

**ASSESSING EDUCATIONAL NEEDS OF
STUDENT TEACHERS ABOUT WOMEN'S RIGHTS:
ANADOLU UNIVERSITY
FACULTY OF EDUCATION EXAMPLE**

**MA THESIS
Maniseh GHAFARI
Eskişehir 2021**

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FACULTY OF EDUCATION EXAMPLE**

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MA THESIS

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MA in Curriculum Development and Instruction

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Eskişehir

Anadolu University

Graduate School of Educational Sciences

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ABSTRACT

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Department of Educational Sciences

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The aim of this study is to assess the educational needs of student teachers about women’s rights. Descriptive approach is taken to the account as the main approach for assessing the educational needs in this concurrent mixed model study. Data collection and analysis methods include document analysis of the course syllabuses and the teacher education programs of the education faculty, a Likert type questionnaire, and semi-structured interviews with the student teachers, and the teaching staffs. As a result of the study, although both student teachers and teaching staffs have enough awareness about the importance of women’s rights as human rights, and especially agree with the legal rights, there are a considerable number of prospective teachers who are unaware of specialized and critical concerns. Both participating groups are in favor of women’s rights education for the prospective teachers and the society. Moreover, the results of the document analysis show the gap of women’s rights in the curricula of teacher education at Anadolu University. According to the assessment of the all of the findings of the study, it is concluded that there is a need for women’s rights education in Faculty of Education at Anadolu University.

Keywords: Need Assessment, Student Teachers, Women’s Rights, Faculty of Education

ÖZET

ÖĞRETMEN ADAYLARININ KADIN HAKLARI KONUSUNDA EĞİTİM GEREKSİNİMLERİNİN BELİRLENMESİ: ANADOLU ÜNİVERSİTESİ EĞİTİM FAKÜLTESİ ÖRNEĞİ

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Bu çalışmanın amacı, öğretmen adaylarının kadın hakları konusunda eğitim gereksinimlerinin belirlenmesidir. Bu eş zamanlı karma desen çalışmasında, eğitim gereksinimlerinin değerlendirilmesinde temel yaklaşım olarak betimsel yaklaşım dikkate alınmıştır. Veri toplama ve analiz yöntemleri; doküman inceleme (eğitim fakültesindeki derslerin izlenceleri ile öğretmen eğitimi programlarının incelenmesi), Likert tipi anket ve öğretmen adayları ve öğretim elemanları ile yarı yapılandırılmış görüşmelerdir. Araştırma sonucunda öğretmen adayları ve öğretim elemanların, kadın haklarının insan hakları olarak önemi konusunda yeterli bilince sahip olmalarına ve özellikle yasal haklar konusunda hemfikir olmalarına rağmen, hatırı sayılır sayıda öğretmen adayının kimi özel ve önemli kadın haklarından habersiz olduğu veya bu haklara katılmadığı belirlenmiştir. Her iki katılımcı grup da öğretmen adayları ve toplum için kadın hakları eğitiminden yanadır. Ayrıca, doküman analizi sonuçları, Anadolu Üniversitesi'nde öğretmen eğitimi öğretim programında kadın hakları konusundaki boşluğu göstermektedir. Araştırmanın tüm bulgularının değerlendirildiğinde, Anadolu Üniversitesi Eğitim Fakültesinde kadın hakları eğitimine gereksinim olduğu sonucuna varılmıştır.

Anahtar Sözcükler: Gereksinim Belirleme, Öğretmen Adayları, Kadın Hakları, Eğitim Fakültesi

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Maniseh GHAFARI

Eskişehir, 2021

STATEMENT OF COMPLIANCE WITH THE ETHICAL PRINCIPLES AND RULES

I hereby truthfully declare that this thesis is an original work prepared by me; that I have behaved in accordance with the scientific ethical principles and rules throughout the stages of preparation, data collection, analysis and presentation of my work; that I have cited the sources of all the data and information that could be obtained within the scope of this study, and included these sources in the references section; and that this study has been scanned for plagiarism with “scientific plagiarism detection program” used by Anadolu University, and that “it does not have any plagiarism” whatsoever. I also declare that, if a case contrary to my declaration is detected in my work at any time, I hereby express my consent to all the ethical and legal consequences that are involved.

Maniseh GHAFARI

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1. INTRODUCTION

Learning and instruction is integrated with lots of individuals such as teachers, parents, key stakeholders, policy makers and so on. As it is axiomatic, teachers are the vital responsible agents for students' education and training. Teachers should involve themselves in the process of learning from different angles such as emotional, psychological, from the cognitive point of view and so on. One of the aspects in teaching can be human rights in general and women's rights in particular.

The idea of human rights has fueled many revolutionary movements for strength and control over the wielders of power, particularly governments, since the late eighteenth-century French and American revolutions (Inter-Parliamentary Union and the United Nations, 2016). According to the Office of the High Commissioner for Human Rights: United Nations Staff College Project (n.d.), human rights has been defined as: Human rights are generally regarded to be rights that are inherent in every human being. Human rights reflect that every human being has the right to utilize their human rights, regardless of race, colour, sex, language, religion, political or other beliefs, national or social origin, property, birth, or other position. Human rights are legally protected by human rights law, which protects groups and individuals against actions that infringe on their fundamental freedoms and dignity.

In accordance with the Office of The High Commissioner for Human Rights: United Nations Staff College Project (n.d.), In 1948, the United Nations General Assembly adopted the Universal Declaration of Human Rights (Universal Declaration), marking the beginning of the progressive development of international human rights.

The national assembly ratified The Declaration of the Rights of Man and of the Citizen in 1789, during the French revolution. The collective wants the French government to stop using the term "Droits de l'Homme" and has started a petition demanding for human rights for everyone. The term was adopted "deliberately and without ambiguity to be male and exclude women," according to Valentine Zuber, a French historian and human rights expert. In 1948, the French declaration influenced the Universal Declaration of Human Rights of the United Nations. "France is the only country that has interpreted "human rights" as "rights of man" for the United Nations universal declaration," said Catherine Coutelle, a Socialist MP. It was a regrettable illustration of the "French exception," she remarked (French Feminists Demand Rewording of 1789 'Rights of Man' Declaration, n.d.)

In 1791, Olympe de Gouges wrote the Declaration of the Rights of Woman and the Female Citizen. She was campaigning for the French Revolution's proclaimed rights to be extended to women. Her writings stressed that people are different, but that this should not prevent them from being treated equally under the law. She argued in her "Declaration on the Rights of Woman" that women deserved rights, particularly in areas that directly affected them, such as divorce and the acknowledgement of illegitimate children (Women in the French Revolution, n.d.)

As it is obvious, women rights, equals human rights. Women, like men, should have the same basic rights and freedom in society. Although in laws, it seems that women have equal rights as men, in real life, there are lots of discriminations. Therefore, women rights, tries to fill the gap of these discriminations in order to reach to the gender equality in every aspects. It is also a branch of feminism. The aim of feminism is to reveal the gender inequalities and bring equality.

The expression "women's rights" covers a wide range of topics, making it one of the most complicated legal subjects to describe. Reproductive rights, sexual and domestic violence, and job discrimination are all commonly related with women's rights. Immigration and refugee issues, child custody, criminal justice, health care, housing, social security and public benefits, civil rights, human rights, sports law, LGBT rights, and international law are all included in women's rights (United Nations Human Rights, 2014).

Women have been largely ignored from acknowledged definitions and interpretations of human rights because they have typically been restricted to the private domain and a lower place in society in many cultures. As a result, the experiences of women and girls who have been subjected to human rights violations have been largely neglected (UNIFEM, 1999, as cited in International USA Amnesty, 2004). Women and children comprise the majority of war casualties; they also make up a large portion of world refugees and displaced persons; and they constitute the great amount of the world's poor. Despite this, human rights violations against women continue unabated, owing to persistent discrimination and women's virtual invisibility (International USA Amnesty, 2004).

Despite progress toward gender equality over the last century, women continue to be harassed, assaulted, and discriminated against at work and at home. Despite the fact that barriers to full equality for women still exist in our culture, the demand for

advancement and reform often go unheeded. Many people have committed their lives to the advancement of women's rights, but activists are still required in the field to continue this crucial work. (Bernard Koteen Office of Public Interest Advising, Harvard Law School, 2007). In addition, there are an unlimited amount of women's concerns to struggle for, as well as an equal number of ways to fight for equal justice. (Bernard Koteen Office of Public Interest Advising, Harvard Law School, 2007).

Violence against women is both a political and religious backlash against most of the low-paying precarious work, as well as unpaid work at home, the fact that women still do it, and the hard-won rights of women in many countries. The fact that there are few female presidents and that misogynistic rhetoric seems acceptable even at the highest levels means that we all need to work harder than ever to stand up for women's rights, or risk global regressions in gender equality (Van Der Gaag, 2018).

In order to achieve gender equality, first of all, it is necessary to work on women's rights and to enable women to use their rights and to be free in all over the world. From this point of view, "Women's Studies" is accepted as a separate field of study all over the world and in our country.

The concept of "Women's Rights" appears in the literature as a concept used within the scope of women's studies (Google search: 15 million results; Scholar.Google search: 268 thousand results). In order to emphasize the importance of women's rights in achieving gender equality, the concept of "women's rights" is used in this study.

Women's rights take root from feminist philosophies. Before discussing the topics and words associated with feminism, it is vital to define gender. Gender and sex are not, in general, two distinct concepts. Although they are addressed differently in social and psychological sciences, the usual assumption is that sex and gender are used interchangeably. However, in educational settings and linguistic behavior, the relationship grows more intimate. Eckert (1989) argues that, "the correlations of sex with linguistic variables are only a reflection of the effects on linguistic behavior of gender—the complex social construction of sex—and it is in this construction that one must seek explanations for such correlations" (p. 245). Gender is a dynamic variable. When it is investigated in accordance with various features, it produces distinct outcomes (race, ethnicity, age, etc.). However, in different geographical or regional contexts, the same qualities in terms of gender can result in radically different outcomes. In other words, gender studies conducted in two different contexts may

provide two wholly different outcomes. The term feminism can now be defined by mentioning the term gender and distinguishing gender from sex. It might be better to start with the basic definition of the term “feminism” According to the dictionary, that word denotes "one who champions the rights of women" (Woolf, 2016).

The concept "feminism" has a long history; it refers to women's concerns and suffering, as well as their aspirations for equal opportunity in cultures dominated by men, i.e., his power, laws, wishes, and dictates. Women have traditionally been dehumanized by patriarchy, a male-dominated culture; therefore it has always been better to be a man..." (Zara Huda Faris, 2013, as cited in Ghorfati & Medini, 2015).

Liberal, socialist, and radical feminism are the three primary types of feminist theory. Liberal feminism puts a focus on eliminating social barriers to women's performance and capacity to compete with men, such as discrimination and unequal pay (Hirschmann, 2007, as cited in Gelling, 2013). According to Falk-Rafael (1996), as stated in Gelling (2013), a liberal feminist viewpoint not only accepts but also values women's traits and life experiences. Socialist feminism contends that capitalism is the foundation of patriarchy and goes beyond economics to address more complicated elements of women's oppression in family, culture, the workplace, and the law (Hirschmann, 2007, as cited in Gelling, 2013). According to radical feminist philosophy, men not only profit from women's oppression, but they also cause it (Hartman, 1979, p. 7 cited in German 1981, as cited in Gelling, 2013). However, many radical feminists today believe that this viewpoint is inadequate on its own and advocate for a total reorganization of the existing political, social, and economic structures that oppress women (German, 1981; Hirschmann, 2007, as cited in Gelling, 2013).

There are links between the interdisciplinary subjects of feminist and human/animal studies. A white-centric and male-centric movement invariably relies on the same power hierarchies that enable speciesism. The sexualization of violence against women, masquerading as a metaphor for speciesism. Vegan feminism has developed a movement to overcome restrictive beliefs of privilege and power by advocating for a platform and mutual respect for women and other oppressed groups in the Non-human Animal rights movement (Yahner, n.d.).

Even when there has been no important political activism around women's subordination, people have been concerned with and theorized about equality for women. The term feminism has a history in English connected with women's activism

from the late 19th century to the present. It is helpful to differentiate feminist ideas or beliefs from feminist political movements, because even when there has been no significant political activism around women's subordination, individuals have been affected with and theorized about justice for women (Ghorfati & Medini, 2015).

The feminist challenge to conventional knowledge that has been common in other academic and professional fields over the last few decades does not appear to have been taken up by teacher educators (Malmgren, 2001). Furthermore, there appears to be a 'fear of feminism,' with teacher educators avoiding what may be considered a divisive and 'political' topic. Despite the obvious influence of gender characteristics in school and university classrooms, focusing on gender is often seen as anti-male and divisive (Malmgren, 2001).

The fear of feminist thoughts might lead teacher educators to study or teach women's rights. However, teachers play a great role in conveying the correct concept of women's human rights to the next generation. Teachers are usually one of the reliable sources and role models for students. They are the ones who can shape the culture of the society and solve its problems. Teachers can show the best way to students in order to make them ready to be a successful person in the society. Thus, teachers' knowledge about women's human rights is very essential and important.

Due to the importance of women's rights in the globe in general and educational settings in particular, the current study was an attempt to investigate the degree of awareness and views of the student teachers, who are the teachers of the future, in Faculty of Education at Anadolu University, Eskişehir, Turkey.

1.1. Literature Review

This part includes the related literature on women's rights as human rights, women's rights and gender equality, women's rights in Turkey, teacher education and human rights, teacher education and women's rights, and the related research on this topics.

1.1.1. Women's rights as human rights

The post-World War II system gave way to international human rights law. International human rights law evolved after World War II, according to Berktaş (2003), has broadened the scope of classical international law. Because human rights law assists groups and individuals that do not have access to the international legal

system in a variety of ways; it offers them with international law's restitute rights, and as a consequence, it contributes to the expansion of international law's state-based discourse.

According to Cook (1994), the evolution of international human rights law is often explained in terms of "generations": the "first" generation of rights contains civil and political rights, which many western commentators still regard as the benchmark against which all latest claims of rights must be assessed. (In fact, some argue that civil and political rights are the only kind of international human rights that exist.) Economic, social, and cultural rights belong to the "second" generation, whereas community or people's rights, right to self-determination, right to social and economic growth, and right to intergenerational justice and sustainability belong to the "third" generation.

Women had no legal existence apart from their spouses less than two centuries ago in England, the United States, and many other countries. Women had no political rights in most countries less than a century ago. Not merely a half-century ago, women experienced tremendous discrimination in many spheres of life, including the labor market, even in the most industrialized countries. At the same time, women in today's developing countries face a number of unique obstacles that were not present during the history of industrialized countries' development (Doepke, Tertilt, & Voena, 2012)

The patriarchal society values women only to the extent that they serve the purposes of commodities of exchange between males, according to Luce Irigaray's theory, which explains women's restricted place in society. Irigaray (1985) says:

"For woman is traditionally a use-value for man, an exchange value among men; in other words, a commodity...Women are marked phallically by their fathers, husbands, and procurers. And this branding determines their value in sexual commerce. Woman is never anything, but the locus of a more or less competitive exchange between men, including the competition for the possession of mother earth" (p.31-32).

Women's rights were officially recognized as human rights in 1993 at the Vienna Conference, and, as Acar (2000) notes, "violations of rights which are committed on the basis of gender are regarded as the violations of human rights" (p. 46-47).

Gender and politics scholarship raises several questions concerning the fight for sex equality. Studies have demonstrated that the power of left-wing parties has an effect on policy results at times, but that party ideology is inconsequential at other times. Certain initiatives to enhance women's rights have been blocked by religious opposition, while other subjects have elicited no ecclesiastical opposition (Htun, & Weldon, 2010).

Women are the paradigm of international law's alien subjects. Being an alien means being an “other”, an “outsider”. Women are aliens both within their own countries and within the exclusive international club of states that makes up international civilization (Romany, 1993). As a result, the legitimacy of human rights discourse is based on the rejection of the few's hegemonic communication capacity. Ideal speech settings that foster transformation necessitate that actor-participants have more or less equal opportunities to participate productively in standard dialogues. Women can reclaim control of their lives in such circumstances (Romany, 1993).

Women achieved considerable advances in access to educational institutions as students, rather than as educational administrators or university professors, according to the research, as Stromquist (1993) stated. Choices for fields of study continue to reflect unequal gender distributions; curricular content and teacher training have been slightly impacted. While it is difficult to separate the effects of legislation from those of parallel social forces over a 20-year period, flaws shared by all of these equity-focused laws, such as limited funding, weak enforcement, and reliance on voluntary efforts by educational institutions, have hampered the achievement of dramatic shifts toward the anticipated goals (Stromquist, 1993).

The survey discovered that sex discrimination is still prevalent in the accountancy and medical professions, with references to the old boys' club surfacing from interviews with both doctors and accountants. While evidence from interviews suggest that the key factor contributing to these gendered job inequalities is the changes that many women believe they must make to fit their family duties (Crompton, & Lyonette, 2011).

Analyses of the public/private divide have been crucial to critiques of international law. They typically assume one of two shapes. Either women's rights advocates claim that public international law, particularly human rights doctrine, is problematic because it is not truly universal (Engle, 1993). That is, because international law excludes the private, or domestic, sphere from its scope, which is apparently the domain in which women act, it cannot include them. Alternatively, proponents believe that international law does not truly exclude the private, but rather employs the public/private distinction as a convenient shield to avoid dealing with women's issues (Engle, 1993).

1.1.2. Women's rights and gender equality

The critical role of instructors in promoting gender equality has been repeatedly emphasized in UN, OECD, and EU statements. In the early 2000s, most European nations established gender equality policies in education with the primary goal of challenging old gender roles and stereotypes, along with an overview of EU (EURYDICE, 2010). Simultaneously, the first Government Report on Gender Equality was released in Finland (Ministry of Social Affairs and Health 2010).

The United Nations Educational, Scientific and Cultural Organization (UNESCO) recently published an open-access reference on gender equality in teacher education (Lamprey et al., 2015). Educators should be aware of their legal obligation to promote gender equality. Furthermore, the pervasive media discourse regarding boys' underachievement, frequently referred to as the "boy crisis" (Kimmel 2010) or "moral panic" (Epstein et al 1998), suggests that teachers are aware of gendered educational practices. This generalizing rhetoric, on the other hand, appears to overlook gender studies in education and perpetuates dichotomies; rather than benefiting from the gender equality discourse, it acts as an antagonist to it (Lahelma, 2014). In her critical evaluation of gender in European teacher training, Gaby Weiner (2000) said that there was a "fear of feminism" in teacher training in the 1990s. In spite of the obvious influence of gender characteristics in school and university courses, emphasis on gender was viewed as anti-male and divisive (Weiner 2000, 11). In Finland, for instance, there is little evidence of changes during the new millennium in this regard. In their research, Vidén and Naskali (2010) suggested that discussing gender is considered prejudiced, while being silent is considered impartial.

Gender awareness, according to TASUKO [acronym of the project of Gender Awareness in Teacher Education], is described as the understanding of social and cultural disparities, inequality, and otherness, all of which are embedded in educational practices, as well as the idea that these practices can be changed. It also entails seeing gender in relation to other factors such as race, age, sexuality, and health, as well as local and cultural opportunities and differences (Lahelma and Hynninen, 2012).

As said by Ertürk (2005), the UN's founding principles to include principle of non-discrimination on the basis of gender; this paved the way for the emergence of an international regime focused exclusively on gender inequality, which has persisted over time and under various political regimes and social formations (p. 93).

Even though United Nations and its impact have been considerable, numerous flaws have emerged throughout time. The UN's and the international community's inadequacies, according to Stamatopoulou (1995), have principally been in two areas: At the conceptual level, their failure to assert all women's rights issues as aspect of international human rights law until recent times; and at the operational level, their failure to integrate women's rights into the mainstream human rights agenda, effectively marginalizing the problem in terms of monitoring and implementation as well as national institution building (p.36).

Gender inequality continues to be an issue in today's globe. Inequality between men and women has been a troublesome category in the incorporation process since the formation of the modern nation state. Whereas women have achieved some rights as citizens, gender inequality continues to exist in all aspects of society. This reality has served as a driving force behind feminist movements around the world. Feminist movements had a significant impact on “engendering” governmental political agendas. The United Nations' worldwide efforts, such as world conferences on women's concerns, have aided women around the world in their advocacy. These multinational efforts were essential in motivating female campaigners. In the meanwhile, the cities where the world conferences were conducted became centers for women activists from all around the world to raise awareness. The global turned local with revenge, to use a metaphor to describe the scenario.

1.1.3. Women's Rights in Turkey

That first wave of Turkish feminism was concerned with civic and political rights, a set of demands that coincided with the promises of the Kemalist reforms launched in the early years of the Republic—the 1920s and 1930s. It wasn't until the 1980s that an independent women's movement emerged, with feminist activity experimenting with radical feminist concepts. This second wave was more of a critique of Turkish society's patriarchal basis. The pressures of Kurdish nationalism and political Islam, the two major forces in Turkish politics that threaten the status quo, created the third wave of feminism that developed in the 1990s (Diner, & Toktaş, 2010).

Women continue to be underrepresented in parliament, with a representation rate of less than 10%. Nonetheless, the state's official discourse believes that the issue of women's status has been handled and that Turkish women should consider themselves

fortunate because they were given specific rights in the public realm before their European counterparts (Ilkkaracan, 2010).

In order to introduce Second Wave Feminism to Turkey, the 1980s made significant contributions to the internationalization of women's concerns at the intergovernmental level. Parallel to what was going on in the international arena; the CEDAW [The Convention on the Elimination of All Forms of Discrimination against Women] was approved by the Turkish Parliament in 1985, with a few reservations due to minor inconsistencies with the Turkish Civil Code. These limitations lasted until the civil code was revised. Turkey abolished reservations in 1999, following a change of the Turkish Civil Code. The Turkish Civil Code of 1926 was based on the Swiss Civil Code, which was interpreted and adopted. It included various discriminatory circumstances for women, such as inequality between couples; the husband was defined as the head of the family and decision-maker over the choice of residence and child-related matters. The European Union accession timespan and Turkey's commitments to the CEDAW were two major stimulus factors that formulated a legitimate background for the adjustment of the civil code, and the new Turkish Civil Code was authorized by the Turkish Parliament on 22 November 2001 and went into effect on 1 January 2001. The new law contains 1030 paragraphs that focus on fundamental family law principles and changes the Civil Code of 1926. It ended male dominance in marriage and provided full equality for women and men in the household (Devlet, 2006).

Turkey, with a mainly Muslim population, is the Muslim world's only secular state. The state's secular nature is the outcome of a one-of-a-kind reformation in the 1920s. With the establishment of the Turkish Republic in 1923, improving the status of Turkish women and establishing a new republican woman image proved to be critical issues. Women's rights were regarded as indications of Turkish modernization, and they occupied a prominent place on the agenda of the new republican state (Devlet, 2006).

In Turkey, Mustafa Kemal Atatürk established a secular republic in 1923, which granted women a number of liberties. By the mid-1930s, women received the right to vote in all elections; they were given equal rights in divorce and child custody; headscarves were forbidden in colleges and state buildings; and polygamy was outlawed. Women's educational achievements have increased significantly in line with their employment rates. Along with largely oppressive regimes and dictatorial practices, Turkey emerged as an exception and a model for neighboring Middle Eastern

governments in terms of women's rights, exemplifying what secularism can mean for a predominantly Muslim community (Wagner, 2016).

The Civil Code, in particular, was a significant success over sharia advocates. However, even this well recognized and praised revision of the Turkish Civil Code, which has been largely considered as progressive both in academic circles and among the Turkish people, fails to take account of achieving true equality for women in Turkey (Ilkkaracan, 2010). Several rules, particularly those in the marriage and family section of the old Civil Code, consigned women to a subordinate status until the reform of the Civil Code in 2001 (Ilkkaracan, 2010).

On September 26, 2004, the Turkish parliament approved a draught law aimed at reforming the Turkish Penal Code, the outcome of a three-year campaign led by the Women's Platform on the Turkish Penal Code (WPTPC), a coalition of women's and lesbian, gay, bisexual, and transgender (LGBT) organizations. Despite heavy resistance from the right-wing politicians, the campaign was successful in obtaining thirty-five amendments recognizing women's legal entitlement to sexual and bodily autonomy and rights (Ilkkaracan, 2010). It intended to transform the old Penal Code's underlying philosophy and principles, which construed women's bodies and sexuality as belonging to their families, fathers, husbands, and society; to eliminate all articles that encompassed violations of women's human rights, particularly sexual and bodily rights; and to guarantee progressive definitions of sexual crimes. This represented a turning point in the Turkish state's and public's understanding of the issue. The campaign occupied the public agenda for three years, generating widespread discussion and breaking down taboos surrounding sexuality concerns (Ilkkaracan, 2010).

The Council of Europe Convention on Preventing and Combating Violence against Women and Domestic Violence was opened for signature in May 2011 in Istanbul. For this reason, it is known as the Istanbul Convention (Uyan-Semerçi, & Erdoğan, 2021). The first signatory of the convention, which entered into force in 2014, was the Republic of Turkey without making any reservations, and in 2012, the Law No. 6284 “On the protection of the family and the prevention of violence against women” was enacted based on this convention (Uyan-Semerçi, & Erdoğan, 2021).

The contents of the Istanbul Convention are summarized by Uyan-Semerçi and Erdoğan (2021) as follows (Uyan-Semerçi & Erdoğan, 2021, p.166):

“If we briefly summarize the aims of the convention, which defines violence against women as violence that is directed against a woman because she is a woman or that affects women disproportionately; contributing to the elimination of all forms of discrimination and promoting real equality between women and men by empowering women, protecting and supporting victims of violence. For this, it is emphasized to ensure coordination between all institutions and organizations in the fight against violence with the aim of cooperation.”

The discussions, which started in June 2019 with the claim that it damaged the family structure and normalized homosexuality, continued in the summer of 2020. 3rd and 4th clauses regulating gender equality; was discussed with the allegations that homosexual unions are legally guaranteed, that this situation destroys the social structure, and that the decision to banish men from the house based on the woman's statement breaks families apart (Semerci, & Erdoğan, 2021). The Government decided to exit the Istanbul Convention in July 1st 2021. This decision has caused objections from associations and societies for women's rights and prevention of violence against women.

1.1.4. Teacher education and human rights

“Human rights are abstract as well as practical. They uphold the inspiring ideal of a free, just, and peaceful world while establishing minimal criteria for how individuals and organizations should treat people” (Human Rights Resource Center, 2000, as cited in Andrzejewski, Baltodano, & Symcox, 2009). Empowering insights, on the other hand, must first be understood. Human rights education is the deliberate practice of preparing individuals, groups, and communities with the content, attitudes, and skills that promote the recognition, promotion, and protection of human rights (Amnesty International, 2005; Lister, 1991), and it typically includes cognitive, affective, and behavioral elements (Martin, 1997; Tibbetts, 1997). Human rights education habitually includes teaching the different types of human rights, the legal foundation of human rights, historic and contemporary human rights violations, historic and contemporary human rights advocacy efforts, how human rights principles and concepts can be put in place in classrooms and beyond, and how to design opportunities for students to engage in actions that promote and protect human rights (Council of Europe Committee of Ministers, 1985/1991; Flowers & Shiman, 1997; Meintjes, 1997; Shafer, 1987; Starkey, 1991, as cited in Andrzejewski, Baltodano, & Symcox, 2009).

Human rights education can be complementary to other justice-oriented educational philosophies and practices such as critical pedagogy (Friere, 1970, 1985; Kanpol, 1994; Smith, 1976, as cited in Jennings, 2006) and other forms of multiculturalism (Sleeter, 1996, as cited in Jennings, 2006).

Critical pedagogy and multiculturalism also provide opportunity for educational communities to grapple with the contradictions that exist between respecting varied cultures and asserting the universality of human rights. “Human rights should be a key organizing concept for professional practice, so that all prospective teachers grow to regard themselves as human rights educators and advocates,” (Flowers & Shiman, 1997, p. 162). As professionals, instructors must intellectually recognize human rights issues, represent as models of human rights advocacy, encourage students to act accordingly with human rights principles, facilitate classroom environments that convey human rights principles, and create opportunities for students to act in accordance with the promotion of human rights (Flowers & Shiman, 1997; Osler & Starkey, 1996).

