**ACME**
An International Journal for Critical Geographies
Revue internationale de géographie critique
Revista internacional de geografía crítica

# ‘Wednesday was just a beautiful day’
## A Feminist Classroom as a Space to Engage with Social Struggles in the Italian Academy
# Tenter de convertir une classe universitaire en un espace féministe
## Une auto-ethnographie de la première expérience d’enseignement
# Tentativo di conversione di una classe accademica in uno spazio femminista
## Una auto-etnografia della prima esperienza di insegnamento

alice salimbeni

Volume 24, Number 2, 2025

URI: https://id.erudit.org/iderudit/1118341ar
DOI: https://doi.org/10.14288/acme.v24i2.2333

See table of contents

Publisher(s)

Centre for Social Spatial & Economic Justice at the University of British Columbia

ISSN

1492-9732 (digital)

Explore this journal

Cite this article

salimbeni, a. (2025). ‘Wednesday was just a beautiful day’: A Feminist Classroom as a Space to Engage with Social Struggles in the Italian Academy. *ACME*, *24*(2), 205–223. https://doi.org/10.14288/acme.v24i2.2333

Article abstract

Passive academic education undermines students’ authority to voice their opinions and, consequently, limits their ability to foster critical thinking, reducing universities to mere factories of subordination (Borghi and the Brigata SCRUM, 2020). Rather than promoting passive knowledge transfer, feminist pedagogies call for transforming the classroom into a space where both students and teachers work together to challenge systemic injustices. Drawing on feminist pedagogy, in this paper, I argue for a practical approach to create feminist classrooms within neoliberal universities as spaces where to engage with social struggles, with a particular focus on Italian academia. This paper contributes to the growing body of work on feminist pedagogy, broadening the discourse beyond the Anglophone focus. Additionally, I contribute to a repository of feminist teaching experiences that can be drawn upon by those committed to the effort of creating feminist and subversive learning spaces.

ACME An International Journal for Critical Geographies

# 'Wednesday was just a beautiful day': A Feminist Classroom as a Space to Engage with Social Struggles in the Italian Academy

alice salimbeni

University of Milano-Bicocca
ali.salimbeni@gmail.com

## Abstract

Passive academic education undermines students' authority to voice their opinions and, consequently, limits their ability to foster critical thinking, reducing universities to mere factories of subordination (Borghi and the Brigata SCRUM, 2020). Rather than promoting passive knowledge transfer, feminist pedagogies call for transforming the classroom into a space where both students and teachers work together to challenge systemic injustices. Drawing on feminist pedagogy, in this paper, I argue for a practical approach to create feminist classrooms within neoliberal universities as spaces where to engage with social struggles, with a particular focus on Italian academia. This paper contributes to the growing body of work on feminist pedagogy, broadening the discourse beyond the Anglophone focus. Additionally, I contribute to a repository of feminist teaching experiences that can be drawn upon by those committed to the effort of creating feminist and subversive learning spaces.

## Keywords

feminist pedagogy, critical pedagogy, social struggles, spatial justice, Italy

## Introduction

After the final lesson of the Gender and Geography elective course I taught during my Ph.D., which was also my first real teaching experience, I received a call request from Francesca, one of my students. I was expecting a question about additional readings or assistance with her master's thesis, and she took me by surprise when she said, "I just wanted to thank you. This is the first time I've felt safe in a classroom. It was easy to talk, and I could simply say what I was thinking." A few months after defending my Ph.D., I secured a contract to teach a geography course to second-year master's students in architecture, and I really wanted to make them feel as safe as Francesca did. I wasn't sure how to do it because I had carried things forward spontaneously during that first course, without much questioning or deeper reading into the pedagogy behind it. As I began designing the new course, my inexperience as a teacher, combined with the limited examples of safe classrooms I had encountered as a student, left me with a myriad of fears and concerns. I sought advice from colleagues, consulted with my transfeminist assembly, and drew inspiration from Rachele Borghi's *Decolonialità e privilegio: Pratiche femministe e critiche al Sistema mondo*. I also began exploring practical examples from other feminist geographers, reflecting on their pedagogical practices. This fueled my intention to engage in feminist pedagogical approaches to "redefine pedagogical power and authority, value personal experience, diversity, and subjectivity, reconceptualize classrooms as spaces for social justice, and use learning to help students become activists who engage beyond the classroom to effect the wider changes needed" (Mott and Cockayne, 2017, 4). Drawing on feminist pedagogical approaches, in the new course, my explicit intention was to create a feminist classroom where students can actively engage with social struggles and help them feel safe throughout this process. I asked advice from other precarious feminist scholars and found inspiration in the papers written by others, although much of them are grounded in the anglophone system (Stein, 2022), which is very different from the Italian one where I was going to teach.

The crucial question arose: how to create a feminist classroom with *these* students in an Italian university? I quickly realized that consulting others could not fully address my underlying anxieties because I would still be the one standing in front of the students, facing their expectations directly. My concerns were deeply rooted in the context of teaching feminist geography within Italian academia, where non-traditional approaches often face significant scrutiny (Caretta and Pepa, 2024; Rabbiosi, 2024), where feminism can be viewed as ideological and out of place (Di Cori, 2013), in a country where there is a new rise of fascist ideologies (Colella, 2021). My task was further complicated by the technical nature of the architecture program where the course was held, and I was uncertain about how students would respond to, and engage with, a feminist classroom on social struggles. To address all these concerns, I involved the students in the process of understanding what a feminist classroom meant to us. They were very collaborative, and following my proposal, we agreed on establishing a "pact" composed of three main points: 1. creating a learning community, 2. making the effort to reconnect personal life and academic lectures, and defining together the method of evaluation.

In what follows, I will detail our agreement and share a practical approach to creating a feminist classroom where students can engage with social struggles. With this paper, my intention is to contribute to the growing body of work on feminist pedagogy by presenting a case rooted in the Italian academic context, extending beyond the literature primarily focused

on the Anglophone system. In the first part, I discuss the contribution that feminist pedagogies bring to my practical experience. In the second part, I frame the context where the course was held. Finally, I share the collaborative effort between the students and me to create our feminist classroom.

## Universities as factories of subordination

Against a passive transfer of knowledge, feminist pedagogies call for transforming the classroom into a space where both students and teachers engage with social struggles to challenge systemic injustices. In a conversation with bell hooks, Scapp observes, "that's very difficult to communicate to students because many of them are already convinced that they cannot respond to appeals that they are engaged in the classroom because they've already been trained to view themselves as not the ones in authority, not the ones with legitimacy" (bell hooks, 1994, 144). This sentiment echoed my own and my colleagues' experiences, where prevailing norms often made us feel powerless and dismissed, especially when our perspectives differed from those of the white-male teacher who preferred us directing questions to himself rather than encouraging debate and expression of dissent.

