

**The Making of
European Women's Studies**

Volume IX

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The Making of European Women's Studies

Volume IX

A work in progress report on curriculum development
and related issues in gender education and research

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ATHENA

Advanced Thematic Network in Activities in Women's Studies in Europe

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Introduction

Berteke Waaldijk, Academic Director ATHENA3

ATHENA3, the Advanced Thematic Network for Women's Studies in Europe is proud to present the ninth volume in the series 'The Making of European Women's Studies'. In this collection of articles and reports the reader will find an overview of what transnational cooperation in the field of women's, gender and feminist studies may produce. The result is both solid and inspiring. It reflects the intense intellectual engagement of gender scholars, teachers, activists, students and policy makers with the challenges of teaching and transferring knowledge about women, sex and gender. ATHENA3 is a Teaching Network that is sponsored by the European Commission under the Socrates Programme.

However, it is of course typical of gender studies to use a definition of teaching that goes beyond the narrow confines of the classroom. Teaching and learning have been feminist ideals long before women's movements claimed political citizenship. Historically, the yearning for knowledge, the lust for letters and the passion for wisdom have always constituted the ways in which women reflect upon and improve their situation. By sharing knowledge and transferring it to other generations women have created a wealth of traditions. The women's libraries and women's archives that are esteemed partners in our network embody this tradition, and continue its historical connection.

In contemporary Europe, the topic of 'gender and teaching' therefore involves a wide range of activities. The ATHENA3 network is proud to bring together the women and men who participate in this endeavour: students of gender and women's studies programmes who transform knowledge about sex and gender in their daily critical engagement with these programmes; policy makers who are involved in equal opportunities and other policies at local, national and regional levels and who apply, interpellate and reinvent the knowledge that is produced at universities in such a way that it will make a difference to citizens and non-citizens inside and outside the EU; the teachers and researchers who take responsibility for teaching courses and classes on

gender, women and feminism, and in doing so invent and improve curricula in gender studies or make other programmes more diverse. All these partners are united in the conviction that knowledge about gender can and should make a difference and the awareness that it is hard work to introduce new questions, new problems and new answers into educational systems.

Volume IX of *The Making of European Women's Studies* contains several sections. The two thematic dossiers are devoted to teaching practices. Dossier I describes educational experiments and practices that have been conducted by ATHENA3 partners in different working groups. They report on the teaching on gender and migration and the experience of travel, on gender and visual culture, gender and imperial histories, gender and social work, students' experiences in gender programmes and on a pioneering innovative project by an equal opportunities specialist in Barcelona, Francesca Bonnemaïson. The second part of this dossier contains reports about the application of the Tuning methodology in the curriculum development of gender studies programmes. The Tuning Methodology as formulated by the EU allows programmes to describe, improve and compare their BA, MA or PhD curricula in terms of learning outcomes. ATHENA3 is actively exploring the possibilities of this methodology for the interdisciplinary of gender studies in Europe. Dear reader, if you have not filled in this questionnaire yet, please contribute by giving your opinion on the importance of different learning outcomes in this field: http://tuning.unideusto.org/survey/login_athena.php (password: Athena).

A regular feature of our series is 'The Uses and Abuses of the Sex/Gender Distinction'. In these chapters specialists from different linguistic backgrounds describe how the English words 'gender' and 'sex' are translated in their language, and whether and how the distinction between the two is applied by gender studies and the women's movement. This year we are happy to publish an article on sex/gender in Albanian. A collection of earlier articles in this series is available on CDrom - see www.ATHENA3.org. In the section 'Position papers' ATHENA3 invites individual scholars to share their thoughts on issues that they consider crucial to the making of European Women's Studies. These papers contain remarkable views on interdisciplinarity and on the use of 'intersectionality' in the context of equal opportunities policies. Of course this volume also includes reports from the different working groups in ATHENA3. From these reports it becomes clear that 'The Making of European Women's Studies' is a multitudinous project. The reports address different disciplines, different audiences, and different institutional contexts. In this section the reader will also find a report written by external evaluators about the first two years of ATHENA3.

In the ATHENA3 network, the history of European Women's Studies is an indispensable element to the development of future curricula. That is why our 'Historical Dossiers' return to the histories of Women's Studies in Europe. This volume revisits the history of Women's Studies in Portugal. The second part of the 'Historical Dossier' deserves special attention. It contains short histories of two European organisations in the field of Women's Studies: the Association

of Institutions for Feminist Education and Research in Europe (AOIFE) and Women's International Studies Europe (WISE) and one of the oldest existing lists in Women's Studies, WISE-L. The occasion for the publication of these histories is that WISE, AOIFE and ATHENA decided last year that they will work together towards the foundation of ATGENDER, a professional European association of women's and gender studies, feminist research, gender equality and diversity. On the eve of this new organisation, the editors wish to look back on the glorious and successful past of these organisations and, thus, to establish the connection between that past and the new future. A description of plans for ATGENDER can be found in the last section of this volume. There the reader will also find announcements of ATHENA publications (watch out for the new Teaching with Gender Series!) and membership information.

This volume will be available for the first time at the 7th European Feminist Research Conference (Utrecht University, 4-7 June, 2009). It shows how the lively community of scholars, students, activists and professionals in gender studies takes shape through a range of media: printed paper, digital information and real meetings. This diversity fits the ambition of ATHENA3 to make a difference in all aspects of teaching gender studies. I hope that this volume gives you a sense of its vibrancy. On behalf of the editors and on behalf of all ATHENA3 partners, I wish the reader of this volume much reading pleasure.

Thematic Dossier I:

Teaching

Teaching Practice and Interculturality: the Case of ‘Studi di Genere e Intercultura’, Università degli Studi di Trento, Italia

Giovanna Covi and Sara Goodman

During ATHENA3, ReSisters have worked primarily on developing, teaching and assessing modules on Gender and Interculturality, for instance a Gender Studies Course for collaborative and interdisciplinary teaching. This course has taken different forms. Firstly, Giovanni Covi led a pilot course which was taught at Trento University in the autumn of 2007. This course was followed by an intensive workshop at the National and Kapodistrian University of Athens, led by Assimina Karavanta, during the autumn of 2007. In the following spring the jointly planned and co-taught course ‘Studi di Genere e Intercultura’ began at the University of Trento. All of these courses served as practical input for ReSister’s final publication on the collective and interdisciplinary teaching of gender and interculturality which will appear in the spring of 2009. The publication will be fine-tuned during two teaching activities in the spring of 2009 (the first at the Caribbean Center, University of London, led by Joan Anim-Addo; the second in Trento for a second run of the course). After further elaborating these events, we will give a more in-depth discussion of the course ‘Studi di Genere e Intercultura’ at Trento University.

In 2007, members of the former group ReSisters in Conversation practiced co-teaching in the course on Gender and Interculturality organized by Giovanna Covi at Trento University. This collaboration became possible thanks to funds provided by the Province, the Municipality and the University through the Erasmus Programme. The LLP Office of Trento University funded a meeting on collaborative teaching practices from 28 to 30 September 2007. Students (among them a number teachers) who had attended Giovanna’s module ‘Gender Studies and Interculturality’ in the spring attended a four-hour seminar led by ReSisters. The module is offered to students of various disciplines and levels from within Trento University and to professionals in various fields from outside the university as a programme of continuous education. A number of these students voluntarily organized a summer workshop to explore the extent to which the ideas elaborated in the four Travelling Concepts booklets (products of ATHENA2) were applicable or relevant to their work and study environments. Their investigation proved to be fruitful in particular in relation to the ReSisters project. In September the seminar offered a stimulating opportunity for exchange for all. Especially fruitful was the actual experiment in

linguistic and cultural translation that the students and teachers engaged in. True intercultural exchanges and understanding need much more than literal word-for-word translations!

The reading list for this course was based on the four booklets published by Travelling Concepts (with Raw Nerve) in ATHENA2; Italian translations of the 4 booklets were provided for students in Italy. The translations into Italian have been an important part of the further dissemination of the work done in Travelling Concepts I. They were funded by the Cultural and Equal Opportunity Office of Trento Municipality as well as the Cultural and Equal Opportunity Offices of Trento Province.

In December 2007, thanks to the organizational commitment of Assimina Karavanta and the generous contribution of the Gender Studies Centre at the National and Kapodistrian University of Athens, 'ReSisters on Interculturality' held its second teaching practice as an integral part of an undergraduate course in Critical Theory at the Department of English. Participating teachers from Resisters were: Joan Anim-Addo (Goldsmiths, University of London); Liana Borghi (Università di Firenze); Giovanna Covi (Università di Trento); Sara Goodman (Lund Universitet); Assimina Karavanta (National and Kapodistrian University Of Athens) and Renata Morresi (Università di Macerata).

This collaborative teaching experience was most challenging and involved numerous graduate and advanced undergraduate students of both genders. Discussion continued the next day with the participation in a Symposium of the larger group of faculty affiliated with the Gender Institute. We also evaluated our work in progress on the basis of Assimina Karavanta's theoretically challenging questions and a discussion between the participants and the audience.

Background and purpose of the 2008 course 'Studi di Genere e Intercultura' - challenging and understanding interculturality

In 2008 the course 'Studi di Genere e Intercultura' (Studies of Gender and Interculturality)¹ was hosted by the Centre for Interdisciplinary Gender Studies at Trento University. Giovanna Covi led and coordinated the course. Members of the ReSisters on Interculturality, Research Group Travelling Concepts (Advanced Thematic Network of Women's Studies in Europe, ATHENA3) co-taught the course.

ReSisters have focused their teaching on experimenting with collaborative teaching practices that aim to enhance intercultural dialogue in a gendered perspective, to foster co-operation among European scholars, and to nourish exchanges between academics and civil society.

¹ This text is a shortened and edited version of the booklet by Giovanna Covi (2008) *Studi di Genere e Intercultura*, Trento. This booklet gives a more in-depth presentation of the themes of the course.

Content and methodology

'Studi di Genere e Intercultura' has been offered to university students as an optional subject and to other participants as opportunity to update their professional curricula. It is listed among the courses of the Facoltà di Lettere e Filosofia, Università degli Studi di Trento funded by the LLP Programme, and endorsed by the Centro di Studi Interdisciplinari di Genere, Dipartimento di Sociologia e Ricerca Sociale. Funding from the Assessorato Pari Opportunità and the Assessorato Cultura of the Provincia Autonoma di Trento and the Assessorato Cultura of the Comune di Trento made it possible to provide reading material in Italian. This course is taught in many languages. Although there have always been German- and Italian-speaking people in the region of Trento, these specific students and teachers were speakers of Italian, English, and Spanish. Interestingly, not one of these three languages was spoken by the entire group. ReSisters thought that this linguistic barrier provided a good testing ground for the feeling of displacement that should always be accounted for in any process of genuine intercultural exchange. Everytime somebody was speaking she knew that her words needed translation into another language; and everybody in the class knew that there was always someone who did not understand the language being spoken at that moment. Classes provided a fertile environment, comparable to the living conditions shaped, not only by Erasmus exchanges, but most compelling by recent migrations in Europe. Members of Travelling Concepts used Italian, Spanish and English while teaching this course and so did the students in their own lectures and in their participation in multilingual discussions. Part of the learning experience in relationship to intercultural, was indeed the active inclusion of multiple languages within the course. 'Studi di Genere e Intercultura' interrogates how gender theories are transmitted in order to develop a critical understanding of the concept interculturality; it promotes an intersectional definition of gender to nourish cultural representations of lived complexity in the effort to overcome interdependent forms of social discrimination-related to gender, sex, race, ethnicity, religion, class, ideology, language, etc.; it engages the construction of a shared discourse which makes it possible to account for diverse gender policies in different contexts, at hosting differences, and at including all women and men into the definition of citizenship.

The aim of the teaching practice is to explore the extent to which the concepts representation, responsibility, complexity, and pedagogy - analyzed during an earlier research phase and published in the volume *ReSisters in Conversation* (York, UK: Raw Nerve, 2006) - can be practically applied within the feminist pedagogy of interculturality. Through conversations across disciplines, cultures, philosophies, and languages, this course offers an introduction to the main critical issues that define gender studies as interdisciplinary knowledge and intercultural practice; it provides a testing ground for feminist collaborative pedagogies, which articulate and deconstruct gender, the relationship between political and cultural practices, between theory and poetry.

Organization of the course

This course has challenged teachers and students alike to seek strategies of action and representation capable of facilitating intercultural dialogue and raising consciousness in gender politics. The course is offered to university students as an optional subject and to other participants interested in updating their professional curricula. The course asks teachers and students to jointly investigate (through workshop and seminar activities) what the creation of a gendered intercultural dialogue entails in specific work and study contexts - academic, educational, administrative, health service, and domestic. It comprises a series of workshops and a final seminar, 28 academic hours; 3 university credits (ECTS) for successful completion; free-of-charge enrolment.

The total number of participants was 54. The course was taught from March 31 to May 26, 2008. It included 10 workshops conducted by the following lecturers, members of ReSisters of Interculturality: Joan Anim-Addo and Natasha Bonnelame (Goldsmiths, University of London); Liana Borghi (Università di Firenze); Marina Calloni, (Università di Milano-Bicocca); Giovanna Covi (Università di Trento); Luz Gómez-García (Universidad Autónoma de Madrid); Sara Goodman (Lund Universitet); Assimina Karavanta (National and Kapodistrian University of Athens); Renata Morresi (Università di Macerata) and Paola Zaccaria (Università di Bari). 10 additional workshops were offered by the following participants: Laura Armanaschi, (Humanities student); Marika Colleoni (Sociology student); Anna Grazia Giannuzzi (governmental administration); Cristiano Costantino Loddo (Law student), Tendai Marima (Erasmus doctoral student from University of London, Humanities); Lisa Marchi (doctoral student Humanities); Erika Merz (doctoral student Humanities); Carlo Fortunato Tartivita & Jessica Espinoza (Sociology students), Chiara Pedrotti (teacher); Paolo Serra (university administration) and Gaia Varalta (Humanities student).

The final seminar included all members of ReSisters on Interculturality together with the following guests:

- ✓ Silvia Caporale, Universidad de Alicante, representing the Unit Selves-Travelling Concepts;
- ✓ Maria Pereira, London School of Economics, representing the Unit Interdisciplinarity-Travelling Concepts;
- ✓ Ingeborg Mejer O'Sickey, State University of New York at Binghamton, respondent, who provided feed-back from the point of view of Gender and Multiculturalismo in the USA.

The final seminar was a great success, because it provided a forum of genuine and fruitful exchange. The lectures by all members of ReSisters during the duration of the course as well

as by the students fostered a truly collaborative learning environment. The booklet produced at the end of the course illustrates the results achieved.²

Readings

The course used *ReSisters in Conversation* (York, UK: Raw Nerve, 2006) as its main textbook and additional readings were recommended in each lecture. Additionally, the students used the Travelling Concepts Website and chose literature for their seminars in cooperation with Giovanna Covi.

Examples of issues and questions raised in gender and interculturality

For the final seminar in the course, each lecturer presented questions and themes that condensed their earlier lecture for the course. This final seminar was described symbolically as a basket. Giovanna Covi formulated a central question for the course:

'The Critical Question: Nei diversi contesti in cui operiamo, di studio, lavoro, di attività sociale e politica, quali sono gli OGGETTI (persone, avvenimenti, storie ...) che meglio rappresentano il nostro sforzo di facilitare il dialogo interculturale e quali interrogativi sollevano? Con questi OGGETTI abbiamo riempito un simbolico CESTO che si è aperto al seminario finale per svelare nessi, tensioni, crepe, affinità, intrecci... cominciare una conversazione e costruire linguaggi condivisibili...'

'In the different contexts of action we are familiar with - study, work, social and political activities - which OBJECTS (people, events, stories etc. do best represent our efforts to facilitate intercultural dialogue and which questions do these objects raise?

With such OBJECTS we have filled a symbolic BASKET which was opened during the final seminar to reveal links, tensions, cracks, affinities, knots ... to begin a conversation and to build a shared language...'³

Below we will give a few examples in order to give our readers an even better sense of the course, some of the course issues and the pedagogic process. This process involved using different languages and making students, doctoral students and professionals actively participate in the teaching as well as the learning activities. These quotes are taken from the PowerPoint

2. For further information on the final seminar, please see the booklet, Giovanna Covi (2008) *Studi di Genere e Intercultura*, Trento.

3. Covi, Giovanna (2008) *Studi di Genere e Intercultura*, Trento.

presentations that were included in the report of the course prepared by Giovanna Covi.⁴

Representation and responsibility

Using a photograph of a group of people, Joan Anim-Addo asked the course participants to join her in an interpretation of the content of the photograph, in order to discuss shared knowledge, relations and responsibility. Joan asked the following questions:

- ✓ 'What are some of the meanings of possible relations in the photo? What is the responsibility inherent in the representation of people who might be seen as different from ourselves?'
- ✓ '*Chi è la donna seduta? Che rapporto potrebbe avere con gli altri? Che significati hanno i rapporti possibili tra loro? Responsabilità nel rappresentare le persone che potrebbero essere considerate diverse da noi?*';
- ✓ 'How might we be connected? What difference might arise when we seek to present a shared humanity rather than otherness?'
'*Che rapporto potremmo avere? Che differenza potrebbe fare presentare un'umanità condivisa piuttosto che "l'alterità?"*

Interculturality and creolisation

Using the title 'Interculturality? It's The Only Clothes I've Got', doctoral student Natasha Bonnelame explored the use of the concept of creolization to approach interculturality.

- ✓ 'My understanding of interculturality has initially been informed by my family setting; a collection of languages, peoples and cultures from across the world'.
'*Interculturalità prende forma nel mio ambiente familiare-lingue, gente, culture da tutto il mondo.*'
- ✓ 'My further understanding of interculturality is through the theoretical lens of creolisation; it is potentially a dangerous process. It asks that we take risks and suggests that we will come across the unknown. At the same time it hints at possibilities, allows us to imagine conversations with each other and enable us to piece together fragments of our selves'.
'*Intendo anche interculturalità attraverso le teorie della creolizzazione, potenzialmente un processo pericoloso che richiede di affrontare il rischio e invita ad attraversare l'ignoto. Al tempo stesso suggerisce possibilità, ci permette di immaginare conversazioni fra noi e ci dà la forza di unire insieme i nostri frammenti di sé.*'

⁴ The translations of quotes from the presentations are cursive. So for example, if the language of the presentation was Italian then the translation to English is cursive text.

Negotiating interculturality and gender as a “nomadic” student

Tendai Marima, a ‘nomadic’ international student in transit between Zimbabwe, South Africa, England and Italy notes that in her life:

‘Intercultural frictions between Africa and Europe create an acute awareness of how cultural boundaries are continually created, blurred and de(con)structed within the everyday of these diverse geo-political spaces. My experience of living and moving in the in-between zones of Zimbabwe-South Africa-England-Italy; my seasonal migrations regulated by academic calendars, study visa, airline ticket expiry dates signify a temporary presence in each place’.

‘Frizioni interculturali tra Africa ed Europa ci rendono consapevoli del fatto che i confini culturali vengono di continuo costruiti, cancellati e ricreati nella quotidianità dei diversi spazi geopolitici’.

‘La mia esperienza di vita e di movimenti tra questi spazi di mezzo tra Zimbabwe-Sud Africa-Inghilterra-Italia; le mie migrazioni stagionali regolate dai calendari accademici, dai visti, dalla durata dei biglietti aerei segnano dovunque una presenza temporanea’.

And she then asked:

‘How do I make my presence visible and lasting within these diverse cosmopolitan worlds? How do I ‘do’ interculturality within these social and political locations that name me as ‘Other’ through various labels; ‘us/them’, ‘alien/citizen’, ‘kwerekwere’, ‘Zimbabwean/ Diasporan’ and ‘exotic African woman’ and ‘civilized European man/ European woman?’

‘Come può la mia presenza essere visibile e duratura in questi diversi mondi cosmopoliti? Come faccio io a “fare intercultura” in questi spazi che mi definiscono Altra, che impongono etichette quali noilloro, alieno/ cittadino, ‘kwerekwere’ (insulto in Sud Africa verso gli stranieri) ‘Zimbabwean/ Diasporan’ ed ‘esotica donna africana’ e ‘uomo europeo / donna europea civilizzati?’

Class and colonialism

Liana Borghi discussed intercultural encounters in Monique Truong’s *The Book of Salt* (New York 2003 / Firenze 2007). *This novel tells the story of Binh, immigrant Vietnamese cook employed by Gertrude Stein and Alice B. Toklas in Paris, 1934. La storia di Binh, cuoco vietnamita di Gertrude Stein e Alice B. Toklas a Parigi, nel 1934.*

She raised the question:

‘How do you relate Binh’s narrative to your own work? Knowing the material

circumstances of his exile and migration, does it alter your perception of this and other encounters?’

‘Potete mettere in relazione con il vostro lavoro la narrativa di Binh? Come? Conoscere le circostanze materiali del suo esilio e della sua emigrazione modifica la vostra percezione dell’incontro con lui e altri?’

Race, gender and interculturality

In her presentation Giovanna Covi uses the example of civil rights activist Rosa Parks and foregrounds her multi-ethnic identity to raise theoretical questions that are vitally important in understanding concrete practices of social relations:

“Interculturality: to what extent are race-ethnicity and sex-gender cultural? What notion of culture/ interculturality is purely constructivist as opposed to essentialist in relation to issues of race and gender? Would a naturecultural notion of interculturality be more hospitable to human complexity?”

“Costruttivismo-Essenzialismo possono coesistere nella nozione di naturcultura (Haraway) e dunque razza e sesso possono appartenere sia al biologico che al culturale, e sarebbe questo un concetto più ospitale per la complessità umana?”

Critical feminist pedagogies and travelling concepts

Focusing on critical feminist pedagogies, Sara Goodman discussed her approach to interculturality in conjunction with the concepts of representation, responsibility, complexity, and pedagogy. Her understanding of interculturality includes aspects of relatedness, power and materiality as well as cultures. She posed the following question for discussion:

‘How can critical feminist pedagogies, contribute to an understanding and theoretisation of interculturality which recognizes relations of power and the contextuality of travelling concepts?’

‘Come può la pedagogia critica femminista contribuire alla comprensione e teorizzazione di una interculturalità che riconosca i rapporti di potere e la contestualizzazione dei concetti in viaggio?’

Preliminary evaluation and tuning exercise

This is a preliminary evaluation of the teaching of Gender and Interculturality. A more in-depth analysis and evaluation will be given in the group’s forthcoming book on teaching and interculturality. On the whole, students and teachers have been extremely enthusiastic about this course. The course has been a fertile learning situation for the students. The use of multiple languages is challenging. This course used this challenging teaching situation to critically

reflect about issues of interculturality and gender. Students were encouraged to illuminate the academic texts with examples from their own lives and work. For example, one of the course participants works with immigration services and her work experiences could be addressed with the help of the texts and course lectures. In particular she felt that the course contributed to her understanding of the complex problems she meets at work. Her insights from her work with immigrants also contributed to furthering the discussion and understanding developed in the course. Also interesting was the input we received from law students and from the lawyer who attended class, especially on the issue of gender versus 'minority' rights. And fundamental as well was the contribution we received from people working in the health sector, especially their views on a much richer and more complex definition of 'the body' and of the concept of 'care'.

For the course lecturers, it was exciting to work with such a highly motivated group of students and to have the freedom to explore and extend issues on interculturality and gender, in relation to central fields in gender studies such as post-colonial studies, studies of black literature, studies of citizenship and studies of globalization. The course has also provided us with the opportunity to explore methods of teaching interculturality using research and theories developed in gender studies. The generous support of the course by Trento University and Trento Municipality and Province was important in creating a strong infrastructure for the course and encouraging such diverse participation in this collaborative learning experience. In particular, Giovanna Covi used her time in both organizing the course and developing the institutional support for the course. Given that the work of the course lecturers came on top of their ordinary teaching load, this organization was crucial and gave the lecturers time to focus on the development of teaching and on the students.

In our further evaluation of this course, tuning becomes a central issue. Joint teaching of this type is an excellent tuning exercise. This issue will be developed further in our forthcoming book on teaching gender and interculturality. This course has particularly focused upon competencies such as the development of understanding and the ability to critically reflect upon the interaction of gender with other forms of inequality, such as class, ethnicity, sexual orientation and disability-and the communication of and across these. Furthermore, the course sought to develop understanding and the ability to analyze postcoloniality, racism and interculturality.

Planned collaborative teaching during 2009

On the basis of these results, ReSisters has planned another seminar in London, hosted by Joan Anim-Addo at the Caribbean Centre and specifically aimed at testing interculturality in a 'minority' context in Europe. In addition, in the spring of 2009 Trento University will host a second run of the Course 'ReSisters Teaching Interculturality and Gender'. This is made possible by the collaboration of the LLP Office. Both activities will allow ReSisters to double-check their

evaluations of this practice experience before making the conclusive remarks on their essays for a final publication aimed at tuning and theoretically elaborating this pedagogical project.

Teaching Feminist Visual Culture: On the Pilot Module Developed by ATHENA3 Working Group ID Visual Culture

Dorota Golanska

On visual culture: why is it important to teach feminist visual studies?

Vision and visibility are not simple processes or acts. Both vision and visual culture belong to the most celebrated yet hotly debated technologies of self and sources of knowledge. The different practices of seeing, looking, and being looked at organize and restrain the processes of subjectification. Certainly looking contributes to the ways in which the hierarchy of gender is fabricated and maintained within the phallogocentric order, i.e. a system which is built on the principle of one sex and its negative (man and no-man). The revolution across much of the social sciences and humanities, which is commonly known as the 'linguistic turn', has obviously led to the increased interest in social relations as signifying practices. Consequently, in the field of visual culture there is no way back to the pre-semiotic or pre-discursive analysis, i.e. there is no pre-linguistic, or rather pre-representational, realm separated from the signifying system wherein meanings are produced. Of course, one form of feminist work on the image is the critique of representation and the deconstruction of its existing regimes with reference to gender and sexual difference, always in a complex, asymmetrical relation to class, race, ethnicity, sexuality, and etcetera.

It is, however, important to keep in mind that not only did feminist theory lay bare the historical structures of looking but it also challenged the dominant ways of reading visual culture. Although the emphasis on meaning-making practices is important, it is obviously insufficient for a true understanding of the critical potential that the field offers. The paradigm of the 'linguistic turn' and the dominance of the linguistic model in the study of the visual do not let us move beyond representation and ideology. Notwithstanding their adequacy, the purely ideological or representational readings of the visual often leave us unsatisfied. Hence, there is a need for new figurations to creatively think about the visual in order to get liberated from the ontological dichotomy of essence and representation. Such a novel rendition of the visual from a feminist/ minority point of view promises a demise of the rationalistic dualistic legacy, which has for centuries worked to the disadvantage of women/ minorities.

Teaching feminist visual culture in Europe

In terms of teaching and research, visual culture is understood as a highly interdisciplinary field which refers to, among others, the study of art history; film studies; the study of popular culture (representation, gender, minorities, diversity); studies of spectatorship (audience studies, study of the gaze); the study of contemporary visual practices (images, journalism, documentary); communication and media studies (advertising, marketing, communication, PR); the methodological development of the use of images (images, video, graphics as data); studies of visualizations as epistemic phenomena (science and technology studies), or studies of space (design, architecture, leisure, landscape). As for teaching visual culture, the terms visual studies or visual culture often refer to a part of art studies and art history or film studies or screen studies. In some cases, courses from the field of visual studies are integrated within the programmes in cultural studies. Sometimes visual culture is also taught as a theoretical element in more practically oriented education programmes such as photography, journalism, marketing, and media studies. Although the field seems to be visible in the teaching programmes of some European universities, education within the field of visual culture rarely has an explicit gender studies or feminist element. From our group's earlier work on mapping courses in feminist visual culture, it could be figured out that most of the visual culture courses offered by universities focused either on the study of popular culture, film studies, art history, communication, or media studies. Underrepresented fields were the studies of visualizations as epistemic phenomena and the studies of space. These are issues that are also vitally important from a gender perspective. With some exceptions, courses on the conceptualization of the gaze were also underrepresented. These issues can be taught within film studies (as the courses descriptions show) but it is unclear whether feminist/ postcolonial perspectives are taken into account. There is only a bunch of courses on feminist approaches to film studies or courses which partly incorporate feminist perspectives.

