【Article】

The Feminist EFL Classroom: What and How Do Feminist Teachers Teach in University EFL Classrooms?

Yoshihara Reiko

Abstract

In this study I explore nine Japan-based feminist EFL university teachers' classroom practices. My question concerns what and how the feminist teachers in my study taught in the EFL universitiy classrooms. To investigate this, I observed their classrooms and looked at their teaching journals as the main data. I also used open-ended questionnaires, interviews, and e-mail communications as supplementary data. The data were analyzed within the framework of poststructural feminist pedagogical theory. The results revealed that the feminist EFL classroom was multiple, challenging, and contradictory. There was no specific set of practices. I found that my participants taught about gender-related topics in a straightforward way, incorporated gender issues into the lessons that they taught, and taught English according to feminist principles. On the other hand, a few of my participants hardly implemented feminist teaching because of internal and external reasons. In the last section, I discuss implications for future research on feminist pedagogy, as well as feminist classroom practices.

Introduction

Since the mid-1990s, attention has been paid in the TESOL field to the impact of gender on ESL/EFL learning and teaching (Norton & Pavlenko, 2004). Feminist ESL/EFL pedagogues have asserted that teaching about gender-related topics in ESL/EFL programs is important (see Benesch, 1998; McMahill, 1997, 2001; Saft & Ohara, 2004; Simon-Maeda, 2004, Vandrick, 1995, 1998; Yoshihara, 2011). Along with feminist pedagogues' assertions, I hold that teaching about gender-related topics is needed and appropriate in ESL/EFL settings for raising the consciousness of all students toward gender equality and justice.

In particular, teaching about gender-related topics is very important in Japanese

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EFL contexts. According to the Global Gender Gap Report (2012)[1], Japan ranks 101 out of 135 countries on the gender gap index scale. Although Japan ranks at the top on women's literacy rates and life expectancy, it ranks very low in employment and political representation; 78 on women's labor force participation, 106 on female senior officials and managers, and 102 on the population of women in parliament. Under these circumstances, it is important to teach about gender-related topics not only to female students but also to male students.

From a theoretical perspective, feminist pedagogy has long been developed in women's studies (Briskin & Coulter, 1992; Crabtree, Sapp, & Licona, 2009; Maher & Tetreault, 2001; Parry, 1996; Schniedewind, 1981, 1987; Shrewsbury, 1987; Tisdell, 1998). The words *feminist pedagogy* first appeared in Fisher's "What is feminist pedagogy?" in *The Radical Teacher* in 1981, where she defined feminist pedagogy as "teaching which is anti-sexist, and anti-hierarchical, and which stresses women's experience, both the suffering our oppression has caused us and the strengths we have developed to resist it" (p. 20). Vandrick (1994) first introduced the concept of feminist pedagogy to the TESOL field and asserted the importance of including readings on and discussion of gender issues, giving female students equal attention and treatment, and avoiding stereotyping, false generics, and gender-biased language. Although she provided such specific instruction of feminist pedagogy, she argued that "feminist pedagogy is not specific practices; each classroom, each teacher, each group of students, is different" (p. 84). Schenke (1996) similarly argued that "feminism, like antiracism, is ...not simply one more social issue in ESL but a way of thinking, a way of teaching, and most importantly, a way of learning" (p. 158). In this sense, teaching, as practiced by feminist ESL/EFL teachers, can take many forms to raise gender awareness and consciousness.

There are several empirical studies of feminist pedagogy as practiced in ESL/EFL contexts (for ESL contexts, see Benesch, 1998; Frye, 1999; Nelson, 2009; Rivera, 1999; Vandrick, 1995; for EFL contexts in Japan, see Casanave & Yamashiro, 1996; Beebe, 1996; McMahill, 1997, 2001; O'Mochain, 2006; Simon-Maeda, 2004; Saft & Ohara, 2004; Yoshihara, 2010). These studies found the effects of feminist teaching: discovering students' own voices (O'Mochain, 2006; Simon-Maeda, 2004), increased awareness of gender issues and discrimination against women (Beebe, 1996; Benesch, 1998; Frye, 1999; McMahill, 1997, 2001; Simon-Maeda, 2004; Saft & Ohara, 2004; Rivera, 1999; Yoshihara, 2010), greater commitment to activism for women's causes (Frye, 1999; Rivera, 1999), greater self-confidence and empowerment (McMahill, 1997, 2001). These publications reflect the basic features of feminist pedagogy such as the value of voice (Maher & Tetreault, 2001), consciousness-raising and social change (Shrewsbury, 1987;

[1] See http://www3.weforum.org/docs/WEF_GenderGap_Report_2012.pdf.

