

Call for papers and contributions
Spaces of Feminist Learning and Teaching:
queering movements, translations and dynamics.

ATGENDER Spring Conference, 21-23 April 2016, Utrecht.

Organised by **ATGENDER** and the Graduate Gender Programme, the 2016 edition of the **ATGENDER** Spring conference is dedicated to spaces of feminist learning & teaching.

The focus of the conference is on teaching and learning in queer and gender studies' classrooms, broadly understood as spaces inside and outside the university, traversed by multiple urgencies and agendas and informed by complex negotiations at personal, social, economic and political levels.

ATGENDER aims to strengthen sustainable networks within European Gender Studies, therefore experts in gender information, archiving and documentation are explicitly invited to consider a contribution to one of the themes.

The conference wants to stimulate active and reciprocal exchanges between researchers, activists, students, educators, graduates and those professionally engaged with gender studies and feminist research. We want to address issues related to learning and teaching of gender in many possible contexts. We invite those interested in feminist debates and practices of teaching gender in and beyond Europe to join us in a series of exciting panels, workshops and other events. The conference experience will be deepened by free training sessions, a wild social programme, and creative mind/body activities in the city of Utrecht.

Are you not (yet) a member of **ATGENDER**? Pay for your membership before January 15, not only will your conference fee be reduced from 200 to 100 or (students and unemployed graduates) 50 Euro; you will also receive a free copy of one of books published in ATGENDER Book Series 'Teaching with Gender'.

If interested, please submit your proposal (in one file) by **January 30** [here](#):

Format of proposal:

- A title and abstract (350 words max)
- An autobiographical blurb (75 word max)
- A three-item bibliography

When submitting please specify in which of the following themes you envision your contribution.

At this moment 10 grants (travel + registration) are made available by **ATGENDER**: for students or unemployed recent graduates, who are ATGENDER-members and who contribute to one of the themes. **ATGENDER** and the conference organizers are looking for ways to expand the number of grants.

For any question please contact: atgenderspringconference2016@uu.nl

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1 - Activisms inside/outside the classrooms

Format: Workshop/Panel (specifically meant for those who aim at bridging activism/education/academia). Here both paper presentations and experiential reports will be presented.

Content: Women's and gender programmes have their origin in the work of teachers being also activists looking for approaching academia from a gender sensitive perspective. In this way, the two spheres are intertwined from the very beginning. Both within and outside of Europe, there have been initiatives in both formal and non-formal educational settings to combine activism and teaching, in different levels: universities, other higher educational programmes, compulsory education, organizations, training, corporate education, etc... Understanding activism as the translation of awareness into the promotion of social change, what kind of participation do teachers have in fostering awareness rising? Moreover, can we speak of a general approach to teaching activism/activist teaching?

This panel/workshop aims to investigate the dynamics between activism and teaching and its outcomes to society; and the changes that are taking place through activism in and outside of the classroom. We particularly welcome contributions concerning questions such as, but not restricted to:

- What are basic premises of activist teaching/teaching activism? How to translate current teaching systems into more dynamic/activist ones?
- Is the possibility of combining activism and teaching/being able to perform both “at the same time” a privilege?
- Is there a difference in “implementing” activism in different levels of education? And, if there is, what are these differences? Considering compulsory education, universities, other higher educational programmes, etc...

Invited contributions: Theoretical and non-theoretical, academic and non-academic contributions, from both activists and teachers perspectives.

Contact about content: Luana Antero de Melo, l.anterodemelo@students.uu.nl

2 - Teaching Gender in Asian Spaces: Approaches, Methodologies and Strategies of Gender Studies Developed in Asian Universities

Format: Panel session

Content: Gender studies has achieved a tremendous success over the last few years and now recognized as a distinct area of scholarship offered in many universities in different European countries. The autonomous interdisciplinary academic field of gender studies is offered in BA, MA, and PhD programmes in different renowned European academic institutions offering their students excellent quality education in this specific field.

It is also very important to acknowledge that gender studies as an academic degree is not only being taught and learned in different universities in many European countries, but there are also universities in non-Western context particularly but not exclusively in Asian countries where gender studies are established as a formal academic institution offered in higher education. The Graduate Institute for Gender Studies in Shih Hsin University in Taiwan for example offers their students master's degree programme that intersects with communication, cultural and policy studies. In 2003, UNESCO held a symposium in Bangkok aiming to formalize women's/gender studies as an academic institution and research centres that will foster gender mainstreaming in the Asia Pacific countries such as Bangladesh, Central Asia, China, Hong Kong, India, Indonesia, Japan, Malaysia, Mongolia, Nepal, Pakistan, Philippines, Republic of Korea, and Thailand. Australia and New Zealand are also participating countries in UNESCO's Women's/Gender Studies Network in Asia Pacific 2003 in Bangkok.

