



2020-2021 Academic Year

Annual Report

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About the Center

Mission

The goal of the Center for Gender Studies is to realize academic, administrative, theoretical, and practical studies to create a university environment that is based on the principle of gender equality in general and gender equality in representation and that has heightened awareness and sensitivity on the issue of gender. For this, the center conducts and supports national and international scientific studies, reveals an interdisciplinary approach, keeps the issue of gender on the agenda by including all faculties, departments, and administrative units, realizes events, conferences, projects, and activities that would connect society and academy and finally aims to prevent all discrimination and sexual harassment related to sex or sexual orientation.

Field of Activity

1. Doing scientific research in the field of gender.
2. Organizing national and international conferences, seminars, congresses, and panels.
3. Supporting academic and scientific research activities.
4. Realizing training, projects, and studies to raise the awareness and sensitivity of students, academic and administrative personnel on the subject of gender and gender equality.
5. Cooperating with national and international institutions in the field of gender and conducting national and international projects.
6. Creating an archive on gender, gender equality, women's studies, and similar subjects in the university's library.
7. Providing a must course on gender to be included in the curriculum as foreseen in the Document of Stance on Gender Equality by The Council of Higher Education (YÖK).
8. Encouraging to take all the measures to provide security and to prevent all kinds of harassment on campus.
9. Working to provide gender equality in representation and decision-making processes in every single unit of the university.
10. Supporting and leading all measures to make women's work environment in TED University easier. With the support of the psychological guidance and counseling department, the Center promotes the establishment of units and implementation of approaches to prevent sexual harassment and mobbing.

Components of the Center

Administrative Board

Prof. Zuhâl Yeşilyurt Gündüz

Prof. Kezban Çelik

Prof. Aylin Özman

Asst. Prof. Aylin Çakıroğlu Çevik

Asst. Prof. Gülşen Seven

Advisory Board

Prof. Şebnem Akipek Öcal

Asst. Prof. Yağmur Ar Karcı

Asst. Prof. Selin Akyüz Tursun

Asst. Prof. Gülçin Con Wright

Instructor Kerem Selçuk

Members

Assoc. Prof. Bezen Coşkun

Asst. Prof. Canay Doğulu

Asst. Prof. Duygu Onay Çöker

Asst. Prof. Melike Ünal Gezer

Asst. Prof. Şule Akdoğan

Dr. Burcu Sarı Karademir

Instructor A. Furkan Palabıyık

Research Assistant Sevi Gizem Zeybek

Research Assistant Ezgi Alp

Assistant

Tuğçe Çetinkaya

Partial Scholarship Students

Hayriye Çukurlu

Büşra Seray Düzyol

Berkay Kaya

Partial Scholarship Students of the Center



Hayriye Çukurlu

Hayriye Çukurlu is a 2021 graduate of TED University, Department of Political Science and International Relations. Throughout her education, she took part, worked, advocated, and did internships in many institutions and organizations that work and strive for gender equality, such as KA.DER, We Will Stop Femicide Platform and TED University Center for Gender Studies. She has also gained internship experience in both public and private institutions such as the Ministry of Foreign Affairs, Ministry of Internal Affairs Directorate of Migration Management, and WeGlobal. The experiences she gained throughout her education have made her competent and equipped in gender equality, migration, and European Union-Turkey relations. In addition to these, in the third year of her university education she studied at the University of Bremen in Germany with the Erasmus+ Program, and as part of the preparatory school, she had been at Delaware University, USA.



Berkay Kaya

Berkay Kaya is a 4th-year student at TED University, Department of Psychology. At the same time, he continues his education as a 3rd-year student at Anadolu University, Department of Sociology. He has been working as a scholarship student at TED University Center for Gender Studies for a year. The tasks he has completed include an interview with the Critical Masculinity Datça Initiative.