Weiler, 1991), and empowerment (Shrewsbury, 1987).

In this study, I explore feminist teaching in the Japanese university EFL classroom. This study, therefore, investigates the following research questions:

1. What do feminist EFL university teachers teach?
2. How do feminist EFL university teachers practice feminist teaching?

The Study

Research Method

To investigate classroom practices of feminist EFL teachers, I used seven participants' classroom observation data (Akiko, Kathy, Linda, Mika, Sarah, Yu Ri: pseudonyms) as well as a DVD provided by one participant (Tom: pseudonym) of his classroom teaching. Classroom observations are often used in applied linguistic research (Cowie, 2009; Patton, 2002; Wajnryb, 1992). Classroom observations help researchers look at what is going on in the classroom and understand the important insights of participants' learning/teaching behaviors (Patton, 2002). As I was not able to observe two participants' classrooms (Fumiko, Jennifer: pseudonym), I used teaching journals written by them. I also used an open-ended survey, semi-structured interviews, course materials, participants' written artifacts, and exchanges of e-mail communication as supplementary resources. The data was collected between 2011-2013 for this study.

Participants

The nine participants in my study were in their mid-40s to early 60s and had been teaching EFL for roughly 6-27 years in Japanese universities when the data collection started. They were four white Americans (three female, one male), one British, three Japanese, and one Japan-born Korean. Eight of them defined themselves as feminists or pro-feminists. Although one participant (Fumiko: pseudonym) did not like being labeled as a feminist, she believed in gender equality and justice. A description of the participants' profiles is provided in Appendix. The names of participants are pseudonyms.

Findings

The classroom as site of gender politics

The most important theme that I identified from their classroom practices was that my participants taught about gender-related topics. As well as an interview with each participant and an open-ended survey, all of my participants said that they have taught about a variety of gender-related topics such as gender roles, divorce, marriage, child-rearing, birth control, female genital mutilation (FGM), domestic violence, women and AIDS, women's health, LGBT issues, abortion and contraception, the Grameen

Bank, female positions in major religions, separate surnames in marriage, child-rearing, balance between work and family, women's issues in Afghanistan, and Summers' sexist speech about gender differences. Six participants out of the nine taught about gender-related topics while I collected the data. I describe what and how these participants taught.

Fumiko taught one unit of the textbook, "Unit 10 Women Rise in Workplace" in the required course "General English I" for first-year students who majored in management in a private university in Japan (Fumiko's teaching journal, 2013/03/03). The unit was originally a CBS news segment. It reported that the woman started to work full-time and her husband stayed home with their two children since he had lost his job during the recession. Their children said that the change in family roles had given them a better relationship with their father. The news report illustrates family dynamics and the evolution of American family roles. She used this textbook information for input and created a post-activity for output.

Jennifer, Kathy, Sarah, Tom, and Yu Ri either created their own materials or adapted other materials for teaching about gender-related topics. Jennifer prepared materials from Internet news reports, articles, and some short readings from books to teach about Japanese women's Olympic soccer players upgraded to business class on flights, separate surnames and double surnames in marriage in Japan, and body images of women in the Intensive English course in summer 2012, in a national women's university in Japan, for first- and second-year students who majored in English (Jennifer's teaching journal, 2012/09/16). Kathy also brought in the short YouTube film clip of *Four Weddings and a Funeral* and a handout of the poem "Stop all the clocks" to teach about gay/lesbian issues (Classroom observation, 2012/06/14). She used this lesson in a required English course for English majors in a private university in Japan. Sarah taught about gender roles and images with the materials that she created and a photoshop video clip (Classroom observation, 2012/06/04). She taught about these gender issues in the elective English Conversation course for second-year students who majored in international cultural studies in a municipal university in Japan. Yu Ri taught about marriage by using an approximately 750 word English essay about marriage that she modified (Classroom observation, 2012/11/29). Her class that I observed was a TOEIC preparation course for second-year students who majored in business. Even though she had to teach this course with an assigned textbook, she had the freedom to make her own syllabus. She had an agreement with her students that after a mid-term test, she would teach something different from the TOEIC lesson because students were a little tired of TOEIC exercises. Tom provided me with the DVD that he recorded in his own classroom in December, 2011. He incorporated gender issues into the lesson of "Identity Issues." He created his own materials to teach the

course called "General English 4" where he taught second-year students who majored in economics in a private university in Japan.