The main objective of this panel session is to bring the practitioners both from academic institutions and research centres of gender studies who have interest in and/or experience with theorizing, teaching, learning and researching gender studies within the Asian context. This panel is particularly (but not exclusively) interested in addressing the following questions and issues:

- What are the different ways and strategies of theorizing, teaching, learning and researching gender related issues such as (but not exclusively) the position of women and other gender queers in the mainstream society within the Asian context?
- What are the theoretical concepts and research methodologies that were developed over the last couple of years that would effectively approach and address the gender relationships within the geo- socio-political landscape in most Asian countries?
- What are the differences and similarities between the feminist theoretical concept and research methodologies that were developed and designed in the different academic institutions in Asian context with those that were developed and designed in Europe or in Western context in general?
- What are the challenges they encountered or continue to encounter in the process of designing and developing their (queer) feminist theoretical concepts and methodologies and how they were able to overcome those challenges?

Invited contributions: We invite teachers, students, and researchers who have interest in or experience with how gender theories and methodologies developed and continue to

develop in Asian context and how these theories and methodologies are being strategically taught and learned in their respective classrooms.

Contact about content: Rica Unico, r.s.unico@students.uu.nl
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3 - Feminist Fairy Tales – an intersectional teaching project

Format: Panel

Content: Non-formal education is considered to be about ‘acknowledging the importance of education, learning and training which takes place outside recognized educational institutions’ (Tight 1996: 68). In particular, the way non-formal pedagogies have been developed deals with the need of disadvantaged groups. In this regard, this workshop/panel aims at investigating some methods of non-formal education as a tool to address the intersectionality of different kinds of stereotyping (such as gender, race, religion, class) both in primary, and secondary schools. In our thinking, feminist fairy tales represent a potential pedagogical methodology to challenge mainstream notions of (Western-centric) beauty, sexuality, ethnicity, so as to create alternative (self)representations of marginalised groups and individuals, and expand their possibilities of empowerment and self-development.

During the panel, we would like participants to engage in a discussion on mainstream and/or feminist fairy tales. In particular: what are the meanings behind the representation of blond, heterosexual, white princesses? How do these connotations shape the possibilities of the represented and, especially, the non-represented groups? How do we perceive them? On the contrary, why and how could feminist fairy tales open a space for thinking and teaching intersectionally?

In conclusion, we would like to draw some examples/ideas on how to bring up non-formal education in institutionalised curricula, especially non-mainstream fairy tales, so as to develop pedagogies able to address concepts such as difference, discrimination, identification, and empowerment.

Invited contributions: We welcome contributions from:

- Educators interested in non-formal education methodology and/or that have been working with these methods;
- Researches and scholars who have been investigating the connections between feminism(s) and fairy tales;
- Writers, graphic designers, and illustrators;
- People teaching with/about fairy tales as alternative and informal means of education, in relation to questions of intersectionality;
- All those people interested in further investigating this issue.

Contact about content: Clara Casagrande, claracasagrande@live.it

4 - The (Im)Possibility of Safe(r) Spaces: Discomfort and Queer Failures in Learning Environments

Format:

1. Panel, in which 'best practices' of safe(r) spaces in feminist learning and teaching spaces are exchanged and discussed, as well as the (im)possibility of safe(r) spaces, speakers selected from submitted proposals
2. Workshop, tutorial and/or artistic piece, selected from submitted proposals. Such a contribution could be, but is not restricted to, a practical implementation of 'safe(r) spaces' in feminist learning and teaching environments, an artistic piece along the lines of 'discomfort' and '(queer) failures', etc.