Büşra Seray Düzyol

Büşra Seray Düzyol was born in 1997 in Kadıköy. She completed her undergraduate education at Çankaya University, Department of Political Science and International Relations in 2020. She did her internship at the Ministry of Foreign Affairs of the Republic of Turkey. In addition, she continued her education in Spain for 6 months as an Erasmus+ exchange student in 2019. She started her education at TED University Migration Studies Master Program in September 2020. She also works as a scholarship student at TED University Center for Gender Studies. She is also an education volunteer at the Research Centre on Asylum and Migration. Some of her areas of interest are gender, women's studies, regular and irregular migration, and institutional structures of the European Union.

Projects

a. Mental Load Study

To investigate what kind of thinking and planning/organization effort lies in the background of care work, which occupies a very important part of daily life, and to understand/try to understand how care work is divided between male and female couples, a research study titled "Mental Load Research: The TED University Sample" was carried out. Within the scope of this quantitative study, a questionnaire was applied to TED University employees working in different positions. The data collection phase of the study started on January 11, 2021. The results of the study were published on March 1, 2021, by Asst. Prof. Gülçin Con Wright and Asst. Prof. Aylin Çakıroğlu Çevik. This event, which was held with the participation of Almut Schnerring on behalf of the Equal Care Day Initiative, is also the first Equal Care Day celebration in Turkey.



b. Dating Violence Study

Our center carried out a "Measurement Study of Awareness on Dating Violence." This study aims to reveal the awareness levels of TED University students about dating violence, to identify their needs in this regard, and to provide a guiding resource for different studies that can help them develop a critical perspective on the issue. Within the scope of this quantitative study, a questionnaire was applied to TED University students. The results of the study were presented by Research Assistant Tuğçe Çetinkaya on April 5, 2021, and published with the title of Measurement Study of Awareness on Dating Violence Report.



c. "Gendered Inequalities in Access Opportunities to Pre-Higher Education: Looking at Turkey's Last 25 Years" Project

Within the scope of this project, which is still ongoing between the Flying Broom Foundation and our center, it is aimed to produce a report by the end of 2021 and to organize a workshop with the participation of experts in the field as of March 2022.

Events

a. Equal Care

The Center initiated studies on the manifesto for equal care which were completed on February 25, 2021. [The Equal Care Manifesto](#) was published on both the website of our Center and the Equal Care Day Initiative.

Our studies toward adapting Equal Care Day to Turkey were compiled by Hayriye Çukurlu and Büşra Seray Düzyol, who work as scholarship students at our center, and published on [Wikipedia](#).

b. "Different" Families Exist

"Different" Families Exist Event was held online on Zoom Webinar between April 3-4, 10.00-16.00 with the cooperation of Ankara Rainbow Families Association (GALADER) and TED University Center for Gender Studies and with the financial support of Friedrich Ebert Stiftung Association.

This event was held with the President of GALADER, Nedime Erdoğan, and organized on behalf of TED University Center for Gender

Studies by Asst. Prof. Gülçin Con Wright. The faculty members of our University, Prof. Kezban Çelik, and Prof. Zuhale Yeşilyurt Gündüz attended the conference as moderators, and Prof. Şebnem Akipek Öcal also attended as a speaker. The conference, which consisted of 6 sessions, included presentations of many valuable experts working on family from both academia and various non-governmental organizations and national and international family experience sharing. High interest was shown in the conference, with over 500 registration applications and nearly 200 participants in each session.



c. "Establishing Feminist Bridges in Academy" Seminar Series

"Establishing Feminist Bridges in Academy" Seminar Series was initiated to create a dialogue between academics who carry out feminist studies in central and peripheral universities. Thanks to these seminars, it is aimed both to ensure the flow of information from the periphery to the center and to create a platform for women academics at the beginning of their careers to announce their work, and thus to sow the seeds of future projects among feminist academics working in the center and the periphery. The first four seminars, which are planned to be held four times in each academic term, were held in the Spring Semester of the 2020-2021 Academic Year, as listed below.

On February 2, 2021, a seminar titled "Being a Feminist Academic at the International Relations Department in the Periphery" with Assoc. Prof. Zehra Yılmaz was held.