Human rights education cannot be achieved merely by incorporating human rights topics into overcrowded curricula. It must go farther in terms of reform by structuring school curricula and teacher education, developing classroom techniques for instruction and management, and supporting teacher–student and student–student interactions that are not only about human rights but also embody human rights (United Nations Education, Scientific and Cultural Organization, n.d., as cited in Robinson, Phillips, & Quennerstedt, 2020).

In many contexts, the 1948 Universal Declaration of Human Rights (UDHR) can form the basic content of human rights education (Lister, 1984). The UDHR can be used to explore the political, social, economic, and cultural lives of students across many grade levels and potentially across multiple social contexts (Reardon, 1995; Sebaly, 1987). Contemporary human rights instructors understand the necessity of solid cognitive insight into human rights ideas and notions, as well as affective or dispositional characteristics that motivate action. Cognitively, such information comprises a conceptualization of human rights as well as awareness with modern representations of human rights, such as the different United Nations instruments. The 1948 Universal Declaration of Human Rights (UDHR) can serve as the foundation of human rights education in several circumstances (Lister, 1984). The Universal Declaration of Human Rights can be utilized to investigate the political, social,

economic, and cultural lives of students at various grade levels and perhaps throughout several social situations (Reardon, 1995; Sebaly, 1987, as cited in Andrzejewski, Baltodano, & Symcox, 2009).

Teachers interested with the human rights of girls' and women's may refer to the Convention on the Elimination of All Forms of Discrimination against Women, while those concerned with indigenous communities and societies may refer to the Declaration on the Rights of Indigenous People. Likewise, teachers teaching natural science or ecology may employ human rights and environmental instruments including the Draft Declaration on Human Rights and the Environment (Andrzejewski, Baltodano, & Symcox, 2009). Teachers can also rely on other UN documents or equivalent localized human rights instruments that represent native culture or contextual issues.

Nevertheless, the ever-growing corpus of human rights curricular resources presently available makes instructors' attempts to teach the instruments, as well as associated parts of human rights education, much easier (Human Rights Resource Center, 2006; Tibbetts, 1997).

1.1.5. Teacher education and women's rights

According to Berge's assessment of Swedish literature on gender and teacher education between 1984 and 1998, gender has appeared to be a low priority for teacher educators. Notwithstanding Sweden's strong reputation in gender issues, the survey identified just 12 studies and publications that were primarily focused with introducing rather than developing a gender perspective in teacher education (Berge, 1999).

Many of the Unit's and Resource Centre's work involved visiting schools and community organizations, "raising teacher awareness" regarding girls' education and encouraging teachers to use non-sexist teaching practices and curriculum materials. Deborah Towns, supporting the Equal Opportunity Staff's work, told instructors that we "can also provide practical ways for eliminating sexist preconceptions, producing non-sexist curricula, establishing women's studies, and non-traditional vocational orientation" (Towns and Sutherland 1978, p. 11, as cited in McLeod, 2017). In addition to this advisory and consultative activity, personnel at the Unit and the Resource Centre, as well as other equal opportunity activists, worked with the Education department's bureaucracy to promote equal opportunity as a serious and important topic for

educational policy formulation (Fowler 1975a, 1975b; Towns and Sutherland 1978, Munro 1979; Towns 1982, as cited in McLeod, 2017). In July 1980, the Victorian Department of Education issued a policy on Equal Opportunity and Sexism Elimination (Fanebust 1982 as cited in McLeod, 2017).

For the realization of women's rights, it is necessary to raise awareness of societies, and for this, educators have important duties. Teachers can teach the new generation about women's rights and contribute to the development of society. Therefore, it is important for teachers to be educated about women's rights. It is expected that teachers will be trained on issues such as human rights, women rights, and gender equality in service and teacher education.

1.1.6. Related research

Various research in the topic of teacher education and human rights have been conducted. For example, Yasmeen (2005) and Malik and Courtney (2005) established a beneficial association between higher education and women's understanding of their rights (2011). Their study emphasizes on higher education and draws conclusions from the experiences of female university lecturers and students. Nevertheless, the researchers generalize their results and suggest that higher education is a significant source of empowerment for women.

Allana, Asad, and Sherali (2010) investigate teacher training strategies aimed at increasing prospective teachers' knowledge of social and gender concerns. Finally, they urge teachers to become more conscious of social and gender concerns. Teachers have a significant role at all stages of schooling. Their perspectives and experiences have an impact on the brains of pupils who are just starting out. The present study sought to investigate future instructors' attitudes toward women's rights. Teachers' intellectual knowledge and acceptance are required for any message to be delivered to students. The study intended to collect and investigate information about potential teachers' knowledge and commitment to the women's rights movement in Pakistan. It aided the researchers in depicting a connection between teacher education and the movement.

Lahelma, and Tainio (2019) focus on the long-term impact of a nationwide program on gender awareness in teacher education (2008- 2011). They investigate cultural and curriculum changes in connection to gender awareness in teacher education. The data contains project materials, teacher education curricula, responses

from previous project activists, and interviews with teachers in one teacher education unit. They also employ auto-ethnographic methods. They imply that the objective of raising gender awareness is tough, but not impossible.

Buzdari, Ali, and Nadeem (2011) conducted a study to examine the influence of teacher training institutions in raising knowledge of women's rights in Pakistan. The survey also challenged future teachers' awareness and participation in feminist initiatives. The willingness of potential instructors to join Pakistan's women's rights movement was also investigated. To find answers to study questions, a closed-ended questionnaire was created. Due to time constraints, the study was restricted to three public sector university campuses/departments in Punjab (Pakistan). The findings suggested that prospective teachers had a disorganized awareness of women's rights. Respondent commitment and departmental efforts to improve their commitment to the women's rights movement were also lacking. The report proposed that women's rights be taught as a separate subject in teacher education courses. It was also advised that teacher training institutions and women's rights advocates play a larger role in raising awareness and dedication among future teachers.

McLeod (2017) investigates the difficulties in creating histories of feminist innovations in education and educational administration. The emphasis is on gender equity changes in Australian schools from the 1970s, with an examination of how those earlier initiatives are now remembered, portrayed, and forgotten in policy memory and social narratives. The author contends that feminist agendas can be analyzed as locations for governing the behavior of teachers and students, as well as for regulating new forms of identity and social interactions. Through a Foucauldian lens, these contradictory components of feminist reform are examined. The study examines contextual themes in JEAH before delving into gender and feminist historical disputes. The researcher argues that paying close attention to memory and the movement of received and altered historical narratives is crucial for understanding the legacy of feminist reforms and how they could be (re)animated in the present. In general, it is proposed that paying attention to policy memory might lead to productive avenues for historical studies of educational administration.

Murray and Kalayji (2018) examine how to undertake queer intersectional feminist teaching via the auto-ethnographic views of the two authors on their personal teaching experiences in UK higher education, as well as queer and feminist pedagogy

literature. According to the researchers, the negotiation of multiple discomforts in the classroom is important to queer intersectional feminist education, whether discomfort is intentionally exploited as a pedagogical tool or it comes spontaneously and should be coped with. Nonetheless, negotiating opposing purposes and feelings in the classroom, whether teachers' or pupils', is a delicate and imprecise balancing act. The study focuses on two major negotiations: negotiating authority and privilege in the university classroom and negotiating 'coming out.' As a result, Queer feminist teaching emphasizes the importance of subversion in order to hold the tensions, contradictions, and discomforts of inhabiting the present and enacting the future. Authors navigate and oppose this system, and it is critical that we educate our learners how to do the same, especially when they come to our classrooms from a variety of positions and experiences. Researchers offer practical help and support, such as counseling on "correct" essay writing, translations of jargon and complex ideas, and tuition on how to navigate university bureaucracy, all while teaching critique of all of these.

Rahimi and Fallahi (2015) used a quasi-experimental method to investigate the presence of gender bias in Iranian EFL situations. To accomplish this goal, two samples were chosen: the students (N=49) who were requested to provide writing samples and the professors (N=30) who agreed to grade these works. Instructors were asked to grade twin-papers created by EFL students with their names converted to mixed-sex at planned and specified time intervals in two different cycles. The study's findings proved the prevalence of gender bias among Iranian EFL teachers toward their learners of the opposite gender.

De Saxe (2014) investigates the role that critical feminism may play in the teacher education community. The author examines the various components of critical feminism and how we might use such study to think differently about ourselves as prospective and existing teachers. Throughout the article, the author incorporates many other scholars and shows how their work compliments the many components of critical feminism. The author focuses on the practise of self-reflexivity and how it might be strengthened by the different features that comprise critical feminist theory. The paper concludes with a brief examination of the potential contributions of critical feminism to the field of teacher education.

Erdal and Gözütok (2018) attempted to develop and examine a gender equality curriculum for pre-service teachers. The current study adhered to the "Taba Model," one

of the curriculum development models. The study group for this research included three curriculum developers, two measurement and evaluation specialists, and three gender specialists. As a data collection instrument, the Reflective Evaluation Form was created, and frequency was employed in the form's analysis. As a result of this investigation, a "Gender Equality Curriculum Draft [GECD]" has been created. Based on the findings of the reflective assessment, it was decided that the GECD's learning outcomes, content, learning experiences, and measurement and evaluation components are appropriate for their objectives and consistent with one another. It is recommended that the Gender Equality Curriculum be applied in educational faculties until social awareness of gender equality is achieved.

1.2. Statement of the Problem

Teachers should be aware of the problems which people face in the society and tries to find solutions with academic ways in order to give useful knowledge to students. In women rights subject, there are a lot of topics which most of teachers and students aren't aware of it or have a misconception. One of the best ways to solve this problem, is by educating teachers, because, educated teachers equals educated students. Consequently, we can have educated society. Now, the question is that, how teachers should be educated about women's human rights? The answer is crystal clear; by enriching teacher education programs, including women's human rights. In teacher education program, lots of subjects are included which have been thought are important in educating prospective teachers. However, in education faculties of most Universities, where prospective teachers are studying, there is not even a course about women's human rights. That's a disaster, because this is one of the most crucial topics in today's society all around the world. By adding this important topic to teacher education program, prospective teachers will be enlightening about it. Consequently, they will be able to enlighten their students in their future job, so the problems around this topic in society will be reduced.

One of the first steps in educating prospective teachers about this topic is a need assessment study. The reason is that; we firstly should be aware of the background knowledge of them. They came from different cultures, families, schools, societies, and so on. Therefore, they have different background knowledge, which we have to know them in order to take the best action. There may be misconceptions and misinformation

about women's human rights in many cultures, because this topic has rarely studied and taught. Also, there may be correct awareness but not enough of it. Consequently, to fill these gaps in a suitable way, need assessment study is acquired. To talk about need assessment study, it is a way to figure out priorities about a subject, in order to distinguish the requirements and gaps and make the right decision about it.

In Turkey, there is almost neither a women's human rights program for teacher education program in education faculties, nor a need assessment study about it. Anadolu University in Eskisehir is one of them. It is one of the leading Universities in Turkey, which the education faculty of it, is in a very high level. Thus, it was very essential to conduct a need assessment study about women's human rights in education faculty of the Anadolu University.

1.3. Research Aim and Questions

The aim of this study is to assess the educational needs of student teachers studying at Anadolu University, Faculty of Education, on women's rights. In order to achieve this aim, answers to the following questions were sought in the study:

1. What learning outcomes and content are included related to women's rights in the curriculum of the courses taught in the faculty of education?
2. What are the views of the student teachers on the subject of women's rights?
3. What are the views of the teaching staffs on the issue of women's rights?
4. What are the educational needs of student teachers?

1.4. Importance of the Study

All women and men in the world should have equal rights. One of the tools to reach this goal is education. Education in general, starts since birth and lasts until death.

Human rights is one of the most essential subjects to learn and teach, because all humans need to know it in order to make the world a better place to live. As it is mentioned, although human rights have been written for both women and men, women's rights have been ignored in some cases. Thus, in order to take back these rights, there is a great requirement to give a place for women's rights. It can start from schools in every major and all grades. But how teachers will convey the correct information to their students? Teacher education programs should give a place to

women's rights subjects and educate prospective teachers in order to prepare them to raise a well-educated generation. This can change many lives.

The importance of this study is because of several reasons. One of the reasons is that by searching for the prior studies about the under-researched topic of women's rights, the amount of the gap in this subject would be revealed. Therefore, the need for more studies in different areas around this topic will be understood.

Another reason is that while assessing the awareness of the participants about the issue of women's rights, the lack of knowledge, the misunderstandings, the needs for more accurate information, and lots of other facts would be revealed. So, the required information could be prepared carefully. The other reason is that participants became aware of some facts that they had been never thought or heard or studied about. Thus, they might start thinking or searching about them and gain more knowledge about the subject.

The last and the most important reason is that, if this study shows us educational need about women's rights for student teachers, then women's rights related learning outcomes, topics, and subjects might be considered for the curricula of undergraduate teacher education.

1.5. Limitations of the Study

Within each research project, limitations are inevitable. It is thus imperative to be aware of these limitations. This study accepts the following limitations. Firstly, the research setting is limited to teacher education faculty of Anadolu University. Consequently, any conclusions drawn from the data may not be directly applicable to the other educational context. This does not mean that this project fails to benefit the research community and relevant stakeholders in other universities across Turkey. Individuals in other universities sharing similar educational experiences and backgrounds with the participants might also obtain useful insights of their own circumstances and reflect on and question their own policies/practices in light of the issues explored and discussed in this research.

Another limitation is related to the document analysis process. In document analysis, the syllabus of the courses is limited to the content presented on Anadolu University web pages. This content may not be updated for some courses.

Another limitation concerns the sampling and the number of the participants because individuals were only sampled from teacher education faculty of Anadolu University, but not from the other universities. Furthermore, the number of lecturers and student teachers was small in the interview section. However, this is not considered to be a grave issue since it draws an elaborate description of the student teachers and instructors' perspectives towards women's rights sampled from teacher education faculty of Anadolu University.

The data on participants' attitudes and ideologies were collected through quantitative and qualitative methods which rely on what people report on the questionnaires and say in the interviews, i.e. their self-reports and accounts rather than what they actually do in educational settings regarding women's rights and gender equality. This was due to the difficulty of access to a range of classrooms for observations. Thus, one could argue that the data might have been different had other methods of data collection (e.g. participant observations) been applied. Also, the methods that elicit individuals' own accounts inherently bear the risk of some biases, e.g. social desirability bias and acquiescence bias that may contaminate the data, and result in unreliable findings. Taking some steps, such as the triangulation of the research methods and the fact that participants had no previous intimate acquaintance with the researcher helped, to some extent, lessen the influence of such biases on the data.

1.6. Definition of key Terms:

Teacher Education: Teacher education TE (TE) or teacher training refers to the policies, procedures, and provision designed to equip (prospective) teachers with the knowledge, attitudes, behaviors, and skills they require to perform their tasks effectively in the classroom, school, and wider community. The professionals who engage in training the prospective teachers are called teacher educators or, in some contexts, teacher trainers (Gibson, 1994).

Women's Rights: Women's rights are the rights and entitlements claimed for women and girls worldwide, and they formed the basis for the women's rights movement in the 19th century and the feminist movement during the 20th century. In some countries, these rights are institutionalized or supported by law, local custom, and behavior, whereas in others, they are ignored and suppressed. They differ from broader notions of

human rights through claims of an inherent historical and traditional bias against the exercise of rights by women and girls, in favor of men and boys (Fran, 1981).

2. METHODOLOGY

In this section, research design, participants, data collection and data analysis are explained.

2.1. Research Design

The need assessment stage constitutes the most basic and first stage of the process of developing a curriculum. The need for an education should be determined with a research-based approach.

The most significant variable to consider in the needs assessment process is learners, and the learners' educational needs in the field of development, which are the subject of curriculum development. Students' personal features, feelings, thoughts, knowledge and skill levels, social skills needs, educational needs, challenges they experience with the subject they hear and their possible causes, and so on are crucial role indicators that facilitate decision-making (Oral & Yazar, 2017).

A need assessment is frequently used to create a new curriculum or to improve an existing one. The curriculum is made up of the following essential components: purpose, content, educational status, measurement, and evaluation (Adıgüzel, 2016)

A need for a program should exist in order to create the program, and in order to address this need in the best way possible, it is vital to understand what the true need is. Various approaches are offered in assessing the educational needs. The following are some of the most important approaches (Stufflebeam et al., as cited in Demirel, 2007):

- Differences approach: This approach reveals the difference between the observed and expected success levels.
- Democratic approach: the values/changes desired by the majority of some reference (Superior, Dominant) groups serve as the foundation of this approach.
- Analytical approach: This approach is based on a comprehensive examination of tendencies in change based on national and international factors.
- Descriptive approach: In this approach, specific facts or circumstances originating from educational experiences are addressed. It is the process of assessing the requirement based on the harm caused by the absence or

lack of an object and the benefit of that object's existence. In the realm of logic and research, the assumption of two possibilities is made, and the need is assessed.

In this study, descriptive approach is taken to the account as the main approach for assessing the educational needs of student teachers about women's rights. Prospective teachers should be educated on women's rights; it is important for future generations to accept women's human rights in all areas of life. If prospective teachers have a low level of awareness or lack of knowledge, this may cause significant harm to the society. If the prospective teachers' awareness and knowledge about women's rights are sufficient, this is an important gain for women's rights. For this reason, in order to determine the educational needs of prospective teachers on women's rights, first of all, the current situation should be described. This requires descriptive study.

Descriptive research seeks to describe a phenomenon and its characteristics. This approach is basically concerned with what happened rather than how or why it happened. As a result, observation and survey tools are frequently utilised to collect data (Gall, Gall, & Borg, 2007, cited from Nassaji, 2015). Descriptive research designs are excellent for simply stating the desired characteristics of the sample under examination. A descriptive approach may also attempt, as a cross-sectional survey does, to generalise the findings from a representative sample to a larger target population. The descriptive approach designs have one thing in common: there is only one sample and no comparison group (Omair, 2015).

It is possible to define needs assessment as the process of determining needs by scanning the target resources with specific methodologies in order to determine instructional goals, and then evaluating the findings with appropriate ways (Küçüktepe, 2011, as cited in Şeker et al., 2013).

A curriculum needs assessment, in its most basic form, is a procedure for identifying programming needs that must be addressed by curriculum planners. A need assessment has two goals: (1) to identify student needs that are not being satisfied by the existing curriculum, and (2) to serve as the foundation for updating the curriculum to meet as many unmet needs as possible (Oliva, 2004).

The process of revealing the current situation within the scope of descriptive approach in determining the requirements was carried out with mixed-method research.

As mentioned earlier, the present study was an attempt to investigate the views of the student teachers about women's rights. The design of this study is mixed methods in nature. As Dorniy (2005) stated "Mixed methods research involves different combinations of qualitative and quantitative research either at the data collection or at the analysis levels. Typical example: consecutive and interrelated questionnaire and interview studies" (p. 163).

Mixed methods research finds its roots in the 1960s as a concept of combining quantitative and qualitative research methods within the same study (Leech & Onwuegbuzie, 2009), and it has progressed in design and significance over the years (Tashakkori & Teddlie, 1998, 2003). As stated, mixed method contains both quantitative and qualitative phases. In different studies the weights which the quantitative and qualitative phases get are different. Based on the above information, the research model of this study is concurrent mixed model (Tashakkori and Teddlie, 1998). It has given equal importance to the quantitative and qualitative parts of our study, and the implementation was concurrent. Figure 1 shows the concurrent mixed model design of the study.

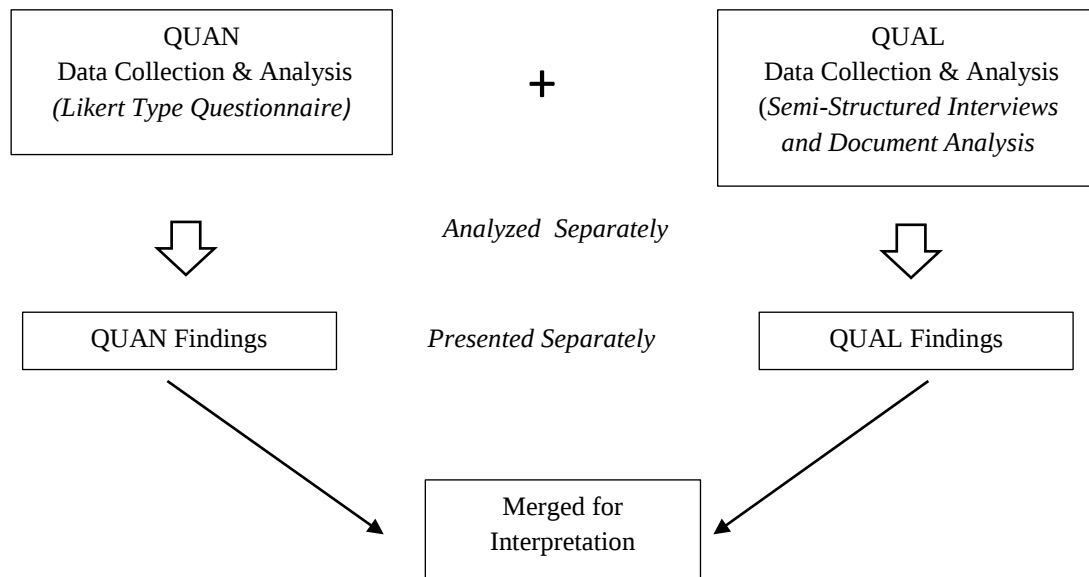


Figure 1. Concurrent Mixed Model Design of the Study

According to the Figure 1 above, the quantitative and qualitative data collection and analysis methods were implemented concurrently. The quantitative part includes a questionnaire and it reports the quantitative results in numbers and ratios in tables. The

quantitative part includes document analysis and semi-structured in-depth interviews with the student teachers and the instructors, and they were analyzed based on the details of qualitative data analysis. Although the analysis of the qualitative and quantitative data conducted separately, and the findings are presents in separate parts, the both results are interpreted together in order to answer the last research question and therefore assess the educational needs of the student teachers about women's rights.

2.2. Participants

The participants of the study are student teachers who attend various teacher education programs at Anadolu University, Faculty of Education, and the instructors who teach in these programs.

2.2.1. Student teachers

The study universe of this research is the whole student population of the faculty of education at Anadolu University in the academic year of 2018-2019. In selecting participants, the base of the selection was voluntariness. It has envisioned consisting student teachers from all programs in Education Faculty up to 600 volunteer participants. As there are not equal numbers of students in each program, and there weren't equal numbers of volunteers from each program, there isn't equal number of participants from each program. Within the maximum variety sampling technique, a sample of 600 people was selected to represent student teachers from each grade level and from each department. And among them, 562 volunteer students responded to the questionnaire for the QUAN part of the mixed method.

68.9% of the students participating in the survey stated their gender as female, 30.4% as male, and 0.7% as LGBT+. Moreover, student participating in the questionnaire stated their grades; 14.7% first grade, 25,6% second grade, 45,6% third grade and 14.1% fourth grade. The distributions according to the departments are given in Table 2.1.

Table 2.1. *The distribution of the students according to the departments*

Department	f	%
Department of Foreign Language Education	113	20.1

Table 2.1. (Continued) *The distribution of the students according to the departments*

Department of Fine Arts Education	45	8.0
Department of Special Education	58	10.3
Department of Computer Education and Instructional Technologies	39	6.9
Department of Mathematics Education	67	11.9
Department of Turkish and Social Science Education	47	8.4
Department of Primary Education	43	7.7
Department of Educational Sciences	150	26.7

In addition to the participant who filled in the questionnaire, 10 volunteered student teachers, who were selected randomly, were interviewed via a semi-structured interview revolved around women's rights within the QUAL part of the mixed method. In order to keep the identities of the interviewed student teachers confidential, codes as S1,...,S10 are given in direct quotations.

Table 2.2. *Information about interviewed student teachers*

Interviewed Student Teachers	Gender	Program
S1	M	Program in Special Education Teaching
S2	F	Program in Special Education Teaching
S3	M	Program in Special Education Teaching
S4	F	Program in Social Studies Education
S5	M	Program in Primary School Mathematics Teaching
S6	F	Special Education Teaching
S7	F	Program in English Language Teaching
S8	M	Program in Special Education Teaching
S9	F	Program in Special Education Teaching
S10	F	Program in Primary School Education

2.2.2. Teaching staff

The other groups of participants were 10 university instructors randomly selected from different majors of education faculty in Anadolu University who the researcher interviewed with them using a 9 item open-ended questions. It has envisioned consisting instructors from all programs in Education Faculty as many as possible including different gender and academic degree. An attempt was made to provide diversity of departments and titles and among the professors who were offered interviews, 10

teaching staffs voluntarily participated in the interview. Since 10 faculty members were interviewed, 10 volunteer students were also interviewed to ensure balance, as mentioned above. Very similar to the student teachers, the instructors were coded as T1, T2, T3...T10 to remain anonymous and increase the confidentiality.

Table 2.3. *Information about interviewed teaching staff*

Interviewed Teaching Staff	Gender	Department
T1	M	Department of Foreign Language Education
T2	M	Department Special Education
T3	F	Department of Primary Education
T4	F	Department of Educational Sciences
T5	F	Department of Mathematics Education
T6	F	Department of Turkish and Social Science Education
T7	M	Department of Computer Education and Inst. Tech.
T8	M	Department of Educational Sciences
T9	M	Department of Fine Arts Education
T10	F	Department of Educational Sciences

Semi-structured interview was used to gather information from both the prospective teachers and the teaching staff in education faculty of Anadolu University. Interviews help to gain deeper information especially in qualitative and mixed method researches. Two separate interviews were prepared for two groups of participants. The prepared interviews were handed to 17 experts for their feedbacks. It has envisioned consisting experts from different programs and degrees. The experts include professors from Curriculum and Instruction, Sociology, Educational Psychology, Education Management, and Measurement and Assessment, and so on. There were 12 questions in the interview form of prospective teachers and 9 questions in the interview form of teaching staff. The student teachers were interviewed with the voluntary participants after signing consent forms. They were from all of the departments, but not from all of the academic degrees. The interviewees were coded from S1 to S10 in order to remain anonymous.

2.3. Data Collection and Data Analysis

To achieve the purpose of this study, document analysis technique, survey with likert type questionnaire and semi-structured interviews were conducted in this study in order to answer the research questions.

2.3.1. Document analysis

On the subject of women's rights, in the process of determining the educational needs of prospective teachers, there is a need to examine the current situation in the programs based on a descriptive approach. For this, teacher education programs implemented in Anadolu University, Faculty of Education were examined through content analysis. In this context, a two-stage study was conducted.

In the first stage; In the key learning outcomes" and "field qualifications of the 14 programs implemented at the faculty, expressions containing the keywords of human rights, women's rights, gender and feminism were searched. Each of the programs presented on the address [<https://www.anadolu.edu.tr/akademik/fakulteler/152/egitim-fakultesi/bolumler>] was examined one by one by the researcher. Statements with key competencies and learning outcomes, including key words, are presented in the findings together with the program names. The programs reviewed are:

1. Program in English Language Teaching
2. Program in German Language Teaching
3. Program in French Language Teaching
4. Prog. in Eng. Language Teach. (IJDPSUNY Cortland)
5. Program in German Language Teac.(KKTC nationality)
6. Program in French Language Teac.(KKTC nationality)
7. Program in Arts and Crafts Education
8. Program in Guidance and Psychological Counseling
9. Special Education Teaching Department Program
10. Program in Computer Education and Inst. Tech.
11. Program in Primary School Mathematics Teaching
12. Program in Social Studies Education
13. Program in Pre-school Education
14. Program in Primary School Education

In the second stage, the syllabuses of all the courses in the programs were examined. For this reason, expressions with the keywords "women's rights, human rights, gender, feminism" were searched in the syllabuses of the courses at the address [<https://abp.anadolu.edu.tr/tr>]. During this analysis 1103 courses' syllabuses were analyzed. In all compulsory and elective course syllabuses in the programs, the courses with key words, learning outcomes and contents are presented in the findings together with the program information.