Thus, my participants taught about gender-related issues in EFL university classes. While Fumiko used a textbook, Jennifer, Kathy, Sarah, Tom, and Yu Ri created their own materials or adapted other materials for teaching about gender-related topics. While Fumiko, Jennifer, Kathy, Sarah, and Yu Ri brought in gender-related topics in their classrooms in a straightforward way, Tom incorporated gender issues into the lessons that he taught.

The classroom that raises students' awareness and consciousness

In interviews, all of my participants placed importance on raising students' awareness and consciousness toward social equality and justice including gender equality and justice, on developing their critical thinking, and on encouraging a commitment to social actions. To do so, several of my participants (Kathy, Mika, Sarah, Tom, Yu Ri) were concerned not simply with what they taught but also with how they taught.

The common teaching technique for awareness- and consciousness-raising that I noticed among my participants was that they used problem-posing teaching and pair- and group-work. Problem-posing teaching was developed by Freire (1970/1996) to raise students' consciousness and develop their critical thinking, and focuses on dialogues among students. For example, Sarah created a sheet of discussion guidelines and questions to teach about gender issues, and had her students make five-person groups and discuss gender-related topics that she provided in the discussion sheet in a group in the classroom that I observed (Classroom observation, 2012/06/04). During the lesson, she asked impromptu questions to students in English. Although she did not have only-English policy in her class, her students voluntarily speak English with her and other classmates. In the last minutes of the class time, she had an open discussion with all of the students (21 students in the classroom). Her students automatically made a big circle for discussion and Sarah joined the circle. She encouraged students to make any kinds of comments about gender roles and the lesson that she had taught. There was a quite long silence until students voluntarily spoke up. To encourage students to express their opinions in classroom discussion in English, she stepped back and did not call on students. For the same reason she did not express her personal opinions, either. Students gradually made comments about gender roles and expressed their childhood experiences in relation to gender roles. During class discussion, she sometimes made comments, asked questions, and facilitated the discussion. After the classroom observation, Sarah told me that she used to use a teacher's lecture, but she realized that a teacher's lecture did not facilitate student awareness about the issues or develop

critical thinking among students (Personal communication, 2012/06/04). She had found that interactions between teachers and students and among students helped students to raise their own awareness of the issues and to develop critical thinking through her teaching experience. For this, she carefully prepared a discussion sheet about the topic that she taught.

This was true in Tom's case as well. He first showed the video clip of plastic surgery in which one Asian woman had surgery to construct double eyelids and tried to be a western woman (DVD, 2011/12). He handed out his material that he created and asked students, "Why did the woman want to have a surgery of double eyelids?" in accordance with his material. A few students answered, "She wanted to be like *gaijin* (foreigners)." He also asked students, "What do you think of when you hear this word *gaijin* (foreigners)?" He had students discuss their reactions in small groups in English. While students were discussing their views in English, he walked around the classroom and encouraged students to actively engage in discussion. After group work, he opened class discussion in English. Students voluntarily responded to his question of what they thought of *gaijin* (foreigners), "cool," "Whites," "tall," "friendly," "aggressive," "small face," and "long legs." He wrote down the words on the blackboard and he commented that all of these images were somehow related to *hakujin* (Caucasians). He wanted students to become aware of their assuming ideas. Although *gaijin* means foreigners, students assumed that *gaijin* were relevant to Caucasians.

I also found that other participants (Fumiko, Jennifer, Kathy, Mika, Yu Ri) valued interactions between teachers and students and among students in their classroom practices to raise awareness and consciousness as well.