Pilot module in visual culture/ feminist theory and its aims

One of the objectives of the ATHENA3 working group ID Visual Culture was to work out a teaching module on visual culture/ feminist theory. The module is designed for MA or early stage PhD students in Gender/ Women's Studies (30 hours + individual students' work before and after the course in the form of written assignments). The aim is to provide a coherent methodology for teaching feminist visual culture by which study programmes in the field (either in Gender/ Women's Studies or visual studies) at European universities can reach a basic agreement on their content and students' competences.

Course Description

The group has agreed on the content of the pilot course in visual culture/ feminist theory, whose general description has been drafted by renee c. hoogland:

We live in an increasingly visual world, being ^{24/7}, immersed in an ever-expanding range of increasingly sophisticated visual images. Unless we learn how to read those images, we run the risk of remaining visually illiterate, which is something nobody can afford, especially not if we are women and/or belong to other so-called minority groups. Why? Visual culture is a key part of processes of globalization, technologization, and multiculturalization. It is of critical importance that citizens of the (post)modern world generally learn to analyze and/or decode visual culture and the social issues at stake in its operations. This holds especially true for students of gender and other modes of subjective differentiation: understanding the ways in which gender in its intersections with differences in term of sexuality, class, race, ethnicity, nationality, and age, function in visual culture gives us a critical handle on the ways in which such differences obtain in everyday life.

Although the term 'visual culture' appears to resist definition, in that it often serves to designate both a specific critical approach and the object of study as such, the introduction of a visual culture module in European feminist teaching practices is motivated by the undeniable expansion in the quantity, quality, and significance of visual images in all areas of (post)modern life, and the, often inadequately acknowledged, gendered, sexualized, and racialized implications thereof. While the field 'visual culture' originally emerged out of art history, it is defined today by its interdisciplinary study of images across diverse media (e.g., photography, television, film), new media (e.g., the internet/ worldwide web, and digital imaging), architecture, design, and art (including traditional media such as painting, sculpture, art jewelry, as well as new multimedia art forms) across a range of social arenas, including news, art, science, advertising, and popular culture. While the study of visual culture generally emphasizes the role of visual media in everyday life and the importance of visual media in the dissemination of ideas in the public sphere, the visual culture/ feminist theory module will focus particularly on the dimension of gender, in its intersections with other forms of social/ subjective differentiation, in visual cultural production and consumption.

Such a course design aims at providing a coherent and broad knowledge on vision and visibility from a diversified feminist perspective. The content of the course includes both theoretical and practical knowledge on such issues as: blurring of the boundaries between different media; elite and commercial forms of visual culture; the issue of intersecting and co-constituting differences (gender, race, class, age, ethnicity, religion, etcetera) and their relation to power; the diverse practices of consumption; commodity selves; strategies of resignification and reappropriation; and liberatory or reactionary politics. It also focuses on the feminist critique of the regime of representation, intersection of visualization technologies, science, and cinema techniques, and points towards some novel renditions of visual culture (for instance, the affective turn).

Course Objectives

The module aims at creating a coherent teaching program within the field of feminist visual culture, one with an embedded respect to diversity and contextually. As for the outcomes, the course's objective is to develop/ improve both general and more specific students' competences.

The general objectives (i.e. general skills student should develop at the MA/ early stage PhD level) and envisioned generic learning outcomes are:

1. Enhancement of students' abilities for abstract thinking;
2. Improvement of abilities to relate theory/ theoretical knowledge to practical situations;
3. Development of abilities to critical/ self-critical and independent thinking;
4. Development of competences to undertake interdisciplinary analyses;
5. Enhancement of abilities to identify and resolve problems;
6. Improvement of capacities to develop independent ideas;
7. Development of awareness of and sensitivity to diversity and multiculturalism;
8. Development of awareness of gender issues and of multiple axes of social discrimination.

The more specific objectives (i.e. related to the field of Gender/ Women's Studies) and envisioned learning outcomes are:

1. Enhancement of students' visual literacy;
2. Development of students' critical awareness of the multilevel interrelations between visual culture and everyday practice;
3. Development of capacities to critically analyze visual culture along the complex intersecting lines of gender, sexuality, race, class, nationality, ethnicity, religion, and age;
4. Improvement of skills of analysis of the cultural representations by/ of women/ minorities;
5. Enhancement of students' understanding of the concept of gender as related to representation and power regimes;
6. Development of skills to undertake an interdisciplinary research project within the field of gender studies;
7. Enhancement of students' understanding of feminist theory informed (situated) knowledge and of feminist epistemologies (as opposed to the classical traditions);
8. Improvement of the abilities to apply critical, independent, and creative thinking about the category of gender and relate it to diverse social, political, and national contexts.

Teaching Material

The course focuses on five major topics, which are: (1) visualization and epistemology; (2) theories of the gaze; (3) the politics and regimes of representation; (4) the society of the spectacle, and (5) ideology, social critique, the affective turn. As for the analytical material, it uses art & design, popular culture (film, television, popular music), as well as commercial media (advertising, fashion). The teaching methods include active participation of the students and their independent or group work on individual projects which will be then evaluated by their supervisors. The course makes use of lectures, seminars, and workshops in order to produce the best possible outcomes. The chosen methodology emphasizes interactive, collaborative work as central to the project. The module will be then evaluated by students/ participants and teachers in order to assure a high quality of teaching.

The ATHENA3 ID Visual Culture group also aims at producing basic teaching material in the form of a companion/ handbook on *Teaching Visual Culture in Interdisciplinary Classrooms: Feminist (Re)Interpretations of the Field* (edited by Elżbieta H. Oleksy and Dorota Golańska), which will provide theoretical and methodological support and examples of possible analyses for students of feminist visual culture or, more generally, women's studies, gender studies, visual studies, art studies, and science studies. The book will present feminist theories and methodologies, which were influential for the field of visual culture and will encourage readers to critically think about the visual. It will offer a good introduction to perspectives and issues important to the field and present sample analysis of visual material. Therefore, the book could be effectively used as an educational tool, but also as a companion to academic work in the field.

Tuning Empires. Teaching transnational citizenship and empires at the Central European University

Andrea Petö

The course was developed by Maria Lafuente, Berteke Waaldijk, Margot Birriel, Izabella Agardi, Mary Clancy, Patricia Chiantera-Stutte, Leena Kurvet-Kaosaar, Annika Olsson, Sabine Grenz after a survey of the countries involved (the Netherlands, Spain, Sweden, Ireland, Germany, Estonia, Hungary, Italy) as far as teaching empires are concerned. The teachers looked at existing courses and teaching modules in institutions of higher education while developing the course. Thus, the course is based on what receives very little or no attention in these institutions - the imperial pasts of the respective countries - and aims to go beyond an unproblematic discussion of empire and develop a diachronic approach to the ways in which empires rose, peaked and perished. The purpose was to exercise a more theoretically-informed investigation into local specificities, in a sort of synchronic vein, and contemporary national cases in order to gain more nuanced insights into how the mechanisms of imperial power took effect and what resonances and legacies empires still have in certain national and cultural contexts. More precisely, the course was concerned with the theoretical and practical issues of teaching empires and the construction of our knowledge about empires. It set out to discuss a range of imperial contexts from, for instance, the Russian, Soviet, Ottoman, Portuguese, Danish, Habsburg, Swedish, Spanish, through to the German, Nazi, Fascist, Dutch, Belgian, and British empires. Yet, despite the ample scholarly attention to matters of empire, very few studies consider the problematic place and effort of women. It is the uncharted territory of empire and so the core aim of this working group was to explore how empire constructs and is constructed by gendered cultural and political practices. The course considered the theoretical dimension, particularly of teaching empires in a comparative context, and examined objects of empire, including textiles, dress and colour, narratives and political discourses of empire.

The course aimed to suggest how questions about women can change how we think about imperial ideologies, structures, oppressions, failures and legacies with analyzing methodologies, vocabularies and historical relationships among economic historical and cultural production. Such information and knowledge will, in turn, advance our understanding of European and imperial histories. An important task, in the light of such ambitious but necessary research planning, was to make this mammoth objective manageable. Therefore, specific contexts were a

core concern. An important overall object then took shape along the lines of selected concepts which could guide our thinking about empires. We also paid a great deal of attention to the narration of empire through text, image, textiles, dress, and artefact and to the ways in which empire is gendered, variously and consistently, over time and place. Since the course was both interdisciplinary as well as international, its interests and audience were to be found in literary studies, history, film studies, museum studies, anthropology, political studies.

The course started with an introduction by Andrea Pető, who was followed by different guest speakers. The summarizing meeting checked the results of the course as far as competencies were concerned. Enrolled students were required to regularly attend classes taught by the lecturer and the guest lecturers and to participate in the class discussions, which are based on the readings for that particular week and to write a paper of 10 to 15 pages for the class. Each lecturer suggested one film connected to the topic. The films, the electronic versions of the readings and useful links were placed on the course module. The students were requested to make critical references to at least one of the films of the series in their final paper.

Competencies

Generic competencies:

- ✓ To think about sources and resources in a European or international framework offers enticing intellectual scope and freedom where existing ideas, including those of the participants, are shaped through open discussion;
- ✓ Critically assess and compare class readings and lectures, according to theoretical arguments put forward, and the methods used to support these arguments;
- ✓ Identify and research a topic of theoretical relevance to the themes of the course through primary and secondary sources;
- ✓ Present a critical analysis in writing backed up by evidence and arguments from course readings and/or primary research materials;
- ✓ Demonstrate the ability to analyze, assess and compare course readings through oral participation in class.

Specific competencies:

- ✓ To recognize and analyze the ways in which notions of gender, race, region and sexuality are implicated in the practices and discourses of empires through discussions of course readings, lectures and final papers;
- ✓ Awareness of own position in relationship to race and gender and the ability to integrate this awareness into the learning experience;
- ✓ Willingness and competency to deal with diversity in diverse groups (gender, ethnicity, nationality);

- ✓ Competency to deal with the different concepts of private and public histories and its consequences for the construction of gender;
- ✓ Understanding the construction of transnational citizenship;
- ✓ Understanding how diverging cultures have been constructed by imperial forces;
- ✓ Think critically and in a differentiated way about empires and dictatorships. Positioning oneself as a researcher who is not independent from these power structures. (this was an important outcome of discussions with students);
- ✓ To be able to study micro and macro levels in relation to each other based on a multiplicity of source material (this was echoed by the students' reactions to/ reflections on the course material);
- ✓ To identify and research a topic of theoretical relevance to the themes of the course through primary and secondary sources;
- ✓ To make interconnections between nationalism, gender and clothing (this was scrutinized in one of the final papers written for the course in a highly sophisticated and nuanced manner);
- ✓ The ability to critically investigate power relations and local cultures were made by students in different contexts without upright dismissal or uncritical sentimentalization;
- ✓ To avoid the usage of imperial as well as national frameworks of analysis and to be conscious of the implications of both.

Teaching Module on Feminism and the History of Social Work

Vesna Leskošek

The original teaching module on feminism and the history of social work was created during ATHENA2 for the undergraduate programmes in social work. The current ATHENA3 project focuses on the second level of the Bologna Process. The project contains a MA module which can be used in social work, gender studies and history. The interdisciplinary module was partly created for the MA in social work at the University of Ljubljana and can be applied to different scientific disciplines, such as sociology, social policy, history, social work, gender studies, etc. We will describe the module according to the main rules of the tuning methodology¹. This methodology allows for a greater comparability of the EU education system and thus makes it easier for students to choose between European Universities. A common 'Framework for Qualifications of the European Higher Education Area' ensures mutual recognition of the education obtained at the Universities within the Bologna programmes. Social work is a young science that still has to find its place inside universities, especially in the second and third cycles of education. The number of MA programmes in social work continues to grow, but only a few of them are taught at the doctoral level. Our module does provide teaching material that can be used freely in post-graduate social work programmes.

Title of the module

The title of the module is 'History of Ideas and Development of Professional Social Work from Gender Perspectives'. It will offer 5 ECTS (30 hours of lectures; 95 hours for the students' individual work).

Course description

Research on the history of the welfare state has received a new impetus with the proclamation

¹ Tuning: Educational Structures in Europe.

<http://tuning.unideusto.org/tuningeu/index.php?option=content&task=view&id=172&Itemid=205> 26. 12. 2008

of a social Europe. In Europe social work as a discipline has always been dominated by women throughout the twentieth century. The first social work training was shaped by the European women's movement. Especially before WWII the international contacts of social workers allowed women from every European region to meet at international conferences. The module will allow for the dissemination of knowledge about women, educational history and feminist approaches to social work to schools for social work throughout Europe.

Focusing on both historical and contemporary issues, we will examine women's lives with an emphasis on the intersections of gender and race, class, sexuality and ethnicity. The central aim is to foster critical reading and thinking about "gender" and the ways in which the interlocking systems of colonialism, racism, sexism, ethnocentrism, ageism and heterosexism shape women's and men's lives; and how women have resisted these inequalities and have worked towards change. In this module, we will examine gender as a set of social relations and as a system of social inequality. We will consider what gender is; how gender inequality is built into the structure of societies; how we actively construct the system of gender relations in our daily lives, and how gender inequality interacts with other forms of social inequality.

The aims of the module

- ✓ To provide knowledge of women's contribution to social work as a scientific discipline, profession and practice;
To increase understanding of the construction of gender through history and the main agents of this construction;
- ✓ To increase awareness of the multiplicity of feminist issues;
- ✓ To stimulate the use of written and oral communication as a means of expressing ideas in an academic discussion;
- ✓ To provide understanding of the impact of gender construction on women's every day lives, their private and public positions and status;
- ✓ And most importantly, to increase understanding of the position of women inside different welfare regimes, of the ways in which welfare policies were created and transformed into services that framed women's choices and possibilities;
- ✓ To teach the tools to deconstruct gender differences;
- ✓ To develop the skills of critical reflective practice;
- ✓ To understand socio-political issues currently affecting women around the world;
- ✓ To develop research skills and epistemological sophistication;
- ✓ To contextualise case studies of the women on the margin: the life and work of European women within the professionalisation of social work;

- ✓ To contextualise different developments of the professionalisation of social work;
- ✓ To contextualise contradictions in the role of women in social work as challengers and reinforces of social norms and morals.

Knowledge and understanding

The student will gain knowledge and understanding of the significance of historical and gender perspectives in social sciences research. They will learn about the women who were pioneers of social work from an international perspective. They will gain an understanding of the development of ideas on social work and their influence on the nature of contemporary social work.

Course-specific competences

- ✓ Learning about the development of the international women's movement and its influence on care activities and the development of professional social work;
- ✓ Understanding international contexts and global development;
- ✓ The ability to understand the historical roots of core ideas and developments in social work;
- ✓ The ability to use gender analysis within historical perspective in social work;
- ✓ The ability to understand the interdependencies, specificities and commonalities within the historical development of social work from gender perspectives.

Content

- ✓ Influence of the international women's movement on social work;
- ✓ Influence of the international women's movement on the development of care activities;
- ✓ Slovenian women and the international women's movement;
- ✓ Development of social work education and the pioneers in this field;
- ✓ Case studies: Jane Addams, Alice Salomon, Helena Radlinska; Ilse Artl;
- ✓ Development of social services and the role of women;
- ✓ History of ideas: social justice, social inequalities, solidarity, the significance of women's paid work and gender equality;
- ✓ Development and characteristics of welfare systems;
- ✓ Globalisation and changes of social policies;
- ✓ Change of paradigms in social policy;
- ✓ Connection between social policy and social work;

- ✓ Gender in social policy;
- ✓ Gender in social policy research;
- ✓ Reproductive rights of women;
- ✓ Unpaid work and care responsibilities of women;
- ✓ Patriarchal structure in the interpretation of needs;
- ✓ Ethics of care;
- ✓ Debates relating to gendered violence;
- ✓ Debates relating to culture, ethnicity, religion and sexuality.

The module will be available on-line. The University of Jyväskylä - the host university - will provide technical support. The group has decided to invite other scholars outside the group to participate in the creation of teaching material. They are researchers in the field of social work and have theorised about the themes listed in the content section of the module. We plan to create on-line teaching material, either as a power point presentation or a manual that will equip lecturers with the knowledge and skills necessary to teach and support students' individual work. Part of the teaching material is already available:

A lecture on Alice Salomon by Adrienne Feustel, the head of the Alice Salomon Archive in Berlin;

Saskia Wieringa, who is a member of our group, co-edited a Manual on Sexual Rights and Sexual Empowerment that offers teaching material (available on line);

Books produced in the ATHENA2 project, edited by Berteke Waaldijk, Sabine Hering, Dagmar Schulte and Kurt Schilde;

An additional list of references will also be made available on line.

The process of designing the module took longer than we had planned because of a number of obstacles. They were mainly connected to the new rules introduced by the Bologna reform. The main problem was caused by the differences in the educational systems across the countries that participate in the working group. Some educational systems have already adapted to the Bologna changes, others have not. So we had to be precise and clear on differences and similarities. After that phase our work became easier because of the experiences of some of the group members with the work on the Bologna changes in their own institutions (for example the University of Ljubljana). They knew how to apply the new concepts and techniques to the creation of modules and what to focus on. The major advantage of the group is firstly that all its members are including gender as an important category in their research and secondly they are teaching both undergraduates and graduates. That is how we were able to create a good list of topics that reflect the most important issues in social work. We needed more time to create and agree on competencies and aims, but the time we dedicated to this task paid off. We managed to create a clear outline of the module that can be used not only by group members but is available to others as well. The module will be supported by the on-line teaching material (video lectures, guidelines and a reader) that will be available by September 2009.

Thematic Dossier II:

Tuning

The Professional Figure of the Equality Agent and the Resulting Training Requirements

Maribel Cárdenas Jiménez and Anna Cabó Cardona

Equality agents and gender policies

The subject of this article is the professional figure of the equality agent in Spain. We will situate equality agents within the framework of gender policy development and consolidation, both in Spain and in the European context. We will also describe the training and education of equality agents and the political ideals and didactic principles underlying this type of education. Finally, we will ask how academic gender programmes may learn from this.

Gender policies first appeared in Spain in the 1980s, emanating from the feminist movement and from an embryonic institutional feminism. The Spanish case is profoundly marked by its recent history; the Franco dictatorship, which continued well into the 1970s, brought with it, among other consequences, a significant politicisation of the feminist movement, and its cooperation with other progressive movements.

Feminism has played a dual role in the matter that concerns us here:

- ✓ As a vindicating agent of women's demands.
Its claims were fundamental in securing specific resources for women, and it is in this context that we must view the establishment of family-planning centres and women's information centres. Its analysis was also essential in introducing into the political agenda matters which, until then, had been considered part of the private and personal sphere. The most paradigmatic example of this contribution is the construction of gender violence as a political problem;
- ✓ As an ideology that inspired and encouraged a number of women in incipient democratic institutions, from positions of both political and technical responsibility. It is impossible to conceive the birth of institutional feminism in Spain without considering the commitment of a number of women to feminist thought, at times beyond their own partisan loyalties.

The relationship between the different types of feminism was characterised by its dialectic

nature, and its implication in controversies sparked off by the exciting, passionate debates of the time: the participation of women in institutions, dual militancy and autonomous or mixed spaces, among others.

Nonetheless, institutional feminism and gender policies grew progressively stronger, culminating in the passing of the Organic Law 3/2007 of 22 March on the effective equality of the sexes, which establishes the principle of equality as a transversal value, and one which guides all types of public policies. To our way of thinking, this is where the figure of equality agents and their strategic value must be situated:

- ✓ From the periphery to the core of gender policies: Gender policies were initially characterised by their fragility - on occasion due to their welfare nature, and at times due to their lack of recognition. They were seen as policies aimed at one specific group - women - and were justified by their special needs. This lack of authority also spread to its theoretical corpus and to the professional women embarking on their careers in the field. Sexual equality has gradually been transformed into a political principle which forms part of the 'mainstream' of public action and management; this implies the acknowledgment of the theoretical contribution of feminism in general and of institutional feminism in particular, and requires specific training for those individuals who set the task of implementing them;
- ✓ Recognition and consolidation of the professional figure: Recognising the figure of the equality agent is tantamount to recognising the strategic value of gender policies, and vice versa. Lending value to the content of our political actions implies an evaluation of the theoretical framework constructed by the feminist movement over the last three centuries, as well as, in more recent times, the knowledge amassed in Women's Studies, and by the very contributions of institutional feminism. A specific type of knowledge, and a legacy that forms the epistemological basis required for the consolidation and development of a profession, a *sine qua non* for ensuring good practice and for preventing the intrusion of those who currently subscribe to the market's marked interest in the subject matter, but who, in actual fact, fail to incorporate the perspective of gender into their analytical or instrumental proposals.

Currently, in both Catalonia and throughout Spain, we are at a key juncture: it is vital that the professional figure of the equality agent is recognized.

The equality agents programme: 105 agents in Catalan municipal councils

The desire to create this professional figure was already evident in a groundbreaking scheme promoted by the Barcelona Provincial Council in 2000, called the ADAGIO Programme: gender

and equal opportunities agent. This programme consisted of contracting ten individuals to devise and put into practice suitable methodologies for implementing equality policies, such as gender diagnostics or the construction of equality plans. Nevertheless, this figure would not be fully consolidated until 2006, with the creation of the Local Equality Agents Programme, run jointly by Barcelona Provincial Council and the Government of Catalonia.

The aims of the Programme are:

- ✓ To strengthen and develop the role of female equality councillors and their political leadership;
- ✓ To consolidate the professional figure of the equality agent;
- ✓ To develop gender equality plans, actions and introduce or reinforce gender equality policies in municipalities.

The aim of the programme is to provide municipal councils with a new professional profile with which to improve their actions in relation to the challenges posed by putting their gender equality programmes into practice. The purpose is to train, find employment for, and coordinate professionals specialised in topics related to gender and equality policies, with a view to implementing equality programmes and initiatives in the different municipalities. Since December 2007, sixty equality agents have been working in different municipal councils in the province of Barcelona under the coordination of the Barcelona Provincial Council.

The professional figure of the equality agent and the resulting training requirements

Currently in Spain, with the passing of Organic Law 3/2007¹ of 22 March on the effective equality of the sexes, the principle of equality is set, not only as a fundamental right, but as a cohesive core theme which pervades our entire legal system, involving all political powers, and bringing the criteria for action for all public policies into line with the principal of equality. Nevertheless, the Law which establishes equality as a transversal principal in government agencies does not include the regulation of the figure of equality agents and their training requirements. Consequently, among other aspects, we are faced with a lack of academic regulation regarding the knowledge equality agents must possess. Since 2001, Barcelona Provincial Council, in conjunction with the Autonomous University of Barcelona, has been promoting a master's degree and postgraduate course on equality policies, the result of the evaluation and adoption process of the demands of government agencies and companies. Nevertheless, we have reformulated the training content, in both conceptual and instrumental terms, defining the following aspects as essential to the professional practice:

¹ Full text of the law on line, in Spanish: http://www.boe.es/g/es/bases_datos/doc.php?coleccion=iberlex&id=2007/06115

Conceptual framework of gender equality policies

- ✓ Equality and discrimination: models for equality policies;
- ✓ Law: women and fundamental rights;
- ✓ Sociology: sociological analysis of gender inequality;
- ✓ Welfare and family models;
- ✓ Feminism and social movements;
- ✓ Anthropology: the construction of the gender category and Women's Studies;
- ✓ Economy: feminist economy. New models for the economy;
- ✓ Women and politics.

Thematic settings of gender equality policies

- ✓ Socio-political participation of women;
- ✓ Gender violence: legal responses and political intervention, circuits and protocols for action;
- ✓ Town and urban planning from a gender perspective;
- ✓ Policies of immigration, diversity and gender;
- ✓ Co-education. Conceptual approach and good practice;
- ✓ The gender perspective as a work tool in the health care setting;
- ✓ Work and time management policies.

Gender policies and equality agents: Tools for equality

- ✓ Legal framework for equality policies. The Law of Equality in State and regional settings;
- ✓ International instruments and women's rights;
- ✓ The figure of the equality agent: professional profile, work setting and methodology. Intervention tools and strategies;
- ✓ Design of equality policies: preparation of equality plans;
- ✓ Preparation of gender audits;
- ✓ Techniques for evaluating equality programmes and plans;
- ✓ Evaluation of gender impact.

Road map A: Government agencies and the local setting

- ✓ Setting of government agencies, regional and local government;
- ✓ Equality policies in the local setting;
- ✓ Equality policies in local administration;
- ✓ Programmes for combating gender violence;

Road map B: Labour relations

- ✓ Labour relations setting;
- ✓ Integration into the labour market: tools and methodology;
- ✓ Equality plans for companies;
- ✓ Intervention against gender violence in the local setting.

In addition to university training, the Barcelona Provincial Council offers continual training courses for individuals working in the Departments of Equality in municipal councils. Those courses can take place in the Francesca Bonnemaison Centre, or in the territory, according to demand. These courses aim to deal with topics such as town planning, violence and co-education, among others.

Although it is beyond the scope of the analysis made in this article, we would like to make special mention of Barcelona Provincial Council's initiative of creating a Women's Political Training Institute in 2007. This is a training initiative aimed at elected women in local politics.

The need for Tuning, or how to ensure that equality agent training requirements are in line with current and future requirements

Due to all of the above, we believe that the Barcelona Provincial Council has a level of experience which, if not unique, is outstanding for dealing with some of the aspects of the Tuning process.

The Tuning project, which was launched in 2000, is a result from the agreements made during the Bologna Process. It seeks to 'tune' European higher education, that is, it tries to provide a methodology by which study programmes all over Europe and beyond can reach basic agreements on the content and validation of their degrees. An important part of Tuning, then, is to thoroughly investigate what students are exactly taught within a certain academic field. Didactic outcomes, skills, competences and quality enhancement are only a few of the most important Tuning-keywords expressing its student-based approach. We believe that our own experiences are especially relevant to this point.

The equality agent programme provides us with an opportunity to learn about the training acquired in master's degrees and postgraduate courses on gender equality due to the majority of the 60 equality agents which have attended courses of this type. On the other hand, it gives us the opportunity to know to what extent this is suited to the work performed by a local body, be it a municipal council (of settlements ranging in size between 5,000 and 220,000 inhabitants) or in the Provincial Council itself, a second-level local body. Experience in the definition and assessment of the training requirements for municipal personnel, as well in the joint administration of university training, provides us with a broad overview of the training

on offer in our geographic and thematic settings. The knowledge acquired in postgraduate and master's degree courses organised jointly by the Barcelona Provincial Council and the Autonomous University of Barcelona is, to a good degree, suited to the current employment situation in local government agencies. This is due particularly to the joint efforts of the university and the local administration in drawing up the curriculum. Thus, we firmly believe that every effort must be made to carry out more initiatives of this type if our aim is to provide a university training that is capable of responding to the needs of an ever-changing society.

Another important issue is the development of the competencies needed to apply the knowledge acquired to the work environment. In the Spanish university setting, and more specifically in master's degrees and postgraduate courses on gender subject, the curriculum is generally limited to the transference of knowledge. However, it neither develops nor considers competencies such as:

- ✓ Ability to adapt to and act in new situations: Adaptability to different work environments;
- ✓ Ability to communicate with non-experts of one's field: Transversal work in praxis;
- ✓ Ability to plan and manage time;
- ✓ Ability to communicate both orally and through the written word in native language;
- ✓ Ability to be critical and self-critical;
- ✓ Ability to identify, pose and resolve problems;
- ✓ Ability to work in a team;

All these competencies are needed to work effectively in any work setting. They are not only essential to an equality agent in a public or private administration.