2.3.2. Survey with Likert type questionnaire

For the quantitative part or the mixed method study, a survey was conducted to illuminate the current situation. A questionnaire was designed in order to assess the viewpoint and awareness of the prospective teachers in education faculty of Anadolu University. The researcher designed a questionnaire related to women rights in the form of five-point Likert scale from strongly agree to strongly disagree (Strongly disagree, disagree, neutral, agree, and strongly agree). In the process of designing the questionnaire, the researcher and her supervisor used their life experiments, since both identify themselves as "woman", as well as using literature about feminism and women rights, and getting informed from reliable social media sources and magazines and etc. After gathering enough information about the topic, item pool was created. Due to the context that was Turkey, the researcher decided to design the questionnaire in Turkish. This data collection instrument was a 65-item questionnaire which has answer options from strongly disagree (1) to strongly agree (5) revolving around Women Rights and designed to gather data from student teachers of Anadolu University. In order to design the questionnaire, the researcher with the help of her supervisor studied different sources and articles related to the women's rights and after that they gathered key-constructs in the categories under study by classification the items in the questionnaire. The items on the questionnaire related to women's rights are grouped into the following six categories:

- Women's Rights as a Standalone Topic
- Legal Rights
- Education
- Work-Life

- Private Life
- Family and Social Life

Upon completing the first version of the questionnaire, the researchers emailed it to 17 university professors in order to get feedback and obtain the validity of the scale, however 10 feedbacks were received. All the feedbacks were reviewed, and the few items were deleted, and the needed items were added. The edited questionnaire was handed to additional 7 experts for the final version. Their study fields are mainly curriculum and instruction. Others were studying on educational psychology, educational administration, sociology, measurement and assessment. The researcher and her supervisor revised all the items according to the experts' views. It's tried to mention most of the important categories of women rights in the questionnaire items. As women all around the world are mostly struggling around legal rights, the items in legal rights category are much more than the others in this questionnaire. However, this doesn't mean that other categories are less important, all women rights issues possess the same eligibility to fight for achieving. Additionally, there were much more items in the questionnaire which were omitted by the experts.

After revising the questionnaire according to experts' assessments, the questionnaire was piloted with 20 of the student teachers in one of the majors in Anadolu University, Faculty of Education, and some of the items were discarded from the scale and replaced with the other items in order to be comprehensible for the student teachers. To avoid any misunderstanding in part of cultural differences and lack of vocabulary and grammar knowledge, the researcher simplified some items and made them understandable for participants.

The 65-item questionnaire was revised according to the pilot study as a final version. It was titled as "The Questionnaire for Assessing the Awareness of Prospective Teachers about Women's Human Rights". (Appendix 1). The survey consists of two parts. In the first part of the questionnaire, there is a demographic information section that asks about the prospective teachers' gender, grade level, and departments. In the second part, there are 65-item likert-type items about women's rights. Table 2.5. shows the categories and items of each category of the questionnaire.

Table 2.4. *Categories of the items on the questionnaire*

Category (Items Related to)	Item Numbers
Women's Rights as a Standalone Topic	1, 2, 5, 6
Legal Rights	7, 8, 18, 25, 26, 29, 30, 31, 32, 33, 36, 42, 44, 45, 46, 47, 49, 50, 55, 56, 61, 62
Education	3, 4, 9, 19
Work-Life	22, 51, 52, 53, 54
Private Life	10, 11, 16, 17, 20, 35, 38, 39, 40, 41, 43, 48
Family and Social Life	12, 13, 14, 15, 21, 23, 24, 27, 28, 32, 34, 37, 57, 58, 59, 60, 63, 64, 65

The reverse items of the questionnaire were 21, 31, and 53.

After obtaining "ethics committee permission" (Appendix 2) and "institutional permission" (Appendix 3), the researchers distributed the scale among 590 student teachers in order to gather their views regarding the women's rights. The participants were carried out to fill in the survey through face to face settings in the classrooms. All the participants voluntarily joined the study. The reason for carrying out this study was explained to all the participating teachers. They were informed about the aim of the study and how the data would be used. It was explicitly stated that their personal information would not be shared with anyone and only their anonymous responses would be used in any possible reporting of this study.

2.3.2.1. Data analysis of the likert type questionnaire

The completed questionnaires were collected and checked by the researcher. As a result, the final number of the participants was 562 student teachers with different majors at BA. 562 questionnaire documents were numbered. Frequencies and ratios were calculated by using Social Package for Social Sciences (25.0) to analyze the questionnaires. Since each item in the questionnaire measures a separate right related to "women's rights", the frequencies and percentages of the responses given to each item are presented and interpreted in tables in the findings, and interpreted (Frequency counts and percentage values have been given for each item). In the presentation of the answers to the items, six categories, which were made for the questionnaire items and mentioned

above, were taken into consideration, and the items under each category were presented in a single table. Below the tables, each item is explained one by one.

2.3.3. Semi-structured interviews

The other instrument used in this study was a semi-structured interview with 12 items in women's rights that has been designed to gather the information from 10 student teachers that voluntarily took part at the study after signing the consent forms (Appendix 4).

An interview is a face-to-face oral / verbal dialogue between a researcher (interviewer) and a respondent (interviewee) (Kombo & Tromp, 2006), where ideas are exchanged and recorded. Based on the degree of structuring, interviews can be divided into three categories: structured interviews, semi-structured interviews, and unstructured interviews (Fontana & Frey, 2005). A structured (or standardized) interview is one in which every effort is made to exclude procedural reactivity by asking every subject exactly the same question in the same way and in the same order. The emphasis is upon 'equivalence of stimulus' (Harvey, 2012).

The researcher of this study used a semi structured interview format. Cohen, Manion and Morrison (2003, p. 146) commented that "The qualitative interview tends to move away from the pre-structured, standardized form and toward the open-ended or semi-structured interview, as this enables respondents to project their own ways of defining the world". The semi-structured interviews provide researchers flexibility and it provides an interview more like a conversation with a purpose (Merriam, 1998). It also allows participants to raise issues and new ideas that may not have been included in the schedule (Cohen, Manion, & Morrison, 2003).

For semi-structured interviews, an interview form was prepared by the researcher and the thesis advisor. The interview was developed based on the purpose of the study. The reason for conducting both interview and using questionnaires was increasing validity of the research via triangulation. Furthermore, interviews help the researcher to probe the deep minds of the respondents in order to compensate for the limitations of the questionnaires. The main questions of the interview were revolved around the questionnaire under study and its basic categories. The draft interview form has been presented to experts working in the field of Curriculum Development and

Instruction for their opinions and edition. Then, two separate pilot interviews were conducted with a volunteer female and a male teacher candidate. After the pilot interviews, according to the expert opinions, it was decided that the developed interview form was appropriate and could be used to collect research data. The interview form on women's rights for teacher candidates is presented in Appendix 5.

A digital audio recording device was used to record the interviews. All of respondents were assured of complete confidentiality as well as their anonymity. 10 student teachers voluntarily took part in the interview session which lasted for about 15-30 minutes. Each student was interviewed once, in face to face settings and audio taped interview was transcribed into Word Documents.

The other instrument was a second semi-structured interview form with nine open-ended questions for conducting interviews with the teaching staff of the Anadolu University Faculty of Education. Teaching staff interviews were used to increase the validity of the research and also “give a new insight into a social phenomenon as they allow the respondents to reflect and reason on a variety of subjects in a different way” (Folkestad, 2008, p.1). Consequently, conducting interviews with educational administrators were seen as an option within many that gives insight into the phenomenon under investigation because “key informants are often critical to the success of a case study, as ‘such persons not only provide with insights into a matter but also can suggest sources of corroboratory or contrary evidence” (Yin, 1994, p. 90). Thought, none of the interviewed teaching staff were educational administrator in 2018-2019 academic years, all have a potential and a chance/option to conduct educational administrative roles and responsibilities in the future.

Very similar to development phases of the semi-structured interview form for the student teachers, researcher and her supervisor developed the interview form according to experts' views. The researcher conducted a pilot interview with one woman teaching staff at Faculty of Education Foreign Language Education. After deciding the functionality of the interview form, the instrument was finalized (Appendix 6). 10 volunteered university instructors from different departments were participated in the interviews. The interviews were conducted by the researcher in the work-offices of the instructors at the faculty and all audio-recorded.

2.3.3.1. Data analysis of the semi-structured interviews

Both interviews with the student teachers and teaching staff were analyzed by qualitative thematic analysis. “Thematic analysis is a method for identifying, analyzing, and reporting patterns (themes) within data” (Braun & Clarke, 2006, p. 79). Generally, thematic analysis is the most widely used qualitative approach to analyzing interviews. The data collected through interviews with both student teachers and instructors were analyzed in a similar way based on a three main stage procedure for the thematic analysis: Preparing the data for analysis by transcribing, reducing the data into themes through a process of coding and representing the data. Braun and Clarke (2006) point out that patterns are identified through a rigorous process of data familiarization, data coding, and theme development and revision. The researcher chose to work on NVivo 12 software to analyze the interviews as there was a large amount of interview data to manage. The process was also efficient and time-saving.

Thematic analyzes of the interviews with teacher candidates and instructors were made separately for both groups. For both thematic analyses, the procedure given below is followed:

- The researcher referred to student teachers while writing findings via code-names as S1, S2, S3...S10 rather than real names. The reason for this decision was to ensure the participants to remain anonymous. Very similar to the student teachers, the instructors were coded as T1, T2, T3...T10 to remain anonymous and increase the confidentiality.
- The researcher transcribed the audio-recording files into texts. Most of the translated transcriptions were carried out straight after the interview to consider any clarification. This process was carried out on Microsoft Word Office and related codes were assigned as file names to each interview transcript, as S1.docx,...,S10.docx; T1.docx, ...,T10.docx.
- Familiarization with data was internalized through transcription of the interviews. The audio recordings of the interviews of 20 respondents (10 student teachers and 10 instructors) were listened to a number of times for their accurate transcription. After writing the transcriptions in Turkish, All of the interview documents were read by the researcher and her supervisor the make sense of the data. During this reading, both noted potential main themes by considering the interview questions.

- All of the transcripts in Turkish and their audio recordings were imported into the NVivo 12 software. Audio records were also imported to the software since the transcripts were coded on it while the researcher listened to recordings as and when necessary.
- Theme development stage revealed coded nodes on NVivo and during this process she read and reread to identify significant broader patterns of meaning (potential themes). Regularly, the emerged nodes on NVivo were reorganized and the related data reread when necessary. In order to check her thematic analysis process, the researcher selected a sample including some of the earlier coding and did blind recoding to satisfy herself of the accuracy of the coding. If the sample gave a cause for concern, the researcher would have repeated the coding process. This process continued until the researcher read all interview transcripts repeatedly, line by line, and created all possible themes and sub-themes.
- After the researcher created her main theme and sub-theme set on NVivo, she reported all themes and sub-themes, and related interviewer statements, and sent them to her supervisor for checking. The supervisor checked the main themes and sub-themes, taking into account the direct quotations that the researcher made connections with the theme, and formed consensus on the differences of opinion by interviewing the researcher.
- The researcher's advisor, during the control of the interview findings; two independent researchers analyzed the interviews with approximately 30% of the data without being aware of the researcher's themes and sub-themes. While one of the independent researchers analyzed three randomly selected teacher candidates' interviews, the other independent researcher analyzed three randomly selected teacher interviews. The analysis results of independent researchers were compared with the theme sets, and the theme set was revised accordingly by the researcher and her advisor. The independent researcher, who conducted the reliability study of the findings of the student interviews, is a researcher who previously took a master's degree in the field of curriculum and instruction and wrote her master's thesis with a qualitative research approach, and is currently pursuing her doctorate in the same field. The independent researcher who analyzed the interviews of the teachers is a researcher who is

about to complete her PhD in curriculum and instruction and has experience in thematic analysis.

- For the reliability study of the interview findings, there are three studies mentioned in the above items. These are respectively; the researcher's own analysis is repeated, the consultant's control, and two independent researchers do the analysis from the beginning with 30% of the data.

In the findings of the thematic analysis results, during the writing process, sub-headings were created according to the main themes. Sub-themes related to each main theme were explained with direct quotations, and the researcher's comments, if any, were added. Since the analyses were made on Turkish transcripts, the findings were presented in their original form so that they could be checked by the thesis defense committee. After the defense exam, each direct quotations of the interview transcripts were translated into English, verbatim, by the researcher, as the researcher has a bachelor's degree in English Language and Literature, and has C1 level of Turkish language skill, and speaks well in Turkish. Indeed all the interviews were conducted by the researcher in Turkish language fluently.

As already stated, the current study used different instruments like questionnaires, interviews, and document analysis to investigate student teachers and instructors' attitudes, views and awareness towards women's rights.

2.4. Ethical Issues

In this study, according to provide an ethical research the followings are followed:

- Ethics Committee Permission is taken (Appendix 3)
- Institutional Permission was obtained for the application of the research at Anadolu University Faculty of Education. (Appendix 4)
- All of the participants participated voluntary, informed and consensual in all parts of the research. To explain in details, in the questionnaire and interview sections, volunteer participants were informed about the aim of the research and the researcher explained them that the identity and information of all of the participants will be kept private and will only use for educational reasons, and they can take back their consent and information whenever they desire.

- Consent forms were designed in order to give information about the research and ask permission for the procedures needed in the research (See Appendices). One copy of the consent form was given to the participants and the other copy was kept by the researcher for the interviews.

3. FINDINGS AND INTERPRETATIONS

The aim of this study, as it has mentioned above, is to assess the educational needs of student teachers, studying at Anadolu University, Faculty of Education. Four research questions are answered as the following order:

- Findings derived from the document analysis, answer the first research question: What learning outcomes and content are included related to women's rights in the curriculum of the courses taught in the faculty of education?
- Findings derived from the questionnaire and semi-structured in-depth interviews with the participation of student teachers, answer the second research question: What are the views of the student teachers on the subject of women's rights?
- Findings derived from the semi-structured in-depth interviews with the participation of teaching staff, answer the third question: What are the views of the teaching staffs on the issue of women's rights?
- All of the results derived from the findings are merged to answer the fourth research question: What are the educational needs of student teachers?

3.1. Findings of the Document Analysis of the Teacher Education Programs at Anadolu University

Learning outcomes and contents of all the syllabus of the courses in teacher education curricula as well as the programs in Education Faculty of Anadolu University were individually checked for finding any related subject about Human Rights, Women Rights, Gender Equality, and Feminism.

3.1.1. Findings derived from the analysis of key learning outcomes and field qualifications of the teacher education bachelor programs at Anadolu University

As a result of the examination in the dimensions "key learning outcomes" and "field qualifications" of Teacher Education in Undergraduate Programs applied in Anadolu University, Faculty of Education, about the subjects of human rights, women's rights, and gender equality, and feminism related topics, it has found that few items were included on these courses. These are presented in Table 3.1.

Table 3.1. *Key learning outcomes and field qualifications of the teacher education bachelor programs related to human rights, women's rights and gender equality*

Programs	Key Learning Outcomes	Field Qualifications
Programs in - - English Language Teaching, - German Language Teaching, - German Language Teac.(KKTC nationality) - French Language Teaching Prog. in Eng. Language Teach. - (IJDPSUNY Cortland)		Behave according to democracy, human rights , social, scientific and vocational ethical values.
Program in Arts and Crafts Education -		Acts in accordance with democracy, human rights , scientific and professional ethical values
Program in Guidance and Psychological Counseling	Act in accordance with human rights , and democratic, social, scientific, professional and ethical values	To behave accordingly to democracy; human rights ; social, scientific and vocational values.
Special Education Teaching Department Program -		Being able to adhere of democracy, human rights , social, scientific and professional and ethical values.
Program in Computer Education and Inst. Tech. -		Adheres to democracy, human rights , social, scientific and professional and ethic values.
Program in Primary School Mathematics Teaching	Behaves in accordance with democracy, human rights , social, scientific and professional ethical values.	Demonstrate appropriate behavior to democracy, human rights , social, scientific, occupational ethics.
Program in Social Studies Education -		Behave according to democracy, human rights , social, scientific and vocational ethical values.
Program in Pre-school Education -		Behave according to democracy, human rights , social, scientific and vocational ethical values
Program in Primary School Education -		-

As it is obvious in the table 3.1., only the expression "Human Rights" is mentioned in programs. However, the terms women rights, gender equality, and feminism are not included. None of the keywords related to these subjects are included in the teacher education programs.

Human rights are only mentioned in the following programs:

- Department of Foreign Language Education - Program in English Language Teaching
- Department of Mathematics and Science Education- Program in Primary School Mathematics Teaching
- Department of Turkish and Social Sciences Education- Program in Social Studies Education
- Department of Primary Education- Program in Pre-school Education and Program in Primary School Education

3.1.2. Findings derived from the analysis of syllabuses of the courses in the teacher education programs at Anadolu University

Learning outcomes and contents of all the syllabus of the courses in teacher education undergraduate programs in Education Faculty of Anadolu University were individually checked for finding any related subject about Human Rights, Women Rights, Gender Equality, and Feminism.

As Table 3.2. demonstrates the courses of the education faculty and their relation to any key-words such as Human Rights, Women Rights, Gender Equality, Feminism and so on.

According to the table 3.2., there is only one selective course for only 5 programs, named “(HUK279) Human Rights and Democracy Training” among all of the programs of the faculty, which is related to the key-words.

As it is clear, there is no tangible difference between the courses named “Human Rights and Democracy” and “Human Rights and Democracy Training” as showed on Table 3.2.

Table 3.2. *The courses of the education faculty and their relation to the key-words*

Program	Name Of The Course	Content	Learning Outcomes
Program in English Language	(HUK279) Human Rights and Democracy Training (TR)	Human rights and freedom, Human rights from past to present, Children rights and education,	Explain The Human Rights And Freedom. • know the human rights and freedom. • understands the development of human rights from past to present.
Program in Primary School		Human rights violations in the world, Human rights issues.	• understand the importance of the education right • becomes aware of human rights and violations in the world.
Program in Social Studies Education	1) (SBÖ307) Human Rights and Democracy	1) Development of the democracy and human rights concepts. Principles and dimensions of Human Rights.	Explain the development of Human Rights and Democracy. explain that Human Rights started along with history of humanity.
	2) (HUK279) Human Rights and Democracy Training	Basic documents related to human rights. Making individuals gain awareness of democracy and human rights. Human rights and the right to education. Democracy and human rights education for teachers.	• determine that Human Rights are possible only with Democracy. Evaluate the international agreements which enable to guarantee the Human Rights and Democracy. • explain that agreements are prepared by establishing international platforms in order to develop Human Rights and Democracy.
		School and classroom implications of democracy and human rights. The application of democracy and human rights in the school and classroom.	Explain The Human Rights And Freedom. •know the human rights and freedom. •understands the development of human rights from past to present. •understand the importance of the education right.
		2) Human rights and freedom, Human rights from past to present, Children rights and education, Human rights violations in the world, Human rights issues.	•becomes aware of human rights and violations in the world.
Program in Pre-school Education	(HUK279) Human Rights and Democracy Training	Human rights and freedom, Human rights from past to present, Children rights and education, Human rights violations in the world, Human rights issues.	•Explain The Human Rights And Freedom. •know the human rights and freedom. •understands the development of human rights from past to present. •understand the importance of the education right.
Program in Primary School			•becomes aware of human rights and violations in the world.

According to the document analysis of the teacher education programs, it is possible to infer that though human right related objectives and courses appear in the programs; however, there are no objectives or topics related to women's rights.

3.2. Findings Derived From the Questionnaire

Questionnaire was developed in order to assess the viewpoint and awareness of the prospective teachers in education faculty of Anadolu University. It was titled as "Assessing the Awareness of Prospective Teachers about Women's Human Rights". While preparing the questionnaire, Human Rights, Women Rights, and Feminism related literature and experts' views were considered.

The items on the questionnaire related to women's rights are grouped into the following six categories according to literature and the experts' views:

1. Items related to the "Women's Rights as a Standalone Topic"
2. Items related to the "Legal Rights"
3. Items related to the "Education"
4. Items related to the "Work-life"
5. Items related to the "Private life"
6. Items related to the "Family and Social life"

The findings related to each of the six categories are presented under the related sub-headings.

3.2.1. Findings derived from the questionnaire items related to "women's rights as a standalone topic"

Four items are included in the questionnaire regarding the topic of "Women's Rights" as showed on the Table 3.3.

Table 3.3. *Items related to subject "women rights"*

Item No	Item
1	The subject of Women's Rights should be a separate study from general Human Rights.
2	Advocacy for women's rights should be considered as feminism.
5	Women's rights should apply all over the world.
6	Women's rights should not be taken away under any circumstances.

The participation status of prospective teachers to each item is presented in Table 3.4.

Table 3.4. *Distribution of the answers that the prospective teacher given to the items of the questionnaire on "women's rights subjects".*

Item No	Strongly disagree		Disagree		Neither agree nor disagree		Agree		Strongly agree		Total	
	f	%	f	%	f	%	f	%	f	%	f	%
1	63	11.2	128	22.8	107	19.0	138	24.6	123	21.9	559	99.5
2	172	30.6	203	36.1	105	18.7	54	9.6	27	4.8	561	99.8
5	5	0.9	9	1.6	10	1.8	136	24.2	399	71.0	559	99.5
6	6	1.1	5	0.9	28	5.0	111	19.8	409	72.8	559	99.5

Questionnaire Item No 1 which is, “The subject of Women's Rights should be a separate study from general Human Rights.” The student teachers’ disagreement percentage is 34% which means that much less than half of them are disagree. Also the percentage of agreement is 46.5% which means that a little less than half of the student teachers agree with this idea. Additionally, 19% of student teachers neither agree nor disagree. It is possible to infer that studying and teaching Women’s Rights as a stand-alone issue apart from the human rights is a controversial issue.

Questionnaire Item No 2 which is “Advocacy for women's rights should be considered as feminism.” The percentage of disagreement of the student teachers is 66.7% that means much more than half of them disagree with this idea. Also 14.4% of them agree which means that, very small parts of student teachers agree with this idea. Likewise, 18.7% of student teachers neither agree nor disagree. This finding might be related with the student teachers’ biased views regarding the feminism as the interview findings support this claim.

Questionnaire Item No 5 which is “Women's rights should apply all over the world.” The percentage of disagreement of the student teachers is 11.5% that means very small portion of them disagree. Furthermore, 95.2% of them agree which means that almost all of the student teachers agree with this idea. Additionally, 1.8% of the student teachers neither agree nor disagree. The awareness that all people of the world should have inherent human rights should also be taken into account in the context of women's rights. The majority of student teachers agree on this issue. However, it is

thought-provoking that there are few student teachers who state that they disagree and are undecided.

Questionnaire Item No 6 which is, “Women's rights should not be taken away under any circumstances.” The student teachers’ disagreement percentage is 2% which means that almost none of them are disagree. Also the percentage of agreement is 92.6% which means almost all of the student teachers agree with this idea. Additionally, 5% of student teachers neither agree nor disagree.

According to the answers that the prospective teachers given to the items of the questionnaire related with “Women's Rights as a standalone topic” reveals that most of the student teacher give value to the topic of Women’s rights. Nevertheless few students who have negative views related to Women’s rights might need education about the topic.

3.2.2. Findings derived from the questionnaire items related to “legal rights”

22 items are included in the questionnaire regarding the topic of "Legal Rights" and showed on the Table 3.5.

Table 3.5. *Items related to “legal rights”*

Item No	Item
7	Women's legal rights should be equal with men.
8	Women should be prevented from getting married at an early age (under-aged).
18	The issue of abortion should be left to the choice of the women.
25	Working women should have the right to use breast-feeding permission / maternity leave.
26	Fathers as well as women should be required to take breast-feeding permission / maternity leave.
29	Women should be able to use only their own surname when they want to marry.
30	During marriage, the child should be able to take the mother's surname as well.
31	<i>Women can divorce if their spouses see it appropriate.</i>
32	Women should be able to freely decide to divorce.
33	Women with children should have the parental right of their children in case of divorce.
36	Wearing a headscarf / burqa / turban should be a woman's own choice in line with her free will.
42	Women should be actively involved in politics.
44	Women should have the right to own property.
45	Women should have the right to invest with their own earnings.
46	Women should have the right to an equal share of inheritance.
47	Women should have the right to defend their rights.
49	Women should have the right to withdraw the bank loan they think they can pay, in line with the bank terms.
50	Women should have the right to take action to defend themselves in the situation of sexual harassment.
55	Women should be entitled to a license for any means of transport (car, bus, train, plane, bicycle, motorcycle, truck, boat, etc.).

Table 3.5. (Continue) *Items related to “legal rights”*

56	Women should have the right to use any means of transport (car, bus, train, plane, bicycle, motorcycle, truck, boat, etc.).
61	Women should have the right to join non-governmental organizations.
62	Women should have the right to participate in community service activities.

The participation status of prospective teachers to each item is presented in Table 3.6.

Table3.6. *Distribution of the answers that the prospective teacher given to the items of the questionnaire on "legal rights subjects".*

Item No	Strongly disagree		Disagree		Neither agree nor disagree		Agree		Strongly agree		Total	
	f	%	f	%	f	%	f	%	f	%	f	%
7	3	0.5	13	2.3	12	2.1	73	13.0	457	81.3	558	99.3
8	8	1.4	2	0.4	5	0.9	35	6.2	512	91.1	562	100.0
18	36	6.4	42	7.5	93	16.5	91	16.2	296	52.7	558	99.3
25	3	0.5	4	0.7	18	3.2	95	16.9	439	78.1	560	99.6
26	16	2.8	42	7.5	149	26.5	144	25.6	210	37.4	561	99.8
29	18	3.2	33	5.9	92	16.4	120	21.4	298	53.0	561	99.8
30	40	7.1	51	9.1	158	28.1	109	19.4	201	35.8	559	99.5
31	309	55.5	103	18.3	46	8.2	44	7.8	55	9.8	557	99.1
32	10	1.8	6	1.1	19	3.4	99	17.6	423	75.3	557	99.1
33	8	1.4	21	3.7	69	12.3	119	21.2	340	60.5	557	99.1
36	2	0.4	4	0.7	8	1.4	80	14.2	467	83.1	561	99.8
42	5	0.9	3	0.5	19	3.4	102	18.1	433	77.0	562	100.0
44	4	0.7	1	0.2	4	0.7	70	12.5	483	85.9	562	100.0
45	6	1.1	2	0.4	6	1.1	65	11.6	483	85.9	562	100.0
46	6	1.1	6	1.1	15	2.7	75	13.3	460	81.9	562	100.0
47	3	0.5	2	0.4	3	0.5	63	11.2	491	87.4	562	100.0
49	6	1.1	1	0.2	14	2.5	97	17.3	443	78.8	561	99.8
50	2	0.4	3	0.5	8	1.4	54	9.6	494	87.9	561	99.8
55	3	0.5	4	0.7	5	0.9	57	10.1	493	87.7	562	100.0
56	5	0.9	1	0.2	2	0.4	63	11.2	491	87.4	562	100.0
61	4	0.7	1	0.2	4	0.7	67	11.9	484	86.1	560	99.6
62	5	0.9	1	0.2	2	0.4	71	12.6	483	85.9	562	100.0

In the questionnaire, the Item No 7 is: “Women's legal rights should be equal with men.” in which 2.8% of student teachers reflect their disagreement which means nearly none of them disagree. Additionally, 94.3% of student teachers indicate their agreement which means that almost all of them agree. While, 2.1% of student teachers neither agree, nor disagree. This finding shows that student teachers agree with equal legal rights of women and men.

In the questionnaire, the Item No 8 is: “Women should be prevented from getting married at an early age (under-aged).” in which 1.8% of student teachers convey their disagreement which means almost none of them disagree. Elsewhere, 97.3% of student teachers exhibit their agreement which means that almost all of them agree. Furthermore, 0.9% of student teachers neither agree nor disagree. Early marriage of women in Turkey often hinders their educational life and prevents them from being productive individuals for the society and for themselves. According to the answers given to this item, it can be said that student teachers are aware of the negative effects of early marriages.

