn about different ways to apply feminist knowledge outside the classroom. In addition to lectures and discussions in the classroom, there are also visible, concrete results and effects of the mentioned courses: students publish academic papers based on the research they have done within these courses, while some of them choose topics for their master’s and doctoral dissertations in the field of women’s and feminist periodicals.⁷

FEMINIST THEORY AND GENDER STUDIES AT THE FACULTY OF POLITICAL SCIENCE

We cannot speak about Gender Studies at the University of Belgrade without not only mentioning but also analyzing the process of institutionalization at the Faculty of Political Science. Gender Studies are accredited as a

7 I usually ask students who submit promising final essays to work on their papers and, with my help, prepare them for publication. Also, there is a significant number of MA theses and PhD dissertations in the fields of feminist theory and criticism, and periodical studies. Here, it is sufficient to mention a thematic issue on the New Woman, published in *Genero*, because it was done in collaboration (Kolarić and Lončarević 2024). The students who published texts in this issue of the journal took the course Women’s/feminist and ‘Supportive of Women’s Rights’ Press in Serbia/Yugoslavia from 1890 to 1941, in which we agreed that they would write final papers on the New Woman. Parallel to this, I asked Katarina Lončarević if she was interested in a thematic issue on the New Woman, and she said she was. Given our long-standing collaboration and shared interest in this topic, it was only logical that we prepare the thematic issue and write the introductory text together.

scientific field, researched and taught at the Faculty of Political Science, and are explicitly stated as one of the primary areas of study and research in the Faculty's Statutes (article 85). The Faculty of Political Sciences is unique at the University of Belgrade in offering Gender Studies as a mandatory course in undergraduate studies, followed by the MA Program in Gender Studies. There is a scientific and research Center for Gender and Politics, which publishes the only academic journal in Serbia dedicated exclusively to feminist theory (*Genero*), monographs, edited volumes, and organizes conferences on feminist theory and research.

It seems that the Faculty of Political Science is a safe space for feminist academic work at the University of Belgrade: Gender Studies are accredited as a compulsory BA course in the final year of Journalism and Communication and as an elective BA course at the second year of Political Science and at the third year of Social Politics and Social Work. Gender Studies are also institutionalized, i.e., accredited at the Faculty of Political Science as an MA Program. Also, there is one elective course for all six PhD programs offered at this faculty, Theory and Politics of Gender, which focuses on gender and feminist research and activism.

Although the situation at the Faculty of Political Science seems almost ideal, given the struggles Gender Studies courses and programs face across Europe and beyond (cf. Petó 2018; Zsubori 2018; Шнырова 2018; Paternotte 2019), the field faces some challenges. For example, during 2021 while Faculty were in the process of preparing documentation for the new accreditation cycle, MA Program in Gender Studies was under the pressure to cancel the autonomous MA program and to proceed with the joint MA program in Cultural Studies, while the other proposal how to cancel and save "symbolically" the program was to have Gender Studies as a module within MA Program in Political Science.⁸ All of these attempts to minimize Gender Studies at the MA level were successfully resisted. In addition, anti-gender professors at the

8 The first proposal meant that the degree for joint MA program in Gender Studies and Cultural Studies would be "MA in Cultural Studies", while the other proposal meant that as a module, Gender Studies would have to have the same compulsory courses as other modules in MA in Political Science (and not a single one compulsory course includes feminist theory), so students could choose but are not obliged to take any course in feminist theory.

Faculty claimed during the departmental meetings devoted to the new accreditation process that there is no need for Gender Studies as a compulsory BA course, because, to quote, “there is no critical perspective in the course”. By “critical perspective,” they meant literature and other sources on antifeminism, and anti-gender campaigns were understood as a “critical perspective.” Despite all of these attempts to minimize and/or cancel Gender Studies, the Faculty of Political Science succeeded in saving all the courses (BA and PhD level) and the autonomous MA program. Although the field of research and teaching is acknowledged, the Faculty of Political Science shows no interest in hiring more people who teach Gender Studies. There is only one person employed in a teaching position. She teaches BA, MA, and PhD courses (with other colleagues who are not specialized in Gender Studies but are interested in the field of research and feminist theory), coordinates a research center, and serves as editor-in-chief of the journal. Therefore, with only one person employed on the teaching staff, it is hard to see the faculty’s intention and dedication to the further development of the field.