"In this speech, the difference in the experience of being a feminist instructor in a masculine discipline and also in the periphery as a masculine space is discussed. For this reason, first of all, it is discussed what kind of ontological differences the concepts of 'periphery,' 'international relations' and 'feminist' used in the title of the talk have from each other. Secondly, it is analyzed in the context of the debates opened by feminist pedagogy, how three concepts come together in a class to create a difference in experience. Although the discipline of international relations is one of the disciplines that met with feminist theory late, there is also a ground that combines both feminism and the discipline of international relations. This partnership is the critical claim that both feminism and the discipline of international relations pioneer the 'Western' way of thinking. For this reason, both are labeled as containing 'imperialist' assumptions and being 'orientalist'. Both have been criticized in the same context (intellectually and spatially) beyond the center/West and have been diversified (revived) accordingly. Talking and giving education in a peripheral university within a discipline and theory identified with the center necessarily contains many contradictions. Moreover, being in the far east of the periphery of Turkey, being in Van further complicates the ways of overcoming these contradictions. In this context, after giving place to theoretical discussions, my personal experiences as a feminist academic at the International Relations Department in Van are shared. Apart from the heterogeneity preceded by the universality of the concept of 'university,' in homogeneous classrooms where students from outside the region are the exception, most of them were educated in the traditional tribal system, sensitive to ethnic, religious, and sectarian partnerships, taking into account the centrist/Western language of international relations and the 'outsider' state of feminism. The tensions of teaching under these conditions and the solutions I have produced for this form the basis of my speech. There is little academic study on the orientalist nature of International Relations education in Turkey, although it is needed. Although this talk is not concerned with presenting a detailed literature and critique on the discipline and educational content of international relations, it aims to contribute to future studies on the review of international relations education in the field, in terms of conveying the tensions created by teaching at a peripheral university within a discipline and theory identified with the center aims as well."



On March 29, 2021, a seminar titled "Debates on the Istanbul Convention and Feminism in Religious, Conservative and Masculine Discourse" was held with Assoc. Prof. İlknur Meşe from the Department of Sociology at Giresun University.

"The Istanbul Convention was canceled by the Presidential Decree on the night of March 20. For about two years, newspapers, magazines, associations, foundations, theologians, politicians, and lawyers, including the religious conservative masculine block, have been making black propaganda about the abolition of the Istanbul Convention. Some journalists will not be settled with this decision of cancellation. They wrote that CEDAW and Lanzarote were next. In their objections to international conventions including the Istanbul Convention, they used terms such as 'terror, attack, occupation, trap, operation, project, external forces' aimed at threatening the sense of security as well as terms that appeal to pedagogical predispositions such as 'basic values, beliefs, happiness, chastity, fitrah, and faith.' They demand an immediate exit from the Istanbul Convention and other international conventions, the encouragement of early marriages, the establishment of a family commission in the Parliament and a commission to combat feminism, the preparation of a new family law, and the Anatolian Convention, the re-teaching of Islam, the so-called defense of children, fathers, and the family. They raise their voices not only on the Istanbul Convention, but also on many things, including education, law, and administration, which are accused of being of Western origin, and demand that the whole of social life be shaped into Islam. They seek to impose their own Islamic understanding, their self-defined understanding of family, society, education, and the government as the only discourse of truth. They articulate the imagination of an Islamic society composed of submissive Muslim women who recognize the authority of Muslim men and men who are in power in the family, society, and government. With the knowledge and consent of the power, they resort to the way they want to do what they want by creating artificial tension fields and igniting the known polar plasmas. With the abolition of the Istanbul Convention, the fact that social changes we experience such as the change in the states of men and women, and the change and diversification of the states of femininity and masculinity in religious phases have become impossible to hold, and the discomfort felt from the increase in sociological meeting points, especially between religious and secular women through feminism - manifests itself through antagonism. The fear of the dissolution and loss of strong identities, which clash because of what they have created, worries them. The abolition of the Istanbul Convention is a sad outcome of the increased the reflex to cling to traditions and religion due to the economic crisis which emerged due to the pandemic and has become unsolvable by the government rendering one step ahead uncertain and unstable, and the calculated union of the government's desire to continue its power and religious conservative masculine bloc's dream of power regarding women's rights."