In the questionnaire, the Item No 18 is: “The issue of abortion should be left to the choice of the women.” in which 13.9% of student teachers present their disagreement which means very small part of them disagree. Moreover, 68.9% of student teachers show their agreement which means that much more than half of them agree. Additionally, 16.5% of student teachers neither agree nor disagree. Abortion is a controversial issue in Turkey as well as all over the world. However, more than half of the student teachers are on the side that women's preferences should be taken into consideration.

In the questionnaire, the Item No 25 is: “Working women should have the right to use breast-feeding permission / maternity leave.” in which 1.2% of student teachers indicate their disagreement which means that almost none of them disagree. Besides, 95% of student teachers point out their agreement which means that nearly all of them agree. Likewise, 3.2% of them neither agree nor disagree. This finding is an indication that student teachers are aware of the right of working women to use maternity leave. Giving breastfeeding leave to working women in Turkey may also have enabled student teachers to meet this situation naturally and necessary.

In the questionnaire, the Item No 26 is: “Fathers as well as women should be required to take breast-feeding permission / maternity leave.” in which 10.3% of student teachers reflect their disagreement which means very small part of them disagree. While, 63% of student teachers express their agreement which means that much more than half of them agree. Likewise, 26.5% of them neither agree nor disagree. This finding can be accepted as an indication that more than half of the student teachers are aware that the task of feeding the baby should not be imposed solely on women. On the other hand, the number of student teachers who expressed negative or undecided

opinions is also remarkable. This may be due to the perception of maternity leave in the sense that the baby is fed only with breast milk. However, those who do not have or do not prefer breast milk, feed with other nutritious foods.

In the questionnaire, the Item No 29 is: “Women should be able to use only their own surname when they want to marry.” in which 9.1% of student teachers denote their disagreement which means very small part of them disagree. Moreover, 74.4% of student teachers indicate their agreement which means the great majority of them agree. On the other side, 16.4% of student teachers neither agree nor disagree. It can be said that in a country where women and men have equal rights, the fact that women take the man's surname in marriage is questioned by most of the student teachers.

In the questionnaire, the Item No 30 is: “During marriage, the child should be able to take the mother's surname as well.” in which 16.2% of student teachers demonstrate their disagreement which means small number of them disagree. Besides, 55.2% of student teachers imply their agreement which means a little more than half of them agree. Also, 28.1% of student teachers neither agree nor disagree. It is quite accepted for a child born in Turkey to take the surname of the father, and it is generally not questioned why this is so. The fact that a little more than half of the student teachers question this situation can be considered as positive according to women’s rights.

In the questionnaire, the Item No 31 is: “Women can divorce if their spouses see it appropriate.” in which 73.8% of student teachers reflect their disagreement which means the majority of them disagree. Additionally, 17.6% of student teachers indicate their agreement. While, 8.2% of student teachers neither agree nor disagree. This item is measure opposite view related to women’s rights and took place in the questionnaire to test if the participants fill in the questionnaire by reading carefully.

In the questionnaire, the Item No 32 is: “Women should be able to freely decide to divorce.” in which 2.9% of student teachers indicate their disagreement which means almost none of them disagree. Moreover, 92.9% of student teachers point out their agreement which means that almost all of them agree. Also, 3.4% of them neither agree nor disagree. Women must decide to divorce of their own free will. Findings related to this item show that the majority of student teachers support it. This is a desired and expected situation.

In the questionnaire, the Item No 33 is: “Women with children should have the parental right of their children in case of divorce.” in which 5.1% of student teachers

reflect their disagreement. Additionally, 81.7% of student teachers indicate their agreement which means that the majority of them agree. While, 12.3% of student teachers neither agree nor disagree. In cases of divorce in Turkey, custody of children is mostly given to mothers. This is a common situation in society. This situation is also observed in student teachers. On the other hand, the fact that there are those who do not agree with this article or are undecided may be an indication that these student teachers also think about the custody right for the father. However, participants were told to consider the whole in answering the questions.

In the questionnaire, the Item No 36 is: “Wearing a headscarf/ burqa/ turban should be a woman's own choice in line with her free will.” in which 1.1% of student teachers reflect their disagreement which means almost none of them disagree. Moreover, 97.3% of student teachers indicate their agreement which means that almost all of them agree. On the other side, 1.4% of student teachers neither agree nor disagree. The fact that the headscarf/hijab is a personal preference is accepted by almost all of the student teachers.

In the questionnaire, the Item No 42 is: “Women should be actively involved in politics.”, in which 1.4% of student teachers indicate their disagreement which means almost none of them disagree. Moreover, 95.1% of student teachers indicate their agreement which means that almost all of them agree. On the other side, 3.4% of student teachers neither agree nor disagree. This finding shows that the view that women should have a voice and authority in politics is supported by student teachers.

In the questionnaire, the Item No 44 is: “Women should have the right to own property.”, in which 0.9% of student teachers point out their disagreement which means almost none of them disagree. Furthermore, 98.4% of student teachers reflect their agreement which means that almost all of them agree. While, 0.7 % of student teachers neither agree nor disagree. In Turkey, women have the right to own property legally and this is acceptable by the society. The findings related to this item support this situation. However in a marriage owned properties after the date of the marriage is both belonged to couples.

In the questionnaire, the Item No 45 is: “Women should have the right to invest with their own earnings.” in which 1.5% of student teachers imply their disagreement which means almost none of them disagree. Further, 97.5% of student teachers reveal their agreement which means that almost all of them agree. Additionally, 1.1% of

student teachers neither agree nor disagree. It is within the scope of women's rights that women have a profession and invest with their own income. However, women who do not have their own income can also invest with their share of the income in the family. Based on the findings of Items 45, it can be said that student teachers approves these view.

In the questionnaire, the Item No 46 is: “Women should have the right to an equal share of inheritance.” in which 2.2% of student teachers denote their disagreement which means almost none of them disagree. Moreover, 95.2% of student teachers indicate their agreement which means that most of them agree. On the other side, 2.7% of student teachers neither agree nor disagree. This finding indicates that student teachers mostly agree with this right; however it is interesting why small number of student teachers does not agree.

In the questionnaire, the Item No 47 is: “Women should have the right to defend their rights”, in which 0.9% of student teachers express their disagreement which means almost none of them disagree. Likewise, 98.6% of student teachers point out their agreement which means that almost all of them agree. Moreover, 0.7% of student teachers neither agree nor disagree. It is desirable for student teachers to give consent for women to defend their own rights.

In the questionnaire, the Item No 49 is: “Women should have the right to withdraw the bank loan they think they can pay, in line with the bank terms.”, in which 1.3% of student teachers denote their disagreement which means almost none of them disagree. Moreover, 96.1% of student teachers indicate their agreement which means that almost all of them agree. On the other side, 2.5% of student teachers neither agree nor disagree.

In the questionnaire, the Item No 50 is: “Women should have the right to take action to defend themselves in the situation of sexual harassment.”, in which 0.9% of student teachers denote their disagreement which means almost none of them disagree. Moreover, 97.5% of student teachers indicate their agreement which means that almost all of them agree. On the other side, 1.4% of student teachers neither agree nor disagree. Sexual harassment is an important crime and the findings of the Item 50 show that student teachers accept the defending oneself against sexual harassment.

In the questionnaire, the Item No 55 is: “Women should be entitled to a license for any means of transport (car, bus, train, plane, bicycle, motorcycle, truck, boat, etc.).”, in

which 1.2% of student teachers indicate their disagreement which means almost none of them disagree. Moreover, 97.8% of student teachers point out their agreement which means that almost all of them agree. Also, 0.9% of them neither agree nor disagree.

In the questionnaire, the Item No 56 is: “Women should have the right to use any means of transport (car, bus, train, plane, bicycle, motorcycle, truck, boat, etc.).”, in which 1.1% of student teachers point out their disagreement which means almost none of them disagree. Meanwhile, 98.6% of student teachers reflect their agreement which means that almost all of them agree. While, 0.4% of student teachers neither agree nor disagree. In Turkey, women can also attend courses and take exams in order to obtain the license of the transportation vehicle they want. This situation is quite normal for Turkey. Thus, it is expected to gain such findings related to this right. The fact that the majority of student teachers approve of items 55 and 56 is an indicator of this fact. However, why few student teachers do not agree leads researcher think even such basic rights must be included into a program on women’s rights. Since foreign students coming from various countries might contest to this right.

In the questionnaire, the Item No 61 is: “Women should have the right to join non-governmental organizations.”, in which 0.9 % of student teachers express their disagreement which means almost none of them disagree. Besides, 98% of student teachers demonstrate their agreement which means that almost all of them agree. Further, 0.7% of student teachers neither agree nor disagree.

In the questionnaire, the Item No 62 is: “Women should have the right to participate in community service activities.”, in which 1.1% of student teachers reflect their disagreement which means almost none of them disagree. Moreover, 98.5% of student teachers indicate their agreement which means that almost all of them agree. On the other side, 0.4% of student teachers neither agree nor disagree. According to the answers that the prospective teacher, given to the items of the questionnaire on Legal Rights subjects, they are accepting about most of the issues. However, there are some issues such as abortion, which they have biased and unaware opinion about.

3.2.3. Findings derived from the questionnaire items related to “education”

Table 3.7. shows 4 items included in the questionnaire regarding the topic of "Education" related rights of women. The participation status of prospective teachers to each item is presented in Table 3.7.

Table 3.7. *Items related to “education”*

Item No	Item
3	Education on women's rights should be provided in schools.
4	The issue of women's rights should be included in teacher education programs.
9	All women should have the right to the education they want.
19	Birth control should be included in formal education.

The participation status of prospective teachers to each item is presented in Table 3.8.

Table 3.8. *Distribution of the answers that the prospective teacher given to the items of the questionnaire on "education"*

Item No	Strongly disagree		Disagree		Neither agree nor disagree		Agree		Strongly agree		Total	
	f	%	f	%	f	%	f	%	f	%	f	%
3	13	2.3	31	5.5	64	11.4	187	33.3	259	46.1	554	98.6
4	16	2.8	48	8.5	108	19.2	188	33.5	200	35.6	560	99.6
9	4	0.7	1	0.2	5	0.9	34	6.0	517	92.0	561	99.8
19	9	1.6	13	2.3	66	11.7	161	28.6	311	55.3	560	99.6

Questionnaire Item No 3 which is “Education on women's rights should be provided in schools.” The student teachers’ agreement percentage is 7.8% which means small amount of them disagree. Moreover, 79.4% of the student teachers agree that means the majority of them agree. Besides, 11.4% of student teachers neither agree nor disagree. How to educate society on women rights is one of the discussed issues and this finding is expected.

In the questionnaire, the Item No 4 is: “The issue of women's rights should be included in teacher education programs.”, in which 11.3% of student teachers indicate their disagreement which means very small part of them disagree. Moreover, 79.4% of student teachers point out their agreement which means the majority of them agree. Also, 11.4% of them neither agree nor disagree. Teacher education programs at the faculty of education in Anadolu University is analyzed within this study and found that there is no course or subject related to women’s rights in any of the programs. Thus, it might be unusual to for student teachers to have a course or a sing topic in the program on women’s rights. Hopefully, most them agree with this idea.

In the questionnaire, the Item No 9 is: “All women should have the right to the education they want.”, in which 0.9% of student teachers reflect their disagreement

which means almost none of them disagree. Additionally, 69.1% of student teachers indicate their agreement which means that much more than half of them agree. While, 19.2% of student teachers neither agree nor disagree.

In the questionnaire, the Item No 19 is: “Birth control should be included in formal education.”, in which 3.9% of student teachers point out their disagreement which means almost none of them disagree. Meanwhile, 83.9% of student teachers reflect their agreement which means the majority of them agree. While, 11.7% of student teachers neither agree nor disagree.

According to the answers that the prospective teacher given to the items of the questionnaire on Education related topics on women’s rights, they are open to new ideas and most of them agree with inclusion of women's rights program in schools.

3.2.4. Findings derived from the questionnaire items related to “work-life”

5 items are included in the questionnaire regarding the topic of “Work-Life” and presented on Table 3.9.

Table 3.9. *Items related to “work-life”*

Item No	Item
22	Being in business life or not working in a job should be up to the woman's own choice.
51	Women are able to work in the job they want / prefer.
52	Women should be entitled to equal pay if they work in equal work with men.
53	<i>In business life, women should receive lower wages / promotions / titles than men.</i>
54	In business life, women should have the right to oppose all kinds of mobbing (humiliation, harassment, commanding work out of duty, etc.) against them.

The participation status of prospective teachers to each item is presented in Table 3.10. In the questionnaire, the Item No 22 is: “Being in business life or not working in a job should be up to the woman's own choice.” in which 2.2% of student teachers point out their disagreement which means almost none of them disagree. Meanwhile, 94.9% of student teachers reflect their agreement which means that almost all of them agree. While, 3.0% of student teachers neither agree nor disagree.

Table 3.10. *Distribution of the answers that the prospective teacher given to the items of the questionnaire on "work-life subjects"*

Item No	Strongly disagree		Disagree		Neither agree nor disagree		Agree		Strongly agree		Total	
	f	%	f	%	f	%	f	%	f	%	f	%
22	2	0.4	10	1.8	17	3.0	155	27.6	378	67.3	562	100.0
51	3	0.5	3	0.5	7	1.2	69	12.3	480	85.4	562	100.0
52	7	1.2	3	0.5	7	1.2	58	10.3	486	86.5	561	99.8
53	455	81.0	59	10.5	8	1.4	13	2.3	24	4.3	559	99.5
54	4	0.7	3	0.5	5	0.9	66	11.7	484	86.1	562	100.0

In the questionnaire, the Item No 51 is: “Women are able to work in the job they want / prefer.” in which 1% of student teachers reflect their disagreement which means almost none of them disagree. Moreover, 97.7% of student teachers indicate their agreement which means that almost all of them agree. On the other side, 1.2% of student teachers neither agree nor disagree.

In the questionnaire, the Item No 52 is: “Women should be entitled to equal pay if they work in equal work with men.” in which 1.7% of student teachers indicate their disagreement which means almost none of them disagree. Moreover, 96.8% of student teachers point out their agreement which means that almost all of them agree. Also, 1.2% of them neither agree nor disagree. According to item 52, it is obvious that nearly all of the student teachers advocate the equal pay for equal job.

In the questionnaire, the Item No 53 is: “In business life, women should receive lower wages / promotions / titles than men.” in which 91.5% of student teachers reflect their disagreement which means almost all of them disagree. Additionally, 6.6% of student teachers indicate their agreement which means that almost none of them agree. While, 1.4% of student teachers neither agree nor disagree. This is a reversed item which used in the test to check if the questionnaire is filled in by reading or not. The findings of this item is supports the work related rights of women.

In the questionnaire, the Item No 54 is: “In business life, women should have the right to oppose all kinds of mobbing (humiliation, harassment, commanding work out of duty, etc.) against them.” in which 1.2% of student teachers point out their disagreement which means almost none of them disagree. Furthermore, 97.8% of student teachers reflect their agreement which means that almost all of them agree. While, 0.9% of

student teachers neither agree nor disagree. In this item, it is vivid that student teachers are aware that mobbing in business life is not acceptable and should be confronted.

According to the answers that the prospective teacher given to the items of the questionnaire on Work-Life related items, their point of view is unprejudiced and flexible.

3.2.5. Findings derived from the questionnaire items related to “private life”

Table 3.11. presents the 12 items regarding the topic of “Private Life”.

The participation status of student teachers to each item is presented in Table 3.12.

Table3.11. *Items related to “private life”*

Item No	Item
10	Women's sexual orientation should be determined by their own preferences.
11	Women should have the right to freely experience sexuality.
16	Being a mother or not should be a choice of the woman.
17	Virginity should be the woman's own choice.
20	Women should have the right to use each method of contraception they want.
35	Women should be able to wear the clothes they want.
38	Women should be able to decide with whom, when and where to meet.
39	Women should be able to acquire various hobbies in line with their interests and desires.
40	Women should be able to choose their own activities for entertainment.
41	Women should be able to act in line with their own free will in personal care.
43	Women should have the right to live their religious beliefs and philosophies of life.
48	Women should have the right to read the books they want.

Table 3.12. *Distribution of the answers that the prospective teacher given to the items of the questionnaire on "private life subjects"*

Item No	Strongly disagree		Disagree		Neither agree nor disagree		Agree		Strongly agree		Total	
	f	%	f	%	f	%	f	%	f	%	f	%
10	5	0.9	9	1.6	26	4.6	77	13.7	443	78.8	560	99.6
11	5	0.9	22	3.9	37	6.6	89	15.8	408	72.6	561	99.8
16	8	1.4	14	2.5	33	5.9	98	17.4	408	72.6	561	99.8
17	7	1.2	18	3.2	26	4.6	74	13.2	432	76.9	557	99.1
20	7	1.2	11	2.0	44	7.8	143	25.4	354	63.0	559	99.5
35	9	1.6	14	2.5	27	4.8	90	16.0	420	74.7	560	99.6
38	6	1.1	12	2.1	28	5.0	99	17.6	416	74.0	561	99.8
39	2	0.4	2	0.4	6	1.1	84	14.9	466	82.9	560	99.6
40	4	0.7	3	0.5	7	1.2	104	18.5	444	79.0	562	100.0
41	2	0.4	3	0.5	13	2.3	111	19.8	433	77.0	562	100.0
43	2	0.4	3	0.5	2	0.4	78	13.9	477	84.9	562	100.0

Table 3.12. (Continued) *Distribution of the answers that the prospective teacher given to the items of the questionnaire on "private life subjects"*

48	3	0.5	1	0.2	-	-	62	11.0	493	87.7	559	99.5
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In the questionnaire, the Item No 10 is: “Women's sexual orientation should be determined by their own preferences.”, in which 2.5% of student teachers denote their disagreement which means almost none of them disagree. Moreover, 92.5% of student teachers indicate their agreement which means that almost all of them agree. On the other side, 4.6% of student teachers neither agree nor disagree.

In the questionnaire, the Item No 11 is: “Women should have the right to freely experience sexuality.”, in which 4.8% of student teachers signify their disagreement which means almost none of them disagree. Otherwise, 88.4% of student teachers point out their agreement which means that the great majority of them agree. On the other side, 6.6% of student teachers neither agree nor disagree. Sexuality of women is generally an unspoken issue in the Turkish society. Despite this, most of the student teachers agree with the related items.

In the questionnaire, the Item No 16 is: “Being a mother or not should be a choice of the woman.”, in which 3.9 % of student teachers express their disagreement which means almost none of them disagree. Besides, 90% of student teachers demonstrate their agreement which means that the great majority of them agree. Further, 5.9% of student teachers neither agree nor disagree. Giving a birth or child adoption is a big responsibility and each woman should decide on this herself. The findings of the Item 16 seem to support this.

In the questionnaire, the Item No 17 is: “Virginity should be the woman's own choice.”, in which 4.4 % of student teachers imply their disagreement which means small number of them disagree. Along with, 90.1% of student teachers reveal their agreement which means that the great majority of them agree. Also, 4.6% of student teachers neither agree nor disagree. Virginity is a very private issue most of the student teachers see this issue as a woman’s own choice.

According to the cultural/religious beliefs, some of the participants are not sure about the items number 11, 16, and 17. Unfortunately, some people still think that women’s sexuality is a taboo, and it is acceptable when it is under the circumstance of

marriage. Also, they might believe that all women should become mother and they praise motherhood as a holy issue.

In the questionnaire, the Item No 20 is: “Women should have the right to use each method of contraception they want.”, in which 3.2% of student teachers reflect their disagreement which means almost none of them disagree. Additionally, 88.4% of student teachers indicate their agreement which means that the great majority of them agree. While, 7.8% of student teachers neither agree nor disagree.

In the questionnaire, the Item No 35 is: “Women should be able to wear the clothes they want.”, in which 4.1% of student teachers express their disagreement which means almost none of them disagree. Likewise, 90.7% of student teachers point out their agreement which means that the great majority of them agree. Moreover, 4.8% of student teachers neither agree nor disagree.

In the questionnaire, the Item No 38 is: “Women should be able to decide with whom, when and where to meet.”, in which 3.2% of student teachers reflect their disagreement which means almost none of them disagree. In addition, 91.6% of student teachers indicate their agreement which means that almost all of them agree. Besides, 5.0% of student teachers neither agree nor disagree.

In the questionnaire, the Item No 39 is: “Women should be able to acquire various hobbies in line with their interests and desires.”, in which 0.8% of student teachers denote their disagreement which means almost none of them disagree. Moreover, 97.8% of student teachers indicate their agreement which means that almost all of them agree. On the other side, 1.1% of student teachers neither agree nor disagree.

In the questionnaire, the Item No 40 is: “Women should be able to choose their own activities for entertainment.”, in which 1.2% of student teachers imply their disagreement which means almost none of them disagree. Further, 97.5% of student teachers reveal their agreement which means that almost all of them agree. Additionally, 1.2% of student teachers neither agree nor disagree. In this item, student teachers are aware that all genders can choose their preferred activities, without gender discrimination.

In the questionnaire, the Item No 41 is: “Women should be able to act in line with their own free will in personal care.”, in which 0.9% of student teachers indicate their disagreement which means almost none of them disagree. Also, 96.8% of student

teachers reflect their agreement which means that almost all of them agree. Moreover, 2.3% of student teachers neither agree nor disagree.

In the questionnaire, the Item No 43 is: “Women should have the right to live their religious beliefs and philosophies of life.”, in which 0.6% of student teachers point out their disagreement which means almost none of them disagree. In addition, 98.8% of student teachers indicate their agreement which means that almost all of them agree. Besides, 0.4% of student teachers neither agree nor disagree. In Turkey, women can dress and organize their lives in line with their religious and philosophical beliefs in business and social life. However, in rural areas of Turkey, this freedom is not found enough. On the other hand, teacher candidates are aware of this right of women.

In the questionnaire, the Item No 48 is: “Women should have the right to read the books they want.”, in which 0.7% of student teachers indicate their disagreement which means almost none of them disagree. Moreover, 98.7% of student teachers indicate their agreement which means that almost all of them agree. On the other side, 0% of student teachers neither agree nor disagree.

According to the answers that the prospective teacher given to the items of the questionnaire on Private Life subjects, most of them appear open-minded about these issues. Nevertheless, some of them are incognizant about sexual subjects.

3.2.6. Findings derived from the questionnaire items related to “family and social life”

19 items are included in the questionnaire regarding the topic of “Family and Social Life” and presented on Table 3.13.

Table 3.13. *Items related to “family and social life”*

Item No	Item
12	Women who choose to marry should have the right to choose the person they will marry.
13	Adult women who choose to marry should have the right to marry at the age they want.
14	Whether a woman's age is older or younger than her husband in marriage should be considered normal.
15	It should not be a problem if a woman's job title / income is lower or higher than her husband.
21	<i>Housework should be the responsibility of the woman in marriage life.</i>
23	In the marriage institution, there should be equality of women and men instead of head of family.
24	Caring for the child should be a joint responsibility of the parents.
27	Women should have the right to breastfeed their babies in social areas.
28	Women should have the right to breastfeed their babies in public places.

Table 3.13. (Continued) *Items related to “family and social life”*

32	Women should be able to freely decide to divorce.
34	Women should have the right to go out at their own preferred time.
37	Women should have the right to befriend / meet with anyone they want.
57	Women should have the right to exercise in the indoor sports halls they want.
58	Women should have the right to do sports in open sports grounds and parks.
59	Women should have the right to swim in the sea-wear they want.
60	The decision of women to travel abroad must be their own.
63	Women should have the right to engage in activist work on nature-related issues.
64	Women should have the right to engage in activist work on issues related to children.
65	Women should have the right to engage in activist work on issues related to LGBT + (lesbian, gay, bisexual, transgender and others).

The participation status of prospective teachers to each item is presented in Table 3.14.

Table 3.14. *Distribution of the answers that the prospective teacher given to the items of the questionnaire on “family and social life subjects”*

Item No	Strongly disagree		Disagree		Neither agree nor disagree		Agree		Strongly agree		Total	
	f	%	f	%	f	%	f	%	f	%	f	%
12	4	0.7	-	-	6	1.1	32	5.7	519	92.3	561	99.8
13	8	1.4	6	1.1	12	2.1	45	8.0	491	87.4	562	100.0
14	3	0.5	13	2.3	43	7.7	104	18.5	398	70.8	561	99.8
15	1	0.2	12	2.1	19	3.4	72	12.8	457	81.3	561	99.8
21	249	44.3	184	32.7	55	9.8	36	6.4	38	6.8	562	100.0
23	10	1.8	13	2.3	20	3.6	115	20.5	404	71.9	562	100.0
24	1	0.2	2	0.4	8	1.4	91	16.2	459	81.7	561	99.8
27	8	1.4	16	2.8	64	11.4	158	28.1	315	56.0	561	99.8
28	7	1.2	12	2.1	63	11.2	167	29.7	310	55.2	559	99.5
32	10	1.8	6	1.1	19	3.4	99	17.6	423	75.3	557	99.1
34	4	0.7	21	3.7	23	4.1	92	16.4	421	74.9	561	99.8
37	4	0.7	13	2.3	24	4.3	90	16.0	431	76.7	562	100.0
57	4	0.7	3	0.5	7	1.2	67	11.9	481	85.6	562	100.0
58	3	0.5	1	0.2	11	2.0	69	12.3	477	84.9	561	99.8
59	7	1.2	5	0.9	14	2.5	71	12.6	464	82.6	561	99.8
60	3	0.5	5	0.9	2	0.4	71	12.6	481	85.6	562	100.0
63	6	1.1	1	0.2	3	0.5	79	14.1	473	84.2	562	100.0
64	6	1.1	3	0.5	6	1.1	85	15.1	462	82.2	562	100.0
65	25	4.4	18	3.2	75	13.3	102	18.1	337	60.0	557	99.1

In the questionnaire, the Item No 12 is: “Women who choose to marry should have the right to choose the person they will marry.”, in which 0.7% of student teachers point out their disagreement which means almost none of them disagree. Meanwhile, 98% of student teachers reflect their agreement which means that almost all of them agree. While, 1.1% of student teachers neither agree nor disagree. In some regions,

women are forced to marry and there are arranged marriages. However, student teachers are aware that marriage without consent is not acceptable.

In the questionnaire, the Item No 13 is: “Adult women who choose to marry should have the right to marry at the age they want.”, in which 2.5% of student teachers insinuate their disagreement which means almost none of them disagree. Correspondingly, 95.4% of student teachers intend their agreement which means that almost all of them agree. Withal, 2.1% of student teachers neither agree nor disagree.

In the questionnaire, the Item No 14 is: “Whether a woman's age is older or younger than her husband in marriage should be considered normal.”, in which 2.8% of student teachers mention their disagreement which means almost none of them disagree. Alternatively, 89.3% of student teachers refer their agreement which means the great majority of them agree. Conversely, 7.7% of student teachers neither agree nor disagree.

In the questionnaire, the Item No 15 is: “It should not be a problem if a woman's job title / income is lower or higher than her husband.”, in which 2.3% of student teachers allude to their disagreement which means almost none of them disagree. Alongside, 94.1% of student teachers disclose their agreement which means almost all of them agree. However, 3.4% of student teachers neither agree nor disagree.

In the questionnaire, the Item No 21 is: “Housework should be the responsibility of the woman in marriage life.”, in which 77% of student teachers cite their disagreement which means the great majority of them disagree. At the same time, 13.2% of student teachers declare their agreement which means that very small parts of them agree. On the other hand, 9.8% of student teachers neither agree nor disagree. This is a reversed item and most of the student teachers are aware of this important situation.

In the questionnaire, the Item No 23 is: “In the marriage institution, there should be equality of women and men instead of head of family.”, in which 4.1% of student teachers make clear their disagreement which means almost none of them disagree. On the other side, 92.4% of student teachers designate their agreement which means that almost all of them agree. Otherwise, 3.6% of student teachers neither agree nor disagree.

In the questionnaire, the Item No 24 is: “Caring for the child should be a joint responsibility of the parents.”, in which 0.6% of student teachers identify their disagreement which means almost none of them disagree. Apart from that, 97.9% of

student teachers underline their agreement which means that almost all of them agree. As a matter of fact, 1.4% of student teachers neither agree nor disagree.