There is a substantial body of literature on feminist pedagogies, partially intersecting with critical and anarchist ones, contesting traditional teaching methods that view students as passive recipients of knowledge. Heyman (2000) notes that this reinforces a view of knowledge "as *information* that is unproblematically transmissible, as a commodity that can be readily exchanged for the price of a book, a consulting fee, or university tuition" (293). Freire warns of the dangers of this uncritical transfer of knowledge, which he called "depository education" (2000, 80), which supports conformity to the world rather than dissent and transformation. Borghi and the Brigata SCRUM (2020) argue that depository education perpetuates uncritical thinking and contributes to the conversion of universities into *factories of subordination*, which supports the "production of a docile workforce, of people who labor for the pursuit of grades or wages, but not much else" (Sonderling, 2016, 46).

In contrast to depository educational models, feminist, critical, and anarchist pedagogical traditions converge on the importance of reimagining the classroom as a dynamic space where students are active participants, not passive recipients, in the production of knowledge (Pepa et al., 2024.; Rouhani, 2012). Following Mott and Cockayne, these approaches support "the possibility of freedom through critical thinking" (2017, 1263) and intend the classroom as a "site of struggle" (Grande, 2015, 6), where students can learn about their privileges and confront oppression. The classroom should be a space where we experience a tension between the word as it is and the word as it could be, and a transformative opportunity to critically reconsider ingrained assumptions and to build more equitable futures (Mott and Cockayne, 2017). Lopez's (2023) pedagogy of hope similarly urges us to engage with reality in all its complexity—affectively and intellectually—while actively imagining and working toward a radically different world. A feminist classroom should be a space where we can resist passive adaptation to the world, keep our eyes open, and critically examine our responsibility in perpetuating oppression.

Engaging in these pedagogical approaches can present significant challenges, because as Chatterjee and Maira note, "we work for institutions that systematically produce both inequality and suffering alongside their liberatory potential" (2014, 268). Even with the most radical intention to transform the classroom into a space where to challenge structural

injustices and engage with social struggles, when we teach, we can inadvertently replicate the same power dynamics we seek to subvert.I don't want this to sound like a justification, because when teaching we still hold the authority to shape students' learning, and as Borghi notes, this role automatically places us "on the wrong side, that of the epistemic oppressor: speaking (for others and in place of the people concerned), producing the only knowledge considered legitimate (that is, the one recognized as most authoritative), being heard, holding the word that counts" (2020, 7, translated by author). This implies that various forms of systemic violence—including colonialism, patriarchy, racism, and imperialism—can still be perpetuated by us in the classroom (Grande, 2015; Mott and Cockayne, 2017; Chatterjee and Maira, 2014; Stein, 2022), often "reified in our research and teaching practices on an everyday basis" (Caretta and Pepa, 2023, 718). Despite all the possible constraints, following Mott and Cockayne (2017), our goal as teachers is still "to overturn these oppressive forces as much as we are able through anti-racist, decolonial, and anti-sexist practices in the classroom that variously counter the current neoliberal ethic in higher education" (Mott and Cockayne, 2017, 2178), acknowledging the role of universities in perpetuating systemic violence (Lopez, 2023; Sultana, 2019).

Against the neoliberal university paradigm, scholars such as bell hooks (1989), Borghi (2020), Rouhani (2012), and the Autonomous Geographies Collective (2015) advocate for rejecting the dichotomy that isolates academic discourse from broader social issues or creating classrooms that are "bubbles" where even pressing global events like a genocide can be ignored. Instead, as said above, these approaches aim to transform the classrooms into "sites of practical political engagement" (Heyman, 2000, 301) and "socially transformative spaces" (Rouhani, 2012, 2; Mountz et al., 2015; Oberhauser, 2019), challenging the ''ivory tower' syndrome of creating a false distinction between academia and wider society in terms of sites for social struggle and knowledge production" (Autonomous Geographies Collective, 2015, 247). In the face of the current political climate, classrooms are crucial spaces "to build bridges" (Lopez, 2023, 794) that must be intentionally designed to address and challenge systemic injustices, including those perpetuated by neoliberal academia itself (Boggs and Mitchell, 2018; see also Mott and Cockayne, 2017), to create "more inclusive, responsible and diverse ways to align our curricula with current times" (Caretta and Pepa 2023, 719) while actively confronting the daily "ongoing assault on women, refugees, immigrants, and other marginalized people in the media and society as a whole" (Oberhauser, 2019, 755).

These reflections align with bell hooks' call for "engaged pedagogy," (2020, 2022, 2023) which seeks to actively engage students in social struggles and challenge the "structural complicity" (Stein, 2022, 4) of universities in perpetuating systemic harm. I tried to have a similar approach in my course, but before sharing how it went, I need to introduce the context where the course was held.

## Feminist teaching, precariousness and geography in Italy

To share my attempt to create a feminist classroom, I need to contextualize this effort within the Italian academic environment, shaped by precarious teaching contracts, resistance to feminist courses, and the broader erosion of human geography, especially in technical programs such as architecture. All these aspects required additional energy and emotional effort on my part to legitimize what I was doing.

Italy has one of the lowest ratios of researchers in Europe, with just 99 researchers per 100,000 residents, compared to the European average of 143 (Openpolis, 2023). This is more pronounced in the South and Islands (Aru, 2012), as in Sardinia, where the course was held. Here, permanent positions are scarcer compared to the North (ANVUR, 2023), and recent reforms have exacerbated these issues (Simone and Gabbuti, 2024) by increasing competition for tenure-track positions, forcing early-career scholars into hyper-performativity (the estimated average working hours are 45 per week), severely impacting mental health (ADI-Associazione Dottorandi e Dottori di Ricerca in Italia, 2024; Simone and Gabbuti, 2024). Securing teaching contracts is a key competitive area, as they are important for obtaining the Scientific National Habilitation (ASN), which in turn can be important for tenure-track positions. The contract for the course I am writing about lasted one semester, covering 40 hours of teaching and exams excluding preparation and additional work, with a compensation of around 1000 euros. Many precarious colleagues traveled extensively to secure similar contracts across Italy, deducting travel expenses from the pay.