On April 19, 2021, a seminar titled "Transformation of Public Sphere and Changing Spatial Patterns of Violence in Turkey's New Gender Regime" was held with Asst. Prof. Selda Tuncer from Van Yüzüncü Yıl University, Department of Sociology.

"In this presentation, the consequences of the redefinition of the boundaries between the private and public spheres of the patriarchal control mechanisms that have expanded in line with the new gender regime that emerged with the neoliberal conservative administration in Turkey will be discussed. With this virtue, the question of how it was established together and the chances it went through in political periods will be discussed from a historical perspective. Then sexist attitudes and explanations towards the public appearance and behavior of women who do not fall off the agenda, and how the public space turns into a space of anxiety for women as a result of the increasing attacks on women as men they do not know on the street will be explored. Finally, in this context, the spatial patterns of male violence that change from private to public, as the patriarchal oppression and control mechanisms overflow from house to street, will be discussed."



On May 24, 2021, a seminar titled "Seeking Fitrah: Islamic-Oriented Self-Help Literature in Turkey and Gender" was held with Asst. Prof. Feyda Sayan Cengiz, from Manisa Celal Bayar University, Department of Political Science and International Relations.

"Personal development books, written with Islamic references, are on the bestseller lists in Turkey today and are becoming increasingly popular with the claim of being a guide for the pursuit of individual happiness in harmony with the Islamic lifestyle. The findings of a study examining the Islamic personal development culture in Turkey through the discourse analysis of the aforementioned type of books are shared.¹ In this context, the Islamic personal development culture, which became popular in the 2010s, is viewed from the perspective of gender. Islamic self-development books intertwine references to Islamic sources with references to Western-based secular developmental culture and 'New Age' spirituality, bringing together the 'self-directed subject' of neoliberalism with the discourse of neoconservatism's feminine nature. The gender difference is naturalized under the concept of 'fitrah,' and it is argued that the way to reach happiness by reaching the 'essence' of the individual is to seek and find the fitrah, to keep it alive, to protect it from degenerating 'alien' effects, to accept it and to act accordingly. Correspondingly, the experience of a healthy and happy female subjectivity can only be possible within the framework of the concepts of motherhood and family. Islamic personal development books advise women not to step outside their fitrah and to establish mechanisms of self-control and self-discipline to push themselves to the limits of it."



¹ Sayan-Cengiz, Feyda (2020). "Gender in Turkey's Islamic-Oriented Self-Help Literature: Constructing Self-Regulating Female Subjectivity" International Journal of Communication 14: 5499–5517.

d. Critical Masculinity Studies Seminar Series

On 28 December 2020, a TEDU 400 seminar titled "(Do) Men Face Masculine Violence" was held with Asst. Prof. Selin Akyüz.

"Critical Masculinity Studies, which started to be studied intensively in the world in the late 1970s, were only reflected in Turkey in the late 1990s and early 2000s and then increased rapidly. Today, the field continues to evolve by being accepted as part of gender studies – or being subject to less resistance. Fueled by feminist activism and academic studies, the field has provided researchers with a new lens in an order where social problems, inequalities, and discriminations are crystallized by neo-liberal policies and growing right-wing populism. If gender is not just about the role of men and women and goes far beyond the