Thus, we could ask ourselves what type of training universities should offer, and what type of professionals are required by a constantly changing society, which needs highly specialised professionals, on the one hand, but with an essentially humanistic grounding on the other hand. Precisely what the role of the University in the twenty-first century is, and what level of commitment can be expected of governmental agencies are topics of debate that lie beyond the scope of the present article.

Tuning an Interdisciplinary Introductory Gender Studies Course - the IP-Programme 'Practising Interdisciplinarity in European Gender Studies' in June 2008

Sabine Grenz and Maria do Mar Pereira

As part of an ongoing commitment to engaging with Tuning issues and the importance (and difficulty) of developing joint and team-taught courses for women's and gender studies in Europe, the members of the 'Interdisciplinarity' subgroup of the 'Travelling Concepts' ATHENA working group have worked in the past couple of years on designing, delivering and evaluating an international, interdisciplinary introductory Gender Studies course 'Practising Interdisciplinarity in European Gender Studies'. The first edition of this course was taught at the Radboud University Nijmegen (The Netherlands) in June 2008. It was an Intensive Programme (IP) and as such part of the Erasmus Life Long Learning Programme. The minimum duration of an IP course is 10 days with 8 hours of teaching. Thus, it was a residential course. Radboud University Nijmegen handed in the joint application of six universities (University of Cluj; University of Gothenburg; London School of Economics and Political Science; Radboud University Nijmegen; Tampere University; Aristotle University Thessaloniki).

The cooperation for this course was based on the booklet *Practising Interdisciplinarity in Gender Studies* by Enikő Demény, Clare Hemmings, Ulla Holm, Päivi Korvajärvi, Theodossia-Soula Pavlidou and Veronica Vasterling. All authors were teachers in the course, except for Ulla Holm who was substituted by Sabine Grenz and Veronica Vasterling (both of them coordinators of the course). Three additional teachers, Angeliki Alvanoudi (Aristotle University Thessaloniki), Mia Liinason (University of Lund) and Maria do Mar Pereira (London School of Economics and Political Science, LSE), and one guest-teacher, Dasa Duhacek (Belgrade-University), participated in designing and teaching the course. 18 students from across Europe (3 from each participating University) took part in the course. Most of them were MSc and MA students, but a few undergraduate and PhD students also took part. As a result, the course was aimed at a range of levels and either served as an introduction to gender studies at the MA level, or as a complement to existing Masters Work.

The course had three main aims. The first aim was to increase knowledge of interdisciplinary work in Gender Studies on a European level. It introduced major theoretical concepts and developed them further through, for instance, considerations of regional, ethnic and national

differences within Europe. The 18 students who participated came from very different backgrounds. To satisfy different levels of student demand already required a lot of Tuning. As a result, we mixed the input levels from day to day. Some days were more introductory, while others demanded prior knowledge.

The first day was reserved for an introduction to the course and to acquaint everybody with the university environment. The subjects of the other days were: interdisciplinarity, sex/ gender & other binaries, material & symbolic systems and the construction of gender, knowledge, experience, power & difference and the institutionalisation of women's and gender studies. The last day was reserved for a reflection on learning experiences and a general discussion and evaluation of the course. All topics were taught through a variety of methods, ranging from lectures and panels, to group and individual work. The teachers also made use of Blackboard, the virtual teaching platform of Radboud University Nijmegen, to upload course information and all optional readings. The key readings were sent to the students three weeks in advance. The choice of the key readings was another tuning task. Those students who had studied Gender Studies before received some of the more introductory texts as reminders of what they already learned. For other students they served as new input. Optional evening workshops on getting published and on feminist activism, and a screening of documentaries were also scheduled as part of the programme.

The second aim of the course concerned the outcome for and output of the students. We wanted them to develop a more critical outlook on theories based on their European experience. For most of them it was the first time they interacted so intensely with other students in the same field. They thought this was very exciting and had discussions during their shared meals and all night long on their joint balcony. They also had to tune in to new perspectives. Another competency we supported was their critical assessment of the lectures, group works and the course literature. As a consequence, we as teachers openly discussed our views on the course topics in order to enable them to recognise the positionality of the teachers. Students could receive 5 ECTS for the course. In order to obtain them, they had to complete one activity during student workshops (facilitate a discussion or make a presentation) and to write a daily journal. The journal was a notebook or diary and had to continue on a daily basis. It was not read by teachers. However, extracts of 500-1000 words needed to be loaded onto the web platform (Blackboard) after the course. The teachers provided two scheduled opportunities where students could discuss issues related to the journal with other students and teachers, one in the middle of the course and one at the end. Additionally, they had to hand in an essay of 2000-3000 words drawing on the class discussions/ readings six weeks after the course. Here, they could demonstrate their ability to critically analyse course contents. Furthermore, they could make use of the course content to assess and compare different articles of the reader with additional material.

A further set of course aims concerned collaboration. 10 teachers from different European and institutional locations were resident throughout the course and aimed to learn more about team teaching and interdisciplinarity in European Gender Studies during the week. 18 students from the same range of contexts also had an opportunity to learn collaboratively in a more intensive and international environment than is usually the case for graduate work in the field. And in addition, the course aimed to provide professional training for PhD students (3 of the teachers).

For the teachers, working in/ with a group that included scholars at different stages of their academic career (PhD students, postdoctoral researchers, senior academics), from distinct (intra, inter, trans) disciplinary backgrounds and with diverse institutional and/or geographical trajectories, was an added value of great importance. It contributed to foreground questions which are central to a critical discussion of the practices and processes of teaching and learning (European) women's and gender studies, including questions about language difference and translation, power, the possibilities and problems of the institutionalisation of the field, or the ways in which concepts and contents (do not) travel. This was also appreciated by the students. However, working in/ with such a diverse group also created significant challenges: communicating between different disciplines or teaching traditions is often easier said than done, and practising interdisciplinarity is frequently a process of trial and error.

Because of the experimental nature of the course, both teachers and students were expected to demonstrate an ongoing commitment to participation, including preparation, willingness to interact, and a good sense of humour throughout. All teachers and students - except for the guest-teacher Dasa Duhacek who participated for three days - were present throughout the course, except when they had other obligations within their home institutions. Additionally, teachers and students stayed closely together in two sets of holiday homes near Nijmegen in order to facilitate further discussion. The students were all very satisfied with the course. Many of them wished to come again next year and some said that for the first time they considered a career in academia. The teachers also learnt a lot through this experience. Everybody felt it was worthwhile. However, the intensive residential programme entailed ten days of eight hours of teaching. On the whole, this meant that the programme was too extensive. We scheduled six full hours of teaching plus one hour reading and one hour journal writing on every single day except one. The optional evening programme in some cases was not well attended because of the sheer amount of teaching during the day. As a result, everybody was quite exhausted.

When repeating the course, the hours of teaching need to be cut severely in order to leave more space for student project work, and teacher discussions and evaluations. We did not have enough time for debate between teachers which meant there was little opportunity to collectively address questions of what is interdisciplinarity and what it means to teach gender in an interdisciplinary way, questions which were central to our project of designing and delivering this course. Questions like these as well as the impact of different national and,

hence, structural contexts must be further explored. Time and space need to be dedicated to this objective. We also need to be open to the students and their reactions by way of further education. And we need a further mutual education of the teachers on teaching and the interdisciplinarity of individual subjects. Otherwise it is not very attractive for teachers to take on this additional task and responsibility.

**The Uses and Abuses of
the Sex/Gender Distinction:
Case Studies from
European Languages**

Socio-linguistic Understanding of the Concept of 'Gender' in the Albanian Language

Arla Gruda

Albanian is an Indo-European language of the satem group, which explains the etymological derivation of the word 'gender' (gjini). It is derived from the proto Indo-European root 'gen', adding the Albanian suffix i. The corresponding Albanian word for the English word 'gender' is 'gjini'. It has a multidimensional meaning in a set of cultural and sociological contexts.

In the Dictionary of Albanian Language the word 'gender' has different meanings depending on its historical, ethnographical, biological, literary and sociological dimensions. From a historical perspective 'gender' is used to refer to a group of people with blood connections, i.e. they have the same ancestor, which was the basic economic and social unit of primitive society. The ethnographical meaning of gender refers to relatives of the same blood for the kinship of the wife. This ethnographical context relates gender only to the kinship of the wife, not of the husband, and is mainly used in situations when the wife pays a visit to her relatives, such as: 'Shkoi ne gjini te vet (she went to visit her gender)'. The biological definition refers to a group of animals or plants which have some features in common, or to the division of these groups into other sub-groups, again with the same features. Secondly, the biological definition of gender refers to the total of natural features which distinguish the male from the female. It determines for each of them the specific role for species reproduction.

In the linguistic usage of the Albanian term for gender, 'gjini' means a lexical-grammatological category, according to which names and some pronouns fall into the masculine, feminine or neutral genre. The literary usage of 'gjini' (gender) is also used to mean a subdivision in arts or literature to include some works which have a set of common components, which project or reflect the reality and construction of the subject, the style, the language etcetera, such as epos, lyrics, drama, epic, and so forth.

Although the Albanian feminist movement¹ introduced gender (gjinia) as such - with its broad psycho-cultural meanings - the term got its sociological distinguishing of gender roles addressed in the media after the collapse of communism (1992). In due time, the Department of Sociology was established at Tirana University which created new windows unto gender studies. Within academia, gender differences (dallimet gjinore) have the same associations as the English concept of 'gender' but they are mostly affiliated with 'gender belongingness' or 'gender roles'. Although sexual difference is an accepted term, when talking about 'gjini' (gender) with people who have no understanding of the term, it is necessary to associate 'gjini' with 'roles' in order for them to get the meaning.

As is the case in many other societies, the difference between sex (seks) and gender (gjini) is referred to as the biological and social aspects of being a male or a female. In one of the courses of the Department of Sociology - Stereotypes and gender roles - students are taught that gender is created by people and not by biology, and that this creation is determined by historical, cultural and psychological processes. This is a recent course, developed some years ago on the basis of Susan A. Basow's book *Stereotypes and gender roles*, and many male academics are having problems with it. They see this academic book as a social risk, which projects new gender roles and teaches students to raise their children according to new gender stereotypes which will diminish the macho culture of Albanian males and society in general.

For truth's sake it should be acknowledged that the general public is rather unfamiliar with the concept of gender. A year ago a survey asked people whether they knew 'gjini' as a socio-cultural concept. The results show that the interviewer had to explain what he/ she meant, referring to the roles performed daily by men and women. The people who did know the concept related 'gjini' or 'gender studies' to women's issues only, forgetting those of men. This phenomenon may be explained by the fact that women NGOs have been active in Albania from 1992. They argued that women needed to be empowered in a patriarchal society. Hence, the pressures that men are under were disregarded.

Even though gender-mainstreaming is used in Albanian legislation for the integration of a just and fair equity between women and men in all policy areas, the mechanisms to reach it only implement objectives set up for the empowerment of women. In 2004 the Albanian Parliament approved the law on Gender Equity, which was amended in 2008, with some special articles on the participation of women in politics and introducing new efforts to erase gender violence.

¹ The feminist movement in Albania has been active and followed its own direction from 1919, when Parashqevi Qiriazi (the leader of the Women Association 'The Morning Star') participated in the Peace Conference in Paris, as representative of the Albanian-American Union.

For the first time from a judicial perspective gender violence or domestic violence had a wider and all-inclusive meaning with regard to both sexes and referring to all forms of violence.

The affiliation of Gender Studies with women's issues gave Gender Studies a feminist connotation, and is quite hard to convince people that gender takes into account the perspectives of both men and women. Gender Studies in Albania has been a parallel activity of academia and civil society organizations run by women who also teach gender at university. Albanian NGOs/NPOs are switching from service-oriented missions towards think-tank areas of interest, which has made them more vital and active in educational processes in society.

2007 saw a new effort to promote gender mainstreaming in education: the Resource Package on Gender Belongingness for Teachers of Elementary Schools, prepared and published by the Center for Gender Alliance for Development in Tirana. This package includes an introduction, a set of manuals on gender belonging for the subjects of Alphabet, Albanian Language, Nature Knowledge, Literature, Maths, History, Artistic Education, Civil Education and a glossary with relevant terms. Albanian NGOs are also developing different training programmes on gender issues to meet the needs of civil society, public administration, local government, teachers and other interest groups.

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Position Paper

Why Interdisciplinarity? Interdisciplinarity and Women's/ Gender Studies¹ in Europe

Mia Liinason

Introduction

Some years ago, I was asked to be a junior researcher in a European research project about interdisciplinarity. I was delighted, of course, and excited to be given the opportunity to explore the problematics and possibilities of interdisciplinarity, and the relationship between interdisciplinarity and Women's/ Gender Studies. I went to a meeting with the professor who was going to be my closest collaborative partner in the project. In the evening of the same day I met two relatives who also are experienced academics (a philosopher and a scholar in international studies in peace and conflict resolution respectively). I told them that I had been asked to take part in a research project and both congratulated me on my luck. They were eager to know about my collaborators and after that, they wanted to know the research topic. When I told them that I was supposed to investigate the possibilities and obstacles for interdisciplinarity, they both sighed. "It's a dead end", one of them said (the peace and conflict resolution scholar). The philosopher fell silent. At the time, I thought their reactions reflected their personalities, but now I am not so certain any more. Of course the former is true but there is also more at stake in this story. One important aspect of the story is their enthusiasm that I was given a research project - independent from the contents of the project. Another one is the order of their questions: obviously, it was more important to know whom I was supposed to work with than to know the topic of the project. Then, their reactions to the topic are important: they were slightly puzzling and gave me food for thought. Today I realize that their first reactions are an expression of the every day life in the academy all scholars have to relate to. Time and money are basic and necessary conditions for research and their

¹ The uses of the expressions 'Women's Studies', 'Feminist Studies', and 'Gender Studies' have changed over time and are differently used in different national contexts. Although they are often used interchangeably, the terms are far from synonymous. There are often intellectual and political reasons for the use of a term at a certain point in time or in a certain context (cf Hemmings 2006). In this chapter, I will use 'Women's/ Gender Studies' as a comprehensive term referring to the field in all its different formations and/ or institutional settings.

lack is a problem for many academics. It is even difficult to imagine the opposite picture of a scholar who has a surplus of time and money. When it comes to interdisciplinary research in particular, the lack of time and money is described as a real drag. Not only because it is more difficult to publish interdisciplinary articles, or have one's applications for funding approved, but also because evaluations and assessments of interdisciplinary research are always carried out by two, or more, academics with expertise from one particular, and other, disciplines. The collaborative partners, then, are another crucial aspect of the every day academic life, both for emotional and intellectual reasons. We academics influence each other intellectually when we have to decide what to develop further and what to avoid, in a collaborative project. The resigned reaction to interdisciplinarity, finally, is interesting and thought provoking. Of course, it would be easy to read it as just boredom or plain ignorance, but I find it more intriguing to see it as an attempt to interrupt the current wide spread promotion of interdisciplinarity - or, as an attempt to interrupt the equally wide spread criticism of interdisciplinarity. Irrespective of which, both a promotion and a criticism of interdisciplinarity results in a re/production of either one or the other line of argumentation, which really does not make any difference - other than excavating the "dead end" a little bit further.

At a time when interdisciplinarity has become both widely embraced and criticised by European research policies in general, and in Women's/ Gender Studies in particular, this laconic comment made me think about the importance of deconstructing the binary effects of the disciplinary/interdisciplinary divide. Just mentioning interdisciplinarity put into effect the re/ production of a stereotypical figure of disciplinarity as a 'rigid entity' with 'policed boundaries' and a 'firm core'. Likewise, simple justifications of disciplinarity re/ produce a stereotypical image of disciplinarity as 'superficial' and 'eclectic'. Thus, I find it helpful to keep in mind that the division between disciplinarity and interdisciplinarity is a historical construction. In Women's/ Gender Studies, for instance, interdisciplinarity was promoted as a reaction against the construction of disciplinary knowledge as universal and rational, against the regulatory strategies that domesticated inappropriate or unruly forms of reasoning and against the power structures that held up the academic system. It was a different way of conceptualising knowledge production in the academy.

Thus, before I present interdisciplinarity in Women's/ Gender Studies - which is the aim of this chapter - I want to emphasise that all varieties of crossing disciplinary boundaries have challenged the extreme specialisation of the established disciplines as well as the arbitrariness of disciplinarity in itself (Holm & Liinason 2005b:7, cf Moran 2002). It is the action of 'challenging what would otherwise be taken for granted as the proper organization, content, methodology, or purpose of research that creates and defines interdisciplinarity', as aptly formulated by Liora Salter and Alison Hearn (1996:43) - irrespective of the character of border crossing, whether it is more or less theoretically driven, more or less hard bound to some specific body of knowledge. In addition, Joe Moran identifies two "major impulses" behind interdisciplinarity.

In his view, one is the search for a wide-ranging, total knowledge à la the Enlightenment, while the other is an epistemological query of the nature of knowledge itself and the organization and communication of knowledge. This epistemological query, Moran writes, is occupied with problems that cannot be solved within the borders of existing disciplines (Moran, 2002:15).

Still, the division between disciplinary and interdisciplinarity is a historical construction, developed as a result of material, cultural and historical processes. Even though a discipline in the practical academic life always is both intellectual and institutional, the term 'discipline' refers to cognitive divisions in research and university communities (Salter and Hearn 1996: 38, cf Klein 1996, cf Moran 2002). Some disciplines emerged as interdisciplinary, with an openness to other disciplines, while others have built stronger borders around a core of knowledge, a canon, certain forms of epistemology, methodology, and more favoured research methods and/ or skills (Liinason & Holm 2006:117). It is important to note that several disciplines that are seen as quite stable in our time are actually rather new and perhaps not that static after all. Take for instance political science, statistics and geography in Sweden which escaped from history, their 'original discipline', as late as the early twentieth century. And in Uppsala sociology came forth from practical philosophy round about 1947 (Svensson 1980:112, 119). Today, individual interdisciplinary scholars, ministries and funding bodies criticise rigid disciplinaryity which has led to its isolation and its lack of importance to social and other pressing issues in today's complex societies (cf Latour, Bruno 1993:8). Furthermore, disciplinary borders and the fragmentation of knowledge into specialised areas has been compared with nation-building, criticized for representing relations of power as much as any rational cuts in the body of knowledge (Boxer 2000: 122, Lykke 2004:94).

A buzz word? Interdisciplinarity, Europe and Women's/ Gender Studies

Obviously, interdisciplinarity is a buzz-word in the current higher education policies of the European Union. The Bologna Declaration with its decentralisation of the decision-making process and the harmonisation of higher education is only one expression of the ambition to produce a more flexible system of higher education in the union as a whole and in the different European national contexts. As described by the European Commission, the increasing demand for intellectual exchanges and theoretical collaborations is, among other things, a reaction to a disciplinary fragmentation that has produced research results which nobody but the research team itself can use. Thus, interdisciplinarity is promoted because of the need for knowledge that can deal with the disparate questions of today's complex societies (cf Holm & Liinason 2005b; cf *Green Paper on Innovation* 1995, Latour, 1993:8). Moreover, according to the European Commission the 'severe lack of flexibility' of higher education and research training is one of the four handicaps Europe has to face when competing with the USA and Japan in particular (*Green Paper on Innovation*, 1995: 25, 27). In effect, interdisciplinarity is promoted as applied or problem-oriented research in order to develop international competitiveness (between

European countries, or between Europe and other parts of the world). Clearly, the European Union wants to meet the needs of societies by counteracting disciplinary fragmentation and the lack of flexibility through an increasing amount of externally-funded research. Funding bodies in various European national contexts, as well as the European Union itself have made this clear (cf Holm & Liinason 2005b; Keskinen & Silius 2006).

When interdisciplinarity, flexibility and harmonization are accentuated in order to increase competitiveness, prestige and financial resources, and when the lack of those goals leads to a closer relationship between private enterprises and universities, alert intellectuals criticize the commodification of knowledge and invent labels such as 'academic supermarkets' (Bellacasa 2001:106). The marketization of higher education and research is already an established fact. In the UK, for instance, market demands are described as the 'over-riding criterion for establishing new courses', which means, that new courses can be established if they are attractive to the students, while others are closed down, all depending on the interest from students (Griffin et. al. 2005: 62; cf Duchon and Zmroczek 2001). In today's neo-liberal European university system which sees economic profit and the benefit of society as the main aims for scholars and students, interdisciplinarity is deployed as the primary mode of working, to be enacted through the flexibility of scholars, teachers and students and their mobility across various kinds of borders: not only disciplinary, but also national, regional, cultural and linguistic borders. As noticed by Sabine Hark, ministries and educational policies treat interdisciplinarity as a means to deliver goods to the student and labour market and the social sector. This poses a particular challenge to scholars who wish to employ interdisciplinarity as a critical concept:

Inter- and transdisciplinarity thus seem to be able to both fit into models of neoliberal market- and management-oriented reforms of Higher Education and at the same time figure as foundations of the radical and transformative potential of Women's Studies, Gender Studies, Queer Studies, Gay and Lesbian Studies or Postcolonial Studies. Hence, one could indeed argue that inter- and transdisciplinarity function like magical signs (Katie King 1994), that is, as empty signifiers meaning whatever their users want them to mean. Maybe more than any other feature to describe knowledge formations they are enormously flexible and elastic concepts that have the capacity to emblematised even contradictory ideas (Hark 2007: 12,13).

In addition, defenders of a firm disciplinary base (represented by both radical and more conservative actors) criticise recent changes towards more flexible structures in educational policies, such as modularization, for a 'simplification of education through less demanding, less

scientifically rigorous, and less intellectually challenging degrees' (Griffin et. al. 2005: 49, Holm & Liinason 2005a: 32).²

At this point, some of you might ask why feminist scholars still stick to interdisciplinarity. Indeed, neither interdisciplinarity as a market commodity nor interdisciplinarity as a flexor of education appeals to the notion of interdisciplinarity in feminist scholarship.³ Feminist scholars still favour interdisciplinarity as a tool and critical concept for a range of different epistemological, political, institutional and practical reasons among which the ambition to challenge disciplinary boundaries and extend possible meanings and knowledge practises (*Practising Interdisciplinarity in Gender Studies* 2006:63). As familiar, in the late 1960s and early 1970s, the lack of research on women awakened the need for an extension of the empirical knowledge of women's lives. Women's Studies scholars thus identified the social, material, political lives and experiences of women as the primary object of research (cf Göransson 1983; cf Griffin & Braidotti 2002; cf Borderias, 2002; cf Birrel Salcedo 2002).

The explicit wish for a holistic perspective on research objects, and the ambition to integrate 'women's perspective' in every disciplinary branch of study, led to a thematic mode of working. The critique of objectivity - a key issue in feminist scholarly work - was and still is expressed in terms of a critique of mainstream scholarly language, methods, attitudes and values as androcentric, ethnocentric and biased (Westman-Berg 1979: 187, cf Grosz 1993; cf Berg and Christiansen 2005; Lykke and Lundberg 2005: 186, 190). This critique of mainstream research led to a thematic mode of working which emphasized the research question as the starting point for the scholarly investigation, on the basis of which theoretical framework and methods were chosen (Esseveld and Davies 1989: 17). Focusing on an objective beyond the academy, a wish to change or a desire to transform, feminist work in the academy has also been described as object driven instead of motivated by 'disciplinary' aims, such as knowledge accumulation, for instance (Hemmings 2008). In effect, feminists in the academy choose interdisciplinarity for epistemological and political reasons.

2 Advocates of an institutionalization of autonomous women's studies were also critical of the system of modularization as explained by Griffin and Hanmer: "In fact, one might argue that whilst modular structures facilitated the establishment of Women's Studies courses, they actively undermined the establishment of Women's Studies departments. In consequence, the number of staff designated as Women's Studies lectures or Professors remained small, and from the mid-1990s, decreased (2001:225).

3 Obviously, it is not interdisciplinarity as such that creates the difficulties - the problem is constituted by the neo-liberal system of higher education. But, in effect, and as Hark points out, interdisciplinarity may run the risk of losing its meaning when it is predominantly promoted and supported as forms of applied, or problem oriented research as is the case today. I would therefore like to advocate in this chapter a careful use of interdisciplinarity in feminist scholarship through focusing on why feminist scholars still tend to stick to interdisciplinarity as a mode of working, in spite of the use of interdisciplinarity as an accomplice of the neo-liberal ideologies of the present system of higher education.

In addition, the institutional status of Women's/ Gender Studies is another element in the discussions about the interdisciplinary character of the subject field. The problematics of its organisation within the academy - i.e. the autonomy versus integration issue - has often been described as a significant feature of the politics of Women's/ Gender Studies. Both varieties have been promoted in European countries such as the UK, the Netherlands, Sweden and Finland with explicit attention to the concomitant risks of autonomy - i.e. isolation - and integration into the established disciplines - i.e. ignorance (Duchen and Zmroczek 2001: 189; Saarikangas 2005: 198, Griffin & Braidotti 2002; cf Hemmings 2006; cf Göransson 1983). The subject field has developed differently in different European national contexts, often depending on financial support and organizational structures in the academy, demands from students and the engagement from individual teachers. In the Mediterranean or Eastern parts of Europe, there has been a focus on activities outside the academic institutions, due to the political situation, intellectual traditions and structures of higher education. In countries like Italy, for instance, there has been a strong and influential feminist critical positioning vis-à-vis the institution as such (Griffin & Braidotti 2002:5).⁴ In Eastern Europe, however, no feminist texts were translated into the local languages before the 1990s, because of the Iron Curtain (Petö [2000] 2003:50). Petö says about the Hungarian intellectuals interested in Women's/Gender Studies: "Some intellectuals interested in a gender approach were trained outside the country, bringing home the ideas, methodology and terminology. The main question here was of assimilation or adaptation. Adaptation of the most current gender debates, translating it to Hungarian was not successful as far as a wider impact on intellectual isolation of experts using terminology of gender in Hungary is concerned" (Petö [2000] 2003:50). In addition, due to the strict disciplinary structure in countries such as France, Spain and Hungary, interdisciplinary gender studies have developed slowly in those national contexts. In Spain and France, for instance, the development of the field took place inside the established disciplines (Borderias 2002: 209; cf Viennot 2000). Eliane Viennot writes that "as a result of academic rigidity and in spite of the implicitly recognized need for its integration into existing institutions the fundamental calls for interdisciplinarity [in Women's Studies scholarship in France] appear to have been ignored in favour of the traditional division by subject" (2000:177). With a weak institutional anchorage in the form of lectureships and courses, the growth of the subject field was restricted. As of today, there are no full professorships in Women's Studies in France (Widerberg 2006: 133, Le Feuvre 2000).

4 A critique of an institutionalization of Women's Studies was throughout the 1970s visible in various national contexts, where feminists in the UK, for instance, feared a deradicalization and a "depolitization of the feminist movement through its incorporation into state-sanctioned institutional structures" (Griffin and Hanmer 2001:221). In Spain, this discussion was taken up again towards the end of the 1980s (Birriel Salcedo 2002:219). In the 1990s Swedish scholars debated the effects of institutionalisation of the subject into the academia on feminist scholarship, and whether the effects of relationship between feminist scholars and the Swedish state have been beneficial for feminism (cf Norlander 1994, 1997, cf Witt-Brattström 1995, cf Holm 2001).