The classroom that values voice/voices

My participants also valued students' voices. They wanted students to discover their own voices and express themselves in English. To do so, Fumiko created a post-activity in the lesson that she taught in one unit of the textbook, "Unit 10 Women Rise in Workplace" (Fumiko's teaching journal, 2013/03/03). In the handout, she gave two situations; one for female students and another for male students. For female students, the situation was that her husband loses his job, and for male students, it was that the student himself loses his job. She provided four choices to solve each situation in the handout. She required students to choose one of them and write the reason why they chose it. Then, she had students share their opinions in small groups in English. After that, she interacted with students and discussed which proposed solution they had chosen and why they had chosen it. In an interview, she valued students' both the discovery of their own voices and their personal growth (Interview, 2013/02/22). To help students to discover their voices and to express themselves in English, she always

made a post-activity for each lesson and had students write their ideas and opinions in English (Interview, 2012/09/03).

In terms of valuing students' voice/voices, an interesting classroom practice came from Yu Ri. She believed that it was important for students to gain voice and produce voice in her classroom (Interview, 2012/03/22). For her, voice meant not only expressing their own ideas and opinions but also voicing/speaking up (Interview, 2012/03/22). To make this happen, she had each student read aloud in class when I observed her class (Classroom observation, 2012/11/29). In the lesson, she asked students to work in groups to make sure that they understood the contents of an approximately 750 word English essay about marriage, were able to pronounce words correctly, knew the meanings of vocabulary, translated from English to Japanese, and made a summary. During the group work, she allowed students to do this work in Japanese because of their low English proficiency. While students were doing this work, Yu Ri was walking around in the classroom to make sure that students were actively engaged in the lesson and talked to students with a friendly attitude. Then, she had each group come up to the front, read aloud one paragraph in English, and read aloud the translation of the paragraph from English to Japanese. She carefully asked each student in groups to do some part and speak (voice) in the classroom. After one group finished, she gave encouraging comments about pronunciations and translations in Japanese and English.

To have students express themselves in English, several of my participants were concerned with a safe environment in the classroom. In interviews, several of them referred to it as "a safe environment" (Sarah), "a friendly and fun atmosphere" (Kathy), "rapport with students" (Mika), and "a trusting relationship with students" (Yu Ri). To make a safe environment, Kathy and Sarah has spent the first two weeks for lots of pair and group work to encourage students to get to know each other by using very easy questions such as "What's your favorite?" "Do you like pizza?" "What high school did you go to?" "Which season do you like? and so on. They thought that creating a safe environment was meaningful for students not simply for expressing themselves in English but also discussing gender and other sociopolitical issues in the future lessons.

The classroom as a site of empowerment

The teaching principle expressed by several of my participants was a desire for students to become empowered through the participants' classes. The empowerment is connected to students' self-expression in English and the acquisition of high-level English communication skills. Kathy emphasized empowerment as an important issue for her feminist teaching philosophy (Interview, 2012/04/01). As her following comment shows, she felt that the confidence that students could acquire through her class might

be more important than ultimate test scores. In her words,

> At the end of year, the most important thing is that all the students feel better about themselves as human beings. They feel more confident and many students say, "I really feel much better and I don't care about my mistakes any more blah, blah, blah, blah. I know I've done a good job." Then, they are able to think and they've been exposed to these issues. So, to me, education is a holistic issue. I went to school to learn how to think better and to have more confidence, not to be able to pass tests. This is the chance we have in these universities. (Interview, 2012/04/01)

Such successful experience in which students expressed their opinions in English made students feel better about themselves and developed their self-confidence. For empowerment to occur, in her classroom practice, she provided her students with a lot of opportunities such as pair- and group-work to express their ideas and opinions in English in a non-threatening way (Classroom observation, 2012/06/14).

The importance of empowering students was also found in Jennifer's interview as well. In an interview she said, "I'm happy to empower the students knowing about gender issues and different things whether or not they agree. …I just feel like empowering them with knowledge and know the issues, and then they can choose their own opinions" (Interview, 2012/03/12). To empower students, Jennifer used global, social, environmental, and human rights issues including women's rights in EFL classes, encouraged students to discover their own ideas and thoughts, and had them expressed themselves in English.