Content: Since the early days of the women's liberation movement, much attention has been given to the spaces of feminist learning and teaching. Particularly the concept of 'safe(r) spaces' has been widely discussed in academic and activist circles, as spaces, where marginalized groups are supposed to be free of oppression and/or stereotypes. Given the diversity of oppressions and peoples' different needs in learning and teaching spaces, the question remains, for whom certain spaces become safe(r) and for whom not, rendering visible the difficulty that comes with implementing safe(r) spaces. Not least in the course of 'the affective turn' in the humanities and social sciences, research and artistic practices increasingly have focused on the role of emotions/affects in and for spaces of feminist learning and teaching, raising the question what kind of emotions become acceptable in the context of safe(r) spaces and for whom? As such, Megan Boler and Michalinos Zembylas acknowledged the presence of 'discomfort' in learning and teaching environments and explored its transformative potential for the latter. Similarly, (queer) failures increasingly have been given attention in the work of queer theorists, exploring the role of the latter in and for spaces of feminist learning and teaching.

This workshop/panel would like to foster an exchange of 'best practices' in creating safe(r) spaces in feminist learning and teaching spaces in and beyond Europe, as well as to invite a discussion about the (im)possibility of the latter. To this end, this workshop/panel would like to explore how safe(r) spaces could be implemented in educational settings, particularly focusing on the role of (negative) emotions, such as discomfort and anger, and (queer) failures and their role in and for these spaces. We particularly welcome contributions concerning questions such as, but not restricted to:

- How can we create safe(r) spaces in feminist learning and teaching environments? For whom do these spaces become safe(r) and for whom not? How do safe(r) spaces become (im)possible in feminist educational settings?
- What are the experiences of students and educators, as well as artists and activists, with implementing safe(r) spaces in feminist learning and teaching environments in and beyond Europe?
- What is the role of (negative) emotions, such as (dis)comfort and anger, in and for feminist learning and teaching spaces? What is the role of (queer) failures in and for these spaces? How can we resolve the perceived tension between safe(r) spaces and discomfort and/or (queer) failures in spaces of feminist learning and teaching?

Invited contributions:

This panel/workshop invites contributions and/or interventions of students, educators, activists and artists.

1. Panel: Please provide us with a personal CV (max. 2 pages) and a short abstract (length: approx. 500 words), in which you describe your personal experience, research and/or (activist) practice of safe(r) spaces and/or discomfort and (queer) failures in feminist learning and teaching spaces.

2. Workshop, tutorial and/or artistic piece: Please provide us with a personal CV (max. 2 pages) and a short abstract, tutorial or online audio/visual (length: approx. 500 words or 5 minutes), in which you describe your idea for the workshop, tutorial or artistic piece.

Contact about content: Nienke Dijkstra, hartnienke@gmail.com
Svenja Engels, svenjaengels@gmx.de

5 - Teaching the Public: Exhibitions as platforms for critical (de-)construction of identities

Format:

Workshop/Panel

Content: The socio-historical intention of the institution “Museum” rests in the establishment of a common identity through representation. Hegemonic historical canons are used in order to create a sensation of community based mostly on regional categorizations. In the past 50 years, we became witnesses of an intense development in the museum sector. Different social movements influenced strongly the presumable hegemony of a single history and alternative readings of the historical narratives raised. As an effect, museums, as places of identity construction, were urged to open up their narrative towards a multiplicity of identities, layers and intersections. The awareness towards class, gender, ethnicity and sexuality increased in this context in the past years, as constantly increasing numbers of dedicated exhibitions and museums show. The process of rethinking the Institution “Museum” and its platform “Exhibition” has been started. However, it stands in question what thoughts, actions, and developments are necessary/ effective/ urgent in order to create the “Museum” and “Exhibition” as a tool of multiple, clashing and/or intersecting identities.

Contributors of this workshop/ panel are invited to engage with the rethinking of the Institution Museum and the particular methodology of the Exhibition in relation to the (de-)construction and representation of identities. We welcome practical examples, which take into consideration some of the following questions.

What methodologies give credit to the museal discussion of (de-)construction of multiple identities? In what ways are such discussions communicable through the medium “Exhibition”? In what way are alternative methodologies necessary or effective?

What actions are necessary in order to create sustainability in the process of rethinking the museal institution? Are current examples of `identity museums` (e.g.: Women’s museum, Workers museum) sustainable?

Particularly in relation to the current boom of ethnicity in relation to migration but not exclusively to this category: What neocolonial/ patriarchal modes are emplaced in the act of representing multiple identities, their intersections and possible differences? What hierarchies of gaze and participation have to be taken into account considering the question of identities?

Invited contributions:

We invite curators, academics, activists involved in the field of museums to share their perspectives, thoughts and practices concerning this debates through specific (best) practice examples. Please apply with an abstract outlining the example and its implications concerning the call for contributions.