The precarious nature of academic positions often restricts early-career scholars' time and energy for exploring student-centered teaching methods (Mott and Cockayne, 2016), such as feminist pedagogies. This challenge is exacerbated by the fact that, as in many other countries (Robinson and Hope, 2013), university teachers in Italy lack formal pedagogical training and more traditional, less time-consuming teaching methods can be privileged because they can be perceived as "safer" as they are closer to what students are used to. I do not criticize this choice when it depends on the demands placed on precarious scholars who work under challenging conditions. Why should we invest significant effort into teaching through a feminist approach when we are underpaid and overwhelmed with work? Yet, as politicized and feminist scholars, how can we not try to teach with a feminist approach? The system exploits our need for self-consistency, even if being truly consistent in our circumstances is difficult. Teaching a course for such a low fee perpetuates the precariousness on which Italian academia relies, and accepting that I was reinforcing this system by applying for this teaching position had an emotional cost for me. The way I tried to find some consistency with myself was by using my academic privilege to create a feminist classroom and teach a course that addresses social struggles from a feminist perspective.

This *feminist* perspective adds levels of complexity in Italian academia because *feminist* is still a term that carries controversy and challenges (Ahmed, 2017), imposing additional efforts and emotional work to justify and legitimize feminist epistemologies and feminist teachers as valid contributors to knowledge production and transmission. In Italy, gender-related courses have historically entered academia "under disguises", to "hide, mask, conceal, adorn, make acceptable—what each researcher studies and teaches" (Di Cori, 2013, 33-34, translated by author). Recently, Camilli (2024), highlighted the ongoing resistance to teaching gender-related courses in Italy, particularly when they explicitly embrace a feminist perspective calling it by its real name: "feminist", also because this often places teachers under scrutiny, with their legitimacy and suitability to teach feminist epistemologies being questioned as well.

More broadly, feminist geographical literature critiques the expectation that queer or racialized teachers addressing issues related to their identities and political position are too involved and biased (DasGupta et al., 2021). For instance, comments like those directed at Sharmila Lodhia—accusing her of teaching from an "ideological position," being "biased

against white culture," and focusing "too much on race"—highlight how non-heteronormative and racialized identities can be seen as undermining academic legitimacy in the highly normalized context of the university (Falcón et al., 2014, 270). This bias depends on the fact that in a neoliberal academic system, which is grounded in ideals of neutrality and detachment (Haraway, 1988; Harding, 1992), "we are invited to teach information as though it does not emerge from bodies" (bell hooks, 2020, 139). "The erasure of the body encourages us to think that we are listening to neutral, objective facts, facts that are not particular to who is sharing the information" (*ibid*.) nor positioned with any (ideological) epistemology (Martin and Brown, 2013).

In my limited experience of teaching feminist geography, I anticipated being perceived as biased due to what I imagined was viewed as a 'feminist identity,' evident also in my active involvement in feminist initiatives both within and outside the university. The old feminist tattoo on my arm might probably seem like a blatant signal, and I could foresee students making remarks such as "she is too focused on feminism" or "this is ideological". Being identified as a feminist in this context was not without its concerns because of the rise of fascism and growing tensions around feminist and anti-racist discourse in Italy (Colella, 2021), including within academic spaces. I knew that the right-side student association had won the student elections a few weeks before my course started, leading me to anticipate a conservative class environment. However, I was surprised to find that the class did not align with this expectation. Nevertheless, the broader inclination within the academic environment was perceptible. For instance, when I was invited to teach a seminar on feminist geography in the first-year bachelor's program that same year, some students left the room in protest when I presented a reflection meant to critique how white women's rights can be used in complicity with racial oppression and how this was reflected in the new urban policies in our city. For all these reasons, I was required significant emotional energy to validate my presence, my approach, and the course content. I felt, and still feel, very close to Borghi (2018) when she said that while teaching a feminist course,

> in addition to the effort of carrying out one's work, there is the additional work of constructing such a strong and irreproachable theoretical framework of thought, which is not required of a scientist who draws on the dominant paradigm. Additional work to justify one's bibliographic references and epistemology to those around. Additional work to demonstrate that 'yes, it is geography' and 'no, it is not an ideology I refer to but an epistemology' and 'yes, it is a school of thought and a posture' (translated by author).

Finally, my course must also be contextualized within the gradual erosion of human geography as a discipline in Italy (Palermo, Salimbeni, Simone, forthcoming; Aru 2012), especially within professional programs like architecture, where such courses are often seen as less relevant. Italy currently has three bachelor's and eight master's programs in geographic education (AGEI-Associazione dei Geografi Italiani), but geography is also taught across various disciplines, including humanities, linguistics, political science, economics, and architecture (*ibid*.). The practical experience discussed in this paper is a course titled "Social and Landscape Geography," offered in the second year of the Master of Architecture program at the University of Cagliari, Sardinia. Prior to this, the students completed a course in Urban Geography during their first bachelor's year.

Students' programs in architecture are mainly focused on urban design and urban transformation, given the imperative for architecture schools to prepare students for the profession. Therefore, following Castree's provocation, "Why, for example, teach putatively 'non-relevant' cultural geography when one can teach GIS?" (Castree, 2000, 966). In architecture, offering a course focused on producing renderings or on implementing maps through GIS, commonly required by architecture and urban planning studios, could be much more beneficial to secure a job after the degree. Consequently, students often view critical disciplines as less important, driven by the need to acquire skills with direct labor market applicability, highlighting a growing preference for courses that promise immediate career benefits and reflect a broader shift toward seeing the "learning experience" (Askins, 2018, 504) as a consumable product (*ibid*.).

There is a significant tension between the immediate practical demands of professional training and the longer-term, transformative potential of critical education. Since "we are witnessing the penetration of market principles into the academy" (Heyman, 2000, 293) and "academic knowledge is still overwhelmingly treated instrumentally" (*ivi*, 299), how can a feminist geography course engaging in social struggles from a feminist perspective fit this framework when its potential for economic exploitation is not clear? How can a feminist pedagogical approach centered on students' experiences be perceived as useful by students themselves? How does the perception of such courses obstruct the recognition of their significance in engaging with critical thinking? Following Freire's critical pedagogy, this course can be considered "problem-posing" (Freire, 2000, 86). I'm not sure how a course that poses problems without offering solutions could fit within this neoliberal framework, especially in technical programs. Perhaps its real significance lies in the divergence from this framework. For instance, in architecture, such a course can call for slowing down and taking time to critically reflect on the responsibilities each project and designer has in either reproducing or dismantling injustices.