discussions about the 'nature' of the gender, we should begin by considering masculinity as a 'position' that makes it easier for us to point out the differences that feed on categories such as sexual orientation, class, language, religion, race, and ethnic identity. It will be mind-opening. This includes questioning the understanding that emphasizes masculinity and male values. Especially violence provides an important analytical field in this context. Undoubtedly, in the historical process, patriarchy has left behind the period when only male dominance was attributed to biology and read through bodily strength. The modern state building, its means of domination, the order of capitalist production, and modern medicine have been decisive in determining the hierarchy and counting it to men's credit and have changed in the process. In this context, it would be incomplete to analyze the gender order independently of local and cultural specificities. However, although the field and its concepts have undergone significant change and erosion, some subjects still have not moved away from the old acceptances. The 'link' between violence and masculinity still has not broken with old definitions and acceptances. It is also extremely common for men to be accepted as the sex capable of using violence and this is constantly reproduced by biological or social dynamics. Similarly, the stance that most visibly explains the violence of men against women and other men for reasons such as 'protection,' 'anger control problem,' and 'survival instinct' is strengthened with the support of structural arrangements that make masculine violence possible. For example, it is extremely problematic to see domestic violence as the honor of the family, the man's use of his power to protect and watch over women/his wife/child's mother, because it shadows its systematicity and prevents its politicalness from being questioned."

On April 12, 2021, a seminar titled "Men, Masculinity, Violence" was held with Assoc. Prof. Murat Göç-Bilgin.

"This presentation aims to discuss the relationship between masculinity, patriarchy, and violence in different aspects. The construction of masculinity is intertwined with many physical forms of violence. The process of becoming a man is the process of being both the perpetrator and the object of violence in many different forms, from physical violence to economic and verbal violence. From childhood to adulthood, men normalize, generalize, and rationalize violence at many stages. For this reason, violence is a way of being for men. They learn to express themselves and relate to others through violence. Men build and make sense of their relationships with their fathers, peers, women and LGBTI+s, nature and technology, and politics and social institutions through violence. Men who lose their identities in the spiral of violence resort to violence more to find themselves and make their existence meaningful; violence is both the power from which men take their existential energy and an enemy that consumes them from the inside."



On June 16, 2021, a seminar titled "Determinants of Involved Fatherhood" was held with Burcu Gündüz Maşalacı from the Mother Child Education Foundation (AÇEV).



e. Non-Violent Masculinity Workshops

Non-Violent Masculinity Workshops were initiated for TED University students. The first workshop was held on June 25, 2021, by Asst. Prof. Selin Akyüz, a member of TED University Political Science and International Relations Department, and Dr. Gülden Sayılan, a member of the Critical Masculinity Studies Initiative.

“In the first of the workshops, prepared with reference to the Non-Violent Masculinity Workshops Handbook, which was prepared to contribute to increasing the participation of men in the fight against gender-based violence, university students’ thoughts on gender roles and masculine violence were listened to. In the workshop, which was held in the light of the basic concepts and discussions about masculinity and violence from a critical perspective, the participants were asked to share their experiences of gender roles, the patriarchal system, masculine violence and discrimination, and an activity with a high level of interaction was carried out.”



f. Other Events

On 26 November, 2020, a seminar titled “Barriers to Women’s Access to Justice and Istanbul Convention” was held with Prof. Gülriz Uygur as part of the International Day for the Elimination of Violence Against Women, 25 November.



On 10 December, 2020, a seminar titled "Human Rights in the Light of Major International Conventions" was held with Prof. Şebnem Akipek Öcal within the scope of World Human Rights Day.

"All of the rights that an individual has from birth just because of being human are described as 'human rights.' In this conference, which was presented on December 10, World Human Rights Day, after focusing on the concept of human rights, four basic international conventions on human rights, to which Turkey is a party, were examined in outline. The Universal Declaration of Human Rights, prepared by the United Nations, which was established immediately after the Second World War to maintain world peace and security and is considered one of the most important human rights documents, was adopted on December 10, 1948. For this reason, December 10 is a very important date and has been adopted as World Human Rights Day. The Universal Declaration of Human Rights has an all-encompassing feature based on the fact that all people are 'equal' in terms of rights; on the other hand, the European Continent, which was most affected by the Second World War, established the Council of Europe in 1949. The Council first enacted the European Convention on Human Rights (the Convention for the Protection of Human Rights and Fundamental Freedoms). The European Court of Human Rights was established in 1953 with this Convention, which is the first international human rights document with coercive mechanisms as well as the first regional convention. In addition to these two conventions on fundamental human rights, the most important international document in the context of women's rights, the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), and the Convention on the Rights of the Child were among the topics of the conference. Both are conventions issued by the United Nations, to which the largest number of member states are parties."