Contact about content: Barbara Grabher, grabher.barbara@gmail.com

6 - Organizing against the War on “Gender Ideology”: LGBTQ*/Feminist Movements, Spaces and Strategies.

Format:

Workshop/Panel

Content: Since the surge of social movements against LGBTQ* rights and educational programmes aiming at countering sexism and gender stereotypes in France at the beginning of 2013 – the *Manif pour Tous* -, radical Christian groups and Right-wing activists are increasingly taking central stage as actors of a cultural backlash regarding sexual/women rights, gender equality and diversity education in schools. The paranoid narrative deployed by today's anti-gender movements poses gender studies and equality as a threat to local traditions and identities, or the so-called “natural ordering of society”.

What is variously termed “gender ideology” or “gender theory” (where “gender” often remains untranslated) is dismissed as another example of cultural imperialism from the US and the sign of moral decline endangering the traditional family and gender roles. The “war on gender” that is waged by institutions such as the Vatican and center-to-right political parties, but also grassroots organizations and local churches of different denominations, is mainly targeting the promotion of diversity in schools at any level and grade, notably in France, Italy, Poland, but also in other European and non-European contexts. This phenomenon is taking multiple forms of mobilization, ranging from silent protesting in urban spaces to complaints addressed to public officials, from public conferences to derogatory misinformation via social media.

This panel/workshop aims to investigate the implications of anti-“gender ideology” movements, both at the level of civil society organizing as well as the academia. We particularly welcome contributions concerning questions such as, but not restricted to:

- How do anti-“gender ideology” movements materialize in the different regional and national settings? Which local/transnational networks do they hinge upon? What discourses do they deploy (e.g., freedom of expression, alleged “children's rights”)? What relations do they establish with similarly oriented mobilizations, such as anti-abortion movements?
- What kind of debates and responses is this gender backlash producing within gender studies, feminism, and LGBTQ* movements? Which responses emerge in civil society to counter the phenomenon, and what strategies do educators, gender studies scholars, stakeholders and LGBTQ*/feminist activists implement?
- How does the anti-gender movement reflect, if it does, on other diversity issues such as race, religion and ethnicity, among others? How would it be possible to read the anti-gender movement through a class, or, more broadly, an intersectional lens?

Contact about content: Elisa Fiore, elifio83@gmail.com

Adriano José Habed, adrh@hotmail.it

7 - Teaching Postcolonial Europe from Feminist and Queer Perspectives

Format:

Workshop/Panel

Content: This panel promotes a collective reflection on what it means to teach such a slippery and shifting object of inquiry as “postcolonial Europe,” adding a feminist and queer perspective to the complexity that the topic already entails. As the coordinators of the panel, we will introduce this problematic by taking two main starting points: on the one hand, the publication of our co-edited volume *Postcolonial Transitions in Europe. Contexts, Practices and Politics* (Rowman & Littlefield, 2015), which is also meant to be employed in undergraduate and graduate courses on Europe and postcolonial theory; on the other hand, the experience of teaching the course Postcolonial Europe at Utrecht University for more than a decade. By presenting the cartographic work carried out in the volume alongside the experience of the course, we will raise a number of theoretical problematics connected to postcolonial Europe yet grounding them in concrete teaching practices and strategies.

This introduction will open a collective reflection for which we particularly welcome contributions addressing the following topics: what are the power relations underpinning feminist and queer knowledge production *about* postcolonial Europe as well as its circulation *within* postcolonial Europe; how to approach postcolonial Europe as an object of inquiry in its own right, rather than through national examples that allegedly represent Europe as a whole; how to articulate Europe’s imperial past and present with forms of coloniality shaping intra-European power relations, i.e. between European centres and peripheries; how does sexual politics participate in the structuring of such power relations within Europe; how to thematize the relation between new media and art practices crossing geopolitical borders and the remaking of those very borders at an institutional level.

Contact about content: Sandra Ponzanesi, S.Ponzanesi@uu.nl
Gianmaria Colpani, G.Colpani@uu.nl

8 - Thinking about Futures: Gender Students and a future of activism, employability and careers.