In Sweden, the field has experienced a dual development since the mid-1970s as part of the established disciplines and as autonomous departments. Gender Studies have been successfully institutionalised into the academy with full professors, and BA, MA and PhD-education (cf Lykke 2004b). Despite a slow start women's studies undergraduate and PhD- courses are today offered at several Finnish universities. According to Kirsi Saarinkangas, the field has "risen to an international level and has caught up with the other Nordic countries" (cf Saarinkangas 2005:197). In Norway, scholars received funding for research positions relatively early and the subject field was integrated in the established disciplines but was only recently approved as an autonomous field. Women's Studies education in Denmark started in the 1970s, and grew strong in the 1980s. Nevertheless, because of a lack of political and academical support, the courses declined in the 1990s (Gomard 2000: 172, Lykke 2000: 188; Lykke and Lundberg 2005). Many courses disappeared while some were integrated in the established disciplines. Currently Denmark has only one MA- and PhD-programme in Women's Studies (HSV 2007:33). Nevertheless, a well-developed collaboration between the Nordic countries has facilitated the development of Women's/Gender Studies in the Nordic national context, due to possibilities of collaboration and trans-national funding councils, courses and networking activities, but also because the countries compared themselves and competed with each other: "What one country achieves, the others can also demand" (Widerberg 2006:137; cf Bergman 2000).

In today's Europe the successful institutionalization of several autonomous organisations of Women's/ Gender Studies in the academy - with full time professors, BA- and MA-programmes, PhD-training etc. - raises the paradoxical question whether this interdisciplinary field ought to be regarded as an actual discipline. Accordingly, Women's/ Gender Studies as a subject field in its own right has also been criticised by scholars who have found it difficult to identify the proper object, or the depth of knowledge in this interdisciplinary field. The feminist scholar Wendy Brown wrote about the impossibility of Women's Studies in the American journal *differences* (1997), arguing against separate Women's Studies programmes and departments by referring to the intellectual and theoretical limitations of the field. After the poststructuralist critique of the category women, Brown argues, Women's Studies lost its object, core and aim of investigation. She describes the development of autonomous Women's/ Gender studies as an impossible project (Brown 1997:84). Here, Brown assumes that Women's/ Gender studies scholars struggle for unified categories or primary causes. Interestingly, Brown's argumentation takes the conventional academic discipline as the norm and thus re/constructs conventional notions of an objective world that is valid in itself and can be cut into suitable pieces, to be scrutinized and disciplinarized. In a similar vein, the Danish gender studies scholar Bente Rosenbeck argues that the interdisciplinary character of Women's/ Gender Studies is inevitably condemned to "light-versions" of "ordinary disciplines": philosophy light, literature light, sociology light etc. (Rosenbeck 1999). Brown and Rosenbeck raise important questions that have a certain relevance to scholars working in the field of Women's/ Gender Studies as a subject of its own. However, their arguments provocatively relate Gender Studies to the notion of

the disciplinary either/ or, creating boundaries for the preservation of particular entities, such as certain pieces of knowledge, objects, methods and theoretical frameworks etc. They also assume that training and research which do not travel along formerly approved routes cannot reach the same depths as canonized forms of knowledge.

Invocations of the boundaries around knowledge have been criticised by feminist theorists who understand the divisions between particular disciplines as effects of historically concrete and dynamic relations of power (Grosz 1993:192). At the same time, university policies and practises in many European countries still prevent the production of knowledge that follows other tracks than the conventional, disciplinary ones. In Germany, just to mention one example, it is still difficult to gain employment in the academy if your research is not acknowledged as representative of one established discipline (Practising interdisciplinarity in gender studies: 67). Despite international recognition of academic excellency, such as publications in highly ranked international academic journals, scholars who extend disciplinary borders find it difficult to get tenure in the academy. Obviously this is especially troublesome in countries where Women's/ Gender Studies is not established as an autonomous field, because the alternative option for scholars in those countries is to find a position in any of the recognised and established disciplines such as sociology, literature, history, where they often do not have the same excellent merits for obvious reasons.

Finally, the interdisciplinary working mode is also preferred by Women's/ Gender Studies scholars for practical reasons. Due to the fact that Women's/ Gender Studies scholars were few in number in the early years, the need to find collaborative partners and establish networks was basically a question of finding partners in conversation (cf Griffin & Braidotti 2002). Changes in society, globalisation and the transformation of higher education policies in Europe, the more developed inter or crossnational collaboration in academic work also established a wider space for conversations among feminist scholars. This was significant for the establishment of meeting points for the exchange of knowledge as well as a further institutionalisation of Women's/ Gender Studies centres in various national contexts (Saarikangas 2005:204; Calloni: 50,58; Casado Aparicio 2002:237).⁵ This is visible in today's vivid transnational collaborations

5 One example is the SIGMA European Subject Area Evaluation of Women's Studies: scholars from nineteen countries produced national reports on the status of Women's/ Gender Studies in their own countries. SIGMA was conducted by the European commission in 1994-95 and two final SIGMA reports were produced: an evaluation of sixteen Erasmus programs in Women's Studies, and a report on recommendations for the improvement of European co-operation within Women's/ Gender Studies. As coordinated by the Department of Women's Studies in the Arts at Utrecht University, the outcomes of the SIGMA project also became the basis for the ATHENA network (see http://www.let.uu.nl/womens_studies/athena/what.html, accessed 090114, and SIGMA Report on Women's Studies (1995), published by Utrecht University as part of the SIGMA project).

between women's studies scholars across Europe. The ATHENA-network serves as a case in point: it is a collaborative network across different disciplines, institutions and national borders. It has succeeded in establishing a collaborative platform for feminist work in Europe, with the aim to develop new ways of thinking (Griffin & Braidotti 2002:2).⁶ The network serves a range of purposes, from offering a common platform for women's/ gender studies in Europe, to creating meeting-points for women's/ gender studies scholars and providing infrastructural possibilities for education and research in women's/ gender studies. Structured in different working groups, the ATHENA-network is particularly well suited to scholars who wish to find partners from different national and academic contexts to collaborate with around important issues. The development of different forms of joint graduate and postgraduate training within the field can be mentioned as only one of many results from the activities in the ATHENA network. In this context, the inter-university and interdisciplinary postdisciplinary programme GEMMA has had a pioneering role as the first Erasmus Mundus Master in Women's and Gender Studies in Europe. As a result of the tuning of diverse educational structures across Europe, the eight partner universities involved have succeeded in establishing common curricula in interdisciplinary Women's/ Gender Studies.⁷

Practising interdisciplinary

Interdisciplinarity is, thus, promoted on different levels of higher education in Europe; from the European Union as a whole to the different European national contexts.⁸ It is remarkable, though, that in spite of this strong promotion of interdisciplinarity, there are hardly any possibilities for interdisciplinarity in education preceding the Masters or PhD levels. Pre-university

6 ATHENA was founded in 1999. The network " ...brings together 80 institutes in the interdisciplinary field of Women's and Gender Studies. Our aim is to unite scholars, teachers and stakeholders from civil society and public institutions in the field of gender and diversity" (presentation text on the ATHENA web-page, <http://www.athena3.org/> accessed 2007 | 120).

7 GEMMA was acknowledged as a master of excellence by the European Commission out of 160 project proposals in 2006. For more information, see GEMMA's website: <http://www.ugres/~gemma/>.

8 Here, I also want to mention the observations made in the research project Research Integration, a joint European project that investigated the possibilities and obstacles for interdisciplinarity in a European context. The project examines the rhetorics and practices in the system of higher education in Europe, and focuses among other things on the contradictions between the wide spread promotion of interdisciplinarity and the disciplinary structures of the system of higher education, understood as resulting in a row of emblematic difficulties for interdisciplinary research. The disciplinary profile of many scientific journals and the decreased academic value attached to interdisciplinary publications compared to publications in journals with clear disciplinary profiles is identified as one difficulty for interdisciplinary scholars (Le Feuvre & Metso 2006: 49). Another major obstacle to interdisciplinarity that is visible in many European national contexts is the application procedure for funding and research assessments which are structured along disciplinary lines (Holm & Liinason 2005b: 23; Griffin et al 2005: 22. See www.hull.ac.uk/researchintegration).

and undergraduate education is first and foremost characterized by disciplinarity (Liinason & Holm 2005b:26).⁹ To a large extent, this is the result of the conceptualisation of interdisciplinarity as an instrumental and not a cognitive activity by policy makers at transnational, national and local levels. As applied science, instrumental interdisciplinarity is perceived as one way of developing international competitiveness in the institutions for higher education in the European Union in toto, and in countries like France, Norway, Spain and Sweden for instance (cf Le Feuvre and Metso 2005, cf Widerberg et al 2005; cf Carrera Suárez and Vinuela Suárez 2006; cf Holm and Liinason 2005a).

Disciplinary specialization becomes a necessary condition for different forms of interdisciplinary collaboration when interdisciplinarity is perceived as a problem-solving activity and not as a way to push our conceptions a bit further. Nevertheless, transgressive knowledge seeking as a form of critical interdisciplinarity rests on the ability to have openness to the perspective and reasoning of other team members. Indeed, the interdisciplinary perspective of Women's/ Gender Studies has also been described as a mental flexibility and intellectual space, where scholars and students with different disciplinary orientations learn each other's language(s). One of those scholars is Marjorie Pryse, who suggests that the "cross cultural and critical interdisciplinary" knowledge seeking in Women's/ Gender Studies can constitute a methodology of the field (Pryse 1998:17; Pryse, 2000:109). When working along other lines than those traditionally apprehended as 'disciplinary', scholars depart from a particular research question and focus on the problematics of an issue that can be investigated from a wide range of perspectives. Nevertheless, this point of departure does not necessarily mean that a research project really is 'interdisciplinary'. Often, it is difficult to reach such a level of integration of epistemologies, methodologies and ontologies, so that the research project really results in synergetical effects on methods, interpretative and/or theoretical frameworks. In addition, descriptions of interdisciplinarity as projects that put into focus the research question instead of the disciplinary specialization do not instruct scholars how to reach interdisciplinarity in the actual working process. Therefore, in what follows I will focus on three important elements of interdisciplinarity in practice.

Firstly, the possibilities for developing interdisciplinary and not only multidisciplinary collaborations are largely the result of the researchers' willingness to challenge their own intellectual habits. Studies describing these interdisciplinary research projects found that its members had an openness and willingness to re-think aspects of their work throughout the entire work-

9 This is one obstacle to the establishment of new interdisciplinary subjects within higher education, because students have a tendency not to choose subject fields that they are unacquainted with from their earlier education. When successful recruitment is seen as one indicator of viability, and as such decisive for funding, this is an obstacle to the establishment of interdisciplinary subject fields (cf Griffin et al 2005)

ing process. Research projects in which the research process as such was not discussed but taken for granted resulted in “partners withdrawing into their disciplinary shells, and working in parallel rather than together” (Griffin et al 2006: 39, Le Feuvre & Metso 2006:50). The transformation of one’s own conceptual habits and intellectual routes is a difficult and often neglected consequence of the embrace of interdisciplinary research projects. Intellectual openness and curiosity are key aspects of interdisciplinary work. Therefore, the *attitudes* to interdisciplinarity or transdisciplinarity have been described as one of the ‘ideal qualities of an interdisciplinary researcher’, that is to say, the ability to question one’s own assumptions and develop one’s own ontological and epistemological reasoning (Griffin et al 2006:43). Secondly, given the fact that the discussions about concepts, methods and working processes are time consuming, time and money are key to the development of synergies and transformative intellectual work. Complaints about a lack of time and money among interdisciplinary scholars are not only about poor conditions in the academy in general. These complaints are also an important clue as to the reasons why interdisciplinary scholars resign and revert to more individual work than originally planned (cf Liinason, Alnebratt & Holm 2006; Carrera Suárez & Vinuela Suárez 2006: 17; Keskinen & Silius 2006:59). In effect, scholars who live in different cities or different countries can only meet regularly if they have funding for travel and accommodation. Finally, the inter- or transdisciplinary researcher often has a multi-institutional affiliation, i.e. connections with several departments/ institutions, which highlights the social aspect in research. Notably, investigations into interdisciplinary collaboration have also emphasized the importance of collaborative research networks where both ‘intellectual and emotional affinities’ are described as ‘critical in long-term research networks’ (Griffin et al 2006:36). The lack of a ‘safe’ institutional base often characterises academic work for instance when younger scholars receive scholarships to work at a certain department for a year or two. This kind of institutional and intellectual independence has its advantages and disadvantages, as for instance the risk of getting isolated. This puts a pressure on the scholar to find a social and intellectual community as a base from which to establish networks and produce collaborative research.

Institutionalizing interdisciplinary Women’s/ Gender Studies in Europe

For a further institutionalisation of interdisciplinary Women’s/ Gender Studies in a European context, it is important to acknowledge both the diversity of the systems of higher education in Europe and the different local languages that make it difficult to ‘devise teaching materials that do justice to the local perspectives’ in Women’s/ Gender Studies, as pointed out by Gabriele Griffin and Rosi Braidotti (2002:3). The challenge, then, is to find ways to collaborate around and with this diversification - and the European Commission may be a useful instance through its own ambitions to handle the fragmentation and lack of flexibility in the European system of higher education (Green Paper on Innovation 1995:25). One recent strategy, presented within the framework of the Bologna Declaration, is ‘Tuning’. The advantages and difficulties attached to the European tuning of Women’s/ Gender Studies have been carefully described

by Berteke Waaldijk and Clare Hemmings, who write that Tuning might be useful for teachers and students in Women's/ Gender Studies, making collaboration easier through, for example, a facilitation of personal mobility, a recognition of the field by international and national funding bodies and an establishment of common curricula or shared courses (Waaldijk and Hemmings 2008:128, Hemmings 2008:121). In addition, Clare Hemmings also highlights some of the risks attached to Tuning and writes that 'Tuning might ... represent the fashioning of a canon of text and methods for the field, heralding its emergence as a discipline in its own right. - There is a distinct danger that tuning may prioritize those national or regional contexts with greater autonomous institutionalization of Women's and Gender Studies to date - In this sense, Tuning risks reinforcing models of the field that prioritize certain material and geographical, as well as intellectual, histories over others'. (Hemmings 2008:123).

As the most recent innovative strategy to overcome the fragmentation of higher education in Europe, tuning might nevertheless be a useful tool for cross-university, interdisciplinary and transnational collaborations in Women's/ Gender Studies in Europe and beyond. Still, the problems seem to remain the same; there is a risk that tuning can reinforce power asymmetries in the field and that it may 'reproduce the exclusions a tuning template purports to have transcended', as aptly pointed out by Hemmings (2008: 124).

It is interesting to note, though, that Women's/ Gender Studies scholars already have been working along many of the lines that are presented in the practise of European tuning - visible for instance in the ATHENA network and its ambitions to collaborate 'across similarities and differences' (Waaldijk and Hemmings 2008:128). Consequently, and as a result from the long lasting inter- and transdisciplinary work in Women's/ Gender Studies, where a common understanding of disciplinarity is challenged as well as the division between disciplinarity and interdisciplinarity, Women's/ Gender Studies scholars may be well prepared to engage in European Tuning from a critical perspective. In effect, focusing on the political and inherent compound character of practices of knowledge seeking, Women's/ Gender scholars may conceptualize Women's/ Gender Studies education and scholarship as a transgressive and political activity, aware that a transformative enterprise of this kind is a practice and a consequence of continual training in paying attention to the various exercises of conglomerates of power.

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The ‘Loss of Subject’ Dilemma for the Future of Equal Opportunities in Europe: Intersectionality to the Rescue?

Barbara Bagilhole

Gender/ feminist theory has constructed the category of ‘woman’ differently over time and different cultures. Most recently a deconstructed model of woman has emerged. The cultural politics of identity is rooted in claims for recognition of difference. The theoretical advance of post-structuralism with its deconstruction of all such binary oppositions such as woman/ man, in face of multiple and fluid identities that make up each individual, undermined the notion of ‘woman’. However, does this threaten women’s Equal Opportunities with the loss of subject?

On the one hand it is important to acknowledge the very real gains women have made in all spheres, including many of the legal rights for which we have fought and won. To discount the significance of such changes is to discount women’s political achievements. On the other hand, women worldwide continue to face systematic disadvantage in both public and private spheres. Moreover, not all women have benefited to the same extent from the advances that have been made. The theory and methodology of intersectionality has been proposed to move beyond identity politics to various forms of a politics of solidarity in difference. This is examined in the paper as a potential opening for the future of Equal Opportunities for women, which acknowledges the re-categorisation of women whilst recognising diverse axes of domination. The paper acknowledges and analyses that where multiple disadvantages interplay and coincide or conflict between and within groups new fine-tuned policy approaches need to be considered.

Introduction

The politics of equal opportunities and diversity policy making in the UK have in the past enforced a public assertion that the interests of different social groups are inherently non-conflicting. However there is no longer in the UK a uniform story of blanket disadvantage for any of these groups. It is time to acknowledge, confront and deal with the actual problems of separate and relative deprivation, and sometimes conflicting experiences and interests, both between different categories of disadvantage and even within these categories themselves. Intersectionality as a theoretical model and methodology could be springboard for a social justice agenda. The development of intersectionality in legislation, policy making and practice

needs to be analysed and understood. Otherwise, the main concern is raised that gender equality may lose out in millieux of diversity. Can it be saved by concept of 'intersectionality? Intersectionality to the rescue?

UK equal opportunities and diversity policy making

New Labour governments have been elected in the UK since 1997, and they have made some moves towards introducing positive action. However, the formula for equal opportunities and diversity (EO&D) policy making has been ill equipped to fully embrace the social dynamics of race, gender, disability, class, age, sexual orientation or religion and belief.

UK EO&D legislation has been developed in a piecemeal fashion and is therefore confusing. It reflects a reactive approach to European Union directives or growth in the political weight of an equality dimension within the UK. This incremental approach has been bewildering for employers and the public, and dysfunctional for EO&D project.

The EO&D legislation for different target groups is not compatible. For example, proactive duties have been on public sector bodies to promote EO&D and eliminate discrimination only across the areas of race, disability and gender. Even these duties are formulated in different ways and have themselves been introduced in a piecemeal fashion. For example, only the duty on race will compel employers to collect data to support their case. The introduction of Human Rights Act and new employment regulations on sexual orientation, religion and belief, and age further complicate the scene. A new single EO&D bill has just been announced in the Queen's speech, but the details are not yet available.

The context for this new proposed legislation is an increasingly complex range of inequalities in UK society. In the last thirty years the population has grown from less than 55 million to 58 million. There are one million more men and over a half a million more women aged 65 or over. There are seven million families with dependent children (just over five million headed by couples, over one and a half million by a lone mother, and 180,000 headed by a lone father. There are ten million disabled people, over four and a half million minority ethnic people, over three million following a non-Christian religion, and estimated to be between two to three million gay lesbian or bisexuals. However, amongst this complexity there remains some fundamental continuous disadvantage for women. In the labour market, occupational segregation, and a greater concentration in part time work and the gender pay gap mean that women remain low paid. Women are more likely than men to be poor and they carry the main burden of managing poverty. Domestic violence stunts the lives of many women. The 'glass ceiling' still governs differential gendered access to top jobs and public positions. Women are still dramatically under-represented in all key areas of public, political and economic life. Whether one reads women's cup as half full or half empty, what is clear is that it is nonsense

to suggest that we are living in a post-feminist world in which issues of gender inequality have been comfortably resolved.

The challenge of diverse (in)equality

The question has to be asked: Is EO&D policy making at a theoretical impasse as an emancipatory project? Post-structuralist/ modernist critiques, advocating 'identity theory', challenged the validity of 'truth discourses' and 'grand narrative', and deconstructed them as relative concepts. This can be useful for EO&D as it raises important, useful points i.e. that subject positions are multiple. It also questions complacent assumptions about the homogeneous nature of disadvantaged groups. However, this is fundamentally difficult for EO&D if groups are only deconstructed groups, and not reconstructed in some way, albeit allowing for their complexity. Some post-structuralist/ modernist theorists reject foundational conceptions of morality, justice and truth on which the EO&D project, and movements to end oppression are based. This poses a challenge. Also, despite evidence of diverse (in)equality between and amongst different genders and socially disadvantaged racial groups in UK, there are also common patterns of continuous disadvantage for these groups.

It is more useful to conceptualise disadvantage in different ways. Social divisions in society can be seen to be manifested in an individual in different ways and with a different impact at different times and in different circumstances. Relationships between gender, race, disability, sexual orientation, religion and belief, and age are dynamic and interactive. It is not enough just to add on mixed categories e.g. minority ethnic women or disabled women into existing frameworks. Terms like 'double' then 'triple' oppression used to try to conceptualise the complexity of people's experiences and disadvantage. However, as Begum (1994) stated; 'Potentially the list [of oppressions] is endless, but simply counting different types of oppression will not tell us anything. Notions of "double disadvantage" or "triple jeopardy" do nothing to facilitate understanding of multiple and simultaneous oppression' (p. 17).

A minority ethnic woman might need to fight racism at one point and sexism at another, and at other times sexism tainted and influenced by racism. Their allies may change in different struggles and different strategies. The dynamic mix of oppressions demands different reactions at different times and in different contexts. Therefore, EO&D policy needs to be finely tuned to accommodate this dynamism. There is a need to move beyond post-modern diversity and modernist reductionism to an intersectional perspective where human social values become an anchor for more complex, trans-issue analysis and the way forward. What we have to deal with is multiple, intersecting and merging layers of identity, experience, and power.

Diversity and difference are socially constructed and variable, issues can become more or less significant according to geo-political and cultural space, and can be either privileged at

times or marginalised at others. For example, Fagan et al. (2006) have argued that the visibility of gender issues has faded. In the European Union issues of migration, immigration, race, and religious belief have begun to dominate the policy agenda due to various occurrences, e.g. the riots in Paris in minority ethnic areas, and the murders of Pim Fortuyn and Theo Van Gogh in the Netherlands.

Gender mainstreaming has been a useful EO&D policy strategy advocated by the European Union, and has continuing potential. However, it has become increasingly common to talk about diversity and multiple discriminations in the Union. Gender Mainstreaming is now seen as a potential way forward for Equality and Diversity Mainstreaming (E&DM) which incorporates the 5 other strands of EO&D policy making. However, there is a genuine concern that gender equality may lose out in the millieux of diversity. Therefore, can intersectionality linked to E&DM be a springboard for social justice? What is the potential value of intersectionality to further EO&D policy planning and development? Certainly the concept of intersectionality stresses the importance of the intersecting nature of various prohibited grounds of discrimination. In this way European Union policies on diversity and feminist theories of intersectionality could be seen to be pointing in the same direction. The concept of intersectionality illuminates the multiple, intersecting, interlacing nature of complex social relations both between and within socially disadvantaged groups in society as a context for policy making. This is in some ways useful for the development and fine tuning of EO&D policy, but its complexity must in some way be contained to allow its utility for the reality and practicality of policy making.

McCall's (2005) 'intercategorical' (across categories) and 'intracategorical' (inside the category) methodological approaches may be a way forward for this process of the recognition of multiple and intersecting disadvantage and the strategic reconstruction of the recognition of group social disadvantage that policies can be based on. The 'intercategorical' approach compares and contrasts quantitative data across different categories, to find where EO&D policy needs to concentrate. The 'intracategorical' approach complements this by using a qualitative methodology to look within categories to fine tune the policies even more. The relationships between gender, race, disability, sexual orientation, religion and belief, and age are dynamic and interactive, and often complex, but in this methodological approach can and do form particular subjects and groupings that can be addressed through EO&D policy.

McCall (2001) used the 'intercategorical' approach in her research, strategically using existing categories. It 'begins with the observation that there are relationships of inequality among already constituted social groups, as imperfect and ever changing as they are, and takes these relationships as the center of analyses. This approach analyses intersectionality between categories. For example, such an approach would not look simply at the effect of race on income, but how that effect differs for men and women, and for women of higher and lower class, and men of higher and lower class. Thus it is a comparative approach that lends itself to a quantitative methodology.

Brah (1992) used the 'intracategorical' approach in her intensive, qualitative in-depth case study of Asian women in the UK revealing the complex nature of the daily lived experiences of a previously invisible group. In this way intersectionality accepts traditional categories albeit critically, and uses them to identify and study finer points of intersections.

These two approaches to intersectionality offer a useful way into the political and policy-making arena allowing for the complexity and diversity of group differences and inequalities. An intersectional perspective can be the anchor for more complex, trans-issue analysis and a way forward for EO&D policy making. The concepts and theories of intersectionality can make a contribution to deal with some of the difficulties thrown up by having to consider adequately policy issues that transcend different interest groups. The intersectional approaches identified as 'intercategorical' and 'intracategorical' may be a fruitful way forward for the development of EO&D policy based on research evidence, building on and countering some of the problems of the model in NI. Intersectionality alerts us to the need to fine tune policy in a more sophisticated manner than in the past.

An example of how these two approaches might complement each other in evidence gathering and sophisticated analysis for EO&D policy making can be shown by the issue of violence against women. An 'intercategorical' cross category quantitative analysis by race, ethnicity, class, disability, sexual orientation, religion and belief, and age could be used to identify any categories that potentially need further and specialist interrogation. 'Intracategorical' analysis of those particular groups identified could then be undertaken to see how the issue actually works in practice and is made visible through their day to day experiences. This could then be used to produce specialised positive action measures to tackle the problem.

Conclusion

The intersectional perspective and methodological approaches to EO&D policy development and fine tuning are most useful around the issue of the complexity of diversity, and even the problem of conflicts of interest across and within disadvantaged groups. The intersectional approaches identified as 'intercategorical' and 'intracategorical' are a fruitful way forward for the development of EO&D policy based on both quantitative and qualitative research evidence. In this way intersectionality alerts us to the need to fine tune EO&D policy in a more sophisticated manner than in the past. It reminds us that all oppressions are interrelated and mutually constitutive. This is particularly important in the UK at present with major policy debates being had around multiculturalism versus women's rights. This has been concentrated around the Genital Mutilation Act, and issues of forced versus arranged marriages and so-called 'honour killings' within families. Other issues still not finally resolved concern the terms of the rights of women to abortion, and the introduction of legalised assisted suicide and death. Also, issues around certain religious beliefs and civil partnerships/ marriages, and gay adoption persist.

These are all extremely challenging issues, and more will emerge in an evermore complex and diverse society. It is suggested in this paper that an intersectional perspective and methodological approach to assist in the development and fine tuning of EO&D policy may be a way forward.

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Report of ATHENA3 Activities

Travelling Concepts: Report ATHENA3 Working Group IA

Giovanna Covi and Sara Goodman

2007 - 2008 Activities

This report lists the activities (Dissemination of Results and Related Outputs) of the three subgroups of Travelling Concepts:

1. Teaching Interdisciplinarity;
2. Travelling Selves and
3. ReSisters on Interculturality.

Travelling Concept shows the vitality, energy and engagement of its members. Their collaborative work is bringing to completion the tasks planned for ATHENA3.

Dissemination of results

Listed in chronological order:

- ✓ Firenze (Italy), February 15 -17, 2008:
Organized by Elena Pulcini: Seminar of Travelling Selves, with Silvia Caporale Bizzini, Anabela Couto, Biljana Kasic, Linda Lund, Elena Pulcini, Melita Richter, Eva Skaerbaek.
Description: Detailed planning of the final publication, aimed at a theoretical exploration of the feminist use of self in relations. Collaboration with Interculturality: Silvia Caporale, University of Alicante, Spain, participates in collaborative teaching practice at the University of Trento.
- ✓ Athens (Greece), December 7-8, 2007:
Organized by Assimina Karavanta: Gender Studies Symposium, Practicing Gender Studies in Europe: ATHENA - Travelling Concepts - ReSisters on Interculturality.
Description: dissemination of the work done by ReSisters on Interculturality. Feed-back on current project from colleagues in Gender Studies, Greece. Teaching practice in Assimina's class. Meeting: planning of collaborative teaching activities in 2008 and the final publication.