On March 8, 2021, a seminar titled "The Agenda of the Global Women's Movement: Problems and Possibilities" was held with Prof. Dr. Alev Özkazaç, as part of the 8 March International Women's Day.

"The global women's movement has a very long history. We know that international interactions have taken place since the 19th century. Between the two world wars, women came together to oppose the war. In 1935, the International Women's Union Congress convened in İstanbul, hosted by the Turkish Women's Union. In addition, Eastern Women's Congresses were also convened. Some of these international organizations have acquired advisory status with the United Nations since 1947. Again, after the Second World War, women in colonial countries, especially African women, were organi-



zed in organizations such as the International Democratic Women's Federation. Again in the 1960s, Pan-African women's organizations were established. But unfortunately, in the era of nationalism and nation-states, these ties could not be strengthened. Aside from these historical origins, we can say that the global women's movement was formed between 1975 and 1985. This movement emerged in the decade that followed after the UN declared the women's decade in 1975. This process reached its climax with the Beijing Conference and Declaration. There were 40,000 female attendees in Beijing, of which 17,000 were official attendees. The Beijing Declaration identified 12 critical areas: Poverty, education, health, violence, armed conflict, economy, environment, decision-making, human rights, girls' rights, and media. Another critical development took place in 1979. The first human rights convention, the product of the global women's struggle, emerged. The UN Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) was signed in 1979. Turkey also signed CEDAW in 1985. Finally, in 2011, the Council of Europe Convention on the Elimination of Violence Against Women and Domestic Violence was signed. The signing of the convention in Istanbul was not a coincidence and was a demonstration of the strength of the women's movement in Turkey. The year 2011 can be considered a turning point for the global women's movement. Because the movement, which reached its climax here, soon began to encounter a serious reaction. At the point we have reached today, there are great dangers and serious developments that threaten historical gains. In this talk, I will discuss how we got into this environment of rising reactionary threats."

On June 3, 2021, a seminar titled "Menstrual Awareness for Those Who Do not Experience Menstruation" was held with İlayda Eskitaşçıoğlu, the founder of the We Need to Talk Association.



The poster is for a seminar titled "Regl Olmayanlar için Regl Farkındalığı" (Menstrual Awareness for Those Who Do Not Experience Menstruation). It features a portrait of İlayda Eskitaşçıoğlu, the founder of the We Need to Talk Association. The text on the poster includes the TED University logo, the seminar title, the speaker's name, her affiliation, and the date and time of the event: 03 Haziran 2021, Perşembe, 11:00. A link to the seminar is provided: <https://bit.ly/2TehjTb>. At the bottom, logos for TED Üniversitesi, Ulusal Cinsiyet Çalışmaları Merkezi, and SOG Student Hub are visible.

On June 5, 2021, a seminar titled "Hope with Labor: Thinking Degrowth Within the Scope of Care Labor" was held with Dr. Burcu Sarı Karademir as part of Global Degrowth Day.