In the questionnaire, the Item No 27 is: “Women should have the right to breastfeed their babies in social areas.”, in which 4.2% of student teachers explain their disagreement which means nearly none of them disagree. Otherwise, 84.1% of student teachers notify their agreement which means the great majority of them agree. Alongside, 11.4% of student teachers neither agree nor disagree. Although, most of the participants are aware that it is totally normal and accurate that mothers breastfeed their babies in social areas, some of the participants are not sure or disagree.

In the questionnaire, the Item No 28 is: “Women should have the right to breastfeed their babies in public places.”, in which 3.3% of student teachers point out their disagreement which means almost none of them disagree. Additionally, 84.9% of student teachers demonstrate their agreement which means the great majority of them agree. Likewise, 11.2% of student teachers neither agree nor disagree.

In the questionnaire, the Item No 32 is: “Women should be able to freely decide to divorce.”, in which 2.9% of student teachers evince their disagreement which means almost none of them disagree. Moreover, 92.9% of student teachers denote their agreement which means that almost all of them agree. Besides, 3.4% of student teachers neither agree nor disagree.

In the questionnaire, the Item No 34 is: “Women should have the right to go out at their own preferred time.”, in which 4.4% of student teachers imply their disagreement which means almost none of them disagree. In addition, 91.3% of student teachers express their agreement which means that almost all of them agree. Similarly, 4.1% of student teachers neither agree nor disagree.

In the questionnaire, the Item No 37 is: “Women should have the right to befriend / meet with anyone they want.”, in which 3% of student teachers reveal their disagreement which means almost none of them disagree. Also, 92.7% of student teachers highlight their agreement which means that almost all of them agree. Further, 4.3% of student teachers neither agree nor disagree.

In the questionnaire, the Item No 57 is: “Women should have the right to exercise in the indoor sports halls they want.”, in which 1.2% of student teachers demonstrate their disagreement which means almost none of them disagree. Alongside, 97.5% of

student teachers clarify their agreement which means that almost all of them agree. Likewise, 1.2% of student teachers neither agree nor disagree.

In the questionnaire, the Item No 58 is: “Women should have the right to do sports in open sports grounds and parks.”, in which 0.7% of student teachers specify their disagreement which means almost none of them disagree. Alternatively, 97.2% of student teachers reflect their agreement which means that almost all of them agree. Meanwhile, 2% of student teachers neither agree nor disagree.

In the questionnaire, the Item No 59 is: “Women should have the right to swim in the sea wear they want.”, in which 2.1% of student teachers signify their disagreement which means almost none of them disagree. Otherwise, 95.2% of student teachers point out their agreement which means that almost all of them agree. On the other side, 2.5% of student teachers neither agree nor disagree. In this item, student teachers demonstrated their awareness that women like men can wear whatever they want.

In the questionnaire, the Item No 60 is: “The decision of women to travel abroad must be their own.”, in which 1.4% of student teachers reflect their disagreement which means almost none of them disagree. Moreover, 98.2% of student teachers indicate their agreement which means that almost all of them agree. On the other side, 0.4% of student teachers neither agree nor disagree.

In the questionnaire, the Item No 63 is: “Women should have the right to engage in activist work on nature-related issues.”, in which 1.6% of student teachers demonstrate their disagreement which means that almost none of them disagree. Besides, 98.3% of student teachers imply their agreement which means almost all of them agree. Also, 0.5% of student teachers neither agree nor disagree. This item stands for ecofeminism, which is an activist feminist approach to protect the rights of mother earth.

In the questionnaire, the Item No 64 is: “Women should have the right to engage in activist work on issues related to children.”, in which 1.6% of student teachers point out their disagreement which means almost none of them disagree. Meanwhile, 97.3% of student teachers reflect their agreement which means that almost all of them agree. While, 1.1% of student teachers neither agree nor disagree. Feminist movement fights also for the wellbeing of the children. This item stands for such feminist approach and takes part in the women’s rights.

In the questionnaire, the Item No 65 is: “Women should have the right to engage in activist work on issues related to LGBT + (lesbian, gay, bisexual, transgender and others).”, in which 7.6% of student teachers reflect their disagreement which means almost none of them disagree. Moreover, 78.1% of student teachers indicate their agreement which means that the great majority of them agree. On the other side, 13.3% of student teachers neither agree nor disagree. Feminist philosophy, as an umbrella to any downtrodden groups, is also interested in the rights of the LGBT+. Most of the student teachers agree with this item while the rest who does not agree or undecided might not be aware of the rights of LGBT+.

According to the answers that the prospective teacher given to the items of the questionnaire on Family and Social Life subjects, the awareness of some of them is not enough in issues like breastfeeding in public, LGBT+ activists, and similar topics.

Finally, according to the findings derived from the questionnaire, most of the student teachers are familiar with the basic points related to women’s right but there are considerable numbers of prospective teachers who are not aware about specialized and essential issues. Thus, because of the fact that the student teachers will educate the future generations, inclusion of education on women’s rights is necessary.

3.3. Findings Derived From the Semi-Structured Interviews With the Student Teachers

As a result of the thematic analysis on the semi-structured interview transcripts conducted with the volunteer student teachers, seven main themes were decided, and the interview questions were taken as reference in the creation of these main themes. The main themes are given in this subsection. Sub-themes and direct quotations within the scope of each main theme are included in this section.

The main themes derived from the semi-structured interviews with the student teachers according to interview questions are the following:

- The relationship between human rights and women's rights
- Awareness about the concept of feminism
- Resources to Learn About Women's Rights
- The Issue of Women's Rights in School Classes
- Awareness of People in Turkey about Women Rights

- Issues Related to Violence of Women's Rights
- Views on the Women's Rights Education

Each of the above mentioned main themes are explained in detail with their sub-themes and related direct quotations below.

3.3.1. The relationship between human rights and women's rights

The 1st main theme is “The relationship between human rights and women's rights” in which the below sub-themes emerged:

- Women's rights and human rights are not separate
- Human rights include women's rights
- The necessity of expressing women's rights

Each of the above mentioned sub-themes were explained and examples of direct quotations are provided.

Most of the students convey that there should be human rights instead of women rights because they think that women and men all are human and we shouldn't separate them. For example, S1 declared that “I think what we call human rights includes women's rights. I think there is no point in separating human rights and women's rights. Just like how we think of men when we say humans, we should also think of women.”

Similarly S3 think that we shouldn't separate women rights from human rights and all of them should have equal rights, and there is no need to talk about women rights as a separate subject. “I said I view it as human rights so I should list human rights; everyone has the right to live equally, everyone has the right to live freely, and then that's it.”

Besides, S1 stated that;

“...my main idea, for example, is that when we specifically create a label called women's rights, we create, how can I say, a gap. We all know there is no such thing as men's rights, don't we? I think creating a discussion based solely on women, or feeling the lack of such a discussion, is a huge problem.”

Although women's rights are seen as human rights, the view that women's rights have a special place in human rights has also emerged. For instance, S5 said that “I think human rights generally cover women's rights, but there are instances where women's rights are more special. If human rights were a circle, women's rights would be found inside that circle. “Accordingly S8 said that

“If you need to evaluate it separately from human rights, women can receive different treatment in some cultures. Only in that case we can talk about such rights, but in a normal society, I don’t believe there is a separate terminology for women’s rights.”

Some of them believe that although women and men are equal and it will be better to have human rights instead of women rights, they state that at the present time, women rights is not enforced in real life. It is only written in law and not in practice. Thus, it should be an extra focus on women rights in order to bring equality and bring it to the level of real equal human rights for all genders. For instance S2 mentioned this issue as the following:

“Like I said, since women are obviously people, and even separating this is kind of wrong, but since we accept genders exist, women’s rights also existing is natural. Actually, there should be a normal relationship between them, but in today’s world there is no such relationship, when you consider human rights, it only includes men’s rights and governor rights, so there is a bad relationship between them all.”

Additionally S10 stated that

“I think human rights and women’s rights are separate, women’s rights, naturally, I mean if I were to give an example from my home country, are underdeveloped and are regressing fast. Human rights?... I don’t think they are equal, for example; you can compare men’s rights and women’s rights. Legally they are equal, but in everyday life they are not.”

3.3.2. Awareness about the concept of feminism

The 2nd main theme is “awareness about the concept of feminism” in which the below sub-themes emerged:

- Broad concept of feminism
- Efficiency of feminism
- Boosting equality
- Thinking that Feminism is polar
- Thinking of feminism as male hostility
- Lack of knowledge about feminism
- Researching and learning about feminism

The students convey that feminism is more inclusive concept than women rights, and contains gender equality. Also, in social media feminism becomes more bold and efficient, so people can be aware of what is happening around them and what happens

in the case of human rights violence. Thus, people can react more tactfully and it will lead to increase the equality in human rights in societies. For example, S2 said that

“Since feminism shifted into an ideological view, there will be those who won’t accept that, and that’s natural. But people don’t take it seriously when you just talk about women’s rights, that’s why it evolved into an ideological view. That’s why we can walk around freely claiming that we’re feminists, and, I don’t know, if someone needs to take action, no matter their ideological or political beliefs, they just need to take action and feminism enables that, I don’t know, but until now social media had a role in these issues in Turkey, lots of things that happened by that. For example, there would be a lawsuit of a rapist raping a minor, and then he would be released on pending trial, but then he would be arrested after receiving backlash on social media, things like these, so I don’t know, feminism at first glance is an ideological view that supports the equality of men and women, in this way it’s great and deserves support, but if there are branches of feminism that support ideas like women being superior to men, then I don’t support those branches of feminism, the feminism I support is things like women and men having equal rights, getting to live, and so on. Those are natural demands, that’s why I think like that.”

Some of the students think that feminism is a polar issue that it can be positive or negative. They believe that in Turkey people misunderstood the real or correct type of feminism and it defines like a superiority of women over men. For instance S5 said that

“I believe there is no correlation between women’s rights and the feminism of today; the feminism that is being projected. Feminism is shifting from a matter of equality to a matter of women’s superiority. Women’s rights, like human rights, advocates for rights that every person must have.”

Student teachers mostly think that feminism is about male hostility,

“For example, in places I’ve been like May 1 Worker’s Day strikes and in some organizations, I always stumble upon feminists. They say men shouldn’t be present in these events. Of course I can’t speak for all of them but I come across those who are man-haters. Of course it’s wrong to project this to the whole of feminism, but saying that these kind of people don’t exist would also be wrong.”

as S8 referred to it.

Similarly, one of the student teachers thinks that feminists are strict and they are guarded against men, and all men are not the same: “From what I see they are violent, for example they object men, but not all men are the same, and that’s why I object them. That’s it I can’t think of anything else.” as S3 has referred to it.

Some of them even don’t know what feminism is. For example, S10 asked that “I don’t remember feminism, what’s it like?”

However a few of them asserted that they have heard about feminism in a fallacious way and they think that it is not the correct belief so they have tried to search about it and learn in an accurate way in order to comprehend the feminism. For instance S2 said that

“We often come across it often on the internet, but we always see the unwanted side of feminism, like how feminists are bad, and then when we started talking about these with friend groups, I felt bad that I don’t have much to say, so I started researching these topics to be able to speak more about them, and I’m glad I researched them so I can speak about them now.”

3.3.3. Resources to learn about women's rights

The 3rd main theme is “resources to learn about women's rights” in which the below sub-themes emerged:

- Misinformation on social media
- Searching on feminism
- Reading related books
- Leading reasons to learn about feminism
- Not attending to women rights related activities
- Attending a seminar which was inappropriate
- Have informed by their friends

Some of the student teachers believe that the concept of women’s rights reflects fallaciously because some women don’t research about it accurately. For example, S5 said that

“No I didn’t use them, but they are usually present on social media, but with usually their negative sides. They are being presented as contradicting previously known things. Usually, by immature teens. Actually, even most women who support feminism share things without doing research. This can mislead peoples view on the topic. It can leave a negative impact.”

One of the student teachers convey that before researching about women rights, she thinks that it is an exaggerating issue, but after becoming a feminist and starting to gain accurate information they got the issue and they tended to gain more information from movies, documentaries, books, and internet. S2 said that

“Yes I used them, I do myself as a feminist, I mean I really describe myself as a feminist, and I did many online researches on feminism. In the past I thought it was being

exaggerated and I didn't research it or viewed it closely, but when I started researching it I watched movies and documentaries and read books about the topic. Yes I did read them, usually from online sources."

One of the student teachers conveys that the content of a related book was about the missing rights of women and the inappropriate acts. For example, S1 said that "It generally talked about the defects and the treatment of women in the world. It talked about the mistakes being made."

The other student teachers asserts the related books and that the leading reason to these resources is the pressures of society which causes to underestimating women rights violence. For example, S4 said that

"Yes I used them, I especially read lawyer Feyza Altun's books... I read Frida Kahlo's books. I watched her movie. Also, in Greek mythology Lilitih is considered to be the first feminist woman... I'd say what lead me to these resources is societal pressure. Things like women being supposed to stay indoors after 12 a.m., or people telling women, that these things can happen after they get abused by their husbands, pushed me to those resources."

Additionally S7 declared that "What lead me to this resource is very common in our country. Women being belittled. That's why I read that book." Also S6 mentioned that "after I graduate, I'd like to have a master's degree in gender and women's studies... what lead me to these resources are that I objectively believe most issues are caused by gender roles, so I'm researching them and I'd like to work on them."

Most of the students convey that they didn't attend to women rights related activities. For instance, S9 said that "I didn't participate in such a thing." S6 also said that

"A workshop called a conference... I don't remember attending one, because about that thing, we have reading groups in the organization I'm a member at, and I attend those. But I never attended to an organized and planned event because, how can I say, I never stumbled upon the opportunity to do so."

Also one of them said that, the seminar she has attended to was not appropriate and she doesn't like the content of it. For instance S4 said that

"I actually attended a seminar, but speeches resembling man-hatred frightened me on that seminar. I decided not to attend seminars or workshops ever again because for me feminism isn't man hatred; it's the idea that women and men are equal. That's why I dislike man-hating statements."

Most of the students convey that they have informed from their friends. For example, S3 said that "A close friend of mine made an article review on feminism and I helped them, also we see these on television and on the internet." S10 also said that

“We usually get our information from social media, and from our friends at school. A friend of mine took me there, so we went together. –You said seminar, right? Yes.”

3.3.4. The issue of women's rights in school classes

The 4th main theme is “The issue of women's rights in school classes” in which the below sub-theme emerged:

- No subject about women rights in school classes and higher education

The students convey that there is almost no subject about women rights in school classes and higher education. In a few cases, human rights have included. For instance S2 said that

“No they weren’t included, I mean, specifically, I live in Turkey and until high school we didn’t learn about feminism or women’s rights, we didn’t even have courses about them, so we learned them from teachers volunteering to teach us or we taught them to ourselves. We didn’t even have a civics course, we didn’t learn anything about sociology, so we, you know, did it ourselves.”

Also, S4 said that

“We talked about women’s rights in law, disabled rights in special education; we talked about human rights but not specifically women’s rights... We had a sociology course in high school. There, our teacher talked about social injustices sometimes, but even though this is a wide-range subject, we didn’t study them in the special education department of university. Perhaps it was because our lecturer was a man. Some men can’t take it, unfortunately.”

3.3.5. Awareness of people in Turkey about women rights

Related to “Awareness of people in Turkey about women rights” main theme, the below sub-themes emerged:

- Lack of information about women rights
- Nonacceptance of women rights
- The limited effect of social media
- Growing with gender inequality
- Not respecting to rights of women

Most of the students convey that certain parts of the population are aware of women rights but the majority of them have lack of information and even resist to gain information about women rights. For example, S6 claimed that “I think the education

level of society on this topic is very bad, because like I said, when I do surveys I found out that the stances on gender roles and women's roles is very bad, and this is coming from undergraduates."

Besides S7 stated that "A certain portion of society is informed about this topic, but the rest doesn't want to accept it. I don't want to say they are uneducated, but because of some taboos, they overlook these and don't accept them." Also, S2 said that

"Especially us, the generation Z, once we started reading, once those born on 1999 and 2000 started going to the universities and getting informed, we started teaching them to our families, of course there are families who won't change their minds, but once we started reading the interest of the society on this topic started to grow, of course the old or middle-aged generations are still not educated on this topic and they don't want to get educated, because it doesn't benefit them, they already formed an order and they don't want to deal with those trying to break that order."

In addition, S4 stated that

"There are lots of those in TV programs. Femicides, violence towards women, etc. but the people's minds are empty. I mean, a woman can stay silent after an attack. That's why we need to change the mentality. We need to do something about that. But women can be afraid of consulting with the necessary places when they are attacked. When they receive violence from their boyfriends, they might feel ashamed to go to the police or tell their parents. In fact, we need to show and tell that violence is not normal. This should be the viewpoint of women. The man in my life shouldn't be leading me. I am an individual and I have my own space. If he tells me not to go out at night and I agree, that man would surely also abuse you or insult you. That means he oppressed you. So women need to prove they can survive alone. We need to tell women that they can have a life without marrying or having a boyfriend, just telling them where to consult wouldn't do it. When they grow up with pressures such as sayings like don't wear skirts, don't expose your skin, it's shameful, it's sin, makes them blame themselves when they grow up and receive abuse or harassment. She thinks she deserved it because she exposed her skin or went out at night. That's why she'd blame herself if she gets abused or harassed. We're being raised with that mentality since a young age."

One of the student teachers indicate that the society even does not think on this women rights and mention the role of social media as the following:

S2 said that

"they are not applied, women's rights are not even thought about, like I said, they are only present on paper, lately they are only applied by pressure from social media, if social media is present in the issue, they listen to it and get effective in courts, if people don't stand up for many things, they won't be present in Turkey."

Moreover, S4 mentioned that

“You need to view it in multiple dimensions. Sure, privileges exist in laws but no women wants to look at them and get educated. If you have 3 kids and social security insurance, you can retire early thanks to your kids. They have rights such as this, but since women consider themselves inferior and in need of a man’s guidance, since they think like this and have this mentality, they don’t want to research what rights they have and get educated. In the end, a boy is raised by a mother. Those who we consider rapists or molesters, learn from a young age that they are priceless as a boy and that they can have everything they want, and end up insulting women to feed their egos.”

The views of S4 lead us think on growing with gender inequality in the Turkish society. Moreover most of the student teachers convey that people don’t respect the women rights. Some of them said that even in courts, the judge may behave sexist against women. For example, S2 said that

“...Of course being able to read, being able to vote, these are nice things, but the way they show these as blessings, I mean, you can wear a T-shirt when going outside, of course you can wear it, of course I can wear it, to show this as something extraordinary, you can walk freely now, of course I can as well, like, thank you for not beating me when I’m walking on the road.”

Moreover, S4 declared that

“I especially saw these in courts. If the judge is a man, he has ideas and a mentality according to his gender. Whatever you present at the court, the judge will have a pre-set way of thinking. Whatever arguments you present won’t have much importance. It’s all up to the judge. That’s why I think they are not respected. This happened recently. In a crowded area where a woman was harassed in the metro, people just watched. They won’t say that you can’t insult or yell at women. We act like we constantly need to insult or degrade each other, not just as women but as humans. For example, we feel like we have to insult the workers in the canteen. This is wrong in my opinion.”

Besides, S5 mentioned that

“Even though women’s rights are generally respected across the country, many don’t respect them too... this is about the education level. I think a university graduate would respect them, but uneducated people wouldn’t. Men consider themselves superior...”

3.3.6. Issues related to violence of women's rights

The seventh main theme is “Issues related to violence women's rights” in which the below sub-themes emerged:

- Violation of women rights in many aspects in Turkey
- Preventing women from utilizing their rights

- Reactions when women's rights are violated
- Solutions to the problems of women's rights violations

Most of the students convey that women rights are violated in many aspects in Turkey, such as life, daily life, clothing, work life as S2 indicated as the following:

“From living to dressing up, it’s in every subject. But especially killings, I mean even if we said they happen once in a hundred times, in any case we all experience street harassment every day. So the general violation of living spaces... the right to life to start with, that’s the most natural right and even that is not provided to women nowadays, I won’t even talk about the right to work, if women could live safely they would work even that is not allowed, the right to work, the right to education, the right to wear whatever you want, the right to speech... right now for example, none can tell me anything if I wear whatever I want, and even if they did I have the right to respond, but even without responding, if someone tells you something and you tell them no ad that you’re doing whatever you want, you are labeled as a bad person, so there are lots of rights like these.”

Additionally, S6 declared similar thoughts and also highlighted to the importance of gender inequality in language: “As a woman, I can’t think of any objective things but I think we encounter rights violations in every aspect of our everyday life. My issue is with the language. I can tell that we see all kinds of injustice in language.”

S7 also mentioned that

“We all experience injustice, whether it be small or large. Especially in public transport or in crowded areas of big cities. Generally, nobody even helps the ones experiencing injustice... I think the biggest resource is the education they receive and the family they grow up in... I live in Istanbul but at the end the family and the community I live in is conservative. I can’t wear whatever I want. I can’t go out whenever I want. It’s viewed negatively.”

Besides, S6 added also women’s place in politics and unequally pay to same work:

“Subjects where women’s rights are violated include; trapping women in the house, isolating them from the public, getting them stuck on raising kids, these come up on top, along with not giving them places in politics or in working fields, not paying those who have the same titles and works equally, these are politically and objectively prominent violations.”

In addition, S8 stated that

“The hours they go out at, the right to inheritance, surnames, harassment due to one’s dresses, some workplaces not hiring women and some workplaces exclusively hiring women and causing workplace harassment. Some politicians give speeches saying that

women should stay at home, that they belong at homes, and that they should raise kids and these further encourage misogynist people.”

Moreover, S4 mentioned that

“Mostly the inheritance issues are violated. If a man wants a divorce and threatens a woman, sure police and security gets involved, but no other work is done for the man. I also think the subjects of sexual harassment and violence is neglected. If the judge is a man he can view things differently. Not having witnesses, going to his house, drinking being considered consent, I mean, I want to case and point the murder of Şule Çet. The suspect was released because she visited her boss’ house. She was thrown off of the 20th floor of a plaza. Just because they found alcohol in her body, it’s told that she consented to sexual intercourse. They want you to provide evidence.”

Most of the students convey that although there are women rights in law, the implementation of it is questionable. Also, they stated that it depends to the different regions of Turkey, in western parts, people are more open-minded than in eastern parts. For example, S9 said that “It is normally accepted, but I think it is not applied very much because there are many restrictions.”

S4 stated that

“Thanks to M. K. Atatürk, the right to vote for women is defined. Equal divorce and inheritance rights, I can mention those. The laws are really good but enforcing them can cause problems. For example, the decisions made by judges. We can, you know, put together women’s rights with children’s rights. Because when a child is born, if she is a girl, she grows up to be a woman and her childhood traumas are transferred to the rest of her life. That’s why I think women’s rights and children’s rights are inseparable... Getting to pick your spouse, being able to present yourself freely in the society, are all intersected with marriage, life within the society, house and school. It actually is a diverse subject. It depends on how you look at it, but as far as women’s role in society is concerned, unfortunately, women’s load is heavy. Do the house chores. Work and raise children. These are the things that are laid on women, as if house chores are only women’s duty. At the same time women don’t know their rights. When her husband is violent towards her, she views that casually because she knows that when Snow White is asleep she needs a prince’s kiss to wake up. You don’t need to actually have a man kiss you. Because we’re raised with fairy tales like these, women who receive violence are constantly oppressed. I also think female genital mutilation is massacre. I should be the one to get to decide for my own body. Our bodies and souls are free.”

Additionally S6 mentioned that “I think they are all on paper. Women’s rights is a research topic etc. but they are all on paper, I don’t think they are being effectively used.” Besides, S10 declared that “I mean from what I saw, in the region I live at, the

enforcement of women's rights is fine, but when you hear about them in the news for example, in distant provinces, I mean, I don't think they really exist there." Furthermore, S8 claimed that "Turkey is a multicultural country, so we cannot gather them under one title. In the culture I live in for example, in Hatay, women going out late at night, isn't received well. Besides, we can't really see women keeping their surnames or deciding on what to wear for themselves."

Some of the student teachers argue that women are prevented from utilizing their rights. For instance S6 declared that

"Women aren't given the opportunity to use their rights, I mean this is about, for example, in municipalities being involved in women's issues there are shelters for women, we had an observation about them, we found out that even the workers of the shelter don't respect women's rights and I was the conditions they live in and realized their rights are not respected I mean because of the manager there for example they can't have their rights."

Besides, S7 indicated that "They don't receive anything. On the contrary, women are viewed negatively for wanting to use their rights." Additionally, S8 expressed that

"If I observe the events I see around me, when a woman is subjected to violence and seeks police help, the police act reckless. Of course we can't generalize all police by the action of one police, but one common example we see is the police acting reckless. When the society doesn't protect them, we see that women's rights are not respected. But of course I do think there are positive examples too."

Related to the second sub theme, "reactions when women's rights are violated", most of the students convey that they feel sad or angry and try to do something if they can. Some of them said that even if they want to intervene, they may hesitate to do so. The reason is that they fear from getting into trouble. For example, S6 said that "When I see women's rights getting violated I feel angry, but then I try to understand people violating them, because they turned out that way because of the families and the society they live in, so we need to work with the society and unfortunately that is very hard."

Also S8 said that

"I have tried raising my voice not just on women's rights, but on most injustices, but then I saw that they would also try to oppress me because the masses you're dealing with can get very strong. That's why I usually choose to remain silent. I know that there are very few people who think like me... So, if I know that's her husband, if I intervene, he'd probably say it's none of my business, so at most I'd call the police, because people say that it's his wife and his business. In the end I'd be bullied. That's why I'd call the police."

Solutions to the problems of women's rights violations is the third sub-theme and the students teachers convey that education is one of the best ways in order to enhance

people's awareness to the subject of women rights. Some of them stated that we should start from the basic point and educate children. Also, they asserted that families and parents play a great role in increasing the awareness of new generation. For example, S2 said that "Education of course, but people need to break their prejudices, they need to read, that's truly the only solution, people need to read."

Moreover, S4 said that

"When I first attended courts and became interested in these topics I got very furious. I kept talking about them but then I realized that I need to concentrate on children, because children eventually make up a society. Women, who tolerate abuse today, actually grew up under pressure when they were girls. Saving today's kids from those pressures, from those made-up tales is the best thing in my opinion. Today's children are tomorrow's future. There are new mothers who are informed about these. I think and tell that society will be fixed this way. My job is special education; we do many different things with children with special needs, since they don't know themselves we have to give them sex education. With small stories like these, if they are taught that they can stand alone as a woman; this problem can actually be solved."

Besides, S6 claimed that

"What solutions I would suggest? It can be like this, strict policies can be drawn and they can be implemented, that alone could be enough, then I would like to tackle language, I want language to be free of shaming and blaming women, these could be the solutions. I want a solution about language but I don't know what to do about that yet, I want to do some research about it."

3.3.7. Views on the women's rights education

The 8th main theme is "Views on the f women's rights education" in schools, in informal education, and in teacher education reveals the below sub-themes:

- Affirmation of including women rights subject in schools
- Inserting special sub-topics around women rights such as sexuality and Queer information
- Efficiency of inserting women rights subject from preschool to higher education
- Inclusion of women rights subject in non-formal education
- Inclusion of women rights in teacher education curricula
- Teachers' role in adoption of women rights in society

Most of the students convey that they agree with the idea of including women rights subject in schools and higher education because of several reasons. They mentioned that sexual subjects should be added in order to raise the awareness of children and specially girls to learn about what their rights are and, how they can protect and defend themselves. Also, some of them mentioned to the wide variety of women rights and feminism, as Queer Feminism, which considers all genders equality and raise awareness to LGBTQ+ members. Although some of the students stated that there is no need to add the subject of women rights in schools. Some of them believe that there is no need to separate the rights of women and men, and there should be only human rights. For example, S2 said that

“It definitely should be included. Especially starting with sex education, in a majority Muslim country these are seen as taboo, but girls need to learn that they are strong and that they need to protect their rights, by force if needed, because they have to, so that’s why these need to be included in schools.”