Symposium Programme:

- a. Sara Goodman, Lund University. 'Creating an intellectual space for 'European' Gender Studies - organizational strategies and theoretical challenges: A reflection on the ATHENA thematic network from 1998 until 2007'.
- b. Giovanna Covi, University of Trento. 'Joining ATHENA, Choosing Travelling Concepts and becoming a ReSister'.
- c. Liana Borghi, Università di Firenze. 'Interculturality at cross-purposes. Teaching differences in a feminist summer school'.
- d. Joan Anim-Addo, Goldsmiths, University of London. 'Challenging Gender Studies: Rendering Visible the Black Body in Europe'.
- e. Assimina Karavanta, National and Kapodistrian University of Athens. 'Travelling Concepts: The politics of travelling with ReSisters, the impossible task of practicing interdisciplinarity and the challenge of interculturality'.

✓ *Trento (Italy) March 31-May 26, 2008:*

Organized by Giovanna Covi: ReSisters on Interculturality Teaching Practice. Studi di Genere e Intercultura.

Description: one-semester course at the Università degli Studi di Trento. The course was offered to students inside and outside the university for updating the curriculum; collaborative teaching practice focused on the promotion of an intersectional definition of gender, challenging and sharing our understanding of interculturality, and aimed at the enhancement of intercultural dialogue in a gendered perspective, to foster co-operation among European scholars, and to nourish exchanges between academics and civil society. Funded by the LLP Programme, endorsed by the Centro di Studi Interdisciplinari di Genere; additional funding from the Assessorato Pari Opportunità and the Assessorato Cultura of the Provincia Autonoma di Trento and the Assessorato Cultura of the Comune di Trento. Production of materials in an Italian translation.

The course asks teachers and students to investigate what the creation of a gendered intercultural dialogue entails in specific work and study contexts- academic, educational, administrative, health service, and domestic. It consists of a series of workshops and a final seminar (28 academic hours; 3 university credits (ECTS) for successful completion); free-of-charge enrolment. The total number of participants was 54 in 2007-08 and the languages used in the course include Italian, English, and Spanish.

Final product: bookled (printed by the University of Trento) produced by teachers and students as the result of their collaborative experience and distributed at the conference in Madrid.

- ✓ *Nijmegen (The Netherlands) June, 2008:*
 Organized by Veronica Vasterling: Practising Interdisciplinarity in European Gender Studies - international introductory Gender Studies course. Description: international, interdisciplinary, introductory Gender Studies MA course at Radboud University Nijmegen, built upon work done in ATHENA2 and funded as an Intensive Programme (IP), Erasmus LLP-Programme (joint application of University of Cluj, University of Gothenburg, London School of Economics and Political Science, Radboud University, Tampere University, Aristotle University, Thessaloniki). Taught and designed by Enikő Demény, Clare Hemmings, Päivi Korvajärvi, Theodossia-Soula Pavlidou, Veronica Vasterling, Angeliki Alvanoudi, Mia Liinason, and Maria Pereira, with guest-teacher, Dasa Duhacek (Belgrade University). The intensive residential programme (10 days of 8 hours of teaching) was attended by 18 students from across Europe (3 from each participating University). The subjects were: interdisciplinarity, sex/gender & other binaries, material & symbolic systems and the construction of gender, knowledge, experience, power & difference and the institutionalisation of women's and gender studies. To conclude, a reflection on the learning experience and general discussion of the course as well as an evaluation were scheduled.

- ✓ *Madrid (Spain), 3 - 9 July, 2008:*
 Organized by Sara Goodman: Travelling Concepts Panels at the 7th Interdisciplinary Congress of Women's Worlds/ Mundos de Mujeres, Equality is not Utopia, Universidad Complutense de Madrid.
 Description: Travelling Concepts presented two panels at the Women's Worlds Congress: the first coordinated by Sara Goodman described and critically reflected on the work of the entire Travelling Concepts Working Group, with the title Travelling Concepts. Practices And Theories in Gender Studies. The second presented by Resisters on Interculturality and coordinated by Joan Anim-Addo was on Travelling Concepts and Collaborative Teaching. Travelling Selves focused on learning from each member how to reformulate definitions of selfhood that accommodate the idea of travel and wrench identity from its fixed and linear category. Both panels received very positive responses and generated a lively discussion. Below are abstracts from the panels.

- ✓ *Madrid, July: Sub-groups' Meetings*
 - Travelling Selves (present: Biljana Kasic, Linda Lund, Melita Richter, Eva Skaerbaek). Report compiled by Melita Richter: critical reading of the last version of each of the papers. Comments were rich and enlightening and very useful for future re-writings. Preparing abstract for the collection in ATHENA's Teaching Gender series.

Scheduling of the final version of papers, planning of structural overview and next meeting in Lisbon, Copenhagen, Alicante or Zagreb / Dubrovnik, depending on funding. A collaboration with Interculturality was declared important. - ReSisters on Interculturality (present: Sara Goodman, Joan Anim-Addo, Liana Borghi, Lisa Marchi, Erika Merz, Luz Gomez, Tendai Marima, Natasha Bonnelame, Paola Zaccaria). Report compiled by Joan Anim-Addo: fruitful meeting to bring together lessons learnt from collaborative teaching at the universities of Trento and Athens, and drawing on the booklet produced at Trento confirmed the importance of exploring complexity and performing interdisciplinarity, interculturality, translating oneself to the others and the other to ourselves. Translation was confirmed as one of the main features of interculturality and gender. Joan offered a meeting and teaching practice in London, 6-8 February, 2009. Our final volume's working title: Teaching with Intercultural Dialogue.

✓ *Lund (Sweden), November 10th, 2007:*

Organized by Sara Goodman: Presentation of Travelling Concepts and the Travelling Concepts Web and publications by Sara Goodman at the Annual Symposium on Gender Studies, Centre for Gender Studies, Lund University. Description: a seminar for university students, teachers and a broader public of teachers from public schools, journalists and city employees on critical feminist pedagogies and travelling concepts as well as issues of intersectionality, anti-racism, and working with interculturality.

✓ *Zagreb (Croatia), December, 5-7, 2008:*

Organized by Biljana Kasic: Travelling Selves Meeting (present: Silvia Caporale Bizzini, Anabela Couto, Biljana Kasic, Linda Lund, Elena Pulcini, Melita Richter, Eva Skaerbaek).

Report compiled by Melita Richter: decision on possible issues for Athena 4 and proposal to call the new group Travelling spaces: exploring the third space. Editing of the manuscript in ATHENA's Teaching Gender series and contact with Athena Taskforce, which accepted the proposal on 12/12/2008. Profiling of the book, definition of its structure, and its frame: autobiographical narratives become essential either as a starting point of investigation or as a field for analysis; migration and geographical as well as inner/psychological displacement are incompatible with a fixed identity; writing the experience of the ontological 'travelling' and ontological 'dislocation' is also understood as political narrative. Submission of the abstract Travelling Selves Writing Through the Body and Over/Cross the Borders to the 7th European Feminist Research Conference, 4-7 June, 2009, Utrecht, the Netherlands. Presented by Melita Richter.

Perspectives on Postcolonial Europe: Report ATHENA3 Working Group 1C

Bolette Blaagaard and Sandra Ponzanesi

The ATHENA working group Postcolonial Europe and the sub-group Critical Whiteness Studies in a European Perspective had a productive meeting in Utrecht on 26 and 27 May 2008 after having acquired funding from the ATHENA Central coordination. The working group is putting together a special issue on 'Postcolonial Europe' to be published in an international peer-reviewed journal. This issue approaches feminist, postcolonial and race theory from different cultural, disciplinary and national backgrounds. The authors engage with the question of what makes Europe postcolonial and how whiteness figures in representations and manifestations of European 'identity' and self-perception.

The aim of the meeting and seminar was to evaluate the progress made on this special issue since our last meeting in Budapest in 2007. Prior to the meeting the group coordinators had collected the drafted articles written by the participants. The drafts were discussed during the two-day seminar in order to prepare for a second draft. The articles were shaped into one collection for the special issue. The seventeen participants who were present at the two-day seminar and meeting reviewed and discussed fourteen articles. For invaluable inspiration at the seminar the working groups had invited researcher Vron Ware to participate in the seminar and meeting. Ware works at the Open University, Milton Keynes, and is the author of a number of well-received books on whiteness, feminism, nationalism and British colonialism, such as *Beyond the Pale* (Verso 1992), *Out of Whiteness* (Chicago University Press 2002, with Les Back) and *Who Cares About Britishness* (Arcadia Books 2007). Ware generously offered her expertise and insight during the discussions of the articles. Moreover, in collaboration with the Department for Media and Culture Studies and the Gender Graduate Programme at Utrecht University the working group coordinators invited Ware to give a guest lecture on globalization and nationalism. Ware lectured on the topic of Britishness and questioned the concepts of identity, diversity and democracy in a globalized setting. She pointed out the importance of the pluralistic way of speaking and of identification within certain nationalities, ethnicities and gender etc.

The seminar was scheduled alongside the opening lecture on Contemporary Critical Theory by

The Centre for the Humanities at Utrecht University. This enabled the members of Postcolonial Europe and Critical Whiteness studies in a European perspective to attend the public lecture by Professor Paul Gilroy. Professor Gilroy spoke about 'Multiculture in Europe: Melancholia or Conviviality?' Gilroy is well-known for studies on the subject of race and the black diaspora ('The Black Atlantic', (Harvard University Press 1992) and 'There Ain't no Black in the Union Jack' (The University of Chicago Press 1887). Recently he has authored books on the topic of the post-9/11 world, terrorism, cultural ignorance and security ('Multiculture, double consciousness and the 'war on terror' in *Patterns of Prejudice* 39, no. 4, 2005). The members of the working groups of Postcolonial Europe and Critical Whiteness studies in a European perspective attended this public lecture and were greatly inspired by Gilroy's notion of conviviality and the meaning of Europe in a postcolonial context in the rewriting of their theoretical framework.

The seminar concluded with a decision to draft new versions of the articles in accordance with the discussion and comments given during the seminar. During the annual meeting in Madrid the members discussed the further procedure for the submittance and selection of the articles. A number of external evaluators would offer their expertise on the topics and share their experience in review procedures for publishing in international journals. The group also discussed future activities of Postcolonial Europe/ Critical Whiteness in case ATHENA3 would apply for ATHENA4. We discussed the possibilities of international curriculum development on issues of transnational postcolonialism, the organization of a rotating conference and other forms of publications. The deadline for the second draft of the articles for the special issue of September 2008 was met by 12 contributors who submitted elaborated versions of their proposed articles which incorporated and problematized the comments of the May meetings. The articles had to fit in with the requirement of the special issue proposal which addresses notions of Postcolonial Europe from different geo-political and disciplinary perspectives. The guest editors and the external committee have further screened and selected the articles. The guest editors will send the complete issue - including an introduction and a special interview with Vron Ware - to the journal 'Social Identities' published by Routledge in January 2009. Depending on the successful completion of the review procedure, we aim to have the issue ready at the end of ATHENA3.

Along with these activities the group plans to provide updates of the website established under ATHENA2 (www.postcolonialeurope.net) which provides an online master course on 'Postcolonial Europe: Gender, Ethnicity and Migration'. The Master is meant as a basic source for bibliography, websites and critical references that problematize Europe from a postcolonial perspective in which national inflections and the specificities of gender and ethnicity are addressed. Given the scattered scholarship and innovative interdisciplinary approaches to the field the website provides a precious source of information and resources on the issue. The regular update of the course envisions the listing of recently published books, articles (provided in PDF files), events, links to festivals, libraries and organizations operating in the area.

Furthermore, members of the critical whiteness sub-group will develop a special module called 'Un-Teaching White Supremacy: Engendering Postcolonial Europe (Germany)' made available online on the Athena website in 2009. The bachelor module aims to provide students with critical knowledge about positionings, interactions and performances concerning racialized dominance and demarcation. The theoretical basis of the module is Critical Whiteness Studies. The second theoretical focus is on the feminist critique of malestream postcolonial scholarship. Students will analyse core approaches in postcolonial theory and interrogate their centralisation of a normative male subject. The concept of the module both encompasses general issues and texts which can be applied all over Europe and texts specifically addressed to classrooms in Germany. Therefore, teachers who use the module can work with general texts but are likewise obliged to look for resources that make the specific contours of the con/text of their respective country more visible.

The group has also submitted various panel proposals for the 7th European Feminist Research Conference all of which have been approved. Various members will give papers at the conference be present at discussions in the sections on Global connection, Feminism in Post-secular Europe, Multi-ethnic Europe and Media and Technology.

Visual Culture: Report ATHENA3 Working Group ID

Elżbieta H. Oleksy

The members of working group ID had already developed an inventory of visual culture courses in the EU and written the concept text in visual culture/ feminist theory when they twice met in Madrid in July 2008 to elaborate on the full course in feminist visual culture and the accompanying teaching manual. The manual will address students and researchers of women's studies and gender studies, as well as visual studies, art studies, and science studies. The aim of the book is to provide theoretical and methodological models of analysis in the field of visual culture. Each chapter concentrates on one method; most chapters focus on one aspect of visuality. The volume presents feminist theories and methodologies, which have influenced the field of visual culture, and it encourages readers to think critically about the visual. Students are invited to take images seriously and to look at them methodically because visual images have their own effects (Rose, 18). It is therefore crucial to investigate these effects through a careful examination, not only of social contexts, but also of the viewer's own way of looking at images and representations. The book fully documents that critical viewing of images rests on "how we see, how we are able, allowed, or made to see, and how we see this seeing and the unseeing therein" (Foster, ix). The aim of the book is to empower the reader through a critical use of the methodologies of the visual: cultural significance, power relations, and social practice.

Each chapter of the book focuses on one aspect of visual culture and provides the reader with visual material. It can be successfully used in class as well as serve as a companion to academic work in the field. The book differs from other manuals and readers of feminist visual culture; it is not only a survey of existing publications but also brings new contexts and new theories to visual culture scholarship. Our aim is to develop original theoretical and analytical tools which will enhance the field of feminist visual culture.

The book's authorship is international. The team-taught course will be offered for the first time within the MA programme of International Gender Studies carried out by the Women's Studies Centre, University of Łódź, and its outcome will be extensively discussed at ATHENA meetings before the 7th Feminist Research Conference in Utrecht. The manual consists of:

- ✓ An introduction;

- ✓ 10 chapters;
- ✓ Key terms;
- ✓ Questions for students;
- ✓ Further reading.

The book and the course are written and will be taught through the application of emancipatory pedagogy. The course requires concentration on such empowering strategies as reciprocity, dialectical theory and practice, and the need to query absences and distortions in visual culture.

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Women and Transnational Citizenship, Teaching Empires: Report ATHENA3 Working Group 2A

Annika Olsson

During 2008 the working group 2A Teaching Empires continued its work on the activities listed in the working plan: an inventory of courses; exchange programs and possible partners; the development of new teaching modules and their recognition in existing programmes; the preparation of teaching material and the digital archive.

Our activities during the second year have led to:

- ✓ A report on bilateral and Erasmus cooperation;
- ✓ The development of the following teaching modules:
 - 1) A course taught at the Summerschool at Universidad Internacional de Andalucia: “Cultura, ciudadanía e imperio: enseñanza desde el feminismo”;
 - 2) A course offered by the Central European University in Budapest, with support from ATHENA3: Women and Transnational Citizenship, Teaching Empires;
- ✓ Contributions to the visual archive, which is part of the digital teaching material the group is creating;
- ✓ A proposal for a panel at the 7th European Feminism Research Conference (4-7 June 2009, Utrecht in the Netherlands).

During our meeting in Madrid from 2 to 5 July 2008 the group members analysed and discussed their main activities during the final year of ATHENA3: teaching in Budapest in the fall of 2008 and the production of a textbook. This textbook titled ‘Teaching with Empires’ uses the same formula as the successful ‘Teaching with Memories’ (2006). The latter was produced by the working group IB4 ATHENA2, which involved many of the members of the working group Teaching Empires. Its third edition saw the light in 2008. The group wants to create a textbook that puts to use the interdisciplinary and the international ? of the group in a comparative perspective on the current nature and potential of European empires.

Workshop in Stockholm - researching teaching empires

Due to funding from The Bank of Sweden Tercentenary Foundation and the co-sponsorship by

The Centre for Gender Studies at Stockholm University the working group Teaching Empires could also have an extra meeting at Stockholm University during the hot and sunny Spring of 2008 (30 May – 1 June). Seven members of the working group were able to participate in the workshop 'Women and Transnational Citizenship: Researching Teaching Empires'. The explicit aim of the workshop was to develop and establish a European research network in the field of comparative gender studies, focusing on teaching gender and empire(s). The workshop was also important because it gave the group an opportunity to discuss important theoretical and methodological issues related to the overall project. Interdisciplinary and comparative research as well as the findings and results of individual members of the group were also discussed. The group believes that it is important to create a platform for the study of different European practices of the empire as an object which is constructed by and in gendered cultural and political practices. The theorizing and writing taking place in the workshop and the research network draw from a variety of imperialisms and a diversity of central, eastern, northern and southern European experiences. We believe that research in this area has the potential to reveal how contemporary Europeans are learning to understand each other in changing political and social contexts.

An important point of departure for our activities is the fact that the group consists of researchers and lecturers from all over Europe. Place and language are highly relevant factors in this project for several reasons:

1. Our different experiences and knowledge as teachers and researchers, citizens and our different languages give the project a truly European comparative perspective;
2. Our different experiences and knowledge as teachers and researchers, citizens and our different languages give the project a unique chance to use (and thereby spread knowledge on) research that is published in European languages that are not available to the research community in the same way as research published in today's lingua franca, English. This means that we also have a unique chance to disseminate the results both in English and in other European languages which can create further spin-offs and additional benefits.

The workshop started with a welcome visit to the home of Gunilla Bjerén (Head of Department at the Centre for Gender Studies, Stockholm University) followed by a welcome dinner. During the second very intense day of the workshop five papers were presented. In an open discussion we focused on the theoretical and methodological issues that are vital to the overall project: How is empire(s) used as a concept?; What does it mean in our different national contexts?; How is it gendered?; How is it related to teaching/ learning? We also talked about what a comparative perspective means and how it is put to use. We also had a brief discussion of our different projects, lectures and articles as well as our joint teaching activities (the summerschool and the course at CEU) before we had our workshop dinner. During the third

and final day of the workshop two papers were presented. After a summing up we went to the Vasa Museum for a guided tour of an empire on exhibit. 'Summa summarum': it was a very successful and effective workshop.

Teaching Empires - moving on

Our second year has been an important one since we successfully delivered according to our work plan, but we also moved forward and could take our experiences into account when we revised our work plan. Our work has also given us the opportunity to have an extra meeting as a group (the workshop in Stockholm in May-June 2008). This meeting was very helpful not only because of the academic discussions and exchange that took place, but also because projects like these benefit from its participants meeting in real life. Our joint teaching at CEU in Budapest during the fall of 2008 also enabled us to turn our internet and e-mail based discussion into a real life dialogue for a while.

Women, Feminism and the History of Social Work: Report ATHENA3 Working Group 2C

Vesna Leskošek

The group focused on several activities in 2008: a meeting in Luzern; the inclusion of new activities of group members into our work plan; the creation of a teaching module and the organisation of a conference that will result in a book on teaching gender and the history of social work.

We met in Luzern (Switzerland) in March 2008 during an international conference organised by the Swiss association of social workers. Group member Gisela Hauss organised a one-day joint symposium of the ATHENA3 and the Network for Historical Studies of Gender and Social Work that focused on social work in socialism. Five group members presented papers that were related to the ATHENA3 activities. The symposium was well attended by other conference participants, mostly professors in social work, practitioners and social work students who participated in a lively debate. The symposium conveyed the clear message that socialism as a political theory is not bound to political regimes behind the iron curtain but can be also traced to the social democratic regimes in the west, especially when it comes to welfare regimes. One of the aims of the symposium was also to inform the professional public about a new book edited by Gisela Hauss and Dagmar Schulte, *Amid Social Contradictions: Towards a History of Social Work in Europe*. This ATHENA3 publication is listed in the work plan of group 2C and will be published by Barbara Budrich Publishers at the end of 2008.

We used the event to organise a group meeting. The purpose was to evaluate our progression and plan for the following year. We discussed our initial decision to work on sexuality issues in social work. Our enthusiasm for this topic had waned mainly because of insufficient research time and a lack of opportunities to meet. Most of the group members had not worked on the issue before and felt that they could not participate in the group activities. The lack of participation of some of the group members was a fact that had to be taken into account and the evaluation clearly showed a need for additional activities. Caroline Skehill and Mirja Satka suggested the second topic since they are planning to start a research on child welfare history. That broader topic seemed to be more attractive to most of the working group members. In order to explore our particular interests we decided to organise a conference in Slovenia in

November 2008. The conference had to include both sexuality and child welfare history, as both topics are important to social work in present times.

Sexuality in social work includes the following topics:

Violence - sexual violence (against children, women, disabled people), domestic violence, incest, rape;

- ✓ Reproduction - forced sterilisation, birth control, abortion, sexual transmitted diseases, NR technologies;
- ✓ Commercial sex - sex work, prostitution, trafficking;
- ✓ Marriage and sexuality - unmarried mothers, single mothers, rape within marriage, women's body as a property;
- ✓ Heteronormativity - construction of female sexuality, construction of male sexuality, sexuality and marriage;
- ✓ Construction of sexuality - bisexuality, same sex families, homosexuality, transgender, intersex, morality/immorality, migration, transgender / intersex.

The list is open to new topics.

The second important achievement of the working group is a *Manual on Sexual Right and Sexual Empowerment* edited by Abha Bhaiya and Saskia Wieringa (members of our group). Sexuality is an important issue in social work and thus part of the education and training of the professionals working in the field. The manual is an important resource on the topic which offers not only tools and techniques but also knowledge on sexuality and sexual rights. The manual was published by the KATRINI Network of Women's Studies and Feminist Action in Asia and it will be used as a resource in teaching sexuality in social work. It is available as a hard copy, on CD-rom and on-line.

The third activity of the group is an academic exchange in both research and teaching at the host universities with support of the EU mobility funds. Host universities in 2008 were Utrecht University, Queen's University Belfast, University of Prishtina and University of Jyväskylä. The exchange between Queen's University and University of Jyväskylä resulted in a common research plan on the history of child welfare in Europe that became an important part of the working group activities. It includes most of the members and is also connected to the Network for Historical Studies of Gender and Social Work. We revised our work plan accordingly and included the exploration of the gender aspect of child welfare history as a new topic.

Our last activity was the conference 'History of social work: sexuality and child welfare' (Bled, Slovenia, 13 - 15 November). The conference was organised by the ATHENA3 Working Group: Women, Feminism and the History of Social Work in cooperation with the Network for Historical Studies of Gender and Social Work and with financial support of the Faculty of Social Work. The work was done by Vesna Leskošek (coordinator of the ATHENA3 working group); Dagmar Schulte (coordinator of the Network for Historical Studies of Gender and

Social Work); Mirja Satka and Caroline Skehill (researchers in the history of child welfare and ATHENA3 members). The event was divided into three parts: on sexuality, on child welfare and on ATHENA3 activities respectively. There was ample time for questions, comments and debate after each presentation which increased the intensity of our work. The main aim of the conference was to present papers that will be published in two books. *Teaching gender and social work* will be published by ATHENA3 in 2009. The second one on child welfare and child protection will be edited by Caroline Skehill and Mirja Satka in 2010/ 2011.

The aim of the first part of the conference was to emphasise the importance of gender as an analytical category in the explanation of the historical roots of social inequalities. Researchers of social work are increasingly interested in its history because of global and local social changes. The effects of globalisation, especially corporate globalisation, are reinforcing social inequalities and poverty. At the same time the welfare state is in crisis, at least as it has been developed after the Second World War with its roots in the labour movements of the nineteenth and early twentieth centuries. Social work as a profession was created and developed in close connection with social movements, especially labour, women's and human rights movement at the beginning of the twentieth century. The profession was created and established by women, a historical fact that current teaching often neglects. There are efforts to connect the profession of social work to the charitable and philanthropic roots of religious practices within different churches in the West, mainly the Roman Catholic Church. That kind of history often supports current liberal and conservative policies which reduce social rights and transfer the responsibility for a decent and dignified life from the state to the individual person. It is therefore essential to connect the history of social work to its origins and place it inside social movements, especially the women's movement. The central focus of the women's movement was gender inequality and other social injustices that are of central importance to social work. The main themes of the first part of the conference were reproduction issues in social work (Jurate Gudliauskaite); protection and control of young domestic servants in Bulgaria (Kristina Popova); construction of motherhood in pre-WWII Slovenia (Vesna Leskošek) and teaching gender through diagnosis with a focus on female hysteria and sexuality (Darja Zaviršek).

The objective of the second part of the conference is to produce a book titled *Histories of Child Welfare Across Europe 1870-2000*. This study discusses parallels, differences and commonalities across regimes in relation to issues, welfare regimes and methods in different jurisdictions based on existing histories of child welfare. The book will argue that a critical insight into child welfare histories across regimes can provide new perspectives on present dilemmas and future possibilities. It will offer new insights into the nature of child welfare by emphasizing historical dimensions, methodologies and selected themes. Themes of the papers were: how to use visual material to present child welfare history (Elena Yasjaya-Smirnova and Pavel Romanov); child protection between motherhood and 'interests of the nation' (Gisela Hauss); European networks and Balkan cooperation in child protection after WWI (Kristina Popova); child welfare

work 1950-1968 in Northern Ireland (Caroline Skehill); the Turkish child protection agency (Hakan Acar); policy and politics of child welfare (Timo Harricari) and the case study approach in discovering child welfare histories (Mirja Satka, Elina Pekkarinen). We also devised a plan for further research. One of the meetings will be held during the conference of the European Association of Schools of Social Work in Dubrovnik in April 2009.

The third part of the conference consisted of an in-depth discussion of a teaching module that will be presented in a separate article. The overall assessment of the conference was very satisfactory because our work was productive and intensive. This kind of intensity only takes place when people meet in person. The whole event was financed by the Faculty of Social Work, University of Ljubljana.

Strengthening The Societal Impact of Women's Studies: Report ATHENA3 Working Group 3A

Martha Franken

After the seminar 'The European Year Equal Opportunities for All in 2007' in Budapest, during the ATHENA3 annual meeting, the working group 3A constructed the thematic dossier for the ATHENA publication Volume 8 and was active in several spin-offs from the seminar;

1. Thematic dossier for Volume VIII

During the Budapest seminar, we concentrated on our ideas for this year in the European Union, its goals and objectives, actions and target groups for action. Barbara Bagilhole and Mieke Verloo offered their critical comments on Equal Opportunities Policies for Gender, focusing on the Intersectionality between gender and the other target groups that are addressed in this European Year. We also received two reactions about the results of the European Year in Finland and France. Judging from these reactions, there was quite a gap between the intentions of the European leaders and what was actually happening in the field. It was quite exemplary that researchers, who focus on Equal Opportunities policies in their countries, hardly realised that the European Year for Equal Opportunities was in progress. Put all of this in the blender with gender theories and the result is an interesting one. More participants in 3A offered to contribute to the analysis of what they saw happening in their countries during the Equal Opportunities Year and so the thematic dossier was inspired by contributions from Finland, France, Ireland, Belgium, Denmark, Norway, Italy and Greece. They gave a good overview of what happened in different parts of Europe, clearly showing the wide gap between the intentions of policy makers (both at the European and the national level) and the perception of the target group for whom this year was conceived. The whole dossier really shows the core-business of working group 3A. The dossier also contains an article by Marina Calloni that opens the path to point 2

2. Spin-offs of the European Year Equal Opportunities for All

Different participants of working group 3A took part in activities that were organised in their countries, or were invited to specific activities for the Equal Opportunities Year. Marina Calloni (Italy) was elected to be a member of the Italian Human Rights Council and elaborates in her article on the principle of Human Rights and Gender. Eeva Raeavaara

(Finland), formerly a researcher, became a policy maker in Finland. Mervi Heikkinen (Finland) was involved in a seminar at the Oulu City Hall on unfulfilled rights. In Italy, different participants from 3A were involved in Italian activities. And a wider range of 3A participants were involved in the International Conference 'Equal Opportunities and Human Rights' that was organised in Rome in October 2007 (Martha Franken (Flanders), Maria Stratigaki (Greece) and Emanuela Lombardo (Spain)).