An interesting example comes from Linda's interview, classroom observation, and e-mail communication. In an interview, she highlighted high-level English communication (Interview, 2012/03/30). She thought that if female students acquired high-level English communication skills, they would get better jobs, and not merely become subordinate to male workers (E-mail communication, 2013/05/15). The development of high-level English communication skills, such as expressing their ideas and opinions about gender and other social issues in English, could result in future success for female students, and thus empower them, which she called "linguistic empowerment" (E-mail communication, 2011/06/13). To help students develop high-level English communication skills, Linda highlighted the language practice in her classroom. In the classroom that I observed, she taught an English writing course offered to third-year female students who majored in English linguistics and English and American literature in a women's university in Japan (Classroom observation, 2012/12/04). She used an academic writing textbook published in the United States, used only English even though she was highly competent in the Japanese language, and instructed along with the textbook. Even though she did not have an L2-only policy in her classroom,

her students voluntarily used English. To provide her students with opportunities to speak English, she facilitated interactions among students such as pair-work. She had her students check the vocabulary in the textbook in pairs, make sure of what the essay story of the textbook was about in pairs, and discuss her posed questions about the essay in pairs. Even though Linda did not teach about gender-related topics in her classroom, she taught according to feminist principles.

The classroom that is unrelated to gender politics

There were two cases in which my participants did not teach about gender-related topics or teach according to feminist principles. Akiko invited me to her class that focused on English reading, a required course for second-year students who majored in business in a private university in Japan (Classroom observation, 2013/05/07). She was required to use an assigned textbook published in the United Kingdom. Although there was a minimum of chapters that all teachers had to complete per semester, there was no unified syllabus, test, or assignment. She seemed to have some kind of freedom when teaching her class. However, her teaching was a primarily traditional grammar translation approach when I observed her classroom. She started the lesson with a 10-minute vocabulary test in connection with the following reading essay in which she told students the meanings of ten words in Japanese and had students write them in English. She wrote the English words on the blackboard and had students check them on their own. Then, she played a CD and had students listen to an approximately 800-word reading essay in the textbook. She read aloud the first three paragraphs in English and had students repeat after her. As she read and they repeated, she walked around in the classroom. Then she called on students to translate a few sentences from English to Japanese. If necessary, she assisted students to translate them into Japanese. While doing this, she explained grammatical structure, presented modeling of correct pronunciation, and instructed in Japanese. She continued to the next part, utilizing the same teaching methods.

Mika also did not bring in gender-related topics in her classroom that I observed (Classroom observation, 2012/12/24). She taught an English writing and reading course, a required course for first-year university students who majored in sociology. Although she had a required textbook, she did not use it in the classroom that I observed. She brought in nuclear power energy issues and the 3/11 earthquake in 2011 in Japan. She first reviewed students' reflections about nuclear power energy written in Japanese in the previous lesson on the computer screen. She commented on them in Japanese. Then, she listed four themes: "(1) merit and demerit (2) how dangerous (3) history, and (4) waste" on the computer screen, called on several students to share their ideas in Japanese. She translated students' responses from Japanese to English. Then,

she showed the video clip "Uncle Genpachi and Tama" with English captions to raise awareness of dangers of nuclear power plants. She spent 45 minutes on the lesson of nuclear power energy and plants. Then, she started another activity called "the world vision trading game."[2] She asked students to make five-person groups and explained the rules of the game and how to play the game in Japanese. This game highlights unequal trading situations and lets the participants realize how trade benefits the powerful countries. Through teaching about the issue of nuclear power energy, she hoped that her students would take part in social actions to oppose nuclear power plants (Interview, 2013/03/12). In the lesson of doing the world vision trading game through group work, she wanted her students to understand unequal situations in the world and question power imbalance between industrialized countries and developing countries in the world (Interview, 2013/03/12).

Discussion

These descriptions and extracts from my participants' classroom practices, teaching journals, and interviews show that all of my participants openly disclosed their teaching practices and that they honestly responded to my interview questions. I would like to reflect on their teaching practices and analyze them from poststructural feminist pedagogical theory.

The feminist EFL classroom as multiple

A feminist teacher identity influences the range of options on choosing gender-related topics that feminist teachers bring into their classrooms. All of the participants in my study strongly agreed that it was important to teach about gender-related topics to help student be aware of gender inequality and injustice and promote social change to end sexism. Many of them (e.g., Akiko, Fumiko, Jennifer, Kathy, Linda, Mika, Sarah, Yu Ri) acutally have taught about safe (i.e., noncontroversial) issues such as equal wages for equal work, work and family, and gender roles. In their EFL classrooms Akiko, Kathy, Mika, and Sarah have taught about unsafe (i.e., controversial) issues such as birth control, FGM (Female Genital Mutilation), domestic violence, women's health, and women and AIDS. When I actually observed their classrooms and read their teaching journals, they taught gender-related topics such as women and family (Fumiko), gender roles (Sarah), separate surnames in marriage (Jennifer), discrimination against female soccer players (Jennifer), women's body images (Jennifer), marriage (Yu Ri), and LGBT issues (Kathy). Also, Tom incorporated gender issues into the lessons of identity issues. While Jennifer, Kathy, Sarah, Tom, and Yu Ri