Moreover, S4 declared that

“Like I said, in leisure time events, for example, women’s role in civics courses. Traffic rules are important. And then these could be taught. I believe that if we teach individuals confidence and self-realization these issues could be solved. Because individuals raised with low confidence think that a man giving them affection can boost their confidence and happiness. But if a person loves herself, it doesn’t really matter if a man loves her or not. You tell yourself you’re a whole individual. We’re taught that we are two halves making up one whole when we marry. I’m not a half. I’m whole and I want the individual beside me to be whole too. He cannot be the one directing my life. He can just be my advisor. That’s why we need lessons on confidence and self-development. We have many homosexual and transgender individuals in our country, and unfortunately they can lack awareness. Their feelings can get suppressed. They may be shamed by the society, homophobic incidents are very common. Self-development courses would be very good. I don’t know how they can be incorporated into mass education, I asked myself this question but I didn’t receive anything and I had a tough adolescence. I came to a realization when I saw a psychologist. If I was taught in school it could’ve been much easier for me. That’s how I think. School counseling services are also very important. I mean the women having viewpoints that affect your character, but in our school we had a teacher called Nimet Ercan and she was a very educated woman. She talked about this issue in sociology class. She influenced my viewpoint a bit.”

Student teachers convey that it will be more efficient if we start educating students from the very beginning, because children can learn faster and they will hardly forget the subject. For example, S2 said that

"They consider pre-school children, you know, too young for these subjects, but it actually starts in a young age. You cannot teach an old dog new tricks. From a young age boys and girls are instructed to play separately, girls are taught to set the lunch table in kindergartens, so if these were eliminated regardless of their ages, I mean, it should be like that, and then middle schools and high schools should also include them."

Also, S7 mentioned that

"You can start from professions, for example. There should be no such thing as women not being able to do certain jobs. There should be no such thing as women not being able to study engineering. Women shouldn't be neglected in engineering because they aren't high in numbers. I don't think there is anything women can't do."

Student teachers convey that it will be a good idea to include this subject in non-formal education. It can be included as conference, or brochure. For example, S2 said that

"My mother goes to public education courses, they can include them there, one course could be dedicated for that, they can teach things like where women should consult for domestic problems, where they can find shelter at if they are abused or beaten, these can be included."

Also, S9 said that "We can hold a conference or something like that. We can give out brochures to them, we can inform them."

Regarding the "inclusion of women rights in teacher education curricula", student teachers convey that they agree with the idea of including women rights in teacher education. They believe that student teachers will rise future's generation and they should be educated if there is a need for such education. For example, S1 said that

"If there is a need for that, then it'd be nice to teach them, if there is no need, well, it's not a big deal then... Like I said, it changes from university to university and from region to region. Here for example, now there is a relaxed atmosphere, but in some places you can feel violence brutally."

Additionally, S6 said that "I really want teacher education programs, because then we'll be working on people that will shape other people and society, so that really should be included. I'd like that and I'm sad that we don't have such a course, because I feel sad when I hear the opinions of my classmates." Also, S2 added that

"Teacher education programs, without differentiating in departments, I mean we're all raising people, mentally disabled teachers, French teachers teaching students who want to learn French, we're all raising people, they are all human, they all have genders, so in every education program, we need to describe them in the simplest and prettiest way that they are all equal and they all deserve the same things in life."

Furthermore, S9 declared that "As a teacher, I think it should be given to everyone, not just to teachers, but really, teachers need it more because they will teach their students, so they need to know more."

Moreover, S3 mentioned that

"We'll become teachers and we'll touch the hearts of so many people, children grow up with education, if teachers are educated and mature, that will pass on to children, because children are like that. Their mothers, fathers and us are the ones in their lives, so it would be effective, it should be."

Most of the students convey that although all people in society have their role; teachers play an important role in the adoption of women's rights in society. Teachers can change their students' mind in a positive way and educate them in essential subjects such as women rights. Thus the future's society will become more educated. For example, S2 said that

"Of course teachers have a role in that but, I mean, it's wrong to only hold teachers accountable, police has a role too, firefighters have a role too, lawyers have a role too, of course since children start new teacher's role is bigger, but every profession has a role, but I mean, of course teachers need to include it in their courses."

Also S4 indicated "Teachers are the ones to educate and raise a society. They have huge roles on this topic. Like I said, but teachers shouldn't teach however they wish, they need to get a certain form of education and then deliver what they have learned to students."

All in all, it is comprehended from the finding of the student teachers' interview that although some of them are aware of the basic concepts of women rights, there are prospective teachers, who have misinformation or lack of information about this subject. Also, most of them conveyed that women rights are violated in Turkey and there should be a solution for this problem. The majority of them agree that one of the best solutions is Education. The great amount of the prospective teachers declared that women rights subject should be added to the curriculum of teacher education programs, because teachers play a crucial role on the mindset of the new generation.

3.4. Findings Derived From the Semi-Structured Interviews with the Teaching Staffs

As a result of the thematic analysis on the semi-structured interview transcripts conducted with the volunteer teaching staff, eight main themes were decided, and the interview questions were taken as reference in the creation of these themes as following:

- The relationship between human rights and women's rights
- Scientific studies on women's rights
- Including the subject of women's rights into their course programs
- Activities on women's rights
- Opinions about the relationship between women's rights and feminism
- Thoughts on the level of acceptance and implementation of women's rights in Turkey
- Issues Related to Violence of Women's Rights
- Ideas about including women's rights into teacher education curricula

Sub-themes and direct quotations within the scope of each main theme are included in this section.

3.4.1. The relationship between human rights and women's rights

The 1st main theme is “The relationship between human rights and women's rights” in which the below sub-themes emerged:

- Women's rights and human rights are not separate
- Human rights include women's rights
- The necessity of expressing women's rights

Each of the above mentioned sub-themes were explained and examples of direct quotations are provided.

Some of the teaching staffs convey that there is no need to separate women rights from human rights. They think that human rights are enough for all women and men and it is equal. For example, T7 said that

“They are directly related. Instead of investigating the relationship, I prefer to question if they have any differences. I don’t think women’s rights and human rights are separated at any point. I don’t think there is any room for a gender difference. I question the notion of women’s rights because such a notion shouldn’t exist. If it does exist that means somewhere there is a problem. I think we need to consider human rights without separating

men and women. The relationship should be intertwined, and this also reflects my views on men's rights."

However, some of the teaching staffs believe though women rights are equal to human rights, there are situations where women rights are violated; and that's why we still have the concept of women rights. The teaching staffs convey that women, like all human, should have access to the equal rights. Human rights include women rights also. Some of them believe that there should be a problem in rights between women and men, which causes women to rise for their rights; and if women rights were equal with men rights, there won't be a need for women right. Thus, we need equal rights for everyone. T3 stated that

"Of course they have a very close relationship. Women are also humans, I don't know how correct is it to create such a difference, but it is necessary for developing countries like ours, because those rights were delayed due to elements of our cultural history and societal beliefs. Women's rights is currently still a topic but men are all born equal, so we shouldn't have these different set of rights. We need to evaluate them at the same level. This notion arose from necessity. Society's view on women, traditions made women second class citizens. Actually if we consider the Turkish society we can see that in the past women were more upfront. After Islam we changed, but thanks to Atatürk we got the rights we deserve. How much of them are used, that's up for debate."

Moreover, T4 claimed that

"Women are also humans, so having two separate notions called women's rights and human rights saddens me, because I never heard of men's rights in my life. So if one side is oppressed that is women and because of that oppression those notions stick with us. I think human rights equals women's rights. We shouldn't have notions or differences like those, but like I said due to the oppressions in the past we have such a notion."

Furthermore, T5 declared that

"Human rights are in the highest order. If we want to live in a certain level, we need to protect these values. So this starts with human rights. But if we sepeate humans into men and women we create a contradiction. Do we need to further divide human rights? Is it not enough to keep order on earth? Sure if we're talking about women's rights this much that means it is not enough. I see this as a cultural problem not exclusive to our country but to the world. Women's rights exist, but not men's rights. So we have women's rights. Women's rights probably arose because women were oppressed. It arose by the reflex of protecting a vulnerable group. The relationship between the two is more or less like that. I don't know how to list women's rights because it starts with the right to life. The right to work, the right to speech is also main headlines inside the society we live in. Both societal, governmental, and sub-governmental. Working, social security, rights in the court system. The right to education. These are all under human rights but we can especially repeat them

for women's rights. We see that actually human rights and women's rights are not really separable."

For example, T3 said that "Actually, the biggest social problem in recent years is feticides. I think the right to life comes before everything else. Other than that, surely they have the right to work. The right to have fun. Whatever they need as people, they have the right to have it." Besides, T7 stated that

"There was a problem that caused women's rights issue to arise. There is no smoke without fire. If women's rights as a term arises in a society in a given time that means there is a problem there, and my observations led me to see that there is a problem that will give rise to such a term."

However, they draw attention to the fact that, in societies where victimization of women is experienced, the use of the concept of women rights emerged out of necessity.

3.4.2. Scientific studies on women's rights

The 2nd main theme is "Scientific studies on women's rights" in which the below sub-themes emerged:

- Lack of scientific study about women rights

Almost all of the teaching staffs convey that they didn't have scientific studies on women's rights. Some of them said that they may include this subject in their future studies. Also, one of them (T8) said that the subject of his master study was related to this subject. For example, T4 said that "I didn't do that. I don't think I am really educated on this topic." Moreover, T5 declared that

"I didn't really do that. It's about your field because I work on mathematics education. When you ask about it, can I merge my field with the women issue? Yes I can because there are women who study mathematics, like I said I don't like to separate genders but mathematics is also a field dominated by men. Maybe one can do a research about that. About the hardships women mathematicians experience, because even though a woman received a mathematics prize in the recent years, I know that there was immense pressure from the lobbies created by mathematician men. I read a short newspaper blog about that. So why not have a research like that in my field? But I have not done it yet."

Besides, T8 claimed that

"Yes I did have the chance to do that. My master's thesis was about the shyness levels and anger experiences of individuals with different gender roles. I remember something not shocking but expected from that research. Both men's and women's gender roles were consistent with their biological sex. Biologically female individuals were more feminine

and biologically male individuals were more masculine. What I remember from that research was that shyness was more common in feminine and androgynous individuals. It was higher compared to masculine or unspecified individuals. And I remember masculine individuals had higher levels of anger compared to others.”

Teacher educators who also conduct scientific studies in educational sciences declares that they have not conducted women’s rights related studies so far.

3.4.3. Including the subject of women's rights into their course programs

The 3rd main theme is “Including the subject of women's rights into their course programs” in which the below sub-themes emerged:

- Lack of inclusion of the subject of women rights into courses
- Talking indirectly about the human rights and women rights
- Contemplating about inserting the topic of women rights into courses

Most of the teaching staffs convey that they don’t include the subject of women's rights into their courses, because the subject of their courses is not related to women rights. Also, some of them said that they think we shouldn’t separate women rights from human rights. Others stated that they refer indirectly to the women rights or human rights when they face a related subject. Nevertheless, some of them believe that they should include the subject of women right into their courses because it is necessary. For instance, T1 stated that “We don’t include them because we teach foreign language education. Sociological or life-related skills are not my field.” For example, T3 said that

“Sure, sometimes in lectures if the subjects are related, we don’t directly mention women’s rights but we talk about them indirectly. For example I teach science education. I talk about science there. What science is, how it works, what are the roles of scientists. When we talk about those we talk about the nature of science. When you talk about the nature of science there is a branch called the social and cultural nature of science. There, we talk about women’s sociocultural place in science and natural history a bit. It’s included there. I describe how in the past for example, some work done by women scientists were not taken into account so they had to publish their work with a man’s name. I give examples like these or we watch movies etc. one of the movies I watched included Einstein’s wife and how through World War One women and women scientists were created. For example in Berlin, in a very famous university, scientist men would sit around and chat, and women entering there would be considered strange. Einstein brings a woman friend there. They respond to him saying that that place is reserved for the upper class and women cannot enter there, and Einstein doesn’t share his work with his wife, even though she was a physicist too and they promised each other to work together. He hides his work from her. A friend from the university they used to study together visits them and calls Einstein by his name but he doesn’t

know the woman beside him. She reacts to him saying he doesn't even remember her name. It talks about events like these. Based on these we explain the sociocultural nature of science. Besides this, I teach school-family cooperation. There we talk about issues like women entering workplace and the influence that has on children and their education, fathers not being interested in children's education, mothers having most of the responsibility. We talk about these issues indirectly. Because the contents of the course isn't suitable for directly teaching them as a subject. You can't talk much about women's rights in science education lectures, but when the subject is related you can mention them of course."

Additionally, T4 declared that

"I don't include them. I actually do need to include them, if I am to complain about them. Can you include them? Yes, but I can't think of any spontaneous examples right now. Lectures I teach include education principles and methods, material development, I can't think of them in these lectures, but in master's degrees I teach globalization and teacher education lectures for example. Maybe I can include these in those lectures."

Instructors include the subject of women rights in their lessons indirectly, when it is related to the subject; it is realized that they do not give special attention to the issue of women rights.

3.4.4. Activities on women's rights

The 5th main theme is "Activities on women's rights and the reasons leading to it" in which the below sub-themes emerged:

- Lack of activities around the subject of women rights
- Contemplating about being more conscious about this subject

Almost all of the teaching staffs convey that they neither participated to any activity related to women rights nor arranged it. Some of them believed that there aren't enough activities around, and some think that they should be more conscious about this subject and try to work on it. For example, T2 said that

"I can't say I attended them consistently. These kinds of events are very limited after all. I didn't arrange an event myself. If you ask me why I didn't participate, we don't really have extensive programs about these around us, or they are limited to certain work fields. So we need to objectify it. We need to lay things out. Why do we exclusively need women's rights? This notion should be laid out and discussed first."

Also, T4 stated that

"Unfortunately I didn't arrange them. I actually do have awareness and particularity about these, but I stumbled across some of them. I guess it was arranged at the university, but I

couldn't attend it because I had classes, but I think I can be more interested after today because I want to do some readings on this topic actually."

Additionally, T6 claimed that "Unfortunately I didn't participate. I didn't arrange them."

It is realized that the number of such activities is low in the University and in the Faculty of Education, and the instructors cannot participate in the activities organized on the subjects of human rights, women rights or gender equality due to various reasons.

3.4.5. Opinions about the relationship between women's rights and feminism

The 5th main theme is "Opinions about the relationship between women's rights and feminism" in which the below sub-themes emerged:

- A general way to achieve women rights
- Perceiving that Feminism is for an unequal world
- Perceiving that Feminism means anti-manhood
- Perceiving that Feminists, acts in a way that women are superior to men
- The idea of Human Rights are enough
- Deficiency of information about feminism

The teaching staffs convey that feminism is a general way to achieve women rights. Some of them believe that feminism is needed in an unequal world, where women and men have not equal rights and women are marginalized. However, if we reach to equality, then there will be no need for these acts. On the other hand, some of them think that feminism means anti-manhood or some feminists, acts in a way that women are superior to men. They think that there is no need to separate women and men, and human rights are enough for everyone. Nonetheless, some of them have lack of information about feminism. For example, T7 said that

"Like I said, I find this concept wrong. Don't think I'm against it, but as you know even though feminism provides many different interpretation of women's rights, it is implemented differently, and feminism is of course a concept built on women's rights. We can say it is a trend that provides mutual protection. In that way it's intertwined. We can say one is an already-existing concept, and the other is a trend that's created to shape that concept."

Moreover, T8 stated that

“If you want the truth, I believe feminism is a reactive effect. I feel like it’s a notion that initiated the opposing reflexes of women to the traditional societal order that kept women in the background. When I view it this way, I believe that the flame of feminism will eventually fade away as men and women would eventually have a more equal position and feminism will melt into the notion of human rights. That’s my personal perception. If we can achieve personal rights and liberties regardless of people’s biological sex then we will no longer need feminism. So naturally there is a relationship between feminism and women’s rights but I do believe feminism was justified and I hope one day it will disappear. I said I hope, because the day it disappears, will be the day we become equal.”

Additionally, T10 declared that

“I don’t know much about feminism, but I believe some aspects of feminism is about women’s rights advocacy. In some cases I think they misrepresent themselves or are misunderstood. It’s misinterpreted as advocating for women’s superiority rather than gender equality. I actually think feminism is a post-modern approach that aims to defend every vulnerable being and influences science. It’s directly related to women’s rights but I think it’d be better to describe that more correctly. They can get aggressive sometimes. In a patriarchal society, I think women sometimes get aggressive like men when defending their rights. I think this creates a false perception.

-Did you read about the branches of feminism? (asked the researcher)

+No, like I said, I wasn’t interested. Since I view them as humans I have no special interest towards feminism.”

Besides, T6 mentioned that

“The two are directly related. I don’t think there is anyone in my circle with a feminist viewpoint. True supporters of women’s rights, like the ones who’d be in the forefronts in an event, are feminists. I think those are the people with feminist viewpoints trying to make women’s rights heard. I think feminism is related to women’s rights... of course it’s nice to have a feminist viewpoint. Researching and learning. Wanting to spread awareness. But sometimes they take it to man-hatred... I respect those who study feminism scientifically, but the only person I know who does that is you. Really, I never met such a person. To be honest I didn’t read any scientific works. Sure we read about women’s rights but I haven’t read any work directly related to feminism. From a scientific viewpoint, sure it is strategically important. It is an important subject...”

It can be said that the Instructors are familiar about the relationship between women rights and feminism, but they did not have sufficient knowledge about the types and details of feminism.

3.4.6. Thoughts on the level of acceptance and implementation of women's rights in Turkey

The 6th main theme is “Thoughts on the level of acceptance and implementation of women's rights in Turkey” in which the below sub-themes emerged:

- Limited punishment to violation of women’s rights
- Women’s rights only in law and on paper
- Difficulty of being women in Turkey
- Inadequacy of implementation of women rights
- Positive discrimination in favor of women
- Positive discrimination in favor of men
- Shortage of people’s knowledge about women rights
- Absence of respect to women rights

Most of the teaching staffs convey that although; there may be equal rights in law. There is deficiency in implementation of women rights in Turkey. Moreover, it has emerged that the punishment given to the crimes of women's rights violations is also insufficient. For example, T4 said that

“I don’t know the situation of the written rights. I don’t know what is and isn’t there in our laws, but I think they are only on paper. Because when we look at the statistics in Turkey I think we can see that violence is increasing every day because not enough sanctions are present. I don’t think necessary punishments are being given. I am not only talking about physical violence. Verbal violence etc. all of those. Unfortunately the law system is making men think that these are their rights or that they won’t face any consequences if they did these.”

Moreover, T5 stated women have rights in law in however being a woman in Turkey is difficult:

“So when you consider Turkey, officially, we have many rights. By the rights declared in the 30’s in the republican era, we received our rights before European nations. We are proud of that, but nowadays when we consider our society, I don’t really think women know or experience these rights, even though we already received them. If we were to consider the right to work, even though there is a huge potential in terms of workforce, in reality this potential is not displayed. If you look at our department women lecturers make up the majority, but Eskişehir as a city doesn’t represent the complete profile of the country, when you look at other Anatolian cities, women are usually pacified, they are confined to being mothers and housewives they can’t incorporate themselves into social life and workforce besides social media. So, this is an example on how even though lots of speeches on women’s rights are given and even though they

are supported widely, they are not practiced. When we consider education, some improvements can be seen. There are some social projects that certain private corporations are doing. Projects about providing education to girls. These are positive improvements and I think some of the old things are shattering. Girls shouldn't go to school. For example my mom used to tell me. My grandfather sent my uncles to school, but not my mom. Even though my mom grew up in such conditions, she now says that girls education and independence should be prioritized. She says we lived through those hard times. In Turkey, we can closely observe such changes between generations. Not just in the West, but also in the East. We can give examples from some minor news that make it to social media, but to generalize, we are a large nation. Is it 100%? No. we can see it in child brides. This is a huge issue in our country and it's still happening. That means we're not as advanced in education as we'd like. This is cultural; I don't want to say it is religious because I think someone who truly understands religion should say no to these things. This is more like a stance pressured and imposed under the name of religion. So I think it is hard to be a woman in Turkey. I know because I lived in Europe for a while. You can live on your own there. Without any societal pressure or problems with your security. Maybe you can have that in Eskişehir or in large cities, but can you have the same rights in other corners of Anatolia? I have to question that. If you ask me if I went and lived there, no I have not, but when I hear about the incidents that happen there from the third page news on social media, I think that it wouldn't be easy to settle there alone as a woman. Even if you managed that, it's not clear if you'd be comfortable in the workplace, if you are single and if you don't wear the hijab, things get different and you become a target. This is true for our culture, but it's not that important in Europe. So I think that even if we had rights on paper, they are not actually practised."

Most of the teaching staffs convey that women rights are not implemented enough. For instance, in governmental and important positions women are kept backward and if they try to overcome the obstacles they'll face barriers. For example, T5 said that

"When we look at the legal ground for using women's rights, there is no problem. Everything works as intended. We can work. We can study. We can take part in governance, we can become governors, but when you look at the parliament, political party headquarters, universities, you see that things are not quite working that way. Maybe they don't intend that, but they make appointments just for the looks of it, that's what I call them. You can see 1-2 woman governors in photos just for the looks of it, but do women really take part in critical missions and in key tasks? I've never seen that. Yes, they can be elected as governors, but in critical roles, I don't know, men's lobbies start taking parts like they are something women can't do. So honestly I don't think things are working fine."

Furthermore, T10 mentioned that "Women are trying to claim their rights on their own. When they try to incorporate themselves into areas dominated by men, women

come across obstacles. I think it's not like directly blocking someone, but more like restricting them indirectly."

It was stated that because women are as disadvantaged group, positive discrimination also occurs. T4 declared that "...There is a term called positive discrimination. I wish it didn't exist, but since women's rights exist and women are seen as seen as a disadvantaged group, we unfortunately have to use positive discrimination sometimes."

However, in some cases positive discrimination for men was expressed by an instructor as follows: T3 declared that "...Even the court decisions are usually against women. In divorce cases or in feticides, it can be said that the subjects can get released or get shorter sentences. I think ,in this issue, they are on men's side."

Most of the teaching staffs convey that people's knowledge is not enough about women rights in Turkey. They referred to different issues like women role and place in families and society, cultural aspects, governmental approaches, or even women's illiteracy of their rights. For example T9 claimed that "I don't think women are educated about their rights either. Maybe they are informed to some degree, but are women using them? I have negative thoughts."

Additionally, T2 said that

"The education level of the society, for me, is non-existent, because they only know the roles that are assigned to them. These are women's roles. Things like raising children, cooking and doing her husband's chores etc. Are they informed about their rights? Maybe they are trying to be, but one can say they need more informative education... This is an issue of culture."

Moreover, T3 mentioned that

"Most women don't know their rights. For example me a while ago, perhaps there were lots of things I couldn't list. If we, as university lecturers, are this educated, then people with low education surely are unaware on this topic. Because of that we can say our country is at a low point on this topic. Unfortunately, at some instances we do have the information but have trouble when it comes to applying that."

Also, T4 stated that

"Like I said, I read about a statistic that claimed feticides are increasing exponentially in our country and I was terrified. Inside the globalizing world, while societies need to get more informed on these topics, the government's attitude lead people to these kinds of thoughts and the current government tolerating some sayings and not having a strong opposition on them only increases these. So I don't know what the current women's rights laws are, but they are definitely only on paper. Lots of shocking examples unfortunately

exist in our country. For example, a woman killing her own rapist could get an incredible sentence, but a man raping and killing someone could get his sentence reduced just because he put on a suit and tie on his court. So we should wear ties as women? Lots of illogical examples exist. That's why I don't find the education level of the society adequate and think these topics should specifically be included in education... Yes I even think men who had undergraduates or PhD's can have remains of that archaic way of feeling."

Most of the teaching staffs convey that people in Turkey don't respect women rights. They mentioned that still the rate of violence against women are increasing. Also, people treat women in an inappropriate way in different situations. For example, T2 said that

"Educated groups respect, because they know. If they know about the rights they respect them, but how can a person who don't know them will have respect, or they might think these rights don't exist if they don't know them. For example in social gatherings, in some cultures, in weddings for example, women and men still gather at weddings separately. Women don't have the right to sit at the same table with men. So where is equality? It's also connected to culture..."

Further, T4 stated that

"... For example, driving women, when they make a mistake, or even if they don't make a mistake but don't drive at a speed others don't prefer even if they are driving within speed limits, they get degraded as "women drivers", so there's a thing where we associate every unlawful or bad things with women."

Additionally, T9 declared that

"Rights exist on paper, but we see how they are applied and respected all the time. Perhaps they still existed in the past but we didn't hear about them because they didn't make it to the news, but every day there is a femicide. What logic makes people do that. Most people probably carry guns with them to just shoot finish the job right there. To me, killing a woman is proving the effect of patriarchy. So women have constitutional rights, but they are not practiced."

Moreover, T10 claimed that "It's respected on a basic level. In crucial things they are respected, but a woman pursuing career instead of taking care of her child after giving birth is viewed negatively, even by other women. These things unfortunately exist."

According to the Instructors' views, it can be said that women rights mostly remain on paper, there are many issues in which women rights are violated in practice, and the people's level of respect is low as well as the level of knowledge about women rights.

3.4.7. Issues related to violence of women's rights

Teaching staff indicated various views regarding the violane of women rights examples in Turkey. In the seventh main theme, other aspects of violence of women rights are investigated.

The 7th main theme is “Issues where women's rights are violated” in which the below sub-themes emerged:

- A variety of situations that women rights are violated
- Feeling upset from violation towards women
- Hesitating to intervene in the case of violation
- The need for educating people about women rights
- Regulating the law for violation of women’s rights
- Raising the awareness of public about women’s rights

The teaching staffs convey that there are many issues where women rights are violated, such as education, society, work place, family, marriage, domestic violence and so on. For example, T3 said that

"It can be in workplace. Perhaps a man getting prioritized in hiring. Even if the woman was better equipped, domestic responsibilities like maternal care makes people think that she might miss work, even if that’s not true. Perhaps she would have problems in her rights to join and leave work. So it can be essentially her right to life being taken away. If she's married, she might not have the freedom to end the marriage if she wishes to. Partners can be dominant here. Families can intervene. There's societal pressure too. Besides in our country we have problems about girls' right to education. With mandatory education this, well, changed. For example, the right to travel freely. Her right to travel might get restricted if she wishes to go out at night. It can also get restricted if she wishes to go on a vacation on her own. These come up to my mind. And these are all basic human rights."

Further, T1 declared that "It's about liberty in general. Maybe in some places or cities it's not felt much, but going out alone at night, wearing certain clothes, being involved in politics, getting education in certain fields, these can include violations. Even if there is no formal pressure, people are affected by societal pressure."

Besides, T6 claimed that "We see abuse often, physical abuse, but physiological abuse is also very common. The right to speech for example..." In addition, T8 mentioned that

"Any subject of human rights violations can be applied to women as well. In parallel with the human rights violations in our country and around the world, I do believe human rights are violated, but additionally for our country I am inclined to repeat the answer I gave

previously. In relation with the social traditions for women and the historic roles we impose on women, I believe women are not as present in society. There are millions of fields that they are as successful as men. Perhaps every single field. The only difference is in physical strength. Even if women were to prove themselves, society acts like that is not their natural rights but is something to be claimed by struggle. A man wouldn't having an extra struggle, he would just use the rights he already has but that is seen as being parallel to having a struggle. In this way I believe some rights are naturally violated. In education, domestic life, between family members, for example in partner relationships, I believe women are actively being left behind."

Also, T9 stated that

"Areas of violations, for example, include sexual exploitation. Women are still seen as sex objects and the reason for that are low levels of education and the issue not being brought up enough. When you visit villages or towns it's possible to say other things as well. Domestic child exploitation by uncles is included. There is a portion of the society that doesn't talk about these and these kind of things are extremely common."

Teaching staffs convey that they feel sad and they try to find a solution. However, some of them said that they may hesitate about doing an action, because they may face danger. For example, T1 said that

"I'd be sad to be honest, reacting, well we may not be able to give huge reactions because we also have to think of ourselves. You cannot know what reactions we might receive. For women, even if you told that women's rights were being violated, you can receive reactions such as that are none of your business or that's my choice. We can only be sad and worry about the future, but I don't think I can do much more than that."