Format:

1. Several 30-minute or 90-minute workshops, selected from submitted proposals
2. One workshop where best practices are discussed and compared

Content: The ATGENDER spring conference wants to offer a number of short workshops for students and recent graduates. These workshops focus on the connection between what students learn in gender studies & feminist research classes and their present or their future of professional and/or activist involvement. We invite students and teachers who could offer such a workshop or who know about good examples, best practices from experience to contribute to the ATGENDER Spring conference.

We think of the following themes:

- What does 'career' mean for gender studies students and graduates?
- How to teach gender theories and do feminist activism?
- How to encourage and enhance students wanting to make a difference?
- How do norm-critical pedagogies assist citizens, activists, entrepreneurs as policy makers in everyday working life?
- How to make a living and career from gender equality: what competencies do gender studies masters need current and future jobs, and where?
- How to make a change, living and career after gender studies education: what competencies do gender studies masters need current and future jobs, and where?
- How does queer employability look like?
- What assignments and methodologies are successful in linking the world outside universities to learning processes within?
- How to materialize feminist employability?
- Can the 21st Century skills and the European key competencies be feminist tools?
- What kind of career workshops do really work for gender students?

We intend that discussing and comparing notes will result in better exchange of best practices among ATGENDER-members, maybe a website or a publication.

Invited contributions:

1. Propose a workshop / activity / learning assignment that you have conducted or participated in and that you want to offer to conference participants, we strive for diversity. Slots for 30 minutes and slots for 90 minutes are available.
2. Contribution to the workshop: describe your own experience with the practical side of teaching and learning gender studies and focuses on its relations to either/or activism and career-prospects. It may be a method, paper, narrative, exercise, assignment, case, career story, and question – anything you want to share.

Contact about content: Aino-Maija Hiltunen, aino-maija.hiltunen@helsinki.fi

9 - New Feminist Materialisms with/in Education: Pedagogies and Research

Format:

Workshop/Panel

Content: New feminist materialisms are a fast growing field within feminist scholarship, offering important contributions to the field of educational research and pedagogy. In particular, they offer a vision of the entangled and emergent “actors” in the educational setting, thus defamiliarizing and denaturalizing traditional notions of teaching/learning by paying attention to the more-than-human, co-constitutive engagement of ‘bodies, spaces and wor[ld]s’ (Hinton and Treusch 2015: 4). That is, with new feminist materialisms we discover educational spaces and pedagogies in terms of situated practices of worlding.

This panel aims to investigate the movements produced by feminist materialist scholarship with/in the field of educational research and pedagogy. It provides an opportunity to draw together scholars who currently, or who are interested to, put new feminist pedagogies and research into action. How does this work? What does it look like? What issues, challenges and questions emerge in this process? We welcome contributions concerning, but not restricted to: a posthumanist/more-than-human frame for analyzing and engaging in educational settings; the agency of nonhuman objects in teaching/learning practices; the shift from inter-discipline to intra-discipline; the politicized dimension of classroom spatiality and its role in the production of identity structurations – such as gender, race, class, ethnicity, nationality; the defamiliarization of text-based education and academic reading and writing; new materialist methods in education research, and new materialist methodologies.

Contact about content: Aideen O’Shaughnessy, a.c.oshaughnessy@students.uu.nl

Elisa Fiore, e.fiore@uu.nl

10 - Is there a missing link? Sharing gender knowledge between secondary and higher education.

Format: Workshop/Panel

Content: Although gender has been on the European and academic agenda for decennia, research shows that teachers and teacher educators on the work floor have little association with the term as a generic or specific concept. Indeed, if gender takes its place in discussions, the focus seems to be on how to address the 'differences' between girls and boys and how to act accordingly. Moreover, the prominent presence of women as teachers has given rise to various debates and has prompted special programmes to attract male teachers. These approaches resonate with a still prevailing universal organising principal in which an heterosexual matrix sets the tone: boys will be boys and girls need a dress code. Teachers and teacher educators have an important role in the process of bringing gender within an intersectional context into the classroom and it therefore seems adamant to identify their needs for carrying out gender talk within their educational approaches.