In what follows, I share my practical attempt to create a feminist classroom moving away from the depository education by building a collaborative learning community, challenging the bubble of academia by connecting lectures and real life (Askins, 2018; Rabbiosi 2024), and resisting labor market constraints by agreeing on grading criteria before the course started.

## 'Wednesday was just a beautiful day'

The initial challenge was to understand how my and the students' diverse experiences and subjectivities could come together to form a collaborative feminist pedagogical agreement, which I referred to as a "pact" aimed at creating an honest dialog around the needs of our community. Relying on community activism, Lopez's (2023) refers to the process of creating a community agreement as a way to help foster mutual accountability. In the classroom, there were 18 of us, two were queer people, fourteen were Sardinian and four were Erasmus students from Poland and Romania. Fifteen of us used feminine pronouns, three used masculine ones, and none of the students talked about having experienced racialization. Our ages ranged from 23 to 29 years old, with me being 29 at the time. I felt scrutinized by "traditional academic expectations" (McCusker, 2017, 2) also for my age, because students in Italy are often familiar with older and more confident teachers.

Confirming my perception, Giulia[1], at the end of the course, told me that "it was quite a surprise to see such a young person teaching." She continued, "I was initially disappointed when I saw you, but then I changed my mind."

On the first day, I began the class by introducing myself, embracing the Bartos and Ives (2019) approach of using positionality as a tool for engagement rather than as an aspect to hide. Recalling the experience Susan described in the paper of Bartos and Ives, "instead of my students calling me political… I am going to tell them I'm political" (2019, 789). I tried to create "an honest dialog" (bell hooks, 2022, 12) by sharing my concerns about the course, my fears, and then my research interests in feminist geography and involvement in feminist activism. I explained that the course was designed to engage students with feminist geographical epistemologies and to develop a feminist perspective on social struggles. I made it clear that, despite the fact that I would love everybody on this planet to be feminist, my intention with that course was not to convert students to feminism or impose its practices, but rather to foster critical engagement and reflection around feminist epistemologies and approaches. I also invited the students to share something about themselves, their lives, academic interests, and aspirations, with the goal of better understanding their backgrounds and being able to address their individual needs and expectations (Mott & Cockayne, 2017). As Mott and Cockayne stated, "I hoped to convey that I cared about who they were as individuals to set the stage for better discussion and class participation throughout the rest of the semester". (2017, 1270). I must acknowledge that the small class size made this effort manageable.

At the end of the course in Italy, students are required to complete an official anonymous survey, both on the course and on the teacher, but this offers limited space for detailed feedback. To encourage more open discussion, I invited the students to share their thoughts and critiques through other means, including in-person conversations, WhatsApp, and email after the exam. The students engaged positively with the feedback process, but given that most of the feedback was positive, I suspect that some critiques may have been (very kindly) withheld.

### *Creation of a learning community*

As long as someone holds the power to dictate what is right or wrong in a classroom, rather than inviting students to engage in debate, it will be difficult for them to voice their concerns. This dynamic reinforces the traditional notion of knowledge as something deposited by an authority, the teacher, and passively received by students. In this section, I share how in order to overcome this issue, drawing inspiration from bell hooks, we tried to build a learning community (2020). bell hooks calls a "learning community" (2023, 45) a group of people where the exchange of ideas and experiences makes the class.

In a learning community, each student contributes to the circulation of knowledge from "his or her [or their] peculiar voice" (*ibid*.). This can be difficult because, as Rouhani observes, "There are ways in which the university classroom is inescapably hierarchical, even in the most horizontally constructed student–teacher arrangements" (2012, 4). Hierarchies within the classroom are difficult to challenge because "particular ways of being and interacting are

[1] The students have agreed to use their real names.

normalized (...) and remain generally unquestioned throughout the university system" (Mott and Cockayne, 2017, 1263). In the Italian academic system, hierarchical dynamics are also reflected in the fact that students address lecturers using the reverential third-person pronoun "lei" as a mark of respect. In contrast, lecturers can choose to address students using either "lei" or the informal "tu" (the singular second-person 'you').

Additionally, students are required to address their teachers as "Professor," while professors can call students by their first names. This disparity reinforces the power imbalance in the classroom, with students consistently using reverential language toward their teachers, while lecturers on their side have the option to either maintain or challenge this formality. As Italian linguist Vera Gheno (2019) explains, language is both a social and political practice. Expanding on this, using different pronouns based on classroom roles can influence how we internalize our rights and shape what we consider worth thinking and saying out loud.

To foster a less hierarchical environment for engaging with social struggles, outside the Anglophone world where such issues may be less discussed, it is crucial to also examine and revise our language practices to "relocate us and our positionalities in the power dynamics and context of the classroom" (Oberhauser, 2019, 756; see also The University of Kentucky Critical Pedagogy Working Group et al., 2015;). Another student, Alberico, noted that establishing a more informal relationship can enable students to take the floor and voice their opinions:

> You tried to establish an informal relationship, which allowed us to freely express our thoughts without worrying too much about whether what we wanted to say was 'correct' (Alberico).

Reviewing language practices alone was insufficient to build a learning community where the participants felt free to engage in critical thinking. As noted by Freire, students are educated through a "culture of silence" (2000, 30), which frequently reduces them to deposits (bell hooks, 1994; Oberhauser, 2019; Mott & Cockayne, 2017). To resist this, I explored two strategies. First, I said that every person in the classroom had valuable, unique knowledge coming from personal experiences. Then I encouraged us all (myself included) not to reach a consensus around the topics we would have debated, either with me or among themselves, but rather to "maintain and stimulate contradiction" (Mott & Cockayne, 2017, 79), to express discomfort openly (Caretta and Pepa, 2023) in order to learn from this discomfort safely (Millner, 2023). I should have considered how difficult this could be for the students, but after some initial struggles, they seemed to appreciate this kind of work. In Giulia's and Julia's words,

> The course initially creates a sense of total disorientation because we are not used to this kind of engagement or even being asked to be completely ourselves and not just students. You create a familiar environment that is not typically found inside a classroom, which I found very pleasant and intriguing (Giulia).
>
> It was a classroom where everyone had equal importance, where no one's opinion mattered more than another's, and where we could all express ourselves freely as individuals and through our thoughts. You created an environment where everyone could feel comfortable letting their thoughts come out freely without fear of being judged (Julia).