3. Other Activities

Many other participants have been active in their countries, bearing in mind that the specific methodology of 3A asks them to involve 'the velvet triangle' in their activities. Proof of these activities can be found in the activities reports on the 3A website: www.rosadoc.be/site/rosa/english/european%20projects/athena/miscellaneous3.htm

The entire working group prepared for activities during the annual ATHENA meeting in Madrid and the Women's World 2008 conference. There was a working group meeting with several content papers on three specific topics: women in politics, the SWOT analysis and multiculturalism. The following speakers participated: Giovanna Vingelli (Calabria Italy), Claudia Colonello (ASDO Rome Italy), Sara Clavero (Northern Ireland), Alison Woodward (Belgium), Rikke Randorff-Hegnhoj and Elisabeth Rogg (Norway), Susanna Pavlou (Cyprus) and Eniko Magyari-Vincze (Romania). Working group 3A also presented a Round Table on the topic 'Gender after the Equal Opportunities Year: Intersectionality at the Rescue?' with Martha Franken (Belgium), Barbara Bagilhole (UK), Rikke Randorff-Hegnhoj (Norway) and Maria Stratigaki (Greece). It was also interesting to note that many participants of 3A were involved as keynote speakers in panels, round tables and or plenary sessions during the Women's World 2008 Conference in Madrid.4.

At this particular moment in time the third year of ATHENA3 is on its way and 3A is busy preparing an International Seminar on Intersectionality and three time slots for the working group meeting from 11 to 13 February 2009 in Barcelona. Anna Cabó, director of the Francesca Bonnemaison Centre, is working 300% to get this organised and all of us are looking forward to the Open Seminar on 12 February. The programme of the seminar is as follows:

Intersectionality: Gender as a red thread

9.45: opening lecture: 45 minutes + debate

✓ Judith Squires

11.15 -12.45: Round table: intersectionality

Chair: Barbara Bagilhole (UK). Introduction and clarification of concepts: gender mainstreaming, multi discrimination, intersectionality impact on gender policies

- ✓ Lydia la Rivière Zijdel (NL): disability and sexual orientation;
- ✓ Gloria Wekker (Utrecht University, NL): age, ethnicity and class.

Questions: who do you want to be equal to whom? What is your dream?

12.45 -14.15: Round table: Visions for the politicians: opportunities and threats of intersectionality

Chair: Martha Franken: Introduction and clarification of concepts and the situation in the European commission:

- ✓ Maria Bustelo: Gender policies in Spain, the challenge of intersectionality?;
- ✓ Johanna Kantola (University of Helsinki): Institutionalising intersectionality in Europe: Mapping out trends and practices;
- ✓ Pilar Diaz: Ajuntament d'Esplugues gender mainstreaming in practice and the challenge of intersectionality.

Questions: How can we ensure that gender is a red thread in intersectionality? How can we explain that gender mainstreaming is a tool and not a goal?

So all in all, to be continued...

ICT in Women's Studies: Report ATHENA3 Working Group 3B

Aino-Maija Hiltunen

During 2008 we continued the activities that we had started in the preceding year and developed our individual expertise and projects in ICT and Gender Studies through contacts and regular virtual meetings. A few relevant individual network activities are described below. This shows the multidimensional networking of our small ICT- group in the various academic activities of teaching, research and administration. The members of the group met in Madrid in July 2008 during the general ATHENA3-meeting. Gill Kirkup, Sigrid Schmitz, Els Rommes, Erna Kotkamp, Suvi Pihkala and Aino-Maija Hiltunen participated in the meeting. We continued our work on the articles that will be finalized in 2009. Furthermore, we had a further discussion of a feminist manifesto on e-learning. Our meetings/ workshops in Bremen in March 2009 and Utrecht in June 2009 will focus on this feminist manifesto.

In our July 2008 meeting we advised different working groups on their use of ICT (WeAVE, Strand 3: Library and documentation group). We also advised the ATHENA3 Central Coordination to increase their use of e-publishing to attract attention to the work and output of ATHENA3 and to improve virtual dissemination. We subsequently presented a number of best practices to the ATHENA3 coordinators and explained their advantages and pitfalls. During the July 2008 meeting we also discussed the future of the group and the possibilities for ATHENA4, a discussion which continued in our virtual meetings. After the annual ATHENA3 meeting some of us participated in the Women's Worlds Conference in Madrid.

Sigrid Schmitz engaged in preparing a volume of the journal *Zeitschrift für Hochschulentwicklung* (of Austrian origin) with a thematic focus on 'Gendergerechtes Lehren und Diversity Management' (Gender Sensitive Learning and Diversity Management). It contains general papers on gender aspects in didactics and articles on the integration of interdisciplinary gender studies into teaching and SET-disciplines in particular. Some papers also discuss how to provide technical support of these approaches. Some articles are already online, others will be available soon: www.zfhe.at/. Schmitz also wrote a relevant paper (to be published: Nikoleyczik, Katrin/ Schmitz, Sigrid/ Meßmer, Ruth: *Interdisziplinäre und gendersensible Lehre: Inhalte, Didaktik und*

Technik. English title: *Interdisciplinary and Gender-sensitive Teaching: Contents, Didactics, and Technologies*. ZFHE 3 (2)). An English version of this paper is in preparation.

A German network on Gender in TechnoMedSciences has existed since 2006 (www.gs-tms.de). Its working groups are investigating the inclusion of Gender Studies in SET disciplines and SET aspects in Gender Studies, respectively. They are also discussing challenges to interdisciplinary teaching with both target groups and are examining issues related to motivation, sustainability, content, teaching materials and manuals, didactics and technology in the teaching contexts mentioned above. In 2008 they had two meetings: Sigrid participated in “De-gendering Technology: Strategien, Praxis & Policy”, a meeting in Hildesheim organized by Dr. Waltraud Ernst from the ZIF Hildesheim on 19 June. She organized the second meeting - “Einmischen und Aufmischen: Lehr-Konzepte für Gender Studies in Technik- und Naturwissenschaften” - in Freiburg on 15 November 2008 (as part of the 6th meeting of the “Conference of Centres for Women’s and Gender Research in German-speaking countries”).

Els Rommes shared ATHENA insights with members of the EU project ‘Motivation: on occupational choices and gender amongst adolescents’. She was interviewed by local television and contributed to two newspaper articles on gender and ICTs, thereby disseminating the findings of the ATHENA group on ICT. She also participated in a panel on gender and/ in e-learning technologies, organized by Clem Herman. The group has submitted an abstract for an article in a special issue of the London Review of Education (to serve as the ATHENA output for the year 2009). Els is also an advisor to and member of the programme committee of ‘Gender and ICT 2009’ www.informatik.uni-remen.de/frautec/gict2009/page/home.html, a symposium which will take place in Bremen where the ATHENA ICT-group will have its next meeting. Gill Kirkup continued to work as Senior Lecturer in Educational Technology in the Institute of Educational Technology of the Open University, but is presently seconded for half of her time to the *UK Resources Centre for Women in Science, Engineering and Technology* as Head of Research, Data and Policy. Her particular research interest are: gender and lifelong learning (e-learning and distance education), students’ use of learning technologies in their domestic and work environments and the use by home-based staff of technologies for teaching (i.e. Open University Associate Lecturers) 2005-2008. She was Deputy Director of the Institute with responsibility for course production and presentation, and Programme Director (2004-2008) for the *MA Programme in Online and Distance Education*. She is also a member of the Computers and Learning Research Group (CALRG) which is a research group in the Centre for Educational and Educational Technology Research (CREET). More about her activities and thoughts can be read in her blog www.open.ac.uk/blogs/Kirkup/, which had already been presented in our workshop of new ICT-tools and practices during the Athena-meeting in Budapest 2007.

Aino-Maija Hiltunen was occupied by changes in the university system in Finland, and national networking activities (www.hilmaverkosto.fi/english) such as organizing feminist pedagogy edu-

cation for Gender Studies teachers and various e-learning activities. She was also involved in the national benchmarking of three university networks and their quality systems (this report will be published in 2009). She also participated in the APMS 2008 conference on the topic 'Innovations in Networks- conference' (www.simlab.tkk.fi/APMS2008/) in Espoo from 14 to 17 September 2008 (by the IFIP-working group 5.7). She has also continued her membership of the ATHENA Task Force.

In 2008 Erna Kotkamp continued her PhD research on design strategies in e-learning environments. She mainly focused on the application of pedagogical views to the technical design of an environment (in this case WebCT). One such pedagogical view is social constructivism which has strong ties to feminist pedagogy. The analytical framework she developed will serve as a discussion piece for the feminist manifesto on e-learning. Erna was also an e-learning advisor for the online introductory Gender Studies course based at Utrecht University. This course was developed within the ATHENA framework and is open to students outside of Utrecht with an interest in gender studies. She has given different presentations on the success and strategy of this course within Utrecht University with reference to the Athena network.

Suvi Pihkala from the University of Oulu, Finland, participated in our group activities in the Madrid-meeting, and introduced us to the Apropos-project (www.edu.oulu.fi/apropos/), which is part of the EU's Daphne programme (http://ec.europa.eu/justice_home/funding/2004_2007/daphne/funding_daphne_en.htm)

Researching Differently: Report of ATHENA3 working group 3D

Rosemarie Buikema and Nina Lykke

Working group 3D of ATHENA3 is dedicated to developing joint degrees and comparing experiences in curriculum development in different European countries. It brings together teachers in different gender studies programmes in Europe. Members of this group have jointly developed GEMMA, an Erasmus Mundus Master programme in gender studies and in FP6 EU MC EST, an early stage research training programme. In the second year of ATHENA3 the members of the group have worked on the publication of a PhD handbook especially devoted to writing a PhD in gender and women's studies. The handbook will be published as *Researching Differently* which connects it to the ATHENA2 publication *Thinking Differently*.

Working group members submitted their rewritten chapters after having discussed them in the working group sessions in Madrid in the summer of 2008. The working group coordinators Buikema and Lykke met in January 2009 to discuss the pre-final manuscript and to prepare a book proposal currently under review. The PhD book will concentrate on what it means to write a PhD in gender studies in Europe today and addresses the following questions: which specific relation can be discerned between the global and the local from a European feminist perspective; which conceptualizations of gender and identity are used in gender research; which methods and methodologies are deployed; which specific practices can be discerned in gender programmes at different universities in Europe, and which options do students have after completing a PhD in gender studies. The book concludes with the contribution of 3 PhD students who demonstrate what doing a PhD in gender studies entails.

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Researching differently

Handbook for Postgraduate Research in Women's/ Gender/ Feminist Studies

Rosemarie Buikema, Gabriele Griffin, Nina Lykke (Eds)

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- ✓ Chapter 1.2: Maureen McNeil and Celia Roberts: - *Feminist theory and European science studies*;
- ✓ Chapter 1.3: Gloria Wekker and Henrietta Moore - *Intimate truths. Theorizing sexuality*.

Introduction (Rosemarie Buikema)

Section I deals with the implications of the dynamics between the global and the local for feminist theory. Which specific feminist knowledge does emerge from the encounter between post-communism, post-humanism, post-colonialism and feminism?

1.1 The first chapter *Balkans, Gender and cultural colonialism: poetics and ethics of academic achievement* deals with the pressing question of how local expertise, often clouded by trauma, frustration, nationalism and other threats instigated by powerful local narratives, has met and dealt with old and new cultural colonialism, both European and American. Which innovative epistemological proposals may come forth from confronting these problems, which ethical solutions for academic/intellectual cooperation may be generated from these liaisons dangereuses?

1.2. The second chapter concerns the encounter between Feminist Science and Technology Studies. Feminist science studies is an area of detailed empirical research, lively intellectual and political debate, and cutting-edge conceptual development within women's studies and the social sciences and humanities generally. In this chapter, we present a particular account of the field of feminist science studies (FSS) that indicates aspects of the complex relationship of feminist researchers to science studies as a field and suggests how feminist science studies might be of interest to feminist academics working in other areas. The chapter addresses three core questions: What have feminists brought to science studies? What have feminists found to be of most interest in science studies? What have feminists working in other areas borrowed from feminist science studies?

1.3 In *Intimate truths. Theorizing sexuality* feminist anthropologists Wekker and Moore, located in transnational, intersectional feminist theory and psychoanalytical feminist theory respectively, explore their understanding of subjectivity and sexuality at the confluence of material and symbolical gender systems. The chapter assumes that Anthropology needs to develop a theory of the subject and critically engages with a series of questions, for instance what some of the ingredients of such a theory should be. Additionally, in the

continuous making and remaking of selves, we will ask why and how we, as human beings, invest in the social and symbolical contexts that we live in.

Section II: Methodologies in Feminist Studies - Nina Lykke

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Introduction (Nina Lykke)

This section focuses on a selection of methodological issues which many feminist scholars are concerned with. However, I would like to emphasize that the section neither tries to cover all possible methodological questions in feminist studies, nor does it fix and canonize a set of methodological issues. The assumption of this section is that methodologies should be handled as moments in time and space - moments which may be productive in one context, but which should be constantly renegotiated and reinvented. The methodological questions that are at the heart of the section have been much discussed and critically reviewed in feminist theorizing about methodological rules and principles for the production of knowledge.

The selected questions are the following

1. How can gender be analyzed in intersections with other power differentials and identity categories?;
2. What does it mean to revise historical narratives of the past from feminist perspectives?;
3. Is the concept of “experience” useful or a barrier to de-essentializing gender analyses? How to handle the concept in the wake of the poststructuralist critique?

2.1 Intersectionality has given rise to many recent feminist debates. Today, there is a consensus among many feminist researchers that, although gender as an analytical category does useful and important critical work, gender analyses should be linked to the analysis of other categories such as race, ethnicity, class, sexuality etc. According to this view, identities and power differentials are always complex, based on a mix of categories. They cannot simply be related exclusively to one category. Intersectionality has become the umbrella term which many feminists use, when they refer to these complexities, and

intersectional analysis a critical tool for approaching them. In Chapter 2.1 “Intersectionality - a Theoretical Adjustment”, social psychologists Dorte Marie Søndergaard and Dorthe Staunæs, both located in Denmark, critically investigate the concept of intersectionality. Does it still work from a critical perspective, and if so, what is the best way to apply it as a methodological tool?

2.2 Secondly, questions relating to history and historical narratives about the past have also attracted much feminist attention. How to subvert the stories of mainstream history, and their entanglement in constructions of nation and nationhood, and their complicity in processes of marginalization and exclusion? What does it mean to rewrite history from feminist perspectives? Which methodologies can be mobilized? These questions and feminist strategies of reconstruction and rewriting pose challenges that are discussed in Chapter 2.2 “Researching differently with memories and with histories”, written by two feminist historians, Andrea Petö and Berteke Waaldijk, who are located in Hungary (Petö) and the Netherlands (Waaldijk). Petö and Waaldijk also point out that it is not only important to feminist historians to find strategies to approach history differently. Re/constructions of pasts are generally important to the ways in which we think about transformations of the present, so, according to Petö and Waaldijk, methodologies, developed by feminist historians, can be very useful to other feminist scholars as well.

3.3. In the last chapter of the section, “Experience,” identity, methodological quandaries in feminist research“, Hungary-based feminist studies scholar Allaine Cerwonka focuses on the concept of “experience”. She discusses the divides between feminist scholars who have anchored their research in standpoint epistemologies which celebrated feminist experience as an alternative to mainstream research, and postmodern and poststructuralist feminists who claimed that the subject and hence experience were discursively constructed. Cerwonka gives an overview of these debates, but also identifies certain gaps, which sometimes occur in studies conceived within the framework of postmodern and poststructuralist feminism, but which nevertheless build on unproblematized understandings of experience when analyzing interviews, life history narratives etc.

Section III: Feminist research methods Gabriele Griffin

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- ✓ Chapter 3.2: Jasmina Lukic and Adelina Sanchez (CEU, Budapest and University of Granada) - *Feminist perspectives on close reading*
- ✓ Chapter 3.3: Rosemarie Buikema and Marta Zarzycka (University of Utrecht) - *Visual analysis*

Introduction (Gabriele Griffin)

3.1 Writing about research methods in the arts and humanities (Gabriele Griffin, University of York).

This chapter argues that many arts and humanities disciplines have tended to remain silent about the research methods they employ as evidenced by the fact that subjects such as literary studies do not require PhD theses to contain a methodology section and the lack of books on research methods in the arts and humanities compared to similar texts in the social sciences, for example. However, as research funding bodies as well as interdisciplinary collaborative working increasingly require arts and humanities researchers to articulate their research practices, it is necessary for arts and humanities disciplines to develop articulated reflections on their research methods. The chapter provides a variety of examples of how research methods in the arts and humanities operate and might be articulated.

3.2 Feminist Perspectives on Close Reading (Jasmina Lukić, Central European University, Budapest, Hungary and Adelina Sánchez Espinosa (University of Granada, Spain).

This chapter aims to re/evaluate the importance of close reading while openly foregrounding gender as a central critical concept. It sets out to show that far from being neutral as conventionally assumed in literary theory, close reading can be used as a tool to go further when combined with other approaches. The chapter moves on to investigate how the traditional methods of close reading become modified, invigorated and renewed when adapting to the needs of feminist and gender methodological claims. It does so, in its second half, through a case study of a number of close readings of Jane Eyre, a text that has received much feminist critical attention globally, by feminist scholars working with different critical positions.

3.3 Visual Cultures (Rosemarie Buikema and Marta Zarzycka, Utrecht University, Netherlands).

This chapter aims to map the reception, interpretation and circulation of images within academic research on visual culture, with particular attention paid to gender, ethnicity and the politics of representation. Through several case studies - images from different genres and disciplines, directed to different audiences and yet travelling beyond their original contexts - we point out how different methods of visual research can be articulated. Also, this chapter demonstrates that questions concerning those globally available images are not only restricted to academic discourses, but are concerned with the larger scope of knowledge, power and their inter-connections.

Section IV: Multi-, inter- and transdisciplinarity in Feminist Studies - Nina Lykke

- ✓ *Introduction*
- ✓ Chapter 4.1: Nina Lykke - *Feminist Studies and post-disciplinary disciplinarity*
- ✓ Chapter 4.2: Mia Liinason - *Provoking borders: interdisciplinarity and intersectionality in feminist studies*

✓ Chapter 4.3: Christine Bauhardt and Antje Hornscheidt and Susanne Baer - *Transdisciplinarity in feminist studies*

Introduction (Nina Lykke)

This section introduces different meanings of interdisciplinarity, as it is theoretically defined and practiced within the field of feminist studies. The section discusses diverse definitions of interdisciplinarity and the overlap and difference between ways of characterizing cross-disciplinary work (multi-, inter-, trans- and postdisciplinarity). These are related to epistemological issues and to different institutional practices, contexts and politics of location. Moreover, the contributors point out how all these different modes of cross-disciplinary work have been very influential to the development of feminist studies. Even though, many feminists find it crucial to underline the impact of feminist research within the disciplines (understood as both human, social, medical and natural science disciplines), there is also a widespread consensus that transgressions of disciplinary boundaries are crucial when it comes to theorizing the complexities of gender/sex and gender relations in their intersections with other power differentials.

4.1. In Chapter 4.1 “Feminist studies and post-disciplinary disciplinarity”, Sweden-based feminist scholar Nina Lykke discusses how, on the one hand, feminist theorizing leads towards radical multi-, inter-, trans- and postdisciplinarity, while, on the other hand, the field is so well-developed and established by now that it can pass as a discipline. Against this background, Lykke explores problems and potentials of a definition of the area as a postdisciplinary discipline. She discusses the implications of a definition of feminist studies as post/transdisciplinary figuration, and asks whether it is theoretically appropriate to conceptualize feminist studies from a post-constructionist epistemological stance.

4.2. Chapter 4.2 “Provoking borders: interdisciplinarity and intersectionality in feminist studies”, written by the Swedish doctoral student Mia Liinason, analyses the interdisciplinary search for knowledge in gender studies as a two-fold strategy. On the one hand, Liinason analyses interdisciplinary feminist research as resistant against the knowledge-seeking strategies and inherent power structures of the traditional disciplines. On the other hand, she also interprets the interdisciplinarity of feminist research as a struggle for pluralism in the hope of a democratic and progressive politics of human rights.

4.3. In Chapter 4.5, “Transdisciplinarity in feminist studies”, two German scholars, Antje Hornscheidt and Susanne Baer, focus on the interaction between transdisciplinary practices in feminist studies and disciplinary research. They define transdisciplinary feminist studies as a reflexive mode of interdisciplinarity. According to Hornscheidt and Baer, on the one hand transdisciplinarity goes beyond and radically challenges and changes the disciplines from a critical gender perspective. But the existing disciplines are, on the other hand, a prerequisite for transdisciplinary, gender-critical endeavours.

Section V: Professionalization processes in WS/GS/FS - Gabriele Griffin

- ✓ *Introduction*
- ✓ Chapter 5.1: Harriet Silius (Abo Akademi University) - *The professionalization of feminist researchers in the Nordic countries*
- ✓ Chapter 5.2: Isabel Carrera Suarez (University of Oviedo) - *The professionalization of feminist researchers - the Spanish case*
- ✓ Chapter 5.3: Marianne Schmidbaur and Ulla Wischermann (Johann Wolfgang Goethe Universitaet, Frankfurt/Main) - *The professionalization of Women's Studies in Germany - An overview for PhD students*

5.0 Introduction (Gabriele Griffin)

5.1 The professionalisation of Women's/ Gender Studies in the Nordic countries (Harriet Silius, Abo Akademi, Finland).

Women's/ Gender Studies has professionalized all over Europe during the last decades. While the field of Women's/ Gender Studies in Europe seems to have had an uneven institutionalisation, in the Nordic countries it is assumed to look the same across all Nordic countries. Not surprisingly, the Nordic countries are frequently believed to be emblematic of Women's/ Gender Studies' smooth and successful professionalization. Is this the case? Can one talk about one pan-Nordic development, implying the same patterns in every Nordic country? In addition to the professionalization of Women's/ Gender Studies in Denmark, Iceland, Finland, Norway and Sweden, is there also a regional Nordic development? These are the questions that are explored in this chapter. The theme of professionalization of Women's/ Gender Studies is analysed from two angles: 1) from the point of view of disciplinization and 2) from the perspective of institutionalisation. The chapter concludes by assessing the actual degree of professionalization that has occurred in the various Nordic countries and suggests that there are considerable differences between the Nordic countries, for example between Sweden and Denmark or between Finland and Norway.

5.2 The Professionalization of feminist researchers: The Spanish case (Isabel Carrera Suarez, University of Oviedo, Spain).

Women's Studies in Spain has developed rapidly since 1975, and has consolidated its position at the postgraduate level, partly through the new MA programmes adapted to the European Higher Education area (EHEA). The transformed structures, together with recent political moves and legislation, which explicitly support the creation of courses in the field of Women's Studies, should create new opportunities for feminist researchers and experts. However, old obstacles, particularly the rigid discipline-based structures and the academic resistance to Women's Studies, remain firmly in place. Using data from two EU-funded projects, and information on the current state of affairs in academe, this chapter

offers a brief overview of the Spanish higher education system and the development of Women's Studies within it, followed by a discussion of recent developments in academic structures and in legislation, analysing their relationship to professional opportunities for Women's Studies students in Spain, both inside and outside academe.

5.3 The professionalization of Women's Studies in Germany: An overview for PhD students (Marianne Schmidbaur and Ulla Wischermann, Johann Wolfgang Goethe University, Frankfurt/Main, Germany).

This chapter outlines the current conditions and developments of Women's Studies professionalization in Germany. The description of the German university structures and opportunities for research funding aims at providing an overview for PhD students keen to understand European higher education systems and Women's Studies' position within these. The chapter analyses women's participation in academe and the process of Women's and Gender Studies institutionalization. In order to explain Women's Studies graduates' choices of employment and academic career paths, the findings from the EU-funded research project 'Employment and Women's Studies: The Impact of Women's Studies Training on Women's Employment in Europe' are utilized. Above all gender knowledge and gender competence emerge as key qualifications regarding Women's Studies graduates' professional and personal development. The chapter makes clear that career planning is becoming increasingly target-oriented and is supported by networking and mentoring programmes. It concludes with some best practice examples and a comment on future trends for Women's Studies in view of the Bologna Process.

Section VI: Practizing Theory - Rosemarie Buikema

- ✓ Introduction
- ✓ Chapter 6.1: Iris van der Tuin - *Women's studies research on "Waves" in re-positioning a neo-disciplinary apparatus.*
- ✓ Chapter 6.2: Dorothee Wiese - *My dissertation photo album: snapshots from a writing tour.*
- ✓ Chapter 6.3: Edyta Just - *If writing has to do with desire, what 'kind' of desire is it? Between Jacques Lacan and Gilles Deleuze.*

Introduction (Rosemarie Buikema)

The last section presents recent PHD work in gender studies. What does it mean to write a PHD in the field of gender studies? What does such a PHD look like? Each chapter gives an impression of the politics of location, the style and the methodologies used by a new generation of gender scholars.

6.1 Iris van der Tuin - *Women's Studies Research on "Waves" in re-positioning a neo-disciplinary apparatus.*

This article argues for a revised model of 'feminist waves' alongside a third-wave feminist conceptualization of generationality. The model of feminist waves is considered to be a neo-disciplinary apparatus in gender studies, that is, a scholarly model which has resulted in a paralysis experienced by contemporary young feminists. Feminism is no longer seen as in movement, or in flux; with the wave model, feminism's development has become stuck in the second feminist wave. Shifting the wave model according to a third-wave feminist generational logic of dis-identification enables feminism to start moving again.

6.2: Dorothee Wiese - My dissertation photo album: snapshots from a writing tour.

Dissertation writing is mostly considered a necessary step on the academic ladder. In this essay, however, I want to argue that something else happens when we give in to the experiences offered and mediated through two key practises of the Humanities, reading and writing. Mediating other times, peoples, and worlds, reading and writing are precisely those practises that allow us to be othered, to be haunted by difference in and for itself. To exemplify this claim, I want to delve into my own experiences of writing a dissertation that allowed me to engage in the creative act of what Marianne Hirsch has called 'postmemory.' Here, I want to explain how a reading of Jonathan Safran Foer's *Everything is Illuminated* (2002) allowed me to come to terms with family history during and after the Nazi regime.

6.3 Edyta Just - If writing has to do with desire, what 'kind' of desire is it? Between Jacques Lacan and Gilles Deleuze.

Climbing the stars to the top of the scholarly world, one must pass through many levels. Usually three of them can be easily distinguished: a bachelor, master and doctoral level. To move from one to the other, a 'passport' is needed, that is a bachelor, master and a doctor degree respectively. In all of these cases, however, what is absolutely needed is a written piece. A paper, a thesis is a sine qua non of being finally granted the 'passport'. In referring to Deleuze's and Lacan's concept of desire, this article aims to propose such concepts of the writing process that can make PhD students more confident and less fearful when it comes to their 'PhD writing exercise'.

Weaving Transition: Report ATHENA3 Working Group 3F

Linda Lund Pedersen and Daniela Gronold

In 2008 the different subgroups of WeAVE worked to fulfil the promises we have made for ATHENA3. The entire group participated in bi-monthly e-conferences and a group meeting in Madrid during the Annual Meeting of ATHENA3 in July 2008. There was also a subgroup gathering in Copenhagen in September 2008. More generally WeAVE is at the moment redefining its aims and looking for expansion.