Teaching staffs convey that the best way is education. Also, culture, media, and families play an important role. Moreover, there should be appropriate laws against violence and the the awareness of the public about the women's rights should be raised. For example, T1 said that

"The only thing we can suggest is education. We unfortunately don't have the ability to change certain things on certain points, but through educations, future generations would have greater knowledge and rights violations would decrease. Maybe non-governmental organizations could something, but in my opinion it's best to deliver equality to kids at a young age, that will have a long-term permanent effect."

T2 declared as

"I mean people respect what they know, and that is about education. We need education about women's rights." Also, T4 stated that "...I do not find the level of knowledge of the people sufficient and I think that this should be included in education, especially in this field. Unfortunately, I do not give a place, but I really think that there should be a course under the name of women's rights in societies like our country that suffer from this...."

T2 also said that

"...Getting informed about their rights? Perhaps they are trying, but one can say that they need more education to enlighten them. This should start in schools and in preschool. From a young age, society should be taught about the foundations of human rights, equality, and the idea that all people are equal. If you just try to educate a 50 year old about women's rights now, other problems will arise."

T4 said that

"I think education is definitely necessary. Public service advertisements can be used. Brochures and information to promote empathy can be used. In education, textbooks can include these. Or there could be a course for this. Conferences and symposiums that will change people's minds on these topics should be more widespread. When you look at them, we see that these kinds of rights violations are more common in lower income groups. Their issues could be solved by headman's offices. Men sitting in coffeehouses, usually we hear things like violence towards women, femicide or sexual assaults, or perhaps we don't hear about the rest, so cooperation with headmen's offices can be made. Talks in the coffeehouses can be arranged. Informative books can be distributed. If we want to eradicate it completely, education is the key. They will stay the same if they don't receive education. If you wish, you can arrange special cooperation for them."

Additionally, T8 declared that

"I value social awareness above all else. Laws are definitely important. Binding laws are important. Strict precautions against the notions of violence towards women, rape, poor working conditions, harassment should be taken. They should be criminalized by the law. I definitely don't believe this is the only solution. I think media, politicians' statements and stances have a defining role. For example, increasing the number of women politicians would be very valuable. Women should be involved more in science fields, integrate in workplaces, represented as productive and not as an ornamental object in TV dramas, doing things they can do just as good as men, at least just as good as men. Highlighting these, making sure they are presented as individuals and not as sex objects, in my opinion, will end the issue of violations of rights. Integrating it in education, teaching gender equality in primary and secondary schools and even in pre-school, in my opinion, would be very valuable. Class discussions can be created for this. Information produced by the scientific community can be delivered to children. This way, it really is about social unity. Not just about the constitution. Yes, these are very valuable but I don't think they are enough on their own."

It can be said that the views of the Instructors on the violations of women rights are in general, that women rights are violated in many cases, that they are afraid to react to situations where women rights are violated; and that the way to prevent violations of

women rights is to regulate in laws, and to educate and raise public awareness on this issue from preschool.

3.4.8. Ideas about including women's rights into teacher education curricula

The 8th main theme is “Ideas about including women's rights into teacher education curricula” in which the below sub-themes emerged:

- Affirmation of including women rights subject in teacher education curricula
- Training future teachers to raising educated generation
- The idea of teaching human rights is enough

The teaching staffs convey that it will be a great idea to include women rights in teacher education programs, because students in education faculty will become teachers and will raise the future generation. Thus, student teachers should be aware of women rights. However, some of them believe that teaching human rights is enough. For example, T4 said that

"Yes it should definitely be included. Because we are raising men and women teachers. They, in turn, lead the way for our countries future generations. Each of them is scattered on every corner of Turkey. So like I said, they come into contact with both sociocultural low and high families children. So there is a very beneficial potential here, and to make it even more beneficial, like I said before, these topics must be highlighted specifically and teachers should graduate after receiving this awareness. They could have project homework. Project homework that could make them realize how deep this wound is in our country. Case studies could be included to courses. Problems could be described to test how they would solve them and discuss how they would handle them."

In addition, T5 declared that

"Yes it should be included, because it never is included. If you think about elementary mathematics teachers for example, we never do such studies on mathematics teacher applicant women. So having such a social course would be very nice, because our students are first appointed at rural areas. In that case most of them go and start working there alone. If we educate them on what their rights are, what they can do and how they should react to situations like I previously described, they'd be role models for themselves, their community and their students. This is really important, so it could be turned into an optional course or a workshop if not a whole course, for example some of our teachers had workshops, not on women's rights but on other topics. They had 2-3 days of workshops towards the end of the semester. A course that is stretched through the whole semester would of course be more effective."

Besides, T9 stated that "When I was a student, we had a course called civics, but then that course was closed. I don't know if it still exists, but even here it can be taught not as women's rights but as human rights as an optional course. Women's right is, kind of... I think calling it human rights would be more inclusive."

To sum up, most of the teaching staffs believe that while there are Human rights, there is no need to separation and include the concept of women rights. However, there were a few instructors, who were aware of the requirement of women rights, and they were informed about the reasons behind this fact. Moreover, some of them were familiar about feminism; while, most of them have misinformation or lack of information about the vision of feminism. Besides, they claimed that women rights are violated and not implemented and respected in many parts of Turkey. They also agreed that the solution of these issues will be solved by education the public. Therefore, it can be perceived that educators, in general, have a positive attitude towards the idea of including "Women Rights" in teacher education programs. However, there are also instructors who think that education on "Human Rights" will be sufficient.

3.5. Educational Needs of Student Teachers on Women's Rights

When document analysis, survey findings and findings obtained from interviews are interpreted together, the researcher derived the followings in order to answer the fourth research question, which is "What are the educational needs of student teachers?"

- The issue of women's rights is not included in the teacher training programs implemented in Anadolu University Faculty of Education.
- Some student teachers, participating in the surveys do not agree with or are not aware of the rights mentioned in the literature on women's rights.
- Some student teachers and teaching staff who participated in the interviews did not know the content of women's rights very well and approached the subject of feminism with prejudice.
- The student teachers and teaching staff who participated in the interviews stated that there are issues where women's rights are violated in social life, although they were presented the law.
- The fact that the student teachers and teaching staff who participated in the interviews did not participate in sufficient educational activities on women's rights.

- Emphasizing the importance of educating the society on women's rights by the student teachers and teaching staff participating in the interviews.
- The fact that the teaching staff who participated in the interviews did not give enough place to the subject of women's rights in their classes and did not do enough scientific studies on this subject
- It emerges that teacher candidates and teaching staff participating in the interviews agree with the idea that women's rights should be included in teacher education issues.

Findings regarding the first three questions show that student teachers studying at Anadolu University Faculty of Education need training on women's rights. Although the answer to the question of "What are the educational needs?" lies in the details of the findings, it is concluded that the women's rights related topics as the followings should be included into the curricula:

- The terms as women's rights, women rights, women's human rights, human rights, feminism
- The need of using the terms as women's rights, women rights, or women's human rights with the term human rights.
- The history of women's rights and feminism
- Women's legal rights in various countries
- Women's rights related to their education, work life, private life, family life, and social life in Turkiye and other nations.
- Feminist approaches to women's rights.

4. CONCLUSION, DISCUSSIONS, AND SUGGESTIONS

4.1. Conclusion

The motivation behind this study was that teacher education programs should give a place to women's rights subjects and educate prospective teachers in order to prepare them to raise a well-educated generation. Though the issue of women's rights is an important issue for the society, when it is time to talk about education, all curricular issues highlights assessing the educational needs of the target learner groups. Thus, the aim of this study is to assess the educational needs of prospective teachers studying at Anadolu University's Faculty of Education in the area of women's rights.

Participants in the study include prospective teachers attending in several teacher education programs at Anadolu University's Faculty of Education, as well as the instructors who teach in these programs. To fulfill the goal of this study and answer the research questions; document analysis, likert type questionnaires, and semi-structured interviews were employed in this study. The first component of the design of the study is quantitative data because it attempted to collect data through questionnaires and report the results in numbers and tables. Moreover, in terms of qualitative data, the study focused on teachers' perspectives, which were assessed using qualitative data analysis details.

Findings derived from document analysis of the education faculty courses and their relationship to any key-words such as Human Rights, Women Rights, Gender Equality, Feminism, and so on, revealed that there is only one selective course named "Human Rights and Democracy Training," which is related to the human rights, for only 5 programs, among all of the 14 courses of education faculty programs. This course is only compulsory for one program, named "Program in Social Studies Education".

According to the findings derived from the questionnaire, most of the students teachers are agree with the legal rights of the women. On the other hand, it can be reflected that there are many necessary topics about women rights and feminism which are required to be taught for prospective teachers in order to increase their awareness. Although some of the student teachers are familiar with the basic concepts of women's rights, but there are a significant number of prospective teachers who are unaware of specialized and critical concerns. As a result, because student teachers will educate future generations, education on women's rights is essential.

According to the findings of the student teachers' interviews, the followings are the main themes and sub-themes emerged from student teachers' interviews:

- **The relationship between human rights and women's rights**
 - Women's rights and human rights are not separate
 - Human rights include women's rights
 - The necessity of expressing women's rights
- **Awareness about the concept of feminism**
 - Broad concept of feminism
 - Efficiency of feminism
 - Boosting equality
 - Feminism is polar
 - Thinking of feminism as male hostility
 - Lack of knowledge about feminism
- **Resources to Learn About Women's Rights**
 - Misinformation on social media
 - Searching on feminism
 - Reading related books
 - Leading reasons to learn about feminism
 - Not attending to women rights related activities
 - Attending a seminar which is inappropriate
 - Have informed by their friends
- **The Issue of Women's Rights in School Classes**
 - No subject about women rights in school classes and higher education
- **Awareness of People in Turkey about Women Rights**
 - Lack of information about women rights
 - Non-acceptance of women rights
 - The limited effect of social media
 - Growing with gender inequality
 - Not respecting to rights of women
- **Issues Related to Violence of Women's Rights**
 - Violation of women rights in many aspects in Turkey
 - Preventing women from utilizing their rights

- Reactions when women's rights are violated
- Solutions to the problems of women's rights violations
- **Views on the Women's Rights Education**
 - Affirmation of including women rights subject in schools
 - Inserting special sub-topics around women rights such as sexuality and Queer information
 - Efficiency of inserting women rights subject from preschool to higher education
 - Inclusion of women rights subject in non-formal education
 - Inclusion of women rights in teacher education curricula
 - Teachers' role in adoption of women rights in society

All in all, according to results of the interviews with the student teachers, they declared that women rights are violated in many situations and even law don't support women in many cases. Moreover, they stated that they didn't study about feminism or women rights in their text-books. While some of them are aware of the basic principles of women's rights, there are prospective teachers who have misconceptions or lack of awareness about this issue. Furthermore, the majority of them stated that women's rights are violated in Turkey and a solution to this issue is required. The large numbers of them believe that education is one of the effective options. The vast majority of prospective teachers agreed that women's rights should be included in the curriculum of teacher education programs, considering teachers have a significant impact on the perspective of the next generation.

According to the findings of the teaching staffs' interviews, the followings are the main themes and sub-themes emerged from student teachers' interviews:

- **The relationship between human rights and women's rights**
 - Women's rights and human rights are not separate
 - Human rights include women's rights
 - The necessity of expressing women's rights
- **Scientific studies on women's rights**
 - Lack of scientific study about women rights
- **Including the subject of women's rights into their course programs**
 - Lack of inclusion of the subject of women rights into courses
 - Talking about indirectly about the human rights and women rights

- Contemplating about inserting the topic of women rights into courses
- **Activities on women's rights**
 - Lack of activities around the subject of women rights
 - Contemplating about being more conscious about this subject
- **Opinions about the relationship between women's rights and feminism**
 - A general way to achieve women rights
 - Feminism is for an unequal world
 - Feminism means anti-manhood
 - Feminists, acts in a way that women are superior to men
 - Human rights are enough
 - Deficiency of information about feminism
- **Thoughts on the level of acceptance and implementation of women's rights in Turkey**
 - Limited punishment to violation of women's rights
 - Women's rights only in law
 - Difficulty of being women in Turkey
 - Inadequacy of implementation of women rights
 - Positive discrimination in favor of women
 - Positive discrimination in favor of men
 - Shortage of people's knowledge about women rights
 - Absence of respect to women rights
- **Issues Related to Violence of Women's Rights**
 - A variety of situations that women rights are violated
 - Feeling upset from violation towards women
 - Hesitating to intervene in the case of violation
 - The need for educating the people about women rights
 - Regulating the law for violation of women's rights
 - Raising the awareness of public about women's rights
- **Ideas about including women's rights into teacher education curricula**
 - Affirmation of including women rights subject in teacher education curricula
 - Training future teachers to raising educated generation
 - Teaching human rights is enough

On the report of the findings of the teaching staffs' interviews, some of them were familiar with feminism; nonetheless, the some of them had misconceptions regarding the theory, types or basic thoughts of feminism. Some of them stated that they didn't do any scientific study about women rights. They also declared that they didn't include women rights in their classes. They even, neither participated in any activities, nor attended any activities such as conferences related to women rights. Most of the instructors believe that while there are human rights, there is no reason to separate the concept and talk about women's rights separately. Apart from, instructors said that in many areas of Turkey, women's rights are violated, not applied, and not valued. They also agreed that raising awareness will help to tackle these problems and all agree with women's right education both for the society and the prospective teachers. As a result, it is possible to conclude that educators, in general, have a favorable attitude toward the inclusion of "Women Rights" in teacher education programs. Nevertheless, some instructors believe that educating students about "Human Rights" is enough.

As a result, due to the findings of the study, although both student teachers and teaching staff have enough awareness about the importance of women's rights as human rights and especially agree with the legal rights, there is a considerable number of prospective teachers and teaching staff who are unaware of specialized and critical concerns. Because each student teacher will educate many future generations and each teaching staff has an impact on many prospective teachers, all of the student teachers and teaching staffs should have the required knowledge and the skills of important topics.

Both participating groups are favor of women's rights education for the prospective teachers and the society. Moreover the results of the document analysis show the gap of women's rights in the curricula of teacher education at Anadolu University. According to the assessment of the all of the findings of the study, there is a need for women's rights education in Faculty of Education at Anadolu University. Because student teachers will educate future generations and shape the society, women rights have a crucial importance in teacher education program, and it should take place in the curriculum in order to enhance the awareness and knowledge of the prospective teachers. All in all, it can be reflected that there are many necessary topics about women rights and feminism which are required to be taught for prospective teachers in order to increase their awareness. Consequently, it is expected from the Education Faculty of

Anadolu University to include the subject of Women Rights/Feminism into the curriculum of teacher training program.

4.2. Discussion

Teachers should be aware of the challenges that people encounter in the society and try to discover solutions using academic systems in order to provide learners with useful knowledge. There are several areas in women's rights that most teachers and students are unaware of or have misconceptions about. One of the best ways to solve this problem is by educating teachers, because, educated teachers, equals educated students and the society. In teacher education program, lots of subjects are included which are important in educating prospective teachers. However, in education faculties of most Universities, where prospective teachers are studying, there is not even a course about women rights. By adding this important topic to teacher education program, prospective teachers will be enlightening about it. In Turkey, there is almost neither a women rights program for teacher education program in education faculties, nor a need assessment study about it. Apart from this, there are no courses or any programs or course components related to women's rights or feminism. Thus, it is necessary to include the subject of women's rights in education faculty programs in order to raise the consciousness of prospective teachers.

Women's rights are human rights. Thus, human rights education has a crucial importance for the teacher education. A standalone course on Human Rights is very important, as Lohrenscheit (2002), said:

There are also common educational goals and ideas that an increasing number of pedagogues and professionals around the world share. Such common goals and fundamentals can be noticed in the records and declarations of world education conferences, such as the World Education Forums in Jomtien (1990) and Dakar (2000), the Global Campaign for the Right to Education, which began in November 1999, and the United Nations Decade for Human Rights Education (1995–2004). They continue to grow in the quest for educational freedom and equality, as well as for a society in which human beings live in peace. Human rights become a crucial instrument in this setting since they define basic principles for all actors participating in education, including instructors, students, and parents, as well as all players involved in administration and planning procedures.

This study reveals that there is a human rights related course in teacher education programs of the Anadolu University. However not each student teacher benefit from

this course because only one program provides it as a compulsory course while only five programs include the course as elective. There is no human rights related course for the rest of the programs. Lohrenscheit, (2002) mentioned that, to link education with human rights poses questions to the existing forms and structures of education systems, in curriculum planning and development, as well as teacher training and the review of learning materials and text books. Human rights related subjects should be taught in all of the teacher education programs. As Lohrenscheit, (2002) said:

To clarify, one can wonder if all curriculum development should enhance human rights education or if all education should intrinsically include a human-rights-based approach. Yes, the answer is yes. Human rights and education are inextricably linked. The right to an education comprises not only basic recommendations on what should be learnt, but also criteria on how to acquire it: with respect and dignity. It includes essential aspects that are applicable to all curriculum development processes, and it has the potential to inspire collective efforts to use education as an instrument for liberation.

It can be comprehended from the questionnaire that some of the prospective teachers are not aware of the reason behind existing the term of “Women Rights”. They believe that Human Rights are enough for equality. According to the interview findings, some of the students and teaching staff think that human rights cover women’s rights and there is no need to use the term as women’s rights. However, in accordance with the statistics and researches, women rights have been violated much more than men’s. Thus, in order to bring equality for all genders, we need to focus to the minorities in the margins, and after obtaining the equality, and then we can replace “Women Rights” with “Human Rights” for all genders. Moreover, there are many sub-categories of women rights, which are trying to eliminate the discrimination for all genders all around the world.

Also, some of the prospective teachers are not well-informed about feminism and its goals. They don’t know that feminism is another way of equality among all genders and it has many categories such as “Queer Feminism” that includes LGBTQIA+ rights. In addition, they have lack of information about Queer members and their rights.

By mentioning the U.S. Civil Rights Movement of the 1950s and 1960s, Bailey implied that race was once a serious problem, but that period had passed several decades ago; at the same time, she likened LGBTQ rights to racial rights, implying that LGBTQ equality was a contemporary civil rights issue. Others, like Kelly, historicized race, while modernizing sexuality and gender, observing that her school's curriculum

should exclude slave themes in order to provide opportunities for her pupils to study and discuss LGBTQ literature. The participants' insistence on learning about and teaching LGBTQ matters while historicizing race presented the two as similar, in that both were concerns of social justice, but placed racism as a satisfactorily resolved issue to which they could compare the current situation of LGBTQ discrimination.

Besides, the knowledge of the participants about the history of women rights is not enough. For example, they don't know that in the past, women were not allowed to even read books. They even are not aware of the women rights in other countries. For instance, they have no idea that women in some countries like Iran, are not allowed to wear what they prefer. Furthermore, some of them have traditional/religious/conservative point of view that leads them to think in a way that women should not breastfeed their babies in public, or they cannot have the right of abortion, or they shouldn't have a free sexual life. Also, some of them believe that women should take their husband's surname after marriage. Such special issues related to women's rights are still a taboo even for a secular republic as Turkey. Therefore, according to the findings of the study and after assessing the educational needs of student teachers about their awareness about women rights, it is perceivable that student teachers need to get efficient information about women rights through teacher education curriculum in order to acquire the sufficient knowledge.

In accordance to the findings, some of the prospective teachers mentioned that there should be serious and effective laws for women rights violation. Since there is no decisive law, the violation will not decrease. As Bunch, (1990) stated, one of the approaches to women's rights as human rights is characterized by the development of new legal measures to combat sex discrimination. These efforts aim to make current legal and political institutions work for women, as well as to increase the state's responsibility for violations of women's human rights. This approach can be seen in national and local laws that confront sex discrimination and violence against women. These policies give women the ability to fight for their rights through the legal system. The Convention on the Elimination of All Forms of Discrimination against Women is the primary international example.

In addition, according to the findings, women rights are only in paper and it is not implemented accurately. Even, in some cases, the judges in courts, sentence unfairly against women. As Chapman, (1990) mentioned, violence against women is pervasive

and universal, and it is condoned as a social phenomenon, in institutions and tradition, and, to some extent, in legislation. As a result, significant human-rights violations for women have occurred, as a number of U.N. Human rights instruments have the capacity to address. As it is so complicated, crosses so many boundaries, and strikes at the heart of so many fundamental human relationships, violence against women must be recognized a distinct category of human mistreatment. On the other hand, as Bunch, (1990) claimed, transforming the concept of human rights from a feminist standpoint, so that it takes more account of women's lives. This method connects women's rights with human rights by first examining abuses in women's lives and then questioning how the human rights concept might be changed to be more sensitive to women.

In accordance to the findings, women rights are not implemented accurately and there are discriminations in many states of women rights. It is vivid that, one of the best ways in order to eliminate the violence against women [even all genders], is to include women right in formal and even in-formal education. Specially, including this subject to the program of teacher education is very important. The reason is that, students of education faculty will become future's teachers and they will rise the future generation. Thus, educated teachers will train educated students. Therefore, an aware society will respect equality and there will be a great degree of decrease in women rights violation in all terms.

Educating prospective teacher is important not only for women's rights education, but also multicultural and non-racist education in order to raise social justice. As Kim, & Choi, (2020) claimed that their participants described the program as a powerful catalyst for their increased awareness of multiculturalism. All mentioned they had few interactions with people of different racial and ethnic identities in South Korea before beginning the program. They had never been exposed to people of color or immigrants in school years or daily life. As they taught and interacted with culturally diverse students in a US setting, however, they came to recognize the reality of multiculturalism. Shelton, & Barnes, (2016) also stated that the experiences of prospective teachers at universities and in school placement settings offer as inductions into the teaching profession. According to research, those who are newer to the profession are more likely than their more experienced colleagues to take anti-oppressive stances, such as opposing heteronormativity, sexism, and racism (Meyer, 2009; Miller, 2013), especially when they are supported by effective multicultural

education and other resources (Boyle-Baise, 1998; Clark, 2010; Miller & Gilligan, 2013). However, this study discovered that participants' attitudes of the significance of race in school settings, as well as their focus group interactions, complicated their self-proclaimed commitments to social justice. With the exception of Andy [the only queer student of color], they continuously and even aggressively resisted race as a relevant contemporary social justice issue and were resistant to the intersectionality of sexuality and race, working to separate the two notions during focus group and individual interviews.

Gender equity must be offered in the educational environment because teachers play an important role in developing a gender equitable setting. Unfortunately, concerns of gender equity are disregarded in these programs. Teachers receive insufficient equity training and enter the profession unprepared to teach in an equitable manner. Teachers who obtain training as part of an educational institution can help provide an equal learning environment for all pupils (Erden, 2009).

As it is mentioned, although human rights have been written for both women and men, women's rights have been ignored in some cases. Thus, in order to take back these rights, there is a great requirement to give a place for women's rights. Teacher education programs should give a place to women's rights subjects and educate prospective teachers in order to prepare them to raise a well-educated generation. The last and the most important reason was that, this study show us that the big amount of participants needed to know more about this subject. The prospective teachers in the education faculty will become the future's teachers, and will educate the next generation; they should be knowledgeable about essential subject such as women rights, which can affect the society. Thus, the future generation will become more aware about women rights and equality, so there will be less discrimination among genders.

As Turkey is a multicultural country, it is essential to pay attention to include multicultural education in curriculum. Multicultural education is a concept that has been established to alleviate the problems and inequalities caused by cultural differences by allowing students to take advantage of equal chances and possibilities in a democratic setting (Alanay, & Aydin, 2016). The students of the Faculty of Education who participated in the survey came to Anadolu University from various regions of the country. It can be said that the answers of the students who do not agree with the women's rights in the questionnaire items are due to the effect of the culture they live in.

The interview findings also support the view that cultural differences affect the view of women's rights. In future research on this subject is beneficial to consider cross cultural studies.

To sum up, women rights are a requirement in teacher training programs, because of several reasons. In accordance to the study, most of the participants are not aware enough about the concept of feminism and women rights. As a matter of fact, people in society are not acting appropriately and they may violate women rights in different situations. Women rights and feminism, not only advocates women rights, but also, advocates the rights of the minorities who's rights have been discriminated (LGBTQIA+, people with disabilities, nature, children, and etc.), and tries to bring equality for all.

4.3. Suggestions

Suggestions for the women's rights education for the teacher education:

- It can be suggested that, Human Rights courses in Education Faculty should become compulsory for all programs.
- Human Rights courses should include Women Rights, Feminism, and Gender equality topics in it.
- Women rights courses might take place in the curricula of the courses in teacher educating programs after conducting another need assessment study to develop the curriculum of such a course.
- There can be conferences, seminars, workshops, and panels in faculty with the subject of Women Rights in order to educate students.
- Instructors can plan scientific projects with their students about Women Rights, Feminism, and Gender Equality.
- Connections can be made in every course in all programs about Human Rights and Women Rights to talk about.
- There can be project in community service classes in which student teachers try to increase the awareness of women rights in deprived area or rural parts. Also, they can observe women requirements in education and plan an educational project to marginalized women.

Suggestions for the future research:

- Future researches can be about curriculum development of a course for teacher education programs about Women Rights.
- Other faculties and other Universities can be the case of research in this subject.
- Cross-cultural studies might be conducted assess to the educational need of women's rights in teacher education relating to the culture.
- The views of the domestic and international student teachers can be compared.
- Gender equality can be examined among younger generation or among cultures.
- Interdisciplinary studies can be investigated. For instance, educational sciences and women studies, or educational sciences and sociology can be considered.

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APPENDIX-1. Voluntary Participation Form of the Questionnaire to Determinate the Awareness of Teacher Candidates on "Women's Rights

**ÖĞRETMEN ADAYLARININ “KADIN HAKLARI” KONUSUNDA
FARKINDALIKLARININ BELİRLENMESİ ANKETİ
GÖNÜLLÜ KATILIM FORMU**

Değerli Öğretmen Adayı,

Bu çalışma, “Öğretmen Adaylarının Kadın Hakları Konusunda Eğitim Gereksinimlerinin Belirlenmesi: Anadolu Üniversitesi Eğitim Fakültesi Örneği” başlıklı bir yüksek lisans tez çalışması olup, öğretmen adaylarının kadın hakları konusundaki eğitimin gereksinimlerinin belirlenmesi amacını taşımaktadır. Çalışma, Dr. Öğrt. Üyesi Çiğdem Suzan ÇARDAK danışmanlığında Maniseh GHAFARI tarafından yürütülmektedir. Bu çalışma kapsamında, öğretmen adaylarının ve öğretim elemanlarının kadın hakları konusundaki eğitsel-öğretimsel yaşantıları, deneyimleri ve görüşleri ile öğretmen adaylarının eğitim gereksinimleri belirlenmeye çalışılacaktır. Kadın hakları konusundaki eğitim gereksinimlerinizin belirlenebilmesinde görüşleriniz çok değerli ve önemlidir.

- Bu çalışmaya katılımınız gönüllülük esasına dayanmaktadır.
- Çalışmanın amacı doğrultusunda, sizlere dağıtılan anket ile sizden veri toplanacaktır.
- Ankete isminizi veya kimliğinizi açığa çıkaracak bir bilgi yazmak zorunda değilsiniz.
- Araştırma kapsamında toplanan veriler, sadece bilimsel amaçlar doğrultusunda kullanılacak, araştırmanın amacı dışında ya da bir başka araştırmada kullanılmayacak ve gerekmesi halinde, sizin (yazılı) izniniz olmadan başkalarıyla paylaşılmayacaktır.

- Sizden toplanan veriler bilgisayarda oluşturulacak şifreli bir klasörde ve araştırmacının özel kitaplığında ayrı bir klasörde korunacak ve araştırma bitiminde beş yıl süre için arşivlenecek, sonrasında ise imha edilecektir.
- Veri toplama sürecinde size rahatsızlık verebilecek herhangi bir soru/talep olmayacaktır. Yine de anketi yanıtlamanız sırasında herhangi bir sebepten rahatsızlık hissederseniz anketi yanıtlamayı bırakabilir ve anketi imha edebilirsiniz.