This panel aims to explore, compare and contrast the present-day situation of teachers involved in secondary and teacher education in various European countries with reference to their will/needs/abilities to act on gender-related topics within their working environment. Both academic and contributions from the work floor are very welcome. The following questions are particularly of interest:

- Best practices or inspiring examples from teacher training that include gender in both form and content of secondary education. Is teacher-education a hot spot for gender studies? How are teachers and teacher educators involved in this curriculum or in the gender debate? In which political contexts is gender integrated/rejected as a legitimate theme in secondary education?
- In what way do teachers and teacher educators have access to academic knowledge on gender? Does academia reach out to different layers in education? Where do academics step into the field? How is research knowledge conveyed and made accessible to teachers in secondary education and the educators who train them. How do teachers and teacher educators keep themselves updated in gender theory? Do colleges and schools play an active role in gender theory acquisition? What is on offer in terms of schooling? How are gender-related criteria set and met?
- What kind of publications and projects would work for teachers and teacher-educators? How can academic gender researchers theoretically and practically cater for knowledge valorisation? Is a scholarly textbook aimed at academic students as *Doing Gender* (or in Dutch the recently published *Gender Handboek*) useful for teachers in secondary education and for teacher-educators?
- How is literature as a subject within the Humanities an agency to work with gender? Are language teachers a specific target group? If so, why?
- What suggestions are there in terms of equipping education for gender talk? Is there a need for international co-operation and if so, how?

If you are involved in (gender)education as a researcher, or as a teacher in secondary or teacher education and interested in bringing in new and advanced gender studies into

classrooms of secondary education and teacher education? Join this workshop/panel with a contribution that can be a:

- A paper on one of the themes discussed above
- A description of a project that includes knowledge about gender in teacher education
- A reflection on the usefulness of textbooks such as *Doing Gender* or *Handbook Gender for teachers in secondary education*.
- Your own contributions within aforementioned scope are very welcome.

This workshop will be interactive in character and its aim is to set up a network of teachers, researchers and teacher trainers involved in improving and expanding attention for gender in teacher education programmes all over Europe and beyond.

Invited contributions: this workshop/panel is open to everyone interested in the theory and practice of gender and education varying from academic researchers to students at educational institutions.

Contact about content: Marjan van Dijk, marjan.van.dijk@nhl.nl

11 - The Body of Migrant Women in Europe: Learning from activists, academics and artists discussing taboos.

Format: Workshop, short presentations by one academic, one grassroots/activist and one artist. All will have approximately 15 minutes to discuss their knowledge and experiences with regard to how they or the discipline of their expertise field deal with taboo subjects with regard to the female migrant body. We will then discuss how these disciplines can inspire each other and work more interdisciplinary in order to enhance knowledge valorization between the broad public and the researcher

Content: This workshop aims to discuss the challenges experienced by female migrant women with regard to their body and provides a platform to share solutions or strategies to overcome these challenges. Here the body, or the embodiment of the subject, is not to be understood as a biological or a sociological category, but rather as a point of overlapping between the physical, the symbolic, and the social. Through the bodies of migrant women and the embodied experiences of these women we can unravel the many layers of power structures created by normativity within a multicultural society. Thus, it is through the female body we can learn about the hegemonic discourse on migrant women and how this affects them, both within the mainstream society as in the migrant communities themselves.

Within the mainstream society the female migrant body has become an often debated subject in the public and political debates, embodying something other than modernity, secularism and freedom. While the attention is mainly focused on the representation of the female migrant body in European societies, they also face challenges within their own migrant communities in which deviating from the norm of chastity causes counter responses. We can then use the embodied experiences of migrant women to learn and teach about the layered effects of normativity and how to engage in an intersectional analysis. The embodied experiences of migrant women lay bare the taboo's existing within society.

Invited contributions: We invite presenters to talk about their own projects within one of the fields: art, activism and/or academic research. Some of the questions which might be interesting to consider are:

- What inspired you to start this project?
- What were some of the obstacles you faced and how did you solve them?
- In what way did you encounter taboo issues?
- How did you deal with these taboos?
- How did you use the different fields of art, activism and/or academic research to learn and teach about the layered experiences of migrant women.
- What role did migrant women have in your project?
- What was the aim of your project?
- What were the reactions on your project?

All participants of the workshop will be asked to reflect on their own experiences and share what is considered taboo within their (sub)culture. After the presentations they will be asked to share their experiences and there will be space for discussion/reflection.

Contact about content: Osen Figan Tuncer, o.f.tuncer@uu.nl

12 - Translating Gender - textbooks and introductions

Format: Panel with short pre-circulated contributions about the translation of 'gender' into languages spoken in Europe.