Student participation in quality assessments

Karina Valle Olsen (Spain), Mia Liinason (Sweden) and Fulya Tepe (Turkey) examined student participation in quality assessments in various countries. The method of investigation and its outcome differed per country. While Sweden proved to be open to students' participation and hence offered many "best practice" examples, the status quo in Spain and Turkey is more difficult because of the hierarchical relation between Teachers (academics) and students. For this reason the report on Turkey emphasized the historical background of student participation in quality assessments with reference to the issues raised by the National Student Council in 2006. In order to broaden our understanding of everyday practice in student participation in quality assessments, Fulya Tepe contacted students via msn and e-mail and interviewed the president of the NSC as well as student members of the Commission of Academic Evaluation and Quality Development in Higher Education. The situation in Spain and Turkey was similar. According to Karina Valle Olsen, Spanish students cannot participate in the evaluation of quality assessment. Therefore, Karina's report reflects the structures and laws of the exclusive Spanish education system, for which she also interviewed members of the national student organisation (CREUP) and members of other organizations concerned with the issue (such as the Social Council, or National Agency for Quality Assessment and Accreditation).

Student issues at the

7th European Feminist Research Conference in Utrecht 2009

At the beginning of ATHENA3, WeAVE committed itself to the establishment of a Student Day

dedicated to issues that are important to of students, young graduates and scholars in the fields of women's, gender, feminist, queer studies, etc. The Student Day was already announced in 'The Making of European Women's Studies, Volume VIII' with a 'Call for Ideas' encouraging people in the field to take an interest in the discussion. A further important step was taken in Madrid, where the conference team (Soline Blanchard, Linda Lund Pedersen and Daniela Gronold) organised a meeting to finalize the conference programme. This successful meeting took place in Copenhagen from 12 till 15 September 2008. The aims of the conference were defined as well as a preliminary programme (see the programme below).

Poster Abstract:

In connection with the 7th European Feminist Research Conference, a Student Day will take place on June 4, 2009 in Utrecht. This day is dedicated to students, master students, PhDs, post doc researchers, junior teachers, and so on engaging in Women's, feminist, gender, queer, studies, etc.

The main aim of the Student Day is to discuss issues related to the particular situation of becoming professionals in research and professionals in the labour market. Furthermore, we would like to offer space for exploring and sharing experience regarding the intersection of personal life and life as professionals. Students should be able to get a firmer insight into processes of academia and hence, the possibility to think of their own situatedness within this field, developing ideas for their future careers and inspiration for taking new ways. Besides the official programme there will be plenty of time for networking and we strongly encourage participants to take part in it.

There will be a series of workshops with different themes touching these intersections and a closing plenary on Sunday, June 7, 2009 from 1 pm to 2:30 pm, where we will disseminate the outcome from the Student Day.

Themes of the workshops will be:

- A) The Pleasures and Problems of Publishing: Reflections on Writing, Editing and Translating Feminist Scholarly Articles
- B) Mapping Women's Studies programmes in Europe
- C) How to live a life beyond heteronormativity at the university/ labour market etc.?
- D) Assessment/ Evaluation of Women's Studies

For further information, please contact: studentday2009@gmail.com.

Weaving and networking at the Women's Worlds Conference in Madrid 2008 (3 - 9 July)

Soline Blanchard, Karina Valle Olson, Linda Lund Pedersen and Daniela Gronold presented WeAVE at the Women's Worlds Conference in Madrid on 4 July 2008. The panel was called 'Get Together! Organizing Feminist/Women's/ Gender Students' and Young Scholars' Networks in Europe' and was exclusively dedicated to the presentation of WeAVE and EFiGiES, a French association of students and young researchers involved in feminist, gender and sexuality studies (see www.efigies.org). Apart from the presentation of the two networks, the session aimed to involve students into discussions regarding the needs and interests of students and young activists in the fields of Women's, Feminist and Gender Studies and sort out a number of ideas related to the Student Day 2009. The conference was very important to WeAVE because it enabled us to hear the voices of people from different countries and contexts.

Abstract accepted at the Women's Worlds Congress Madrid (written by Soline Blanchard)

The organization of Feminist/Women's/ Gender studies may vary from one European country to another. In some countries, the institutionalisation of this field is complete. In many others, it is still under construction: research centres dedicated to this field are scarce, and few university lecturers/professors and researchers have the time to follow students. Furthermore, even if Women's Studies etcetera has been institutionalized it often depends on a single person within a given university of research centre, and remains weak.

Whatever the situation in the different countries may be, they have one thing in common. Students and young scholars have few opportunities to get together and create a scientific Feminist/Women's/ Gender studies community. As a consequence:

- ✓ The student perspective is relatively invisible in the larger field of feminist/ women's/ gender research;
- ✓ If Feminist/Women's/ Gender Studies students and junior scholars do participate in existing networks on a national and European level, they rarely possess their own network;
- ✓ Loneliness is one of the main problems for students, postgraduate students, PhDs, post-doc researchers and junior teachers in this field that has not always gained full recognition.

Yet, students and young researchers have special needs in terms of financing, information and access to the codes of the institution. How to find a qualified associate professor? How to get information on conferences, seminars, calls for papers, etc., in this field? Where to publish? Are there specific mobility programmes? And some may give up prematurely because of insufficient support.

New and old co-ordinators

As the new coordinating team of WeAVE, we would like to thank Iris van der Tuin and Anna Moring for their incredible and enthusiastic work. They have established WeAVE and the ATHENA Student group as a vital and inspiring space for young scholars. We wish you all the best in your future life in academia. We, Daniela Gronold and Linda Lund Pedersen, are indeed looking forward to the exciting task of further developing a space for young scholars.

Further news

Mia Liinason and Daniela Gronold are WeAVE representatives in ATGENDER. WeAVE is working on a volume for the series '*Teaching Gender...*' with the preliminary title '*Teaching with Third Wave*'.

ATHENA, European Linking Pin in the Field of Gender, Diversity and Equal Opportunities

Trudy Blokdijk-Hauwert, Solveig Bergman and María Bustelo (External Experts)

The ATHENA Network was established in 1996 and has been, as the Advanced Thematic Socrates Network of ATHENA, funded by the EU Socrates Programme since 1998. ATHENA is evaluated in two ways: several types of internal evaluation, organized by the Central Coordination Team in Utrecht, and evaluation from outside the Network, in the Board of External Evaluators. Both from an outside point of view and from an independent position the board members monitor and evaluate the progress and functioning of the ATHENA Network, adding help and advice wherever that can be useful.

European-wide network

The Network has approximately one hundred partners, including universities and other institutions with a solid reputation in Women's and Gender Studies, as well as institutions where this field of education and research has been developed more recently. The Network includes many highly regarded scholars and teachers, as well as promising junior scholars and students. The internal learning processes and the sharing of knowledge across generations, regions and academic fields within the ATHENA Network have proven to be of great value in and outside academia. Its emphasis on active student participation (students having organized themselves in a visible working group, creating a well-functioning platform of their own) is one of the important strengths of the network, thus providing continuity in the body of knowledge in the field of gender, diversity and equal opportunities.

Ambitions

The third phase of the ATHENA Network, ATHENA3, started in 2006 and has continued in the footsteps of the two previous ATHENA's as an equally ambitious and well-functioning educational network in European Women's Studies. Above all ATHENA is an educational network with a strong focus on PhD research and training, and with an emphasis on policy making on equal opportunities for educational and research practice, open to new partners and new ideas. Moreover, the network has succeeded in maintaining a strong link with civil society, and has extended her networks, increasingly becoming a meeting place for Europeans who are involved with gender issues, aiming to facilitate cooperation on a large scale.

The central focus of ATHENA3 has been on educational cooperation and curriculum development, also including research education and research-based cooperation. Teaching and research in Women's Studies go hand in hand, a development which has been highly appreciated by ATHENA members themselves. Thus, ATHENA has successfully met the challenges raised by European educational policies, e.g. the Bologna process. Along with the Bologna process, European cooperation in postgraduate education and training, including the doctoral level, has become increasingly important. ATHENA has responded to this challenge and has been actively engaged in issues around joint European MA- and PhD-degrees in Women's and Gender Studies. In particular, the plans for joint PhD training programmes can serve as an example for other academic disciplines and fields in Europe. ATHENA still is a highly ambitious and successful network with most promising prospects for further developments.

Activities

As we have judged in former assessments, the various ATHENA activities appear to be clearly connected with priority lines and are well planned. The objectives are specific and relevant, and partners have evident competence to carry out the project. In every general meeting we have heard statements on how inspiring it is to work together in ATHENA, and how ambitious and well organized the Network is. ATHENA has put much effort in integrating and structuring activities - the results clearly show how important this has been.

IT-appliances play a substantial role in the Network as a whole, and in most of the working groups. The improved and professionalized ATHENA website has become very important, both as an instrument of internal communication and as a window to the outside world. Working groups are a very interesting example of how a network can be effective in a non-bureaucratic way, despite the obvious differences between the groups. Differences that are directly related to differences between the diverse European countries, differences in academic disciplines, between academic and non-academic institutions, how to handle processes, and personal differences between participants. It seems to be quite helpful that in the ATHENA network participants are allowed to choose their own role and their own themes - diversity really seems to be practiced here. And perhaps that is the most impressive element of the Network: the broad spectrum of activities within and around working groups, especially their usefulness and concreteness for both academia and civil society in a broader sense. At the same time good academic standards have been maintained.

Most of the activities aim at a broad range of compliance in the near and further future. We think it hopeful that several of the working group activities promise to be of real importance to the possibilities of the dissemination of the huge body of knowledge, built up in Women's Studies. One of the problems in Women's Studies is the fact that it appears to be very difficult to share this knowledge with policy makers and other stakeholders. Not only in relation to gender equality, but also to equal opportunities in general, including the very important issue of multiculturalism. ATHENA seems to have not only the possibilities but also the power and the drive to make changes here.

We think it furthermore important that much attention is paid to the ATHENA publications. Along with the ATHENA website, the ATHENA flyers and the special ATHENA data CDrom that was presented at the Women's World Conference in Madrid, the book publications are still a very important instrument to disseminate knowledge and experience within and outside academia.

The general ATHENA meetings, organized once a year, are meant to have a practical and motivating impact on the progress of activities, and to stimulate working together. The general ATHENA3 meetings, held so far, may be described as positively successful in this respect, as were their predecessors, and have largely come up to expectations. They have been practical, only slightly bureaucratic and strongly aimed at visible results. It was always a pleasant surprise to us to observe the obvious combination of professional academic attitudes and a very practical and effective way of doing things. The same is valid for the rate of conference attendance, which was more than satisfying up to the very last day of the conferences.

Personal (written and verbal) comments of the participants on the general meetings have been remarkably positive on the whole and confirm these observations. Apart from the many familiar faces we meet at every conference, we see many new ones too, and that is promising. The Central Coordination Team is paying real attention to the personal comments of participants, and - as mentioned before - putting much effort in integrating and structuring activities; that shows. The very special, participating, non-compulsory atmosphere seems to get the best out of group members.

Central Coordination Team and Task Force

Having strategic plans as embodied in ATHENA helps to focus attention on a longer period - as was stated by participants in several meetings. For the effectiveness of a network such as ATHENA, good coordinating mechanisms are crucial. We are very positive in our judgement on the central coordination of the ATHENA Network, offered by the ATHENA Task Force and Utrecht Central Coordination. Both bodies have done a lot of good work. Organization and coordination are quite simply of a very good level, clearly explaining what is expected of the participants.

Running a vast international network such as ATHENA presents a coordination body with a serious dilemma: things have to be organized properly and in time, activities progress and financial status have to be reviewed regularly and accounted for - yet the network should not become a bureaucratic Moloch, killing a great deal of creativity and enthusiasm. In our assessment of both the Task Force and the Utrecht Central Coordination Team we have found an effective and efficient balance between these two positions: the vast amount of concrete results ATHENA3 has produced indicates the effectiveness of their approach. We mark that the obvious sincere cooperation and trust between the two bodies and the lack of unproductive compulsiveness is one of the success factors of the ATHENA Network. The management structure of ATHENA3 thus has functioned very well, efficiency and professionalism have been successfully combined with democratic openness and transparency.

Developments

At the end of the previous phase of the Network, ATHENA2, it was discussed whether ATHENA had become too broad in scope and in its ambitions, considering the relatively modest funding provided for the Network. Our assessment is that during ATHENA3 both a thematic and an organizational consolidation have taken place, which has had a positive effect on the network as a whole. The thematic activities of ATHENA reflect the current scholarly interests in the field. The concepts of tuning, competences and lifelong learning education gain more and more attention throughout the Network. In future, issues that relate to intersectionality, queer research, research on men and masculinities and postcolonial research will probably get even more attention within ATHENA.

Of particular value is the Network's close link between academia and society at large, which has been further developed during the current phase of the network. The establishment of a working group for Equal Opportunities within ATHENA3 has facilitated the cooperation with non-academic sectors in Europe. The cooperation between ATHENA and policy-relevant institutions as well as NGOs working for feminist, gender and diversity issues could be further developed in future.

The potential created during the past decade - not least through ATHENA's activities - for a durable and stable European-wide cooperation in women's studies will result in the foundation of a new professional association - ATGENDER - in 2009. ATHENA's cooperation with other European associations in the field, particularly with AOIFE (Association of Institutions of Feminist Education and Research in Europe) has been very close, also through partly overlapping personal links. This cooperation forms a good basis for creating a more sustainable platform for cooperation and networking in the years to come.

ATHENA's rather strong ambitions have, thus, proven to be realistic. ATHENA has grown into a strong and stable network, a good combination of academic and non-academic influences, and a splendid composition of expertise.

Concluding remarks

We judge ATHENA to be a well-elaborated, well-structured and important network. Its organization and coordination are of a very good level. The network is conscious of the general necessity of a permanent review of working processes and financial status, but also of necessity for flexibility and openness. As was said before, the activities are clearly connected with priority lines and are well planned, the objectives are specific and relevant, and partners are competent to carry out the project. Strategic plans help to focus attention on a longer period - that is also valid for gender and equal opportunities issues. In this respect ATHENA offers a substantial contribution to both academia and civil society. ATHENA is still growing, not only reaching for future results, but also proving that obtained results from former and actual programmes are not just fading away, but can and will be of structural importance generally.

ATHENA3 has, in all respects, worked in a convincing and professional way. The European outlook of the activities of ATHENA3 is strong. The current geographical base of the network

is broad and ATHENA has made successful efforts to recruit member institutions from all regions in Europe, including Central and Eastern Europe as well as the Southern part of the continent. Judging the ATHENA3 results, we nourish great hopes for the further dissemination of ATHENA activities - it seems tenable to expect that many of these activities will have a real impact on gender issues in and outside academia. As mentioned before, ATHENA is still growing, and does not only reach for future results but is also proving that obtained results from former and actual programmes are not just fading away, and can and will be of structural importance generally. It is very important that both the direct and indirect results of the ATHENA network become visible. In our view it would be wise to evaluate the indirect effects explicitly. It would be a pity if they remained invisible to a broader audience.

**Historical Dossier on the Making of
Making of European Women Studies
Portugal and Greece**

Women's Studies, Gender Studies, Feminist Studies in Portugal - Tracing Recent Changes, Challenges and Debates

Maria do Mar Pereira and Teresa Joaquim¹

Trying to take stock, take the pulse of (the intensity of) something is always a difficult position in which one runs the risk of omitting and forgetting. ... Taking stock is, in this case, taking responsibility for the reading that one proposes and the path one takes, and integrating in it the texts of others, as a way of writing a polyphony of voices in the text that one writes. (Joaquim, 2001:69)

Analyses of the institutionalisation of Women's Studies, Gender Studies, and Feminist Studies (WGFS) in Portugal, carried out within the country (Almeida, et al. 1996; *ex aequo*, 5/6; Ferreira, 2001; Grünell and Kas, 1995; Joaquim, 2007) or as part of comparative European projects (Griffin, 2005; Reis et al., 2001; Santos, 1995), have stressed that the Portuguese academic context has not offered favourable conditions for the emergence and development of research and teaching in WGFS. This is mainly due to the rigid disciplinary structure of degree programmes, the hierarchical structure of higher education institutions, their weak autonomy in relation to the State and the absence of an influential and visible feminist movement within and outside academia. In her 1995 Report on Women's Studies in Portugal, Maria Irene Ramalho de Sousa Santos insightfully analysed the causes, configurations and implications of these adverse conditions. The report provides a detailed snapshot of a particular moment in Portuguese WGFS history. It is reprinted here as the opening article of this dossier.

Fortunately, a lot has happened since 1995 and the position of WGFS in Portuguese academia is no longer as described in this report. In recent years there have been particularly intense changes and innovations, and therefore the current situation is one where access to training, funding and publication opportunities in Portuguese WGFS is easier. This has been the result

¹ The editors wish to express their gratitude to the authors of papers included in this dossier; other scholars who responded to the request for contributions by providing important documentation and information (particularly Adriana Bebiano, Helena Costa Araújo, Fernanda Henriques and Manuela Tavares) and also Teresa Pinto, as current Director of *ex-aequo*, for allowing us to reprint excerpts of three articles originally published in this journal.

of several interacting factors, namely the intense work of WGFS associations (especially the Portuguese Women's Studies Association – APEM, but also the Portuguese Women's History Association - APHIM, and the Portuguese Association of Women in Science - AMONET) in raising the profile of, and supporting the development of, WGFS scholarship; the establishment of a funding structure aimed at WGFS research (managed by the Foundation for Science and Technology and the Commission for Citizenship and Gender Equality); WGFS academics' ongoing and unwavering commitment to creating new courses, and maintaining already existing courses, and degree programmes in WGFS throughout the country (namely at the Universidade Aberta, *Faces de Eva* - FCSH/UNL, Universidade de Coimbra, Universidade de Évora, FPCE/UP and ISEG/UTL); the creation of opportunities for publication (namely through the *ex aequo* and *Faces de Eva* journals); and the intense efforts made by women's rights NGOs and the Commission for Citizenship and Gender Equality to establish archives and resource centres allowing academics and the general public to have access to extremely rich collections of documents directly relevant to WGFS work.

A (necessarily incomplete) list of some of the events of 2008 will illustrate how dynamic and exciting recent changes in the position of WGFS have been. The year included a major national feminist conference (26 - 28 June), the opening of a PhD programme in Feminist Studies at the Faculty of Humanities of the University of Coimbra, following on from the launch of an MA programme at the same institution in 2007; a well-attended conference "Feminist Studies and Full Citizenship" (8-9 February in Coimbra) to celebrate the establishment of this PhD programme; the launch of the online portal of the Publication and Documentation Centre of the Fundação Cuidar o Futuro (23 January) and UMAR's Elina Guimarães Feminist Documentation Centre and Archive (10 July), the publication of several new books and collections in WGFS, and the launch of the fourth call for bids of the protocol established by the Foundation for Science and Technology and the Commission for Citizenship and Gender Equality to fund WGFS research. Academics and students have welcomed these changes and seized the opportunities they have provided for strengthening and expanding Portuguese WGFS. However, these opportunities have also produced new challenges and dilemmas, and not all scholars agree on their assessment of how optimistic the present and future of WGFS is in Portugal. There are also different perspectives on what might be the best and/ or most urgent strategies for managing the position of the field in the coming years. Like other WGFS communities (see Hemmings, 2007, for example), Portuguese WGFS is a space characterised by a diversity of positions on issues related to the identity and structure of the field. This is the case, for instance, with views on the ideal forms of institutionalisation and (inter, multi, trans?) disciplinary organisation of WGFS. We believe that it is interesting, and politically and theoretically important, to include a range of different voices in any descriptions of the present state and recent history of WGFS. Therefore, we have opted for a dossier structure that is somewhat different from the one usually found in *The Making of European Women's Studies*. We have reprinted excerpts of published articles and commissioned short texts which focus on distinct

aspects of the past and current state of WGFS and engage with it from different perspectives.

As noted, the dossier kicks off with a reprint of Santos' SIGMA report. This is followed by a text written by Maria José Magalhães (originally published in 2001), which presents data from individual and collective interviews with Portuguese WGFS scholars in an attempt to learn how they evaluated the position of WGFS at the time. The third text is a short excerpt of an article written by Teresa Joaquim (2001) that reflects on the epistemological difficulties of institutionalising WGFS in Portugal. These texts paint a picture that is already different from the one described by Santos in 1995 and provide insight into the changes and debates which took place between 1995 and the present day.

The remaining texts are more recent and provide a multidimensional account of the current situation. Cristina Vieira's article is also based on a group interview with key Portuguese WGFS scholars (carried out in 2007) and describes their views on the state of the integration of WGFS in higher education curricula. Teresa Pinto's text discusses the activities and future plans of the Portuguese Women's Studies Association, a central actor promoting WGFS in Portugal. Teresa Alvarez's text characterises the aims of the funding structure for WGFS set up by the Foundation for Science and Technology and the Commission for Citizenship and Gender Equality, another development that is crucial to an understanding of the current situation and future perspectives of Portuguese WGFS. The dossier closes with a list of useful websites which enable readers to learn more about, and get in touch with, the institutions mentioned in the dossier. We hope readers will find this a useful dossier that allows them both to learn more about the specific situation of WGFS in Portugal, and to reflect on the situation of WGFS in other local, national and international contexts.

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Maria Irene Ramalho de Sousa Santos

Introduction: preliminary remarks and justification of format

Given the academic situation in Portugal, where Women's Studies as an area of higher learning has never been institutionalized, whether in degree-awarding schools or departments or credit-awarding sections of departments, this report will necessarily be a peculiar one, predictably a very short one as well, and impossible to adjust to the suggested outline. I shall concentrate on a very personal and tentative assessment of what is steadily being done, whether in terms of what is internationally known as Women's Studies or self-consciously in a feminist perspective, in various academic fields all over the country. I bring in the notion of feminist theory at this point, because it is my understanding that you cannot claim to engage in "women's studies" just by having female characters or issues as your research topic. To be sure, to make women visible in history, economy, politics, science, literature and the arts across the centuries is as important and urgent a task as it is insufficient. What I mean is that, and to give you an example drawn from the field I know best, I would be more prone to read Frank Lentricchia's gender aware interpretation of Wallace Stevens's poetry (in *Ariel and the Police*) as qualifying as Women's Studies (pace Susan Gubar and Sandra Gilbert) than Hellen Vendler's supposedly objective and gender-free essays on Adrienne Rich. In other words, Women's Studies, as I understand the concept, must necessarily highlight the protagonism (or its suppression) of women in history, culture and society across centuries and encourage highly specialized work conducted by women in every field; but it must above all imply a theorization of sexual difference and social roles, and draw the necessary consequences of such theorization for the production and reproduction of knowledge, art and discourse at all political, social, economic and cultural levels. In my report, then, after a brief outline of the system of higher education in Portugal, which does not officially contemplate the field of Women's Studies as an academic discipline (with one forthcoming exception at the postgraduate level), I shall limit myself to tracing a brief picture of the role of contemporary women's movements and feminist awareness in Portuguese society at large and institutions of higher learning in particular (2, 3 and 4); and (5) making a few very personal suggestions as to what I think "needs to be done" or "should be implemented." I shall make no mention of several organizations, mainly

sponsored by the Catholic Church, which have traditionally engaged in a lot of work on behalf of underprivileged women, without questioning in the least the fundamental assumptions of patriarchy. More recently, however, there are signs that, at the local, perhaps merely individual level, members of the Catholic Church are carrying out consciousness-raising activities that are truly remarkable. *Fraternizar*, a little paper published in the North of Portugal by Father Manuel Oliveira, besides taking extreme care in using the Portuguese language in a non-sexist way (for example, by always explicitly addressing both female and male readers), frequently features outspoken articles by distinguished theologians of both sexes, which discuss the role of women in society in a clearly feminist perspective, and eloquently denounce discrimination against women, including within the Church itself.

To conclude this brief introduction, I should like to insist on the personal character of this report, for which of course I take full responsibility myself, though I am grateful to several people all over the country for helping with providing information, making suggestions or giving criticism¹

A brief outline of the system of higher education in Portugal

Portuguese higher education includes two sectors: the university sector (with thirteen public and seven private universities) and the non-university sector (schools and colleges of higher education, some organized in polytechnic institutes). The last twenty years have witnessed an enormous expansion in the number of institutions (often with regional extension programs) in both sectors, with greater emphasis on non-university higher education institutions. In both sectors there are public institutions and institutions of a private or co-operative nature, which, again, have grown considerably in number in the last decade. The degrees awarded by the latter are academically but not always professionally recognized. There is also a “free autonomous institution of public utility,” the Portuguese Catholic University (Universidade Católica Portuguesa), whose status results from provisions of the Concordat between Portugal and the Holy See. The distinction between “academic” and “vocational” education does not always coincide with the division university/ non-university sector, but the historical division is still important both in terms of curricular emphasis and social status and in terms of awards and professional qualifications.

The university sector offers a) undergraduate degree programs (“licenciaturas”), requiring four to six years of study, depending on the field; universities no longer offer shorter undergraduate programs (“bacharelatos”), as they did from 1968 to the late 1970s; the present “licenciatura” results, in most cases, from a reorganization of previous undergraduate plus postgraduate taught programs (three years for a “bacharelato” followed by two or three years for a “licen-

¹ Special thanks are due to Graca Abranches, Irene Vaquinhas and Maria da Conceição Ruivo (all from the University of Coimbra) for their generous help.

ciatura”); b) postgraduate taught programs (one to two years/ two to four semesters after graduation followed by a publicly defended dissertation for a “mestrado” or a postgraduate diploma; diplomas may not require a dissertation); and c) postgraduate degrees by research (the “doutoramento,” equivalent to a PhD degree, which nowadays may, in some schools, integrate taught programs of advanced level). Access to postgraduate degrees by research requires a postgraduate Master’s level degree or diploma or, more rarely, a professional curriculum assessed by the school’s scientific board. Increasingly, study programs both at undergraduate and postgraduate level are being based on credit systems, though this is far from being the rule. The title of “agregado,” required to reach the top of the university teaching career, is often wrongly considered a degree.

The non-university sector offers undergraduate degree programs (“bacharelatos”), requiring three years of study, and awards diplomas of specialized studies (“D. E. S. E.,” involving at least one year of study after the “bacharelato”) and, as in case of Teacher-training Colleges or Centers, academic diplomas equivalent, for certain purposes, to “licenciaturas” (after four years / eight semesters of study).

Until 1974 there was great uniformity in the curricular structure adopted for undergraduate and graduate degrees by institutions belonging to same sector, although the content of the courses could vary a great deal. There is no law at present outlining a single general curriculum for the programs offered, and universities and higher education institutions formally possess a great deal of autonomy to determine the programs of study prescribed for their awards, although each university or institution of higher learning, both public and private, is required to submit their curricula to ministerial accreditation. The admission requirements include secondary education (twelve years of study, 4 (primary)+2+3+3+3), national exam in one subject corresponding to the area taken in the last cycle of secondary education (“prova de aferição”), exams in core subjects determined by universities and other institutions of higher learning (“provas específicas”). Candidates over 21 years of age without proper academic qualifications may also be granted access by an ad hoc exam. There is numerus clausus in all cases. Despite a large increase in the number of institutions, and a significant increase in the number of students admitted, demand for places is generally very high and access rates remain extremely low by European standards (the number of students in higher education is nine percent of those in the educational system). Equality of opportunity is further conditioned both by deficient financial student aid (under ten percent of all higher education students benefited from public grants in 1993-94, when the more or less symbolical fees in public higher education had already been replaced by the new system of progressively higher fees approaching “full-cost fees”) and by the fact that the system has of late expanded through the growth of the private sector (where fees are much higher).