"Planned economic degrowth emerged as a critique of the growth-oriented socio-economic order. The degrowth movement underlines that the understanding of growth does not increase the welfare and happiness of people at all costs, and tells states, societies, and people that another world is possible. The degrowth movement and its approach is a broad coalition of both academia and civil society that (i) put a stop to human exploitation and environmental destruction, rather than a growth model that exploits the environment and human labor, (ii) rather than an economy based on corporate profit and overproduction/consumption, one must take action to prioritize economic, ecological and social welfare, (iii) foresee both shrinkage and redistribution in the material dimension of the global economy, (iv) put values such as care, solidarity and autonomy at the center, and (v) ensure a good life for all. It is a recommended move. Therefore, degrowth does not recommend shrinking the current economy, but the establishment of a different economy. Instead of acting on the assumption that human is a self-interested, rational, and always able to be a homo economicus for a better and sustainable world and life, it says that it is necessary to act with the assumption that she/he is an altruistic, emotional, and relational being that needs care from birth to death. Accordingly, degrowth underlines that we should aim to shrink in production areas that we do not need, and to grow in areas that form the basis of human welfare and ensure its continuation of the economy; degrowth puts the care economy at the center of its goals, designing it with a focus on happiness and well-being by reconstructing the relationship between people, the environment and care. The Feminisms and Degrowth Alliance (FaDA) also draws attention to the liberating potential between care work and degrowth and warns that non-feminist degrowth will pose risks for women. The change promised by the degrowth movement can only be achieved through the adoption of different gender relations and roles, the differential distribution of paid and unpaid working hours among individuals, and the acceptance of an egalitarian approach across cultures and species. In the final analysis, achieving the solidarity-oriented socio-ecologically change dreamed by the degrowth movement is only possible if the movement internalizes feminism."



On July 1, 2021, a seminar and workshop titled “Who is Beside You?: Dating Violence and Drama*” was held with A. Furkan Palabiyik.



Publications

a. Interviews

Berkay Kaya, who works as a scholarship student at our Center, had an interview with the Datça Critical Masculinity Initiative on May 10, 2021. The interview titled [“The Men You Know”](#) was published on the website of our Center.

b. Publications Released in Collaboration with the Center

The experience sharing and presentations realized at the “Different” Families Exist Conference held online by the center with GALADER on 3-4 April 2021 were [published](#) in book form.

Internship Program

a. Winter Term Internship Program

January, 11 - February 5, 2021, 29 students were assigned as interns at our center.

Ali Odabaş
Alperen Narmanlı
Aslı Canatan
Aylin Demir
Ayşe Mine Can
Banu Özen
Birce Çoban
Büşra Sevim
Cansu Şahin
Damla Ceyran

Dilruba Işın
Elif Tala Özkartal
Emre Tüfenkci
Erol Koçoğlu
Gökçe Maraşlı
Halide Demir
İzel Halkalı
Neslihan Alakabak
Ozan Can Çetinkaya
Özden Serinay Öz

Selin Doğrusöz
Selin Sefiha Saygılı
Syedda A. Hassan
Şilan Dağlar Göç
Yeliz Gökçe Akdoğan
Yusuf Taş
Zeynep Coşkun
Zeynep Önal
Zülal Yılmaz

b. Summer Term Internship Program

July, 26 - August 20, 2021, 33 students were assigned as interns in various projects and under the supervision of academic members at our center.

Abdülkadir Deveci
Aleyna Çetin
Berfin Ece Aslaner
Bilgesu Hezen
Buse Yılmaz
Büşra Koç
Cenay Gürhan
Dilehan Hazar
Ece Deniz Ergenç
Ece Sezen Bağcı
Ecem Nur Pekköz

Elif Berfu Hergül
Elif Ferda Erol
Esra Rabia Urganlı
Fatma Büşra Eryiğit
Feride Aysu Öz
Göksu Zeynep Ercan
İrem Tunca
Merve Çopuroğlu
Muhammednur Pabuççu
Nazeela Elmi
Nazlı Karakoçoğlu

Necla Güçlü
Özde Deniz Akgün
Özlem Kılıç
Sabah Pirani
Serhat Varolan
Tayyaba Kiran
Tuba Türk
Umutcan Nayır
Zehra Deniz Taş
Zekiye Gürün
Zişan Tatlı

Next Semester

The seminar series “Establishing Feminist Bridges in Academy” and “Critical Masculinity Studies” and the “Non-Violent Masculinity Workshops” will be continued in the 2021-2022 Academic Year. Winter and summer internship programs will be repeated. In addition, we have also started our TEDU Gender Podcast activities as a new event series. You can follow our website and social media accounts to be informed about all the events.

Our website:

<https://genderstudies.tedu.edu.tr/en>

Our social media accounts:

<https://genderstudies.tedu.edu.tr/en/social-media-accounts>