Gönüllü katılım formunu okumak ve değerlendirmek üzere ayırdığınız zaman için teşekkür ederim. Çalışma hakkındaki sorularınızı Anadolu Üniversitesi Eğitim Programları ve Öğretim bölümünden Maniseh Ghaffari'ya yöneltebilirsiniz.

Araştırmacı Adı: Maniseh GHAFARI

E-mail Adres: manisehghaffari@gmail.com

Önemli Not: Çalışmaya katılmayı kabul edenlere anketler sunulacaktır. Anket ve gönüllü katılım formları birbirine ekli olarak toplanmayıp, önce gönüllü katılım formları, sonra isimsiz anketler toplanacaktır. Böylece çalışmaya katılan öğretmen adaylarının hangi anketi yanıtladığı bilinmeyecektir. Bu bağlamda anket maddelerine samimiyetle yanıt verilmesi beklenmektedir.

Bu çalışmaya tamamen kendi rızamla, istediğim takdirde çalışmadan ayrılabilceğimi bilerek verdiğim bilgilerin bilimsel amaçlarla kullanılmasını kabul ediyorum.

Katılımcı Ad ve Soyadı:

İmza:

Tarih:

(Lütfen bu formu doldurup imzaladıktan sonra veri toplayan kişiye veriniz.)

APPENDIX-2. Questionnaire for Determining the Awareness of Teacher Candidates on "Women's Rights"

ÖĞRETMEN ADAYLARININ “KADIN HAKLARI” KONUSUNDA FARKINDALIKLARININ BELİRLENMESİ ANKETİ

Değerli Öğretmen Adayı,

Kadın hakları konusundaki bu anket iki bölümden oluşmaktadır. İlk bölümde kişisel bilgiler, ikinci bölümde kadın hakları ile ilgili ifadeler yer almaktadır. Sizden beklenen anketi içtenlikle yanıtlamanızdır. Ankete isim yazmanıza gerek yoktur. Teşekkür ederim. Maniseh Ghaffari manisehghaffari@gmail.com

Lütfen cinsiyetiniz, sınıf düzeyiniz ve bölümünüz için sizi yansıtan seçeceğin solundaki kutucuğu işaretleyiniz.

- 1.Cinsiyetiniz :** Kadın Erkek LGBT+
- 2.Sınıf Düzeyiniz :** 1 2 3 4
- 3.Bölümünüz :** Yabancı Diller Eğitimi Bölümü
Güzel Sanatlar Eğitimi Bölümü
Eğitim Bilimleri Bölümü
Özel Eğitim Bölümü
Bilgisayar ve Öğretim Teknolojileri Eğitimi Bölümü
Matematik ve Fen Bilimleri Eğitimi Bölümü
Türkçe ve Sosyal Bilimler Eğitimi Bölümü
Temel Eğitim Bölümü

Değerli Öğretmen Adayı,	Kesinlikle Katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	Kesinlikle Katılıyorum
<i>Lütfen aşağıda kadın hakları ile ilgili verilen ifadelere, <u>kendi görüşlerinizi/doğrularınızı/hayata bakışınızı</u> dikkate alarak katılma durumunuzu;</i>					
Kesinlikle Katılmıyorum (1), Katılmıyorum (2), Kararsızım (3), Katılıyorum (4), Kesinlikle Katılıyorum (5) <i>seçeneklerinden <u>yalnızca birini</u> düşünerek işaretleyiniz.</i>					
1. Kadın hakları konusu, genel insan haklarından ayrı bir çalışma konusu olmalıdır.					
2. Kadın haklarının savunulması feminizm olarak görülmelidir.					
3. Kadın hakları konusunda okullarda eğitim verilmelidir.					
4. Kadın hakları konusu öğretmen eğitimi programlarında yer almalıdır.					
5. Kadın hakları dünyanın her yerinde geçerli olmalıdır.					
6. Kadınların hakları hiçbir koşulda ellerinden alınmamalıdır.					
7. Kadınların hukuksal hakları erkeklerle eşit olmalıdır.					
8. Kadınların çocuk yaşta evlendirilmeleri engellenmelidir.					
9. Tüm kadınların istedikleri eğitim düzeyine erişme hakları olmalıdır.					
10. Kadınların cinsel yönelimlerini kendi tercihleri belirlemelidir.					
11. Kadınların cinselliği özgürce yaşama hakkı olmalıdır.					
12. Evlenmeyi tercih eden kadınların evlenecekleri kişiyi seçme hakları olmalıdır.					

13. Evlenmeyi tercih eden yetişkin kadınlar istedikleri yaşta evlenme hakkına sahip olmalıdır.					
14. Evlilikte kadının yaşının eşinden büyük veya küçük olması normal karşılanmalıdır.					
15. Evlilikte kadının iş unvanı/gelirinin eşinden düşük veya yüksek olması sorun oluşturmamalıdır.					
16. Anne olmak veya olmamak kadının kendine ait bir tercih olmalıdır.					
17. Bekâret kadının kendi tercihi olmalıdır.					
18. Kürtaj konusu kadınların tercihine bırakılmalıdır.					
19. Doğum kontrolü konusuna örgün eğitimde yer verilmelidir.					
20. Kadınların istedikleri doğum kontrol yöntemini uygulama hakları olmalıdır.					
21. Evlilik yaşantısında ev işleri kadının sorumluluğu olmalıdır.					
Lütfen arka sayfaya geçiniz.					

Değerli Öğretmen Adayı,					
Lütfen aşağıda kadın hakları ile ilgili verilen ifadelere, <u>kendi görüşlerinizi/doğrularınızı/hayata bakışınızı</u> dikkate alarak katılma durumunuzu;					
Kesinlikle Katılmıyorum (1), Katılmıyorum (2), Kararsızım (3), Katılıyorum (4), Kesinlikle Katılıyorum (5) seçeneklerinden <u>yalnızca birini</u> düşünerek işaretleyiniz.	Kesinlikle Katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	Kesinlikle Katılıyorum
22. İş yaşantısında olmak veya bir işte çalışmamak, kadının kendi tercihine bağlı olmalıdır.					
23. Evlilik kurumunda aile reisliği yerine kadın ve erkek eşitliği olmalıdır.					
24. Çocuğun bakımı ebeveynlerin ortak sorumluluğu olmalıdır.					
25. Çalışan kadınların süt izni kullanma hakları olmalıdır.					
26. Kadınlarla birlikte babaların da süt izni kullanmaları gereklidir.					
27. Kadınların toplumsal alanlarda bebeklerini emzirme hakları olmalıdır.					
28. Kadınların kamusal alanlarda bebeklerini emzirme hakları olmalıdır.					
29. Kadınlar evlenirken isterse sadece kendi soyadını kullanabilmelidir.					
30. Evlilikte çocuk anne soyadını da alabilmelidir.					
31. Kadınlar, eşleri uygun görürse boşanmalıdır.					
32. Kadınlar boşanmaya özgürce karar verebilmelidir.					
33. Çocuklu kadınlar boşanma durumunda çocukların velayetini alma hakkına sahip olmalıdır.					
34. Kadınların kendi tercih ettikleri saatte dışarı çıkma hakları olmalıdır.					
35. Kadınlar istedikleri giysileri giyebilmelidirler.					
36. Başörtüsü/burka/türban takmak, kadının özgür iradesi doğrultusunda kendi tercihi olmalıdır.					
37. Kadınların istedikleri kişi ile arkadaş olma/görüşme hakları olmalıdır.					
38. Kadınların kiminle ne zaman ve nerede görüşecekleri kararı kendilerine ait olmalıdır.					
39. Kadınlar ilgi alanları ve istekleri doğrultusunda çeşitli hobiler edinebilmelidir.					

40. Kadınlar eğlenmek amacıyla yapacakları etkinlikleri kendileri seçebilmelidir.					
41. Kadınlar kişisel bakım konusunda kendi özgür iradeleri doğrultusunda hareket edebilmelidir.					
42. Kadınlar siyasette etkin olarak yer almalıdır.					
43. Kadınların dini inançlarını ve yaşam felsefelerini yaşama hakları olmalıdır.					
44. Kadınların mal ve mülk edinme hakları olmalıdır.					
45. Kadınların kendi kazançları ile yatırım yapma hakları olmalıdır.					
46. Kadınların mirastan eşit pay alma hakları olmalıdır.					
47. Kadınların kendi haklarını savunma hakkı olmalıdır.					
48. Kadınlar istedikleri kitapları okuma hakkına sahip olmalıdır.					
49. Kadınların ödeyebileceklerini düşündükleri banka kredisini banka koşulları doğrultusunda çekme hakları olmalıdır.					
50. Kadınlar cinsel taciz durumunda kendilerini savunmak için gerekeni yapma hakkına sahip olmalıdır.					
51. Kadınlar istedikleri/tercih ettikleri işte çalışabilmedir.					
52. Kadınların erkeklerle eşit işte çalışmaları durumunda eşit ücret alma hakları olmalıdır.					
53. İş yaşantısında kadınlar, erkeklerden daha düşük ücret/terfi/unvan almalıdır.					
54. İş yaşantısında, kadınların kendilerine yönelik her tür mobing (aşağılama, taciz, yararlanma, görevi dışında iş buyurma, vb.) duruma karşı çıkma hakları olmalıdır.					
55. Kadınların herhangi bir ulaşım aracı (araba, otobüs, tren, uçak, bisiklet, motorsiklet, kamyon, tekne, vb.) için ehliyet sahibi olma hakları olmalıdır.					
56. Kadınların herhangi bir ulaşım aracını (araba, otobüs, tren, uçak, bisiklet, motosiklet, kamyon, tekne, vb.) kullanma hakları olmalıdır.					
57. Kadınların istedikleri kapalı spor salonlarında spor yapma hakları olmalıdır.					
58. Kadınların açık spor alanları ve parklarda spor yapma hakları olmalıdır.					
59. Kadınların istedikleri deniz giysisi ile denize girme hakları olmalıdır.					
60. Kadınların yurtdışına yolculuk yapma kararı kendilerine ait olmalıdır.					
61. Kadınların sivil toplum kuruluşlarına katılma hakları olmalıdır.					
62. Kadınların topluma hizmet amaçlı etkinliklere katılma hakları olmalıdır.					
63. Kadınların doğa ile ilgili konularda aktivist çalışmalar yapma hakları olmalıdır.					
64. Kadınların çocuklar ile ilgili konularda aktivist çalışmalar yapma hakları olmalıdır.					
65. Kadınların LGBT+ (lezbiyen, gay, biseksüel, trans ve diğerleri) ile ilgili konularda aktivist çalışmalar yapma hakları olmalıdır.					

APPENDIX-3. Ethics Committee Permission

Evrak Kayıt Tarihi: 16.04.2019

Protokol No: 32152

Tarih: 29.04.2019



ANADOLU ÜNİVERSİTESİ
SOSYAL VE BEŞERİ BİLİMLER BİLİMSEL ARAŞTIRMA VE YAYIN ETİĞİ KURULU
KARAR BELGESİ

ÇALIŞMANIN TÜRÜ:	Yüksek Lisans Tez Çalışması
KONU:	Eğitim Bilimleri
BAŞLIK:	Öğretmen Adaylarının Kadın Hakları Konusunda Eğitim Gereksinimlerinin Belirlenmesi: Anadolu Üniversitesi Eğitim Fakültesi Örneği
PROJE/TEZ YÜRÜTÜCÜSÜ:	Dr. Öğr. Üyesi Çiğdem Suzan ÇARDAK
TEZ YAZARI:	Maniseh GHAFARI
ALT KOMİSYON GÖRÜŞÜ:	-
KARAR:	Olumlu
Prof.Dr. Emel ŞIKLAR <i>(Başkan-İkt. ve İdari Bil. Fak.)</i>	
Prof.Dr. T. Volkan YÜZER <i>(Başkan Yardımcısı-Açıköğretim Fak.)</i>	Prof.Dr. Esra CEYHAN <i>(Eğitim Fak.)</i>
Prof.Dr. Münevver ÇAKI <i>(Güzel Sanatlar Fak.)</i>	Prof.Dr. M. Erkan ÜYÜMEZ <i>(İkt. ve İdari Bil. Fak.)</i>
Prof.Dr. Handan DEVECİ <i>(Eğitim Fak.)</i>	Prof.Dr. Hasan TUTAR <i>(İkt. ve İdari Bil. Fak.)</i>

APPENDIX-4. Institutional Permission

Ana. Üni. Evrak Tarih ve Sayısı: 13/05/2019-E.40288



T.C.
ANADOLU ÜNİVERSİTESİ REKTÖRLÜĞÜ
Genel Sekreterlik
Yazı İşleri Müdürlüğü



Sayı : 63784619-605.01
Konu : Maniseh GHAFARI'nin Yüksek
Lisans Tezi Uygulama İzin Talebi

EĞİTİM BİLİMLERİ ENSTİTÜSÜ MÜDÜRLÜĞÜNE

İlgi : 09/05/2019 tarihli ve 39347 sayılı yazınız.

İlgide kayıtlı yazınızda belirtilen Enstitünüz Eğitim Bilimleri Anabilim Dalı Eğitim Programları ve Öğretim Tezli Yüksek Lisans Programı öğrencisi Maniseh GHAFARI'nin, "Öğretmen Adaylarının Kadın Hakları Konusunda Eğitim Gereksinimlerinin Belirlenmesi: Anadolu Üniversitesi Eğitim Fakültesi Örneği" başlıklı Yüksek Lisans tez çalışmasını, Üniversitemiz Eğitim Fakültesinde gerçekleştirmesi Rektörlüğümüzce uygun görülmüştür.

Bilgilerinizi rica ederim.

e-imzalıdır
Prof. Dr. Güler GÜNŞOY
Rektör a.
Rektör Yardımcısı

Dağıtım:
Gereği:
Eğitim Bilimleri Enstitüsü Müdürlüğüne

Bilgi:
Eğitim Fakültesi Dekanlığına

APPENDIX-5. Voluntary Participation Form for the Interview on Determining the Opinions of Teacher Candidates on "Women's Rights"

**ÖĞRETMEN ADAYLARININ “KADIN HAKLARI” KONUSUNDAKİ
GÖRÜŞLERİNİN BELİRLENMESİNE YÖNELİK GÖRÜŞME**

GÖNÜLLÜ KATILIM FORMU

Değerli Öğretmen Adayı,

Bu çalışma, “Öğretmen Adaylarının Kadın Hakları Konusunda Eğitim Gereksinimlerinin Belirlenmesi: Anadolu Üniversitesi Eğitim Fakültesi Örneği” başlıklı bir yüksek lisans tez çalışması olup, öğretmen adaylarının kadın hakları konusundaki eğitimin gereksinimlerinin belirlenmesi amacını taşımaktadır. Çalışma, Dr. Öğrt. Üyesi Çiğdem Suzan ÇARDAK danışmanlığında Maniseh GHAFARİ tarafından yürütülmektedir. Bu çalışma kapsamında, öğretmen adaylarının ve öğretim elemanlarının kadın hakları konusundaki eğitsel-öğretimsel yaşantıları, deneyimleri ve görüşleri ile öğretmen adaylarının eğitim gereksinimleri belirlenmeye çalışılacaktır. Sizlerin kadın hakları konusundaki eğitim gereksinimlerinizin belirlenebilmesinde yine sizlerin görüşleri çok değerli ve önemlidir.

- Bu çalışmaya katılımınız gönüllülük esasına dayanmaktadır.
- Çalışmanın amacı doğrultusunda, yarı-yapılandırılmış görüşme yapılarak sizden veriler toplanacaktır. Bu araştırmaya katılmayı kabul ettikten sonra, görüşme sorularına yanıt vermeniz istenecektir.
- Görüşme sürecinin ses kaydına alınması, görüşme sürecinin sağlıklı biçimde yürütülmesi ve sonrasında yapılacak analizler için önemlidir. Ancak izin vermeniz durumunda görüşme ses kaydına alınacaktır.
- Görüşme sürecinde isminizi söylemek veya kimliğinizi açığa çıkaracak bir bilgi vermek zorunda değilsiniz. Araştırmada katılımcıların bilgileri gizli tutulacaktır.

- Araştırma kapsamında toplanan veriler, sadece bilimsel amaçlar doğrultusunda kullanılacak, araştırmanın amacı dışında ya da bir başka araştırmada kullanılmayacak ve gerekmesi halinde, sizin (yazılı) izniniz olmadan başkalarıyla paylaşılmayacaktır.
- İstemeniz halinde sizden toplanan verileri inceleme hakkınız bulunmaktadır.
- Sizden toplanan veriler bilgisayarda oluşturulacak şifreli bir klasörde ve araştırmacının özel kitaplığında ayrı bir klasörde korunacak ve araştırma bitiminde beş yıl süre için arşivlenecek, sonrasında ise imha edilecektir.
- Veri toplama sürecinde size rahatsızlık verebilecek herhangi bir soru/talep olmayacaktır. Yine de katılımınız sırasında herhangi bir sebepten rahatsızlık hissederseniz görüşme sürecinden ve çalışmadan istediğiniz zaman ayrılabilirsiniz. Çalışmadan ayrılmanız durumunda sizden toplanan veriler çalışmadan çıkarılacak ve imha edilecektir.

Gönüllü katılım formunu okumak ve değerlendirmek üzere ayırdığınız zaman için teşekkür ederim. Çalışma hakkındaki sorularınızı Anadolu Üniversitesi Eğitim Programları ve Öğretim bölümünden Maniseh Ghaffari'ya yöneltebilirsiniz.

Araştırmacı Adı: Maniseh GHAFARI

E-mail Adres: manisehghaffari@gmail.com

Görüşme sürecinde ses kaydı yapılmasına izin veriyorum.

Katılımcı Ad ve Soyadı:

İmza:

Tarih:

Bu çalışmaya tamamen kendi rızamla, istediğim takdirde çalışmadan ayrılabilceğimi bilerek verdiğim bilgilerin bilimsel amaçlarla kullanılmasını kabul ediyorum.

Katılımcı Ad ve Soyadı:

İmza:

Tarih:

(Lütfen bu formu doldurup imzaladıktan sonra veri toplayan kişiye veriniz.)

APPENDIX-6. Interview Form for Determining the Opinions of Teacher Candidates on
"Women's Rights"

**ÖĞRETMEN ADAYLARININ “KADIN HAKLARI” KONUSUNDAKİ
GÖRÜŞLERİNİN BELİRLENMESİNE YÖNELİK GÖRÜŞME FORMU**

Görüşme Soruları

1. Kendinizden bahsetseniz neler söylersiniz?
 - Eğitim durumunuz nedir?
 - Anadolu Üniversitesi’ne başlayıncaya kadar yaşadığınız şehirler hangileridir?
 - Serbest zamanlarınızı nasıl değerlendirirsiniz?
 - Biraz ailenizden ve ailenizdeki yaşantınızdan bahsetseniz neler söylersiniz?
2. Sizce insan hakları ile kadın hakları arasında nasıl bir ilişki vardır?
 - Kadınların haklarını sıralarsanız neler söylersiniz?
3. Daha önce feminizm, toplumsal cinsiyet ve/veya kadın hakları ile ilgili bilgi edinmek için kitap, belgesel, dergi, film gibi kaynaklardan yararlandınız mı?
 - Hangi kaynaklardan bilgi edindiniz? Sizi bu kaynaklara yönelten nedenler nelerdir?
4. Okuduğunuz okullarda derslerde kadın hakları konusuna yer verildi mi?
 - Evet ise hangi eğitim kademesinde hangi derslerde nasıl yer verildi?
5. Kadın hakları konusunda konferans, seminer, çalıştay gibi etkinliklere katıldınız mı?
 - Evet ise hangi etkinliklere katıldınız? Sizi bu konudaki etkinliklere katılmaya yönlendiren nedenler nelerdir?
6. Sizce kadınların hakları nelerdir?
7. Sizce kadın hakları ile feminizm arasında nasıl bir ilişki bulunmaktadır?
8. Türkiye’de kadınların haklarının kabul edilip uygulanma düzeyine ilişkin neler düşünüyorsunuz?
 - Halkın konu ile ilgili bilgi düzeyi sizce nedir?
 - Sizce kadınların haklarına Türkiye’de ne düzeyde saygı duyuluyor?

- Sizce kadınların haklarını kullanmalarına ne düzeyde olanak sağlanıyor?
 - Sizce kadın haklarının ihlal edildiği konular/alanlar nelerdir?
 - Kadın hakları ihlali sorunlarına nasıl çözümler önerirsiniz?
9. Kadınların haklarının ihlal edildiğini görmeniz durumunda nasıl tepkiler verirsiniz, neler hissedersiniz?
10. Kadın hakları konusuna okullarda yer verilmesine ilişkin görüşleriniz nelerdir?
- Okulöncesinden yükseköğretime her düzey için düşündüğünüzde neler söylersiniz, nasıl yer verilebilir?
 - Yaygın eğitimde nasıl yer verilebilir?
11. Kadın hakları konusuna öğretmen eğitimi programlarında yer verilmesine ilişkin düşünceleriniz nelerdir?
- Kadınların haklarının toplumda benimsenmesi boyutunda öğretmenlerin rolü olup olmadığı konusundaki düşünceleriniz nelerdir?
12. Konu ile ilgili eklemek istediğiniz varsa diğer görüş ve önerileriniz nelerdir?

APPENDIX-7. Voluntary Participation Form of the Interview to Determinate the Opinions of the Teaching Staff of Anadolu University Faculty of Education, on "Women's Rights" and Its Education

**ANADOLU ÜNİVERSİTESİ EĞİTİM FAKÜLTESİ ÖĞRETİM
ELEMANLARININ “KADIN HAKLARI” VE ÖĞRETİMİ KONUSUNDAKİ
GÖRÜŞLERİNİN BELİRLENMESİNE YÖNELİK GÖRÜŞME
GÖNÜLLÜ KATILIM FORMU**

Sayın Öğretim Elemanı,

Bu çalışma, “Öğretmen Adaylarının Kadın Hakları Konusunda Eğitim Gereksinimlerinin Belirlenmesi: Anadolu Üniversitesi Eğitim Fakültesi Örneği” başlıklı bir yüksek lisans tez çalışması olup, öğretmen adaylarının kadın hakları konusundaki eğitimin gereksinimlerinin belirlenmesi amacını taşımaktadır. Çalışma, Dr. Öğrt. Üyesi Çiğdem Suzan ÇARDAK danışmanlığında Maniseh GHAFARI tarafından yürütülmektedir. Bu çalışma kapsamında, öğretmen adaylarının ve öğretim elemanlarının kadın hakları konusundaki eğitsel-öğretimsel yaşantıları, deneyimleri ve görüşleri ile öğretmen adaylarının eğitim gereksinimleri belirlenmeye çalışılacaktır. Öğretmen eğitimi programlarının önemli bir paydaşı olan öğretim elemanlarının konu ile ilgili görüşlerinin alınması çalışma için büyük önem taşımaktadır.

- Bu çalışmaya katılımınız gönüllülük esasına dayanmaktadır.
- Çalışmanın amacı doğrultusunda, yarı-yapılandırılmış görüşme yapılarak sizden veriler toplanacaktır. Bu araştırmaya katılmayı kabul ettikten sonra, görüşme sorularına yanıt vermeniz istenecektir.
- Görüşme sürecinin ses kaydına alınması, görüşme sürecinin sağlıklı biçimde yürütülmesi ve sonrasında yapılacak analizler için önemlidir. Ancak izin vermeniz durumunda görüşme ses kaydına alınacaktır.
- Görüşme sürecinde isminizi söylemek veya kimliğinizi açığa çıkaracak bir bilgi vermek zorunda değilsiniz. Araştırmada katılımcıların bilgileri gizli tutulacaktır.

- Araştırma kapsamında toplanan veriler, sadece bilimsel amaçlar doğrultusunda kullanılacak, araştırmanın amacı dışında ya da bir başka araştırmada kullanılmayacak ve gerekmesi halinde, sizin (yazılı) izniniz olmadan başkalarıyla paylaşılmayacaktır.
- İstemeniz halinde sizden toplanan verileri inceleme hakkınız bulunmaktadır.
- Sizden toplanan veriler bilgisayarda oluşturulacak şifreli bir klasörde ve araştırmacının özel kitaplığında ayrı bir klasörde korunacak ve araştırma bitiminde beş yıl süre için arşivlenecek, sonrasında ise imha edilecektir.
- Veri toplama sürecinde size rahatsızlık verebilecek herhangi bir soru/talep olmayacaktır. Yine de katılımınız sırasında herhangi bir sebepten rahatsızlık hissederseniz görüşme sürecinden ve çalışmadan istediğiniz zaman ayrılabilirsiniz. Çalışmadan ayrılmanız durumunda sizden toplanan veriler çalışmadan çıkarılacak ve imha edilecektir.

Gönüllü katılım formunu okumak ve değerlendirmek üzere ayırdığınız zaman için teşekkür ederim. Çalışma hakkındaki sorularınızı Anadolu Üniversitesi Eğitim Programları ve Öğretim bölümünden Maniseh Ghaffari'ya yöneltebilirsiniz.

Araştırmacı Adı: Maniseh GHAFARI

E-mail Adres: manisehghaffari@gmail.com

Görüşme sürecinde ses kaydı yapılmasına izin veriyorum.

Katılımcı Ad ve Soyadı:

İmza:

Tarih:

Bu alıřmaya tamamen kendi rızamla, istediđim takdirde alıřmadan ayrılabileceđimi bilerek verdiđim bilgilerin bilimsel amalarla kullanılmasını kabul ediyorum.

Katılımcı Ad ve Soyadı:

İmza:

Tarih:

(Lütfen bu formu doldurup imzaladıktan sonra veri toplayan kiřiye veriniz.)

APPENDIX-8. Interview Form for Determining the Opinions of Teaching Staff of
Anadolu University Faculty of Education, on "Women's Rights" And Its Education

**ANADOLU ÜNİVERSİTESİ EĞİTİM FAKÜLTESİ ÖĞRETİM
ELEMANLARININ “KADIN HAKLARI” VE ÖĞRETİMİ KONUSUNDAKİ
GÖRÜŞLERİNİN BELİRLENMESİNE YÖNELİK GÖRÜŞME FORMU**

Görüşme Soruları

1. Sizce insan hakları ile kadın hakları arasında nasıl bir ilişki vardır?
- *Kadınların haklarını sıralarsanız neler söylersiniz?*
2. Daha önce feminizm, toplumsal cinsiyet ve/veya kadın hakları ile ilgili bilimsel çalışmalar yaptysanız bu çalışmalar ile ilgili neler söylersiniz?
3. Okuttuğunuz derslerde kadın hakları konusuna yer veriyor musunuz?
- *Evet ise hangi derslerde nasıl yer veriyorsunuz?*
4. Kadın hakları konusunda konferans, seminer, çalıştay gibi etkinliklere katıldınız mı veya bu tür etkinlikler düzenlediniz mi?
- *Evet ise hangi etkinliklere katıldınız/düzenlediniz?*
- *Sizi bu konudaki etkinliklere katılmaya/düzenlemeye yöneltten nedenler nelerdir?*
5. Sizce kadın hakları ile feminizm arasında nasıl bir ilişki bulunmaktadır?
6. Türkiye’de kadınların haklarının kabul edilip uygulanma düzeyine ilişkin neler düşünüyorsunuz?
- *Halkın konu ile ilgili bilgi düzeyi sizce nedir?*
- *Sizce kadınların haklarına Türkiye’de ne düzeyde saygı duyuluyor?*
- *Sizce kadınların haklarını kullanmalarına ne düzeyde olanak sağlanıyor?*
- *Sizce kadın haklarının ihlal edildiği konular/alanlar nelerdir?*
- *Kadın hakları ihlali sorunlarına nasıl çözümler önerirsiniz?*

7. Kadınların haklarının ihlal edildiğini gördüğünüz durumda nasıl tepkiler verirsiniz, neler hissedersiniz?
8. Kadın hakları konusuna öğretmen eğitimi programlarında nasıl yer verilebilir?
9. Konu ile ilgili eklemek istediğiniz varsa diğer görüş ve önerileriniz nelerdir?