Following McDowell's (1994) recommendation to step away from the singular, authoritative voice of the teacher, to balance speaking space more equally between myself and the students, I organized the course into three types of meetings. The first type of meeting consisted of theoretical lectures led by me, providing an overview of contemporary social struggles. Some sessions were left open-ended, with a list of topics for us to select and explore together. The second type of meeting featured student-led discussions, where students formed groups based on shared interests to conduct a research and present it together, and the third type of meeting involved direct observation of public urban spaces followed by class discussions. The students' lessons were scheduled during the first hour of each meeting, while my lesson or the class discussions were alternated in the second part. When I shared this idea with more experienced colleagues to obtain their opinion, one piece of advice I received was to avoid abandoning too much control in the classroom, as this could be perceived as a lack of authority or expertise. In other words, the suggestion was to occupy more space to prove that I had substantial contributions to "deposit" in the students' heads. However, as Freire argues "in order to function, authority must be *on the side of* freedom, not *against* it" (2000, 80).

Recognizing that verbal agreements might not be sufficient to redistribute speaking space, given the internalization of academic rules and practices (Mott and Cockayne, 2017), I proposed, inspired by Borghi (2020), bodily undiscipline as part of our pact. We collectively agreed to exercise freedom in choosing how and where to sit, whether to take breaks or eat, stand, move, and speak, without adhering to formalities like raising hands. I realized that I needed to break these traditional disciplinary norms myself. I did it, but despite this, most students—with few exceptions—remained seated at desks. Nevertheless, my small actions seemed to contribute to a perception of the classroom space as less rigidly structured. During a break, a student who had attended a course on "Gender and geography" with me a year before approached me and asked if he could enter to listen to his colleagues. I sat with him at the back, and during the debate he whispered his opinion just to me. I asked him if he was okay with sharing his perspective with the others, and he agreed, but as he spoke, I noticed he was trembling due to the discomfort that can accompany public speaking in a traditional classroom setting.

He later texted me to say that seeing the teacher sitting "slouched in a chair" (it does not sound like a compliment, but I ensure it was) among students helped alleviate some of his anxiety and encouraged him to take the floor. He associated the indiscipline in our bodily practices and spatial use of the classroom with an increased ability to voice opinions. According to Silvia, another student, "it's a broader matter of ease." She explained that simply knowing that she could eat or drink in the classroom, sit on desks, or on the floor, contributed to "creating a space of tranquility." Informality, indiscipline, and comfort were essential for the learning community to be perceived as a safer space. There seemed to be a connection between breaking disciplinary norms in the classroom and the possibility to think and talk. Silvia continues,

> There was a good atmosphere. Perhaps that is the strength of the course. You tried to make us comfortable without ever pretending to be comfortable (…) I'm not saying it was a pleasure to come to class; however, it wasn't unpleasant either.

### *Reconnecting academic lectures with real life*

To bridge the artificial divide between academic spaces and broader social struggles, I attempted to design "a way of helping students locate themselves within the pedagogy" (David and Clegg, 2008, 489).

First, I invited the class to discuss and agree on a topic relevant to their interests and experiences, for me to prepare a lesson on that subject and for them to be prepared to engage with it interactively. As Soderling, I was trying to offer "the opportunity to help design the course" (2016, 44). As much as she did, I had "no idea how this would turn out" (ibid.) and "I dread the possibility that they will suggest studying topics I know nothing about and that I will have to put hours and hours into learning" (*ibid*.). Second, beyond these two sessions, which were still taught by me, the students were free to choose the topic they would have presented to the others during their lesson because I thought that in this way it would have been easier to incorporate their diverse backgrounds and knowledge into the shared learning environment of the classroom (Askins 2008). To kickstart this process, I provided a broad range of topics and clarified that we could have explored additional subjects based on their interest. On the first day of the course, I set up a large table with an assortment of books, selected chapters, and over thirty printed papers (I regret this because it was not very ecological). They spent an hour going around the table, giving a glance at the abstracts and keywords to pick up some papers according to their interests and to discuss how to form groups where to debate about them.

To avoid Anglocentrism and accommodate various language skills, I suggested texts in English, Italian, French, Catalan, and Spanish and proposed to help Erasmus students find texts in Polish and Romanian. I included papers addressing contemporary issues to expose students to problems usually overlooked in academic classes (Martin and Brown 2013), especially in this kind of technical curriculum: the pandemic, the rise of right-wing populism in Europe and beyond, threats to gender equality, homo-lesbo-bi-transphobia, racism, climate injustice, ongoing wars and so on. Introducing the concept of politics of citation (Ahmed 2017), I incorporated case studies from across the globe, authored by subjects positioned at the intersection of various forms of privilege and oppression, to seek decolonizing the bibliography. I was mindful of the risks of exoticism, or fetishization (Millner, 2023) and I made my best to ensure that this attempt was substantive rather than tokenistic, but as Tariq notes, "attempts to decolonize geography will always leave ever-more-subaltern residues" (2023, 334). I shared with the students my limits and the oppressive forces represented by my white-western-body in that classroom, asking them to engage in a reflexive work about their own positions of oppressor and oppressed (Askins 2008) in relation to the issue they would have presented in their lesson. After a few meetings, some students also gave a lesson using many non-academic articles, exposing a critical and trivial oversight of mine. I had exclusively selected academic texts, inadvertently reinforcing academic authority and neglecting many other valuable sources of knowledge.

Encouraging students to choose papers that sparked their interest was not only a way to allow them to personalize the curriculum but also a means to enable them "to situate their own lives and experiences within the context of academic debates and vice versa" (Burke et al., 2017, 662). This approach aimed to help students to understand how their personal experiences related to broader social struggles(Mott and Cockayne, 2017) because following Ahmed, "theory can be all the more incisive the closer it gets to the skin" (2017, 33) and

according to bell hooks "Personal experience [could] illuminate and enhance our understanding of academic material" (2020, 43).I questioned whether my intention to encourage students to connect their personal experiences with course topics might have been perceived as intrusive. As McCusker notes, "the students were not used to being invited to such an intimate space" (2017, 8). I should have been more mindful of this, presenting the work of relating their experiences to the papers as one possibility among the many. Nevertheless, these students embraced the proposal with enthusiasm. For Giulia,

> First, being free to choose allowed each person to address and delve into the topic they felt was most important at that particular moment in their academic journey. Having the opportunity to choose is also a way to express oneself. Otherwise, I would have found the assignment of topics less interesting (…) I would say that the opportunity to choose perfectly aligned with a feminist class. Second, engaging with and critiquing others' thoughts (…) helps to develop one's thinking (Giulia).