[2] See http: www.oxfam.ca/sites/default/files/trade_game.htm.

created their own materials, Fumiko used the textbook that included "Women Rise in Workforce."

Vandrick (1995) asserts that it is important to teach about "difficult but important issues as violence against women, sexual harassment, the influence of religion on the roles of women, the role of business and the media in reinforcing negative stereotypes about women, and the current backlash against, or negative reaction to, the gains women have made in the past 15 years" (p. 4). Although addressing such "difficult but important" women's issues is challenging in an ESL/EFL class, my participants affirmed the importance of teaching about these controversial issues to help promote gender equality and justice.

All of my participants also took into consideration social justice not only for women but also for other oppressed, underprivileged groups. This feminist perspective is in line with other feminist scholars' and educators' assertions (see Maher & Tetreault, 2001; Ropers-Huilman, 1998; Vandrick, 2009). As Shrewsbury (1987) noted long ago, feminist pedagogy involves being "engaged with others in a struggle to get beyond our sexism and racism and classism and homophobia and other destructive hatreds and to work together to enhance our knowledge" (p. 6). To get beyond sexism, racism, classism, homophobia, and other destructive hatreds, my participants believed that race/ethnicity, class, and sexuality were important issues to teach in addition to gender. In the interviews, Fumiko, Jennifer, Kathy, Linda, Mika, Sarah and Tom told me that they had taught about LGBT rights, sexual identity issues, minority issues in Japan, and underrepresented people in the world. They believed that teaching about these issues was one of teachers' roles, because teachers should educate students about equality and social justice for all human beings. Their assertions are in line with Benesch's (1993), Cates's (2002, 2004), Peaty's (2004), and Vandrick's (2009) assertions. These critical, global, and feminist educators assert that the responsibility of ESL/EFL teachers is to educate students to be citizens who are conscious about equality and social justice for all human beings.

Feminist pedagogy is practiced in multiple and diverse ways in TESOL. As Vandrick (1994) noted, she argued that feminist pedagogy is differently practiced in each classroom, by each teacher, and for each group of students. There is no single unitary way of teaching.

The feminist EFL classroom as challenging

Much feminist pedagogy literature has stressed the process by which feminist educators teach as well as the content of what educators teach (Crabtree et al., 2009; Schenke, 1996; Vandrick, 1994). Schenke (1996) noted that feminist pedagogy is "a way of thinking, a way of teaching, and most importantly, a way of learning" (p. 158). As

hooks (1994) also noted, the first step for feminist educators is to oppose the traditional teaching views and approaches. As I agree with their assertions, I would like to discuss feminist teaching that challenges traditional teaching views and approaches in connection with the stories told by my participants.

First, feminist educators oppose the mainstream curriculum framed by male-centered concepts. Over three decades ago, a well-known feminist scholar, Dale Spender (1989) claimed that in mixed-sex classes girls received a small part of the teacher's attention. The TESOL field is also no exception. Jule (2002) found that there was less conversation between a teacher and girl pupils than that of a teacher and boy pupils in an ESL classroom in Canada. To oppose this view, my participants (e.g., Kathy, Tom, Yu Ri) noted that teachers should give equal and even special attention to female students and give more linguistic space to them, because female students were less paid attention in the classroom (see Vandrick, 1994).

Second, all of my participants shared gender bias-free teaching such as avoiding stereotyping, avoiding false generics such as "he," and avoiding gender job titles such as "policeman." Warren (1998) noted that the "traditional malestream curriculum" was built predominantly on male examples in so-called human activities. Over two decades ago Sunderland (1992) pointed out sexist expressions in grammars, dictionaries, and course books, and noted that females were depicted as relatively rare, of lower status and occupation, and stereotyped in gender roles in ESL textbooks. To oppose this view, feminist teachers are obligated to reject gender-biased language, expressions, and images (see Beebe, 1996; Vandrick, 1994).