TEACHING GENDER AT BA LEVEL

In this section of the paper, the aim is twofold: to see how Gender Studies as compulsory course are institutionalized at BA level at Faculty of Political Science, but also to analyze BA curricula for all four departments (Journalism and Communication, Political Science, Social Politics and Social Work, and International Studies) to see whether feminist criticism and theory is present in teaching materials and syllabi.

Regarding the compulsory BA course for the final year of Journalism and Communication (and an elective course for two other departments, of Political Science and of Social Politics and Social Work),⁹ entitled Gender Studies, I argue that it could be seen as an exception, almost as an incident at the whole University of Belgrade (cf. Lončarević 2020, 323). The course is not about, for example, feminist media studies, and does not cover some topics in feminist theory (i.e. the usual practice at universities in Serbia to

9 The Department of International Studies is the only department at the Faculty of Political Science that does not have Gender Studies at least as an elective course for BA studies.

introduce feminist theory in different courses and in teaching) but an interdisciplinary course that deals with history of feminism, but also with contemporary feminist theories and women's human rights; the course analyzes different feminist theoretical and political orientations, the way how we could conceptualize/imagine political community having in my feminist politics and solidarity; the course deals with transnational feminist movements and cooperation with other movements in the 21st century; it emphasizes intersectionality and importance of multi-axis analysis of subjects' positionings, subjectivities, group/collective discrimination (through mutually supported different power relations across gender, class, race and (dis)ability); it analyzes both the questions of political and media representation, popular culture dedicated to women, and finally, the course addresses the problem of gender-based violence (ibid., 324).

Is it possible to create a compulsory BA course in Gender Studies in a feminist classroom? I do not want to say that it is impossible, but it is quite challenging. Unlike the MA program in Gender Studies, where the number of students is around 10, allowing the use of different methods of feminist pedagogy, more than 200 students at the BA level make that almost impossible. Following the authors who write about feminist pedagogy, as outlined in the introductory part of this paper, we define feminist pedagogy as an intellectual and political enterprise that aims at (re)examination and re-creation of so-called legitimate knowledge (Kolarić 2018, 60; cf. hooks 1994; Shrewsbury 1993). In addition,

“Feminist pedagogy aims to offer high-quality, student-friendly, interactive research-based university teaching, which in its practice focuses on issues such as: differences, power relations, knowledge production, ethics, embodiment, and emotions. It acknowledges as well that not only gender, but also other intersectional differences such as race, ethnicity, age, nationality, class, religion, sexual orientation, disabilities, etc. should be focused upon in learning situations” (ATHENA3 2009, 88).

The compulsory BA course in Gender Studies has been taught since the second semester of the 2018/2019 academic year. Given the number of students, some changes had to be made in teaching compared to MA and PhD courses in gen-

der studies and feminist theory. The course consists of weekly lectures (usually *ex cathedra*) and tutorials. More than 200 students are divided into 3 groups for tutorials, and each group has tutorials every week for an hour and a half.¹⁰ Unlike lectures, for every tutorial class, students need to prepare themselves in advance: to read carefully the reading material to be analyzed during the class, to prepare some quotes from the sources, and to formulate some questions regarding the weekly readings. In this way, during the classes, so-called legitimate knowledge is (re)examined, tacit prejudices, especially in canonical texts in the history of political thought, are analyzed, and feminist critiques, internal feminist critiques, and their efforts to create new knowledges are explained and contextualized. We fill in the gaps in legitimate knowledges, situate knowledge production, and reexamine ideas of representative knowledge. In that way, we try to criticize official knowledge and politicize knowledge.