> For the first time, we were truly free to study topics that were 'far' from our curriculum but close to everyday life, and to conduct research and read articles that I never thought I would have time to read between work and university (...)

Along with the theoretical lectures, similarly to Cravey and Petit, we also engaged in a practical exercise to "examine how social inequalities—gendered, sexed, raced, and classed—are produced and re-inscribed at various geographic scales, from the local to the national, and in various social and cultural settings" (2012, 101). For Cravey and Petit "supporting the development of place-based student sensibilities encourages students to analyze their embodied situatedness in other contexts" (2012, 103). In this phase, each group of students selected a public space and engaged in understanding the power asymmetries at play. Potentially the exercise is useful, but reflecting on this choice afterward, I started "to question whether 'more work' is necessarily better. If students write more, read more, or take more tests, do they automatically learn 'more'?" (Soderling, 2016, 49). What was the underlying reason behind incorporating the fieldwork exercise, especially considering the limited time available and the substantial workload already required for reading and commenting on the texts?

Upon reflection, it struck me as unnecessary, as I recognized my attempt to add to the course something that could have been considered empirically valid due to its practical engagement with the design process. What concerned me was that some students seemed to view this final part of the course as the "real" course, relegating the earlier sessions to mere conversation. For example, Alessandra wrote to me:

> The course went very well. It was a very well-attended, very heartfelt course, and most importantly, it was not a heavy course. We were happy to go to the course. Wednesday was just a beautiful day. It didn't feel like we were going to university, we were going to do something we enjoyed, to have a conversation. I experienced it very well from that point of view (Alessandra).

Despite Alessandra's positive feedback, with her message she raised several issues. The course was perceived as insufficiently academic; "it felt not heavy" (should academic courses be heavy?), "did not feel like a university", "the students enjoyed it", "Wednesday was just a beautiful day". Oberhauser highlights that "students constantly navigate the neoliberal tides

of more restrictive approaches and practices in the academy" (2019, 763), a consideration I may not have fully accounted for. By emphasizing debates, viewpoint exchanges, and personal reflections, I aimed to address issues often overlooked in traditional curricula (Shor, 1992, 58, Martin and Brown, 2013). However, Alessandra felt that these issues seemed disconnected from the conventional functions of an academic curriculum, rather than simply being overlooked. She continued by underscoring a broader challenge for critical courses within technical programs: the difficulty in demonstrating the applicability and relevance of such approaches, which she felt was lacking in our problem-posing method. Indeed, Alessandra continues,

> Perhaps, the only problem I would mention is that maybe I would add a little more architecture and a little less feminism (...). Finding a way to apply the things studied to the project can only benefit the course. I really liked, though, that it was a bit detached from what we always hear and that it was something very different from what we always do. However, I understand that in an architecture program, perhaps the expectation is to do everything related to design. I don't agree with it, but if I must make a criticism, it's this. But in my opinion, it fits, it's just cool, it's the course no one expects, and everyone should take (Alessandra).

I still feel uneasy about the suggestions to incorporate less feminism into the course. My effort to present feminism as a pervasive approach seemed partially ineffective. This perspective contrasts with feedback from other students who appreciated the feminist framework. They felt it provided a valuable lens to reconnect how space is studied, experienced, and inhabited, raising critical questions about how privilege and oppression work. For instance, for Vanessa and Giulia, the specific potentialities of teaching a feminist geography course in technical programs like architecture, as such courses may rehumanize and politicize the design process.

> I think it was useful to address and discuss topics that we might not have covered or, more importantly, reflected upon in terms of the environment and space. I believe that some of these reflections will remain with us, not just in architectural contexts. When we design, we already ask ourselves certain questions related to society and individuals, and considering who will use and live in these spaces is partly thanks to this course. More simply, analyzing and studying certain places and reflecting on who inhabits them and in what way is also a result of this course (Vanessa).

> As you go along you begin to appreciate and understand all the choices that have been made, which at first may be puzzling but are very effective in studying the city and the spaces we live in, which after all we live as people with different particularities and thoughts and not just as students, so this parallelism between how you live the city is how you study the city not only as a professional but as a citizen I found brilliant (Giulia).

### *Evaluation or why we should abolish evaluation*

The issue of evaluation (or its abolishment) presents a profound contradiction within a feminist learning community. How can we design an evaluation model that truly reflects and supports feminist pedagogical principles? Drawing on anarchist pedagogies, Fretwell writes

that what people should do "is refrain from engaging in any activity that unduly limits the liberty of others or encourages/sustains oppressive social practices" (2020, 2). I found the grading system to be deeply oppressive, reinforcing artificial boundaries between the classroom and the complexities of students' real lives (Soderling 2016). The grading system perpetuates differences that fail to consider the diverse realities students face—some balancing work or care responsibilities, while others enjoy the privilege of dedicating themselves fully to their studies. How can a standardized evaluation process ever account for these disparities? What are the emotional effects of grading on students' lives and bodies? Additionally, how does the requirement to implement such grading practices affect teachers emotionally?

Probably, as Mott and Cockayne explain, one of our tasks as teachers "is to demonstrate that life is not fair, that the vast majority of people suffer fates they did nothing to deserve, and that students' success has more to do with hidden subsidies than with merit" (2017, 1265). To me, grading not only undermines the values of feminist pedagogy but also reinforces the very power dynamics that we must dismantle. I shared my concerns openly with the students, especially considering that three of them were workers. I proposed that if everyone completed the assignments we collectively agreed upon, they would all receive the highest grade. Somehow, my precarious status granted me freedom with this choice because nobody would have asked me not to do it again. The students agreed, but I faced internal concerns about attendance and participation. In this architecture school, students are required to attend at least 80% of the lessons to qualify for the exam, and I worried that some might neglect their assignments or disengage if they felt their grades were guaranteed.

Soderling (2016) faced similar doubts when she decided to offer the highest grade to her students halfway through the course, but as she says, "the knowledge that they would get an A did not mean that students stopped doing the work; in fact, there was no change in attendance or submission of written assignments. What did change was the content of students' participation: they were more open in what they said and wrote, more willing to try new tasks, knowing that they would not be judged, at least not through grades" (2016, 51-52). In my case as well, students always attended the lessons, completed all the assignments, and actively participated in the discussions. They made a real, visible effort to engage with the class, raising questions about the paradoxical discouraging possible effect of giving grades, besides its meritocratic nature.