Content: In this workshop we revisit the collection of essays on the way the sex/gender distinction has been translated in from English into many European languages. These articles were published online by the Athena network. ATGENDER collected these articles on sex/gender distinction in Greek, Albanian, German, Russian, Italian, Catalan, Spanish, Finnish, French, Hungarian, Bulgarian, Romanian, Irish, Dutch, south-Slavic languages, Latvian, Croatian, Portuguese, Lithuanian were collected on a CD-rom. This teaching tool supported transnational student and staff mobility amongst gender programmes and courses at a time (1990s) when sex/gender distinction constituted gender studies 'core business'.

Today the concept of 'gender' operates in new contexts. EU policies, transgender theory & activism and postcolonial scholarship constitute new contexts where meaning and definitions of gender circulate. The challenge of translation in multilingual Europe therefore takes new forms.

In this panel we explore the possibilities of a new collection of articles updating and revisiting the first publications on translating gender into languages spoken in Europe.

The names of the languages themselves already indicate political issues at stake in translations, Arab, Turkish and several other languages are missing. We revisit the published articles, discuss new angles to approach translating 'gender', talk about what languages should be added. The workshop should result in a plan for a publication that is based on transnational cooperation and exchange. What does it mean that the concept of gender is used both in critical scholarship and in EU-policy making?

Invited contributions: Scholars interested in joining a project that revisits the politics of translation in Europe. Do you want to (re-)write an article on the translation of the English concept 'gender'? Do you want to address the challenge of gender as a concept that operates in many different contexts, and are you interested in writing about these different contexts in specific linguistic locations? Do you want to contribute to a book that will provide support for transnational gender studies, helping students, teachers and programme designers to take into account linguistic diversity? Send in a proposal for a contribution.

Proposals should refer to what has been published in the first edition (see ATGENDER website) online publication at ATGENDER-website) or indicate relevance of adding the new language. Authors of the first edition will be invited to participate. All proposals should indicate what contexts for gender are relevant in a specific linguistic context. If an article in 'your' language has been published, please indicate how you want to work with this text.

Contact about content: Berteke Waaldijk, m.l.waaldijk@uu.nl

13 - Learning/Teaching - About/With - Invisible Illnesses

Format: An interactive assembly where speakers are provided with space to present their contributions in different formats, for example: workshop, presentation, lecture, performance, screening, or exhibition. This is a space where theory, activism, and art are simultaneously present, depending on the selected contributions.

Content: Disability studies is an up and coming field of (practical) research and art projects that concerns the awareness of and research about physical/mental illnesses. Over the last 30 years (non-)academic and (in)formal educational spaces have worked towards awareness raising and visibility of disability studies and disabled people. Nowadays, many spaces of education have improved their accessibility for disabled people by for example creating wheelchair pathways and toilets, providing large print books, and funding braille terminals. For people with invisible disabilities – disabilities that are often considered to be less measurable – a growing number of educational spaces in Europe are also trying to improve their accessibility by for example providing an in-school remedial teacher or a psychologist. Invisible illnesses like, but not limited to, mental health issues, fibromyalgia, lupus, chronic fatigue syndrome, migraines, attention deficit disorders, and arthritis can be of great impact on spaces of education, impacting both learning and teaching.

This interactive assembly will focus on the different aspects that come with invisible illnesses in education, aiming to come to both practical and theoretical ideas about the process of destigmatization of invisible illnesses. What does it mean to learn/teach about/with invisible illnesses? How is this done in Europe and beyond? What is the role of education in the destigmatization of invisible illnesses?

Invited contributions: We welcome contributions by (aspiring) artists, students, teachers and activists who are interested in sharing their experiences, thoughts and/or research concerning the teaching/learning about/with invisible illnesses. We would like to receive audio/visual/written contributions (length: approx. 500 words or 2 minutes) and a cv. We select based on ideas, not based on gender, race, abilities, religion, looks or sexuality. Although other approaches of learning/teaching about/with invisible illnesses are also welcomed, we especially invite contributions that deal with the following questions.

- What does it mean to teach/learn about/with invisible illnesses?
- How are invisible illnesses conceptualized? What does this say about approaching invisible illnesses?
- How are invisible illnesses recognized and encountered in learning and teaching spaces?
- What is the role of experiential learning/teaching in relation to invisible illnesses? Whose experiences are valued?
- How can different educations help in the destigmatization of invisible illnesses?
- How can the field of disability studies be translated into spaces of education? What is there to be learned from disability studies, specifically for invisible illnesses? How are educational models from disability studies useful for invisible disabilities?

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