Given the negative stance towards feminism and gender in the public sphere, it is not surprising that students are initially quite negative towards the course. Resistance against the course is widespread because students are part of the environment where *gender* is suspicious and dangerous (cf. Zaharijević and Lončarević 2020, 31–32). So, usually, almost half of the semester is needed to break at least some of this kind of resistance. At the beginning of the semester, students express their belief that gender studies are not necessary for them because Serbia is a state that guarantees rights to women and all minorities. They also say that, as students of journalism, they have more important things to do than listen to propaganda, non-scientific, and ideological courses. They say that they do not see the reason why future journalists would have to study this course, that the course is demanding and reading material too long and hard to read,¹¹ and finally that they do

10 There are also two smaller groups for tutorials (one for students of Political Science, and the other for those studying Social Politics and Social Work), consisting of students who choose Gender Studies as an elective course. Their classes are also organized on a weekly level for lectures, and once in two weeks for tutorials. Having in mind that those groups are small (up to 10 students), teaching practices are quite similar to those performed at MA program in Gender Studies.

11 It is interesting to note that the complaint that Gender Studies courses and programs are too demanding and that reading materials are heavy and too long is quite usual complaint made by students and other members of the academia (Cf. ATHENA3 2009, 48).

not need at the end of their studies such demanding and difficult course (cf. Lončarević 2020, 324).¹²

Of course, it is quite hard to teach a course facing such a negative stance. But as feminist teachers and professors, we see teaching as a process. That process shows that despite problems and resistance, the course in Gender Studies encourages critical reasoning and undermines some uncritically accepted “truths” about gender, women, discrimination in the education system, in the labor market, in science, and gives future journalists (as well as future political scientists and social workers) concepts, theories and tools which they can use in the analysis of social injustices (ibid, 324–325).

At the end of the course, some students remain negative, so they repeat in the anonymous evaluation sheets that the course is “highly problematic”, “ideological”, and “very demanding”. But some students write that although demanding, they enjoyed the course, that they liked the way we worked together and their role in the process; some of them say that they have learnt a lot, not only about feminism, and some of them write that they feel empowered. Of course, it would be more productive if the tutorial groups were smaller, although we cannot guarantee that we will evolve into a community of those who learn/study together (hooks 1994, 205). However, with a large number of students (although divided into a couple of groups), we believe we are taking some small steps towards a feminist classroom.

It is expected that the BA course in Gender Studies is built upon the large body of work by feminist authors: the whole course is dedicated to feminist theory and criticism, and the aforementioned topics are critically examined through engaged readings of work published by feminist authors. However, having in mind that the Faculty of Political Science has emphasized Gender Studies as a scientific field that is specific and accredited at this institution, it is important to examine whether Gender Studies and feminist theory are explored and taught only in a dedicated Gender Studies course or if feminist theory influenced the curriculum at the Faculty of Political Science more deeply. To do this, I reviewed the syllabi of all accredited courses offered by

12 All these complaints and suspicions are usually expressed at the beginning of the course, especially when the syllabus is explained, and when it is obvious that it is expected from students to be actively engaged during the whole semester.

four departments that offer BA degrees at the Faculty of Political Science. What I tried to establish is not only whether syllabi include topics in Gender Studies and/or feminist theory, but also if feminist theory is included in compulsory reading materials.¹³ The question is, therefore, could we see in the current accredited programs at the BA level that Gender Studies and feminist theory, the questions and issues they explore, are taught in other courses at the Faculty of Political Science.¹⁴

Deep analysis of accredited curricula for four BA programs at the Faculty of Political Science leads towards a *cautious* positive answer to our question: although feminist theory and gender studies are (when they are included in syllabi) present only through one topic, there is a possibility that gender issues are more included in those syllabi, especially having in mind the list of compulsory literature. I will give some examples to illustrate this point.