## Conclusion

This paper presented a practical approach to developing a feminist classroom within the constraints of a neoliberal university, stressing the importance of engaging with social struggles. Francesca's expression from the very beginning of feeling safe to speak freely inspired me to support the creation of an environment where such freedom and safety could be experienced by more students. In trying to achieve this, the students and I established a mutual "pact" centered on three key principles: 1) building a learning community, 2) reconnecting academic lectures with real life, and 3) challenging the evaluation system. The creation of a learning community sought to subvert the conventional classroom dynamic where knowledge is passively received from the teacher.

To build the learning community, I tried to foster an environment of bodily indiscipline, work for a more equitable distribution of speaking space, and create the opportunity for

students to develop their own ideas and critical thinking in relation to the social struggles we discussed. Reconnecting lectures with real-life experiences challenged the ivory tower of academia, creating a space where students could engage with topics that resonated with their own lives. While this approach was positively received by many, it also faced criticism from some students who felt it lacked academic rigor and utility, raising more concerns about the perception of critical and feminist courses in neoliberal academia. Finally, I proposed to the students the highest grade upon completing their assignments to reduce academic hierarchies and integrate students' life conditions with academic assessment.

I must say that, probably, my visible efforts to create a good environment might have made the students feel obligated to engage in the lessons in the way I was suggesting because they did not see me as an authoritative professor able to brush off indifference, but rather as a young teacher vulnerable to it. I sometimes wonder how much of their positive engagement was a result of me trying to make them feel comfortable, and how much was their attempt to care for me.

This practical experience, while revealing both positive aspects and limitations, contributes to the growing body of literature on feminist pedagogies with a case study outside the anglophone system. By exposing the restrictions of traditional teaching methods and showing how students perceived the course content as important for their future roles as engaged citizens and designers, this paper underscores the need to align academic education with social struggles. My attempt resonates with the work of feminist and queer geographers who have sought to integrate feminist practices into geographical education, contributing to a growing repository of experiences that can be drawn upon by those committed to creating feminist and subversive learning spaces. Furthermore, I must add that, for me too "Wednesday was a beautiful day."

## Acknowledgments

I want to express my deep gratitude to the two anonymous reviewers and the editor, Sarah Klosterkamp. I really appreciated the way you engaged with the paper and helped me improve it. I thank Andrea Simone, Cesare Di Feliciantonio, Maria Sole Pepa, Martina Loi, and Rachele Borghi for their valuable comments on the draft. Lastly, my heartfelt thanks to Francesca Brunori, and all the students. You made teaching a joy!

## Use of the AI

AI Tools have been used for grammar and spell check. Nevertheless, every sentence has been reworked and double checked by me. Any remaining grammar errors are my own. I feel it is important for my non-anglophone background to remain evident, especially in my use of this imperial language.

## References

ADI-Associazione Dottorandi e Dottori di Ricerca in Italia. 2024. "XI Indagine ADI su Dottorato: Psicopatologia del dottorato di ricerca," *https://dottorato.it/content/xi-indagine-adi-su-dottorato-psicopatologia-del-dottorato-di-ricerca*.

AGEI-Associazione dei Geografi Italiani. "Percorsi formative," https://www.ageiweb.it/percorsi-formativi/.

Ahmed, Sara. 2017. *Living a feminist life*. Durham: Duke University Press.

ANVUR. 2023. Rapporto sul sistema della formazione superiore e della ricerca.

Aru, Silvia. 2012. Dal percorso biografico alle difficoltà e potenzialità disciplinari. Alcune considerazioni sul futuro della geografia e dei geografi. In *La geografia nel nuovo millennio. I cambiamenti della realtà geografica in ambito universitario e professionale*, edited by Andrea Di Somma and Valentina Ferrari, 49-54. Roma: VALMAR.

Askins, Kye. 2018. "Feminist geographies and participatory action research: co-producing narratives with people and place," *Gender, Place & Culture* 25(9), 1277-94.

Bartos, Ann E, and Sarah Ives. 2019. "'Learning the rules of the game': emotional labor and the gendered academic subject in the United States," *Gender, Place & Culture* 26(6), 778-94.

Boggs, Abigail, and Nick Mitchell. 2018. "Critical University Studies and the Crisis Consensus," *Feminist Studies* 44(2), 432-63.

Borghi, Rachele. 2018. "Éloge des marges: re(ading)tours sur des pratiques minoritaires dans le milieu académique", *https://revues.mshparisnord.fr:443/cultureskairos*.

Borghi, Rachele. 2020. *Decolonialità e privilegio: pratiche femministe e critica al sistema-mondo*. Sesto San Giovanni: Meltemi.

Borghi, Rachele, Julie Coumau, Emilie Viney, and Brigata SCRUM. 2020. "Pratiche di hackeraggio dello spazio universitario", *roots§routes. Research on visual cultures, https://www.roots-routes.org/pratiche-di-hackeraggio-dello-spazio-universitario-di-rachele-borghi-julie-coumau-emilie-viney-brigata-scrum*.

Burke, Shannon, Alexandra Carr, Helena Casson, Kate Coddington, Rachel Colls, Alice Jollans, Sarah Jordan, Katie Smith, Natasha Taylor, and Heather Urquhart. 2017. "Generative spaces: intimacy, activism and teaching feminist geographies," *Gender, Place & Culture* 24(5), 661-73.

Camilli, Annalisa. 2024. "Perché ci sono pochi corsi di studi femministi nelle università italiane," *Internazionale*. https://www.internazionale.it/notizie/annalisa-camilli/2024/01/04/studi-femministi-studi-di-genere-universita-italiane.

Caretta, Martina Angela, and Mariasole Pepa. 2024. "Decolonizing pedagogy in practice: *cuerpo-territorio* to consolidate students´ learning," *Journal of Geography in Higher Education* 48(4), 718-26.

Castree, Noel. 2000. "Professionalization, Activism, and the University: Whither 'Critical Geography'?," *Environment and Planning A: Economy and Space* 32(6), 955-70.

Chatterjee, Piya, and Sunaina Maira (editors). 2014. *The imperial university: academic repression and scholarly dissent*. Minneapolis: University of Minnesota Press.

Colella, Daria. 2021. "Femonationalism and anti-gender backlash: the instrumental use of gender equality in the nationalist discourse of the Fratelli d'Italia party," *Gender & Development* 29(2-3), 269-89.

Cravey, Altha J, and Michael Petit. 2012. "A Critical Pedagogy of Place: Learning through the Body," *Feminist Formations* 24(2), 100-119.