Third, to oppose a traditional teaching approach in Japanese university EFL classrooms in which intensive reading and grammar translation methods are still widely practiced (Kuno, 2007), feminist EFL university teachers must question a traditional grammar translation approach and an intensive reading method. In my study, Akiko used a traditional grammar-translation approach to instruct her class. As she confessed, she taught English like she was taught by her high school teachers and university professors. On the other hand, even though Yu Ri used a grammar-translation method, she used group work to have students translate the reading essay that she provided because she wanted her students to learn cooperation, and by the same token, to create a learning community through group work.

For feminist teachers it is important to create a non-traditional teaching approach to promote awareness and consciousness among students. To oppose a traditional teaching views and approaches, feminist pedagogical scholars have offered various teaching methods such as journal writing (Fisher, 1981; Parry, 1996), problem-posing teaching (Freire, 1970/1996; Nelson, 1999; Parry, 1996; Shor, 1992), group work (Parry, 1996; Schniedewind, 1987), "I-message" communication (Schniedewind, 1982, 1987;

Ropers-Huilman, 1998), and extracurricular activities (Schniedewind, 1987) according to feminist principles. Even though my participants did not name these methods, I found from their accounts and my classroom observations that many of them (e.g., Fumiko, Jennifer, Kathy, Linda, Sarah, Tom, Mika, Yu Ri) were using these methods according to feminist principles. Teaching English in a non-traditional approach is the issue that feminist ESL/EFL teachers in Japan need to engage in.

Fourth, to challenge the curricula proposed by universities, some of my participants resisted oppressive contexts in their professional lives. For example, although Yu Ri was required to teach her TOEIC course with an assigned textbook, she created the space to teach about gender issues that she wanted to teach because there remained some flexibility to make her own syllabus for the course that she taught. She challenged the oppressive EFL contexts in the Japanese university. Under a similar situation, Mika also created a space to teach about anti-nulcear power issues that she wanted to teach. Both of them resisted the curriculum proposed by universities and created spaces for teaching about their preferred topics following their teaching beliefs.

Thus, feminist teachers challenged traditional teaching views and approaches. They tried to teach English according to feminist and critical perspectives in a non-traditional teaching approach. To oppose tradtional teaching approaches, my participants took diverse and multiple approaches.

The feminist EFL classroom as contradictory

Although my participants identified themselves as feminists, feminist identity was considered a part of their teacher identities and not always situated in the first place when they decided what and how they taught in their EFL classrooms. As Ropers-Huilman (1998) noted, teacher identities are composed of political and cultural identities as related to race, gender, class, sexuality, age, or intersections of these identity components. That is, teacher identities are situated politically, culturally, and even professionally. Such multiple and nonunitary teacher identities affect and shape their teaching practices (Nagatomo, 2012; Ropers-Huilman, 1998).

When I observed Mika's classroom, she taught about a nuclear power energy issue and played "the world vision trading game." When I asked how she chose these topics, she said that she wanted her students to be aware of the danger of nuclear power energy through learning about nuclear energy issues and power imbalance between developed and developing countries in the world through playing the game. Mika was actively involved in anti-nuclear power protests and social activities that worked for underprivileged people in developing countries in Asia as a reflection of her personal political interests. Her political identity often took priority over her feminist identity when she decided to choose topics and make a syllabus.

In Akiko's case, she was required to use an assigned textbook and complete a minimum of units in the textbook. Even if she had some extent of flexibility to incorporate gender issues into the lessons, she tried to meet the school expectations by using the textbook and not straying off the course. She had contradictory feelings between school expectations and what she wanted to teach. This is an institutional constraint, what Gore (1993) calls "institutionalized pedagogy as regulation" (p. 142, cited in Tisdell, 1998, p. 153). This contextual factor seemed to disempower her. However, as Simon-Maeda (2002) pointed out, power does not operate solely in a macro, top-down fashion but rather power circulates in a network of micro-power relations in society whose members are often complicit in their own disempowerment. Akiko internalized disempowerment and accommodated to oppressive contexts in her teaching life in relation to power within a particular site.