The Sociology course is taught across all four BA programs (as a compulsory or elective). In the syllabus for this course, we cannot say clearly that there is at least one topic that includes feminist criticism and theory, unless we assume that the topic *family* is the one. Still, that kind of assumption is not well supported by credible evidence, especially because family is not the exclusive topic of feminist theory. It could be analyzed and taught without even mentioning feminist theory. On the other hand, if we analyze compulsory reading materials, we can make a stronger conclusion: two main textbooks, the third edition of *A Contemporary Introduction to Sociology*

13 We argue that this kind of analysis offers valuable insights into concrete teaching strategies and literature. Other authors, who also explored curricula at the University of Belgrade, decided to explore titles of the courses (searching for words such as *gender*, *gender studies*, *women's studies*, *women*, and *feminism*) as well as whether words such as *family*, *kinship*, *marriage*, *partner relationship*, *population policy*, *demography*, *body*, and *sexuality* are present in "the program contents of the higher education" (Duhaček and Miražić 2020, 77). Although we believe that this research is valuable, we also argue that, for a deeper analysis, it is necessary to explore beyond course titles and the aforementioned keywords, especially because these keywords are crucial for antifeminist and anti-gender initiatives as well. So, we cannot make a strong conclusion about gender equality in higher education based on the chosen keywords without an inquiry into teaching materials and compulsory literature.

14 I explore the current accredited programs which have been taught since the academic year 2022/2023.

(Alexander et al. 2017) and *Contemporary Sociological Theory and Its Classic Roots* (Ritzer 2007)¹⁵, include feminist theory in number of ways, not only through one topic or one chapter dedicated to feminism. These textbooks problematize the relation between sex and gender, the concepts of sexuality and sexual orientation, women's and feminist movements, marriage inequalities, family inequalities, and feminist contributions to ethnomethodology. They provide an overview of contemporary feminist theories, explore the relationship between feminism and postmodernism... Since both whole textbooks are listed in the syllabus, I tentatively conclude that feminist theory is more present in the Sociology course than we would have inferred from the topics alone.

With other BA courses, the situation is not so complex. For example, at courses History of the Ancient and Medieval Political Thought (compulsory for BA in Political Science and BA in International Politics, and elective for BA in Journalism and Communication) and History of Modern Political Thought (compulsory for BA in Political Science and elective for BA in International Politics and BA in Journalism and Communication), the reading materials mostly consists of the primary sources. Most of those books were written by canonical authors, who (like Plato, Hobbes or John Stuart Mill) problematized the status of women, asked questions about (in)equality of women, and, in addition, both syllabi include contemporary approaches to studying political thought (and among them are feminist interpretations), while the syllabus of History of Modern Political Thought includes as one of the topics "The Emergence of Feminist Political Ideas".

The course Contemporary State (compulsory for BA in Political Science) includes topics such as feminist theory as the theory of the state, social inequalities and identity politics, and among the required reading materials

15 The second edition of the textbook *Contemporary Sociological Theory and Its Classic Roots* has been translated into Serbian. On the one hand, even this edition includes a number of topics in feminist theories and methodologies, as well as a chapter on feminist theory. On the other hand, the following English editions include revised chapters on feminist theories, a new section on queer theory, sexuality, heterosexism, and gender performativity. In addition, the new chapter in the following editions, entitled "Science, Technology and Nature", examines feminist contributions to the affect theory and new materialism (cf. Ritzer and Stepinsky 2022).

is *The State: Theories and Issues*, which has a whole chapter on “Feminism” (cf. Hay et al. 2006, 118–134). Contemporary Political Theory (compulsory course for BA in Political Science and BA in International Politics, and elective for BA in Journalism and Communication and BA in Social Politics and Social Work) has as one of the topics in the syllabus “Feminist Contentions”, but also in detailed class materials topics such as feminism and the politics of difference, sexual equalities and sexual discrimination, public and private: personal and social, care ethics and ethics of justice. Reading materials include the entire chapter on “Feminism” from *Contemporary Political Philosophy: An Introduction* (cf. Kymlicka 2002) and works by feminist political philosophers (cf. Young 1990; Mouffe 1992).

