

more work on understanding (traditional) male and female gender norms and SRE, but little facility to provide it.

Indeed, there was no formal recognition of the need to teach about gender relations and/or gender violence and bullying amongst peers or between adults and children in school: and there remains none. Yet another UK parliamentary debate turned this issue down recently, and it is still not a usual element in teacher education or training, although some feminists do work in school and on some university courses, and with groups of willing students. It is voluntary rather than a compulsory element of the school curriculum, and indeed, it is not usually part of civics or political education.

Pam, in particular, continued to work with children and young people, and youth professionals, on how to challenge persistence of traditional gender norms. She met colleagues in several European countries who were working on similar issues, including Barbara Biglia in Catalunya, Spain. Barbara had developed innovative pedagogies to work with professionals and young people, especially LGBTQi, in community education.

The EU-funded project developed a complex model of training within the four different national locales. In essence, it became four different projects linked together by our feminist commitments to challenge GRV wherever we could. In each locale, we worked with local authority (LA) and/or community groups to develop a three-day training model for professionals who themselves worked with children and young people. We recruited professionals to the courses we offered by presenting them as a free resource. We also provided materials at the end of the course for them to use for their own work, including access to our website (brunel.ac.uk/gap).

Over the course of the project, we provided training for almost a thousand such professionals, or professionals in training, in about 250 locales per country. In Ireland, for example, we developed the training as part of a university undergraduate course for community workers, whereas we could not do this in the UK. The Irish training focused on GBV and supported professionals in training to come to a better understanding of gender norms in their personal lives. In the UK, we worked with Rights of Women (ROW), which provided a resource pack on the law and women's

legal rights, and we also worked with Lewisham LA and in Coventry. We tried developing a more complex post-structural feminist and anti-homophobic model of GRV. Unfortunately, in the UK we could not access any teacher education courses, as these questions around GRV appear to remain marginal to the mainstream of pedagogies and practices for schools, given their increasing lack of systematisation.

In addition to developing training materials, resources, including cascading resources, as tools for practice, we also evaluated our research experiences, as well as asking our participant professionals to evaluate the merits of our training. This included providing an extensive review of the national and European legal frameworks for tackling gender violence, written by Barbara Biglia and her team at the University Rovira i Virgili. We considered how effective diverse feminist groups have been in successfully challenging legal frameworks.

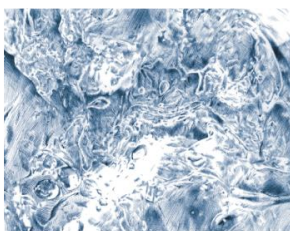
In our overarching evaluation, it was especially clear that both our Italian and Spanish teams had developed excellent feminist pedagogies and had recruited education professionals who would go on to work with these questions in their informal education settings. The Irish team was particularly effective in using traditional feminist ideas to reveal sexist and patriarchal practices for their youth practitioners in university. The English team was adept at working with youth practitioners in a diverse range of groups, including across issues of homophobia and sexualities. However, the question remains how to embed these in more formal English education settings and practices, including universities. Fortunately, Pam and her team have been afforded more EU Daphne funding to continue working on training for professionals working within university settings. Watch this space!

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Teaching With Feminist Materialisms

A book series by ATGENDER

Edited by Peta Hinson and Pat Treusch

ATGENDER: Teaching with Feminist Materialisms

How do (new) feminist materialisms figure in and for pedagogical practice? What challenges do they involve? What insights do they reveal? How are they practised and how do they transform practice? These types of question guide the contributions to the recently released AtGender anthology *Teaching With Feminist Materialisms*, where they are explored as questions of content, method, relation and transformation, and brought to life through examples of learning activities, syllabus, methodological reflection, and analysis of methods and issues that take shape in the task of teaching with feminist materialisms.

Borne out of collaborative inquiry among members of the AtGender Working Group, European Feminist Materialisms, and fostered through conversations held in several forums focused on the project, the original aim founding this text was to open a space for discussing the challenges, successes and concerns of teaching with feminist materialisms. New feminist materialisms significantly challenge the assumptions that orient and organise our ways of relating and our expectations about knowledge transmission, along with the artefacts and spaces thought proper to it. Conventional terms for understanding identity, interaction and power are disassembled in these approaches, delivering a different set of concerns regarding the material involvements of pedagogy and how to be responsive to these. However, brought to the classroom or laboratory, issues of disciplinary and practical 'fit' arise, along with the workability (even, perhaps, desirability) in the context of the contemporary university of certain suggestions that follow from the provocations of new feminist materialist ontologies. The focus on new feminist materialisms' implementation in pedagogical contexts has started to claim publication space in recent years and, as a contributor, this text can be said to document a particular moment in this new materialist trajectory. Although its chapters confirm a shared conceptual vocabulary, the pedagogical explorations performed here are relatively young in terms of the combination of perspectives, the methodological frameworks, the types of questions arising from this practice, their transformative potentials, and the materials and formats being developed and used for teaching feminist materialisms.

'we don't learn in a space, we perform that space in our learning'

As its scope indicates, the discussions comprising this volume are not simply occupied with offering a step-by-step guide to teaching new feminist materialist content, nor restricted to a series of suggestions for how we might bring this body of theory, as a framework for our analyses, to bear upon educational contexts and practices. The various inquiries that take place in this text instead demonstrate the insufficient formulation of theory's antagonistic yet necessary relation to practice upon which such notions of application depend. Here, the promptings of new feminist materialisms to problematise these divisions in non-dualist and posthumanist terms constitute (as) the very practices that animate knowledge production. It is this implicated and multilevel approach that many of the authors explain and perform in their contributions, so that the text as a whole offers both a theoretically informed engagement with new feminist materialisms as well as detailed examples of how it can be 'put into practice'.