Conclusion

The analysis of feminist EFL teachers' classroom practices has helped me, and I hope will help readers, understand the dynamics, variety, and complexity of feminist teaching in university EFL classes in Japan. Through classroom observations and teaching journals, interviews, e-mail communication, I have articulated my participants' teaching practices. I have used poststructural feminist pedagogical theory to analyze my empirical data. This has helped me understand the multiplicity, diversity, and complexity of feminist pedagogy in TESOL. On the other hand, I must admit to some limitations. One of the limitations is that the accounts of classroom practices in this study relied on one-shot classroom observations and teaching journals that my participants wrote. I depended on my participants' willingness to volunteer their thoughts spontaneously and to recall and recount their experiences with as little prompting, and with as little framing from me, as possible. Longer-term ethnographic approaches that feature regular observations would broaden the scope of the study's findings.

I conclude with two implications for this paper's focus on feminist teaching. Firstly, feminist pedagogy research in the TESOL field that focuses on classroom practices would benefit from recognizing how important teaching about gender-related topics is. Many would agree that there is still sexism, racism, classism and other types of hatred in the world. If one of the ESL/EFL teacher's roles is working for social equality and justice in their language classrooms, feminist pedagogy is one teaching approach and view. Secondly, it would be helpful for ESL/EFL teachers who are interested in teaching about gender-related topics. The sampling of classroom practices offered by these feminist EFL teachers in Japanese universities illustrates one aspect of feminist pedagogy in TESOL. More research on feminist ESL/EFL teachers' practices

in different countries and institutions would help local ESL/EFL teachers practice feminist teaching. I look forward to reports of feminist pedagogy in a variety of ESL/EFL settings as contributions to an ongoing project to better understand the ESL/EFL classroom as a site of gender politics.

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Appendix
Participant Profiles

Name (pseudonym)	Akiko	Fumiko	Jennifer	Kathy	Linda
Sex	Female	Female	Female	Female	Female
Degree	MA in English Literature	MA in TEFL	MATESOL	MEd in TESOL	PhD in Linguistics
Nationality	Japan	Japan	USA	UK	USA
Age	50s	40s	40s	50s	50s
Position	Part-time Lecturer	Associate Professor	Part-timer Lecturer	Part-time Lecturer	Associate Professor
Teaching Experience	22 years	9 years	12 years	11 years	27 years
Teaching Courses	EGP, ESP, Reading, Speaking & Listening	TESOL, EGP	EGP, Speaking & Listening	EGP, Speaking & Listening, Writing	Speaking & Listening, Writing, Academic Writing
Students' Major	Science, Business, Economics, Arts, Environmental Studies	English Literature	Literature, Education, Foreign Language Studies, Economics	English, Literature, Mixed majored students	Education

Name (pseudonym)	Mika	Sarah	Tom	Yu Ri
Sex	Female	Female	Male	Female
Degree	MA in Education	MSTESOL, MBA	MATESOL	Med in TESOL
Nationality	Japan	USA	USA	Korea
Age	50s	50s	30s	60s
Position	Part-time lecturer	Full-time lecturer	Full-time lecturer	Part-time lecturer
Teaching Experience	18 years	13 years	8 years	6 years
Teaching Courses	EGP, Writing,	Speaking & Listening, English Conversation	EGP, ESP	TOEIC Preparation
Students' Major	International Studies, Economics, Tourism	International Studies	Economics	Foreign Language Studies, Business

EGP=English for General Purposes
ESP=English for Specific Purposes

要旨

フェミニストEFLクラスルーム：フェミニスト教師は大学の英語の授業で何をいかに教えるのか

本研究は日本の大学に勤務する９人のフェミニスト英語教師の教室での実践面について調査したものである。研究課題はフェミニストの英語教師は，何を，どのように，大学の英語の教室で教えるのかということである。研究調査方法として，授業観察と教師の授業日誌を主なデータとして分析した。自由記述式アンケート，インタビュー，Eメール交換によるデータを補助的データとして使用した。データはポスト構造主義フェミニズム理論を枠組みとして分析した。分析結果はフェミニストの英語教室は一枚岩的なものではなく，多様で，重層的で，相反するものであった。被験者たちはジェンダー問題を直接的に取り扱ったり，異なるトピックの中にジェンダーの視点を取り入れて教えたり，フェミニズム的信念に従って英語教えたりしていた。最後に，今後のフェミニズム教授学の研究，また教室での実践面についての提言を示唆する。