A couple of compulsory courses for the BA in Social Politics and Social Work include feminist theories and readings in the syllabi. For example, the course Introduction to Social Work and Social Politics includes among its topics feminist models and approaches to social work, as well as issues of sexism and sexual orientation. Among reading materials is *Social Policy: Theory and Practice*, a handbook that includes feminist theories and methodologies (cf. Spicker 2014). A similar situation could be found in syllabi for other compulsory courses, such as Theories and Perspectives of Social Politics, Social Politics of Serbia, Social Politics in the EU, and in syllabi for elective courses, such as Vulnerable Groups and Anti-discriminatory Politics and Practices, Family Politics and Contemporary Family, and Systematic Approach to Social Work.¹⁶

Among compulsory courses for BA in Journalism and Communication, beside already mentioned (Gender Studies course included), feminist theory is represented in syllabi (as topic and in required readings) for Cultural Theory (the course is also elective for BA in Political Science as well as in Social Politics and Social Work), Political Sociology of Contemporary Society (the course is also compulsory for BA in Political Science as well and elective for BA in International Studies and Social Politics and Social Work) which includes topics such as “feminism and neofeminism” and “three stages of feminism”, and in the syllabus for Political Anthropology and Ethnicity Studies (also compulsory for BA in Political Science). Regarding the elective courses accredited

16 All courses mentioned in this paragraph are taught only in the BA studies in Social Politics and Social Work.

exclusively for the BA in Journalism and Communication, the course Political Journalism covers the topic of “gender and political reporting”.

We have already emphasized that the Department of International Studies is the only one in the Faculty of Political Science that did not accredit Gender Studies, even as an elective course. However, gender issues and feminist theory are included in many of the courses already mentioned, so we cannot say that gender is completely absent from the BA program in International Studies. In addition, one course, Theories of EU Integration (compulsory for the module European Studies and elective for the module International Politics), includes the topic and reading materials on “EU and theories of gender”.¹⁷

The results of this analysis could be put into numbers, so we can conclude that at the BA Program in Political Science, 13 courses or 19.69% of all accredited courses (compulsory and elective) include feminist theory in syllabi and reading materials; at the BA program in Journalism and Communication, 11 courses or 17.74% of all accredited courses (compulsory and elective) include gender studies and feminist theory in syllabi and reading materials; at the BA Program in Social Politics and Social Work, 15 courses or 20% of all accredited courses (compulsory and elective) include feminist theory and topics in feminism; and finally, at the BA program in International Studies, module International Politics, 7 courses or 11.29% of all accredited courses (compulsory and elective) include feminist theory, while at the BA Program in International Studies, module European Studies, 6 courses or 10.9% of all accredited courses (compulsory and elective) include feminist theory in their syllabi.

These results show that gender perspectives and feminist theory are included to a certain extent in the curricula of the BA programs offered by the Faculty of Political Science. The fact that there is more than one course on feminist theories (i.e., the one in Gender Studies) is the reason for the expressed very cautious optimism, especially given the status of the discipline of Gender Studies in the official legal documents of the Faculty. On the other hand, the fact that we cannot find feminist theory at all is alarming: in all methodological courses, all courses in political history, etc. A deep analysis

17 BA studies in the Department of International Studies have two modules: one in International Politics and the other in European Studies.

of syllabi also yields quite interesting data. For example, some courses, such as Comparative Politics, include readings that offer feminist perspectives and theories, and precisely those chapters are omitted from the course syllabi.