The introduction provides a context to the aims of new feminist materialist inquiry. Shared premises of this field are discussed in hand with the genealogies that inform them, and a set of considerations that we can mark as belonging to new feminist materialist pedagogies are framed. A select

engagement with practitioners in education research who work with feminist materialist methodologies (Elizabeth Adams St Pierre and Lisa A. Mazzei) helps to situate these approaches, and provide examples of method and critical focus that occupy their respective work.

While the problematics that concern a new feminist materialism are most often continuous with the objects of feminist materialist inquiry, it nevertheless distinguishes from this and other feminisms in ways that tend to pronounce its specific pedagogical interventions. The clearest point of difference arrives with the correspondence of new materialist posthumanist ontologies to their methodological priorities, which asks us to account for the nonhuman or more-than-human as active participant(s) in the processes that occupy us. In the chapter contributions to *Teaching With Feminist Materialisms*, this attention to the more-than-human is explored in a number of examples; notably in a learning activity designed to introduce students to interprofessional practice as emergent and contingent.

Here, non-human elements of the research and professional environments had to be documented by students in an exercise to understand situated knowledge production. The more-than-human takes a different shape in the example workshop syllabus, 'Weather Writing', included in this volume. Through a series of structured exercises and reflections, students are asked to draw across a range of concepts, practices, environments, and sensations in order to foreground important feminist materialist insights.

The idea of an emergent and contingent ontology rolls into approaches to the teaching space itself. These translate into an emphasis on group work and collective analysis for one practitioner (who suggests methods for this work), while they open up the standard model of teacher/student knowledge delivery for another. This puts to bed the assumption of mastery in the classroom, and differently configures teacher–student learning as a more implicated or entangled knowledge sharing process. Conceiving of learning as a relational practice in these terms challenges learning and teaching hierarchies, and mobilises power differently. For our practitioner above, this becomes the power to empower teacher and student (drawing on Freire). For another author, the entangled production of concepts (gender, sex), subjects, and classroom spatiality can be understood in terms of political practice, where concepts in learning are activated, and meanings and identities transform.

Thus the impetus delivered with new feminist materialist ontologies here is to consider not only 'what' identities participate in teaching and learning, but additionally how identity emerges via our teaching and learning practices. The suggestion being made is that we don't learn in a space, we perform that space in our learning. This raises an interesting prospect, namely, that pedagogy does not pre-exist its practice. To approach it in these terms, as dynamic

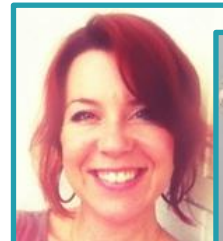
and contingent, as materially constitutive and entangled, on the one hand this pedagogy makes no promises to learning. On the other hand, it promises unexpected connections and lively engagements, along with the usual faces, to generate and transform knowledge as practice and to challenge the privilege of certain sites of knowledge production.

Whether or not we are familiar with this field or in agreement with its precepts, the implications of new feminist materialisms for enacting classroom practice carry broad relevance, prompting reflection on the material dynamics of classroom space as well as who and what has a role in learning. *Teaching With Feminist Materialisms* outlines and carefully engages what we can start to call new feminist materialist pedagogies. With its contributions from new feminist materialist teachers and researchers occupying

different backgrounds, locations, and academic positions, this text foregrounds contemporary feminist materialist scholarship and its suggestions for pedagogical strategies and methods in teaching feminist issues and topics.

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Teaching With Feminist Materialisms is available to download from the AtGender [website](#)

ATGENDER, the European Association for Gender Research, Education and Documentation is a broad association for academics, practitioners, activists and institutions in the field of women's and gender studies, feminist research, women's rights, gender equality and diversity. You can join us on Facebook, and on our [website](#) you can sign up for the weekly newsletter with calls for articles, vacancies, conference calls, etc. A listserv is being launched soon allowing everyone to share their gender news.)

ATGENDER Spring Conference 2016 'Spaces of Feminist Learning and Teaching: Queering Movements, Translations and Dynamics', 21–23 April 2016, University of Utrecht

See the [conference webpage](#) for more information.

Challenging paradigms through text, poetry, art and popular culture

From eroticising dominance to eroticising equality

In her keynote lecture at the 2015 FWSA conference, Marianne Hester spoke of how, if we are to tackle gender inequality and gender-based violence, we also need to shift the terrain from the current eroticisation of dominance to the eroticisation of equality.

Kate Millett's *Sexual Politics* (1969) lays the foundation for my argument, and I will revisit her 'theory of sexual politics' to explore some of the issues involved. Millett provided some of the earliest 'Second Wave' theorising of gendered violence, and set the scene for many of the ensuing debates from the 1970s and beyond. Her work, while rooted in the critique of literature (of novels by Norman Mailer, Henry Miller and Jean Genet), provides a 'theory of sexual politics' and analysis of gendered power and sexuality that has in many respects formed the basis of feminist perspectives involving gendered mechanisms of power and violence against women. Millett presented a framework in which gendered relations of power are perceived as explicitly sexual, and thus paved the way for

theorising of links between power, sexuality and violence (MacKinnon, 1982). *Sexual Politics* provides detailed examination of 'patriarchy' as a complex, dynamic, ever-changing phenomenon, where the forms of everyday violence may change across time and space, but continue to play a part in the construction and reconstruction of gendered power.

Millett's work also pre-dates and, it could be argued, to some extent underpins later feminist perspectives on positionality, intersectionality and their relationship to gendered violence. Of particular importance here is Millett's argument that gendered (male–female) power relations are explicitly sexual and provide a context where power over