DasGupta, Debanuj, Rae Rosenberg, John Paul Catungal, and Jen Jack Gieseking. 2021. "Pedagogies of Queer and Trans Repair: Letters from Queer Geographic Classrooms," *ACME: An International Journal for Critical Geographies* 20(5), 491-508.

David, Miriam, and Sue Clegg. 2008. "Power, pedagogy and personalization in global higher education: the occlusion of second-wave feminism?," *Discourse: Studies in the Cultural Politics of Education* 29(4), 483-98.

Di Cori, Paola. 2013. "Sotto mentite spoglie. Gender studies in Italia," *Cahiers d'études italiennes*(16), 15-37.

Falcón, Sylvanna, Sharmila Lodhia, Molly Talcott, and Dana Collins. 2014. Teaching outside liberal-Imperial discourse. A Critical Dialogue about Antiracist Feminisms. In *The imperial university: academic repression and scholarly dissent*, edited by Piya Chatterjee and Sunaina Maira, 261-79. Minneapolis: University of Minnesota Press.

Freire, Paulo. 2000. *Pedagogy of the oppressed*. New York: Continuum.

Fretwell, Nathan. 2020. "Anarchist education and the paradox of pedagogical authority," *Educational Philosophy and Theory*52(1), 55-65.

Gheno, Vera. 2019. *Potere alle parole: perché usarle meglio*. Torino: Einaudi.

Grande, Sandy. 2015. *Red pedagogy: Native American social and political thought*. Lanham: Rowman & Littlefield.

Haraway, Donna. 1988. "Situated Knowledges: the Science Question in Feminism and the Priviledge of Partial Perspective," *Feminist Studies* 3(14), 575-99.

Harding, Sandra. 1992. Rethinking Standpoint Epistemology: What Is 'Strong Objectivity?' . The Centennial Review 36(3), 437-70.

Heyman, Rich. 2000. "Research, Pedagogy, and Instrumental Geography," *Antipode* 32(3), 292–307.

hooks, bell. 1989. "Choosing the margins as a space of radical openness," *Framework: The Journal of Cinema and Media* (36), 15-23.

hooks, bell. 2020. *Insegnare a trasgredire: l'educazione come pratica della libertà*. Milano: Meltemi.

hooks, bell. 2022. *Insegnare comunità: una pedagogia della speranza*. Roma: Meltemi.

hooks, bell. 2023. *Insegnare il pensiero critico: saggezza pratica*. Milano: Meltemi.

hooks, bell. 1994. *Teaching to Transgress: Education as the Practice of Freedom*. New York: Routledge.

Kuhar, Roman, and David Paternotte (editors). 2017. *Anti-gender campaigns in Europe: mobilizing against equality*. London; New York: Rowman & Littlefield International.

Lopez, Patricia J. 2023. "For a pedagogy of hope: imagining worlds otherwise," *Journal of Geography in Higher Education* 47(5), 792-804.

Martin, Gregory, and Tony Brown. 2013. "Out of the box: Making space for everyday critical pedagogies," *The Canadian Geographer/Le Géographe canadien* 57(3), 381-88.

McCusker, Geraldine. 2017. "A feminist teacher's account of her attempts to achieve the goals of feminist pedagogy," *Gender and Education* 29(4), 445-60.

Millner, Naomi. 2023. "Unsettling feelings in the classroom: scaffolding pedagogies of discomfort as part of decolonising human geography in higher education," *Journal of Geography in Higher Education* 47(5), 805–24.

Mott, Carrie, and Daniel Cockayne. 2017. "Citation matters: mobilizing the politics of citation toward a practice of 'conscientious engagement'," *Gender, Place & Culture* 24(7), 954-73.

Mountz, Alison, Anne Bonds, Becky Mansfield, Jenna Loyd, Jennifer Hyndman, Margaret Walton-Roberts, Ranu Basu, Risa Whitson, Roberta Hawkins, Trina Hamilton, and Winifred Curran. 2015. "For Slow Scholarship: A Feminist Politics of Resistance through Collective Action in the Neoliberal University," *ACME: An International Journal for Critical Geographies* 14(4), 1235-59.

Oberhauser, Ann. 2019. "Transformation from Within: Practicing Global Education through Critical Feminist Pedagogy," *ACME: An International Journal for Critical Geographies* 18(3), 751–67.

Openpolis. 2023. "La ricerca in Europa, una questione di genere," *https://www.openpolis.it/la-ricerca-in-europa-una-questione-di-genere/*

Palermo, Gabriella, Alice Salimbeni and Andrea Simone. Forthcoming. This academy will not make us 'bad'. Feminist co-authoring as a practice of resistance and subversion. In *Co-authoring feminist and queer geographies: collaborations, mentorships, solidarities, friendships*, edited by Alison L. Bain, Lynda Johnston, Chen Misgav, Joseli Maria Silva. New York: Routledge

Pepa, Mariasole, Francesca Acetino, Diletta Damiano, Paul Schweizer, Tuline Gülgönen, and Local development students. "Teaching counter-cartographies #3," *This is not an atlas*.

Rabbiosi, Chiara. 2024. "Video-Making as a Mobilities Pedagogy. An "Engaged" Approach," *Transfer* 13(3), 60–75.

Rouhani, Farhang. 2012. "Practice What You Teach: Facilitating Anarchism in and Out of the Classroom," *Antipode* 44(5), 1726-41.

Shor, Ira. 1992. *Empowering education: critical teaching for social change*. Chicago: University of Chicago Press.

Soderling, Stina. 2016. Anarchist Pedagogy in the Gender and Women's Studies Classroom. Atlantis: Critical Studies in Gender, Culture & Social Justice 37(2 (2)), 44–53.

Stein, Sharon. 2022. *Unsettling the university: confronting the colonial foundations of US higher education*. Baltimore: Johns Hopkins University Press.

Sultana, Farhana. 2019. "Decolonizing Development Education and the Pursuit of Social Justice,". *Human Geography* 12(3), 31–46.

The University of Kentucky Critical Pedagogy Working Group, Carrie Mott, Sandra Zupan, Anne-Marie Debbane, and R L. 2015. "Making Space for Critical Pedagogy in the Neoliberal University: Struggles and Possibilities," *ACME: An International Journal for Critical Geographies* 14(4), 1260-82.

The Autonomous Geographies Collective. 2015. "Beyond Scholar Activism: Making Strategic Interventions Inside and Outside the Neoliberal University". *ACME: An International Journal for Critical Geographies* 9(2), 245-74.