*GENDER STUDIES AT MA AND PHD PROGRAMS:
AUTONOMY AND INTEGRATION*

The Autonomous MA Program in Gender Studies has been accredited since the academic year 2015/2016. Every year, between 7 and 10 new students are enrolled in the MA program. While in previous accreditation (2015–2021), the word *gender* was used more often in the titles of the courses, in the new accreditation, since 2022, more courses have the word *feminism* or *feminist* in their titles (for example, compulsory courses, such as History of Feminist Political Ideas and Feminist Methodology and Epistemology, or elective course, Feminism and Democracy). The program as a whole is feminist, dedicated to the production and reproduction of feminist knowledges, and aims to provide tools for applying feminist knowledge outside the classroom. Students usually have the opportunity to publish their essays and sometimes parts of their MA theses in academic journals (usually *Genero*) and in some feminist portals and blogs. It is not unusual that students at other MA programs, who had the opportunity to attend some of elective courses offered by MA in Gender Studies, choose to put a focus in their MA theses on feminist theory and gender research (for example, students in MA programs in Cultural Studies, Political Science, Social Work, Peace Studies, and in International Studies).

The MA Program in Gender Studies is unique at the University of Belgrade because it is the only MA program focused on Gender Studies as an interdisciplinary and transdisciplinary field of research.¹⁸ The underlining idea has been to through the name and the program itself show and keep interdisciplinarity of the field and to try to interconnect research areas such as political science, political theory, philosophy, law, sociology, anthropology, cultural studies, communication and media studies, literature and peri-

18 There is at the Faculty of Law (University of Belgrade) MA Program in Gender and Law, but it is precisely what the name says: program that *integrates* gender into the Law Studies.

odical studies, through courses offered but also through teaching staff that comes from the Faculty of Political Science, Faculty of Philosophy, Institute for Philosophy and Social Theory, Faculty of Philology, Institute of Social Science, and from feminist NGOs focused on women's, LGBT rights and gender-based violence. Therefore, if someone wants to *specialize* in gender studies, the interdisciplinary MA program at the Faculty of Political Science offers that specialization.

The program is, further, relatively small, with an average enrollment of around ten students. However, a small group of students offers various teaching possibilities for working with them individually, but, even more important, for working as a collective who study/learn together. Compulsory courses (History of Feminist Political Ideas and Feminist Methodology and Epistemology in the first semester, and Contemporary Theories of Gender in the second semester) are dedicated to joint work of professors and students: although small number of classes are organized as *ex cathedra* lectures (especially those at the beginning of each course), most of the classes are organized as seminars dedicated to reading materials and important topics in feminist theory. Interactive classroom work requires engaged reading and thinking about topics from the syllabi and current issues in wider society. Students prepare in advance for the classes: they read required materials, write short essays about the readings, and prepare both individual and group presentations on the topic they choose, and/or are inspired by the readings and conversations during the classes. The whole classroom is engaged in joint work, and everybody has a chance to speak for themselves and share their insights and concerns about some issues. This kind of work is imagined as helping build a feminist community of critical and engaged students and professors, and also aiming to help students fully grasp the almost endless possibilities in research that Gender Studies offer.

At the beginning of each academic year, students usually explain the reasons why they have decided to enroll into the MA Program in Gender Studies: some of them work in feminist or LGBT NGOs and want to gain necessary knowledge in order to do their job better; some of them want to continue their education at PhD level in Gender Studies abroad and see the MA Program in Gender Studies at Faculty of Political Science as first step towards PhD studies; some of them are not satisfied with knowledge they

received at BA level regarding feminism and feminist theory and criticism and enroll into the MA program to fill in the gap in their education; some of them see Gender Studies as a form of resistance against the patriarchal system and important tool in fighting against discrimination; some of them, especially those who graduated at Faculty of Political Science, had the opportunity to take a BA course in Gender Studies, and were inspired by that course to enroll in MA Program, and in addition, some graduates from Faculty of Political Science decided to enroll in MA Program in Gender Studies precisely because they did not have Gender Studies BA course; some of them want “finally to do something just for themselves”.

Over two semesters, professors and students together make serious efforts to build an engaged community that studies/learns together. In addition, the necessary attention is paid to differences among students, including their interests and capabilities. The results of this kind of joint work are very heterogeneous, and the students explore them in their MA theses. Although the program is among the smallest at the Faculty of Political Science, its objectives are fulfilled with this kind of dedication from both students and professors.

If we put Gender Studies in a wider perspective, at the level of the Faculty and its MA programs, we see that one compulsory course in the MA program in Gender Studies, namely Contemporary Theories of Gender, is also an elective in the MA programs in Cultural Studies and Communication Studies. Students from those programs are interested in feminist theory and often include feminist research methods and theories in their MA thesis research. In addition, some elective courses offered to MA students in Gender Studies are elective in other MA Programs. For example, the course Feminism and Democracy is elective at MA in Political Studies (module Democracy and Democratization); the course Gender Equality Policies is elective at MA in Social Work and MA in Social Politics (module: Creation and Analysis of Social Politics); the course Media Representation of Group Identities is elective at MA in Communication Studies and MA in Cultural Studies.

There have been twenty-four accredited MA programs at the Faculty of Political Science since 2022. Because of the large number of programs and, in addition, due to limited space for this analysis, I am not going to analyze

each of the twenty-four programs. Still, I will point to those that include feminist theory and criticism. Beside MA program in Gender Studies, feminist theory is present and taught at additional nine MA programs at Faculty of Political Science: MA Program in Peace, Security and Development (three courses include feminist topics and theories); MA in International Studies, module: Global and Strategic Studies (one topic at one course); MA in International Studies, module: International Politics and American Studies (one topic at one course); MA in International Studies, module: Contemporary Balkan Studies (one topic at one course); MA in Political Studies, module: Democracy and Democratization (two courses; one of them fully devoted to feminist theory, namely, Feminism and Democracy); MA in Cultural Studies (five courses, including one devoted to feminist theory, Contemporary Theories of Gender); MA in Communication Studies (three courses, including Contemporary Theories of Gender); MA in Social Work (two course, including Gender Equality Policies); MA in Social Politics, module: Social Protection (two courses); MA in Social Politics, module Creation and Analysis of Social Politics (two courses, including Gender Equality Policies).

If we put these findings into numbers, then we see that feminist theories and criticism are taught at ten MA programs accredited at the Faculty of Political Science, or to put it in another way: 41.66% of all accredited MA programs include feminist theory in their curricula (although in quite different and heterogeneous ways). This kind of data shows that at the MA level, programs are much more open to gender studies and feminist theories than at the BA level. Even so, this openness usually means that one course includes a topic dedicated to feminism and feminist theory. However, the presence of feminist theory does influence the topics students choose for their MA thesis, so it is not uncommon for feminist theory to be included (even at the elementary level) in final theses across different MA programs at the Faculty of Political Science.¹⁹

The final question in this section of the paper concerns PhD studies at the Faculty of Political Science and the integration of feminist theory into the curriculum. In 2022, the Faculty of Political Science accredited six PhD

¹⁹ We do not have precise data how many defended MA theses at Faculty of Political Science use and include feminist theory and criticism, although this kind of research could be performed.

programs and designated one course, Theories and Politics of Gender, as an elective in all programs. A gender perspective and feminist theory are also included through a couple of lectures in the compulsory course Theoretical, Epistemological and Methodological Approaches in Cultural Theory and Research Seminar of the PhD program in Cultural Studies. Since 2022, the course Theories and Politics of Gender has been organized every academic year. Usually, the number of enrolled students is around 6, and all of them take the course to incorporate feminist theory and methodology into their research projects. The course is therefore tailored to a variety of students and their research needs. It is devoted primarily to feminist political theory, political sociology, and feminist theories of political representation. Various students use feminist theoretical frameworks and methodologies in their dissertations. At this moment, two PhD candidates are working on dissertations that primarily engage with feminist theory: one in Cultural Studies and one in Political Science. So, the impact of feminist theory at the PhD level is quite modest but visible; however, no PhD degree in Gender Studies is offered at the University of Belgrade.

CONCLUSION

In this article, we offer an analysis of the institutionalization of feminist theory and Gender Studies at two faculties of the University of Belgrade: the Faculty of Philology and the Faculty of Political Science. The institutionalization process is further analyzed not only through a thorough examination of syllabi but also within the theoretical framework of feminist pedagogy, with the additional aim of exploring whether a feminist classroom as a community of learners or a community of those who learn/study together is possible.

Relying on our experience in teaching feminist theory and criticism at all levels of academic studies (BA, MA and PhD) and dedication to practice of feminist pedagogy in the classroom, we wanted to show gains as well as challenges in teaching interdisciplinary courses in feminist theory and to critically examine the presence of feminist theory in courses taught at Faculty of Political Science and Faculty of Philology of the University in Belgrade. It cannot be denied that feminist theory and criticism have been

institutionalized in different ways, and that at these two faculties, students have several opportunities to learn about feminism and Gender Studies: both required and elective courses are offered at all levels of studying (BA, MA, and PhD), and there is an autonomous MA Program in Gender Studies. Therefore, we analyzed two levels of institutionalization recognized by feminist authors: *integration* (through different courses offered at both faculties) and an *autonomous* BA course and MA program (offered at the Faculty of Political Science).

At the end, we would like to return to the question posed in the article's subtitle: Has feminist theory become *mainstream*? At one level, we could be cautiously optimistic, given the opportunities professors and students have at two analyzed faculties of the University of Belgrade for teaching and studying feminist theory and criticism. On the other hand, we are also cautious, given cancellations of Gender Studies Programs and courses across Europe, even in countries where feminist theory within the higher education system has been recognized and acknowledged for a very long time. In other words, recognition and acknowledgement of the field are necessary but not sufficient for the sustainability of the scientific and research field of Gender Studies. Perhaps we can conclude that mainstreaming of Gender Studies does not have a single meaning. If it means that Gender Studies are like other disciplines and can be easily incorporated into broader research frameworks, mainstreaming is not what Gender Studies aim to achieve. If it means that Gender Studies and feminist theory and criticism are part of the higher education system as a field in which so-called legitimate knowledge is (re)examined, prejudices are analyzed, and knowledge production is situated, then we believe that that kind of *mainstreaming* is worth fighting for. Feminist theory and criticism investigate official knowledges, politicize knowledges, and create new knowledges. That position is both powerful and vulnerable within the higher education system, and power and vulnerability are at the heart of feminist theory.

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Predavati feminističku teoriju i kritiku: da li je feministička teorija postala *mainstream*?

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Sažetak: Oslanjajući se na iskustvo autorki u predavanju feminističke teorije i kritike na svim nivoima studija (osnovnim, master i doktorskim akademskim studijama) i posvećenost praksi feminističke pedagogije u učionici/slušaonici, cilj ovog teksta jeste da pokaže prednosti, dostignuća, ali i izazove u podučavanju interdisciplinarnih predmeta iz feminističke teorije i da kritički ispita prisutnost feminističke teorije na Filološkom fakultetu i Fakultetu političkih nauka Univerziteta u Beogradu.

Autorke analiziraju silabuse, dodatne materijale (prevedene i originalno objavljene na bhs jezicima), stavove studentkinja i studenata prema kursevima iz feminističke teorije na početku i na kraju semestra, studentske evaluacije i izazove koje nameću anti-rodni diskursi izvan i unutar sistema visokog obrazovanja, u cilju ispitivanja mogućnosti stvaranja feminističke učionice. Posebna pažnja je posvećena različitim načinima na koje je feministička teorija institucionalizovana na dva izabrana fakulteta Univerziteta u Beogradu i njihovoj međusobnoj saradnji.

Ključne reči: studije roda, feministička teorija, feministička kritika, feministička pedagogija, feministička učionica, aktivizam, kurikulumi

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