The academic year is organized in years, semesters or a combination of both, depending on the institution, program, course or subject. The academic year starts in late September, Oc-

tober or even November, again depending on the institution, and ends in June or July. There are interruptions at Christmas (sixteen days), Carnival (five days) and Easter (sixteen days). In many institutions all teaching is interrupted in February (four to five weeks) for assessment of semester courses and periodic assessment of annual courses. There is a final examinations period in June and July, a limited (two annual courses) second-chance final assessment period in September/ October and a third period for final year students in December (without interruption of classes). In some cases, up to a third of the academic year is thus spent in student assessment.

Women's Studies in institutions of higher learning in Portugal

As I have already indicated, Women's Studies as an independent area of academic knowledge is not officially included in any of the degree programs described above. However, many courses are taught and much research is done in almost all academic fields, which are unquestionable related to Women's Studies. The reasons accounting for the current state of affairs in Portugal may be more complex than it seems at first sight but are surely related to the course of the country's recent history. Hence the following overview, after which I shall deal with the way the subject area of Women's Studies is actually being gradually contemplated in Portuguese institutions of higher learning.

The situation of women in Portuguese society

It is still basically correct to assert that in Portugal no major women's movement exists which could be said to have a strong influence on Portuguese society as a whole. This state of affairs may be related to the forty-eight years of dictatorship under Salazar and later Marcelo Caetano (1926-74), which was sanctioned by the official catholic church, and in the course of which a very strict patriarchal ideology, insidiously imposed from above and firmly distinguishing male public spaces and female private spheres, invaded all sectors of Portuguese life. Earlier, when the monarchical régime was replaced by a secular republic (1910), there seemed to be a significant role for women to play, and laws were actually passed to make this possible. In July 1918, a decree ended the exclusion of women from the legal professions and Regina Quintanilha became the first Portuguese woman attorney. Other very distinguished female intellectuals raised their voices in favor of education, equality and the vote for women (Esteves, 1991). But ideologies are strong and traditions very hard to break. We all know that changes from political dependency (be it from a centralized monarchy or a colonial power) into a democratic republic did not automatically alter the subaltern condition of women (just think of national formations following independence in the Americas). The role of women in the Portuguese Republic continued to be viewed basically as that of discrete companions of the national builders and mothers and raisers of their children. In fact, this hegemonic picture has been hard to replace, and not just in Portugal, as we all know. However, as has been repeatedly emphasized in reports on the status of women in Portugal in the twentieth century, Salazar's dictatorship

during those crucial years contributed decisively to reinforce the social and economic structure of sharply separate spheres and the subalternization of women.

Following the international cultural upheavals of the sixties in France, the United States and elsewhere, which did have a great deal of impact in Portugal, however suppressed (*The New Portuguese Letters*, we recall, were published, and banned, in 1973), the Revolution of 1974 (the 25th of April, the Carnation Revolution) suddenly created the opportunity for radical change. And lots of major changes did occur, as far as women's roles in society are concerned. But, again, traditions, habits and ideologies weigh heavily on the minds and practices of people, including women. It would be nice to say that the Revolution did its job so well at consciousness raising vis-à-vis both sexes that Portuguese women enjoy now full citizenship alongside men and so have no need of women's movements to promote their rights and equality. I am afraid this is not true, whether in the household place, workplace or citizen place (let alone world place), particularly (though by no means exclusively) among the less privileged classes. Indeed, on the occasion of the International Woman's Day, some Portuguese newspapers carried recent important statistics on the sexual division of public status and power positions in Portugal. The underrepresentation of women in government, parliament, political parties, workers' unions and foundations of all sorts may be said to be shocking in Portugal as compared to the number of women graduates, professionals and experts. This is perhaps the clearest sign that so far no major women's movement in Portugal has had a far-reaching impact on society as a whole, even though a variety of organizations and movements have mushroomed in the past few years that are no doubt playing a significant role in foregrounding "the woman's question."

The "Comissão para a Igualdade e para os Direitos das Mulheres" (CIDM, Commission for Equality and Women's Rights), made possible by the new democratic régime, is a governmental organization under the Ministry of Employment and Welfare, which networks with all similar major organizations in Europe and elsewhere, as well as with many NGOs (Silva, 1993). It plays a very important role in promoting Women's Studies generally speaking, particularly as regards discrimination in the workplace, sexual harassment, changing notions of the family and education, women and the new social movements, prostitution, and violence against women, but is far from having a truly strong impact on the definition of economic, social, political and (specially) scientific priorities in Portugal. Formerly the "Comissão da Condição Feminina" (Commission on the Status of Women), for the past fifteen years CIDM has organized, supported or participated in more than twenty-five seminars, symposia, workshops and conferences on various issues directly relating to Women's Studies. The latest major conference, which took place in November 1994, rather in the wake of all the controversial celebrations of the "Discoveries," was titled "O rosto feminino da expansão portuguesa" (The Female Face of Portuguese Expansion) and aimed at "highlighting the participation of women at the onset of universalizing humanism." The organizing committee prepared a careful program which included the speakers' abstracts (*O rosto feminino da expansão portuguesa*, 1994); but on that basis alone,

and before the complete proceedings are published, it is hard to tell whether feminist challenges of Western notions of “universalism” were taken into due account at the conference.

CIDM publishes a newsletter (*Notícias*), a quarterly that carries crucial national and international information on women’s issues. Often, along with the usual news of women’s events all over the world, it just reminds us all, male and female, that equal opportunities for women means nothing else than strict compliance with the law. In fact, the Portuguese law is probably one of the most progressive laws in the world as far as women’s rights are concerned. But we all know that there is quite a difference between law in books and law in action. Portugal is no exception. A very recent report on “Justice in Portugal,” prepared at the Center for Social Studies of the University of Coimbra for the Ministry of Justice, concludes that, though they are nowadays fairly aware of their legal rights, the Portuguese tend to avoid bringing litigation to courts, and women do so usually at all costs, particularly when they are the victims of domestic violence.

CIDM is also responsible for a series of publications dealing with all kinds of women’s issues. Besides the regularly updated *Portugal: Situação das mulheres*, now in its 12nd edition), CIDM publishes the generally titled *Cadernos Condição Feminina* (Notes on the Status of Women). Though many academic and commercial publications including titles on women’s topics are now being brought out regularly all over the country, *Cadernos Condição Feminina* and *Noticias* still remain a major source of systematic information in the field. This includes scholarship, though CIDM also puts out regularly its very useful *informação bibliográfica* (Bibliographical News). Besides the *Cadernos*, CIDM publishes a couple of series (“Ditos & Escritos” [Things Spoken and Written] and “Mudar as Atitudes” [Changing the Attitudes]) with several titles already out. Furthermore, the specialized library and archives of CIDM, with their more than six thousand volumes and a wide variety of journals, magazines, clippings, audio and video materials, as well as updated legal information, may be said to be the best incentive for the development of Women’s Studies in Portugal. A different kind of incentive has been, created in 1990, the award for the best scholarly essay of the year dealing with women’s studies, designated “Mulher Investigação-Carolina Michäelis de Vasconcelos” (Research Woman-Carolina Michäelis de Vasconcelos, Michäelis de Vasconcelos [1851-1925] being one of the first Portuguese women professors [University of Coimbra] and one of the most distinguished ever, male or female).

Another relevant organization, more explicitly academic and specially devoted to Women’s Studies scholarship proper, is “Associação Portuguesa de Estudos sobre as Mulheres” (APEM: Portuguese Association of Women’s Studies). Actually launched and continually sponsored by CIDM, APEM may be reasonably expected to help further and consolidate the field as an independent area of study in Portugal. While the administrative board of CIDM, as a governmental organization, is composed of officers of the Ministry of Employment and Welfare holding higher education degrees in many different professional areas (including its president, Ana Vicente, who holds a degree in Modern Languages and Literatures), APEM is overwhelmingly

run by scholars and university teachers and researchers. Its president for the period 1994-96 is Ligia Amâncio, a professor of sociology at ISCTE (Institute of Higher Learning for Work and Employment, a university in Lisbon with a strong department of sociology) and author of a scholarly full-length book, formerly a doctoral dissertation submitted to that school, which discusses the social construction of sexual difference and its consequences for discrimination in the workplace (Amâncio, 1994). The newsletter of APEM (*Boletim*), published biennially, carries precious information concerning Women's Studies activities, both in Portugal and abroad. Though there is sometimes some overlapping with *Notícias*, *Boletim* is more decidedly geared towards academic and scholarly accomplishments. In its latest issue (November 1994), several national and international research conferences pertaining to the field are announced or evaluated, indicating that participation of Portuguese scholars from a wide range of fields in Women's Studies activities is steadily increasing. A major piece of news (as reported by Virginia Ferreira, a founder of APEM and now Editor of *Boletim*, who is a member of CES, teaches sociology at the School of Economics of the University of Coimbra and prepares a doctoral dissertation also dealing with Women's Studies), which may encourage Portuguese scholars to further participation is that last July, 1994, in Graz (Austria), on the occasion of the Second European Feminist Conference, Coimbra was chosen as the venue for the third one (1997). Portuguese historians have just founded a scholarly association named Associação Portuguesa de Investigação Histórica sobre as Mulheres (Portuguese Association of Historical Research on Women), which is expected to contribute significantly to Women's Studies in Portugal.

Another important organization, presided over by psychiatrist Margarida Medina Martins, is Associação de Mulheres contra a Violência (Association of Women against Violence). The Association gathers together many women in different professions (doctors, psychologists, lawyers, social workers, and so on) who are particularly concerned with the escalation of violence in contemporary societies. In early June, 1995, in Lisbon, the Association put together an International Conference on "Household Violence, Rape, Sexual Abuse of Children". In some professions in Portugal, the tendency for women to organize in independent associations has also been noticed. One of the most important ones is Associação Portuguesa de Mulheres Juristas (Portuguese Association of Women Jurists), perhaps inspired by the International Federation of Women Judges. For very long, at a time when, unlike today, women jurists of consequence were very few in Portugal, the legal profession played a crucial role in Portuguese politics (not to mention the drafting of sexist laws). Though laws are far more progressive these days, women jurists still call for feminist changes to enhance the dignity of persons of the female sex in society at large. The Association has promoted some very interesting activities, mainly having to do with sexual harassment and violence against women, and calling for more feminist laws. Another women's association gaining importance every day is Federação de Mulheres Empresárias e Profissionais (Federation of Professional and Business Women), whose president is currently Teresa Féria. Portuguese women politicians, too, have recently joined an association to denounce the gross imbalance of men and women representatives in

parliament. The association bears the name of a distinguished Portuguese woman intellectual, author and educator at the beginning of the twentieth century (Associação Anade Castro Osório). What kind of impact these efforts are having on Portuguese society is too early to assess. As I write this report, and as we again approach elections in Portugal, a new organization to promote full citizenship for Portuguese women is taking shape: a group of women from the Portuguese Association of Women Jurists, the Federation of Professional and Business Women, and Ana de Castro Osório Association are putting together an Observatory for Citizenship in Portugal. The Observatory contemplates parity (equal number of female and male members from all sectors of Portuguese society) and has as its main objective to see that adequate representation of women in politics and public life in general is honored.

A decidedly political organization with considerable repercussions among women workers is Movimento Democrático das Mulheres (Women's Democrático Movement, MDM), a branch of the Portuguese Communist Party, which has carried a very significant struggle for what one might call, after Mona Harrington (1994), "gender neutral" equal rights for women, with a predictably strong emphasis on the workplace. Recently (as of 1993), some Portuguese lesbians created a collective that publishes a quarterly, titled *Lilás: revista lésbica* (Lilac: A Lesbian Journal), which, besides concentrating on making forcefully problematic what Adrienne Rich has called "compulsory heterosexuality" and on interrogating patriarchal values and images in general, provides a great deal of information about distinguished female homosexuals across centuries and all over the world. Of course, the journal is of very limited circulation but the fact that some members of the collective are also beginning to contribute regularly to major Portuguese newspapers and weeklies (even if under pseudonyms), may be considered a measure of their gradual impact on traditional Portuguese culture and societal mores.

Last, but certainly not least, there is GRAAL: Associação de Carácter Cívico e Cultural (Grail: A Civic and Cultural Association), which for over thirty years has been playing a remarkable, far-reaching role in women's education and consciousness raising. Starting, way before the 1974 Revolution, with a large project based on Paulo Freire's method to bring literacy to underprivileged and mainly rural women, GRAAL has since sponsored countless courses, seminars and other educational initiatives to bring to the forefront "the question of the feminine." Recently, in accord with developments in the European Union, GRAAL has launched many research projects in conjunction, e. g., with NOW, which deal with the crucial area of training and educating educators and trainers. The role of women in structural adjustment based on the ECDO report is also one of the overall concerns of the research regularly conducted at GRAAL. It can be said that "gender differences" (Harrington, 1994) is the underlying philosophy of GRAAL, that is to say, that men and women are culturally (if not essentially) different in their being-in-the world and that designs for equality and equal opportunities must respect that difference. Key figures in GRAAL are former Portuguese Prime Minister Maria de Lourdes Pintasilgo (1980), Teresa Santa Clara Gomes, representative for the Socialist Party in parliament,

and Isabel Allegro de Magalhães, professor of literature at the New University of Lisbon and author of many books and articles dealing with Women's Studies (1987; 1995).

Evolving Women's Studies in Portuguese institutions of higher learning

An institutionalized area of Women's Studies does not yet exist as such in Portuguese universities and institutions of higher education. There are no departments of Women's Studies, no degrees in Women's Studies are awarded, no official credit-giving course in Women's Studies is offered in any major Portuguese school. The very first indication that institutionalization may eventually begin to be seriously considered in Portugal is the recently advertised piece of news that the Open University is scheduled to start an MA programme in Women's Studies in October 1995, under the supervision of Professor Maria Beatriz Niza da Silva. The prospectus announcing the program rightly claims the pioneer nature of the course proposed and defines potential candidates as graduates in the Humanities and the Social Sciences who look for adequate background in the field, either because they already hold jobs for which extra training in legal, economic and sociological problems pertaining to female issues may be useful; or because they are interested in pursuing advanced academic research in the field. Indeed, one of the explicit objectives of the program is "to provide graduates in the Humanities and the Social Sciences with proper credentials to engage in scholarly production in the field, and professionals working for different institutions and governmental organizations with adequate theoretical and practical expertise." This degree program was formally announced last March 30-31, at the Center Jean Monnet in Lisbon, by a Seminar on Women's Studies. The Seminar was presided over by Professor Maria José Ferro Tavares, Vice-Rector of the Open University, included a key-note address by Maria de Lurdes Pintasilgo and brought together many long-time activists as well as several women scholars in different kinds of disciplines who have gradually become interested in the field. No other Portuguese school offers programmes, let alone degrees, in the field specifically designated and recognized as Women's Studies. Something else is the insertion of courses clearly related to Women's, Feminist or Gender Studies (though rarely identified as such) in different kinds of programs, particularly in the Humanities, Social Sciences and Education, in most Portuguese universities. For example, one of the current M. A. program in Anglo-American Studies at the University of Coimbra includes a seminar on African-American literature that has a strong race, gender and class component. On the other hand, at the University of Aveiro a new MA in English has just been created which combines seminars in Postcolonial, Film and Women Studies (so designated).

As a matter of fact, a lot of work is being conducted in institutions of higher learning in Portugal, which may and should be understood as contributing to the increasing awareness of feminist issues and methodologies on the part of scholars in different fields, as well as to the gradual development of the area, if not as a specific and independent academic discipline, at least as a theoretical stance that must no longer be ignored by researchers of different persuasions and

dealing with different kinds of topics. However, it is far from clear whether the best strategy to promote true equality, as well as full citizenship for women, is to push the creation and institutionalization of a separate area of study specifically labeled in Portuguese universities and other schools of higher learning (an issue that is, at any rate, controversial among many feminists themselves all over the world [Barrett, 1992]), or to encourage interdisciplinary work with a strong feminist theoretical approach in all fields of research, as well as feminist-inspired changes of form and content on all levels of the educational system, starting with elementary education. To be sure, as a recent bibliography indicates (Campos, 1989), a lot of research has been conducted in Portugal in the course of the past ten years, supposedly having women's issues as a focus (women in the workplace, family, children, sexuality, birth control, abortion, sexual difference, female discourse and sociolinguistics, famous women in history, culture and science, female authors, female literary figures, feminist literary theory, and so on); however, in a large majority of the studies quoted, the theoretical framework adopted (when and if one can speak of a theoretical framework at all) has nothing to do with interdisciplinary approaches, let alone feminist theory. Rather, and with rare exceptions, most studies, though focusing on female protagonists, stick to fairly conservative approaches and end up with uninspiring conclusions as far as what is generally meant by Women's Studies and its potential for questioning patriarchy and promoting social change is concerned. On the other hand, it should be noted that, though the percentage of women in the highest echelons of education and advanced research in Portuguese academic institutions is relatively high as compared to what happens in core countries in the West (Ruivo, 1987), apparently research priorities continue to be defined from above and according to rather conservative and canonical disciplinary criteria. This, however, applies to all academic areas of study. As regards Women's Studies, an important recent development may well be the creation, at ISCTE, of a research center on Gender Studies, which calls itself GEN. Another interdisciplinary center for Women's Studies was recently created at the University of Madeira (Centro Interdisciplinar de Estudos da Mulher - CIEM/ UMa). But perhaps because the group of people involved in it are all young scholars still working towards their PhD, the center has as yet promoted no activities with any significance. One of the new private universities, Universidade Portucalense Infante D. Henrique, in Porto, has also recently created a Centro de Estudos Femininos (Center for Feminine Studies). Innovative interdisciplinary research in a wide variety of fields and resorting to different transgressive methodologies (including feminist approaches) is also being conducted at Centro de Estudos Sociais of the University of Coimbra (Center for Social Studies, CES), a non degree-awarding research center which hosts many fellows with a wide variety of backgrounds and holding degrees in many different kinds of disciplines. More recently, at the Faculty of Letters of the University of Coimbra a group of women scholars created as a Group of Feminist Studies (GREF: Grupo de Estudos Feministas), which also aims at interdisciplinary work and intervention in the field.

Themes, problematics and theoretical approaches related to what is generally known as Women's Studies, though not so labeled, are widely, if discretely, spread in Portuguese universities

and other institutions of higher learning, particularly in the humanities and the social sciences. This is certainly true of most schools, but my greater wealth of information comes directly or indirectly from the Faculty of Letters and the School of Economics of the University of Coimbra; The Faculty of Letters of the University of Lisbon; The Faculty of Human and Social Sciences of the New University of Lisbon; ISCTE; The Faculty of Letters and the Faculty of Psychology and Science Education of the University of Porto; The University of Minho; the University of Aveiro; and the Portuguese Catholic University. This is not the place to give a full account, nor would it have been possible to gather an exhaustive list in so short a period, but the amount of teaching and research actually being done in areas or perspectives recognizably relating to Women's Studies is quite impressive. Programs and projects concerned with the teaching of and research in languages, literatures, cultures and societies increasingly include specialized courses on women's history, women's writing, feminist literary theory, sociolinguistics and sexual difference, the dialectics of race and gender, economy and female work, women's migration and integration, family relations and violence, child abuse, sexual harassment in the workplace, sexual difference and the professions, gender studies, gay studies and so on. In literary studies, more women authors are being selected by students of both sexes as subjects of dissertation topics and, more importantly, feminist theory (in a more or less discrete manner) is gradually being privileged in studies dealing with both male and female authors. In history, the hidden histories of women, centuries-old discrimination against women, and the wide range of women's cultures and traditions gradually attract the attention of young scholars, both male and female (Vaquinhas, 1993). The new MA programme in Contemporary Economic and Social History at the Faculty of Letters of the University of Coimbra, scheduled to start in October 1995, offers a seminar on *The Women in the Contemporary Society: Comparative History*, taught by Professor Irene Vaquinhas. Similar things are slowly happening in anthropology, psychology, sociology, linguistics and science education. As a result, and this is arguably the most relevant contribution to the field, a large variety of MA and PhD dissertations discussing openly Women Studies and overtly claiming feminist theories and methodologies are being submitted in the different disciplines and subject areas of Portuguese institutions of higher learning, specially in the humanities and social sciences. Some of these dissertations are quickly finding their way into print. I believe that the first doctoral dissertation dealing explicitly and self-consciously with Women's Studies, though officially and institutionally submitted in Portuguese Studies, approved by a Portuguese university was Cecília Barreira's "Retrato da burguesa em Lisboa, 1890-1930: universos femininos em Portugal" (diss. Universidade Nova de Lisboa, 1991) (*A Portrait of the Bourgeois Woman in Lisbon, 1890-1930: Feminine Worlds in Portugal*). Later, this study was commercially published (Barreira, 1993). In January 1993, the extremely conservative Law School of the University of Lisbon awarded the doctoral degree to Teresa Beleza, whose dissertation dealt clearly with Women Studies: "Mulheres, direito e crime: ou a perplexidade de Cassandra" (*Women, the Law and Crime: or, Cassandra's Perplexity*). Since it was previously known that the distinguished law professors evaluating this remarkable piece of work were most unwilling to accept sexual difference as a bona fide scientific category, the public

defense of the dissertation turned out to be truly public, with an inordinately large audience and the presence of the media. Only a few months ago, Teresa Joaquim, a well-known member of CIDM and APEM, earned her doctoral degree in the Department of Anthropology of ISCTE with a dissertation titled "Menina e moça: A construção social da feminilidade" (Female and Young: The Social Construction of Femininity ["menina e moça" being a famous title in classical Portuguese literature]). In the field of literary studies, the number of doctoral topics dealing with women authors and contemplating feminist issues is increasing steadily. More interestingly, many academic studies of canonical male authors are beginning to be more and more aware of the importance of sexual difference as a category of analysis.

Gradually, publishers are also bringing out more books addressing the same kinds of issues, and academic journals in all fields are carrying many more articles pertaining to feminist criticism. A major publication, which may eventually contribute to the development of Women's Studies in Portugal, is due to start appearing in October 1995. I am referring to *A história da vida quotidiana em Portugal* (The History of Daily Life in Portugal), which features many essays on women's and feminist issues (Barreira, 1995). Perhaps even more important in this regard is the creation of the Portuguese section of the International Federation for Research in Women's History, an initiative of a group of professors of a private university in Oporto (Universidade Portucalense Infante D. Henrique). Its main objective is to promote research on women's history in Portugal. On the other hand, recent reports on migration and integration studies clearly suggest the need for the strong international networking of Portuguese scholars in these areas also (Lutz, 1994; Hanmer, 1994).

An important field of academic activity into which Women's Studies topics are quickly finding their way in Portugal is that of conferences, colloquia, symposia, seminars and workshops. Two major conferences in 1985, actually specializing in women's issues, are worth mentioning because of the repercussions they had for a broader networking of scholars concerned with Women's Studies in Portugal. In Lisbon, the Instituto de Ciências Sociais (Institute for Social Sciences, ICS) organized a large conference titled "As Mulheres em Portugal" (Women in Portugal). Its proceedings were published in a special issue with the same title, *As mulheres em Portugal* (1986), of the journal of ICS, *Análise Social*. On the other hand, the Instituto de História Económica e Social (Institute of Social and Economic History) of the Faculty of Letters of the University of Coimbra put together an even larger conference titled "A Mulher na Sociedade Portuguesa: Visão Histórica e Perspectivas Actuais" (Women in Portuguese Society: An Historical Survey and Present Situation). The papers presented were published the following year in two thick volumes (*A mulher na sociedade portuguesa*, 1986). Furthermore, all major scholarly and professional organizations in the humanities and social sciences are beginning to include in the programs of their regular conferences sections or workshops dealing with Women's Studies. This is, for example, the case of Sociology, Anthropology, Psychology, Philosophy, Linguistics, Anglo-American Studies or Comparative Literature. Significant is also the fact that

an increasing number of Portuguese women scholars in a wide variety of fields are joining and participating in international networks mainly concerned with equality of opportunities and full citizenship for women.

In science and technology, most scholars do not seem to be interested in feminist issues and theories as directly relating to their fields of research. One of the reasons may be related, whether explicitly or not, to many Portuguese women scientists' concern that assessment of their merit may suffer from gender considerations (e. g., judgements of the type, "good for a woman"). It is worth noting, though, that some recent work conducted by feminist scientists in the United States (e. g., Donna Haraway) has been influential in Portugal within the social sciences and the humanities, whereas the hard sciences, to the best of my knowledge, have tended to remain unaffected. But perhaps the major question is still the lack of adequate data and statistics by gender concerning numbers of women in science education, research and decision-making positions (Ruivo, 1993). In the article just quoted, Ruivo concludes that though in Portuguese universities, women scholars have been easily reaching full professorship in all academic fields, including the so-called hard sciences (e. g., theoretical physics, mathematics, biology, biochemistry, biotechnology, medical sciences), indeed, to a higher proportion than in many of the advanced countries of the North, they remain grossly underrepresented in decision-making posts. This concerns mainly the definition of scientific priorities and allocation of funds².

What needs to be done?

I should like to begin by quoting Prof. Rosi Braidotti's suggested reply to this question, as transcribed in the minutes of the first meeting of the Scientific Committee (Brussels, December 22, 1994): "The existence of Women's Studies courses has to be defended because they increase the awareness of the status of women which helps to fulfill the Maastricht Treaty; because they offer professional training and outlets to women (for example policy making and media); and finally because they train students for future research which increases the quality of research in the field of Gender Studies and Equal Opportunities". Basically, I do not disagree with Braidotti's reply. The status of women (or, in many cases, often the lack of it, particularly among the less privileged classes) should be carefully studied, in comparison with the status of men, so as to allow for much needed corrections, in Portugal and Europe as elsewhere. Specific credit-giving Women's Studies courses integrated in interdisciplinary degree-awarding programs may certainly be made to play that role. But I would like to submit that this distinction

2 A recent overview of the state of the art in Portugal, based on interviews with Madalena Barbosa, Virginia Ferreira and Teresa Joaquim, and titled "Modernization and Emancipation from Above: Women's Studies in Portugal", is forthcoming in the European Journal of Women's Studies. Though it reached me too late for detailed consideration in this report, I am grateful to Virginia Ferreira for having let me see the galley-proofs.

between Women's Studies courses taken for credit in programs in other disciplines leading on to a degree is possibly a good one in terms of the goals to be accomplished by our efforts: full citizenship for women in all sectors of public and private life. For the simple reason that I would be concerned lest Women's Studies degrees and degree-awarding programs end up pushing more female scholars and professionals than desirable to a new, more sophisticated ghetto (meaning, more sophisticated than *Küche, Kinder* and *Kirche*). In the future, we might see many full women professors in Women's Studies in universities all over Europe, and very few in other fields, such as Political Science, Economy, Business Administration or Science and Technology, which are more closely linked in their job outlets to positions of power and societal control (indeed, this may well be already the case in some core countries). Besides, all those "other" fields (say, sociology, economics, literary and cultural studies, engineering, medicine) may arguably be said to be if not more relevant than Women's Studies (so designated), at least, more encompassing. After all (I can almost hear the argument), human persons of the female sex are still only roughly one half of the world's population. What we need, therefore, is a fuller "awareness of the status of women" in society at large. Steady work on consciousness raising in all areas of knowledge and in the professions is what is called for.

Perhaps Portugal (precisely because here, as our colleagues from NOISE so charmingly stated in the first documents for the preparation of the assessment we are all involved in, people with backgrounds in Women's Studies strictly speaking are "very difficult to be found"), provides an adequate ground for the development of feminist studies in higher education without falling into the pitfalls of disengaged Women's Studies academic programs, which will predictably attract mostly female students and rapidly exhaust their resources and outlets. By the same token, all other areas of knowledge will remain unaffected by a feminist perspective.

What I would like to see evolve in Portuguese institutions of higher learning is the serious study of and cogent recourse to feminist theory and methodologies. By this I mean the scholarly study of sexual difference for a better understanding of the impact of the social construction of sex (what in English some feminists continue to distinguish as "gender," albeit with increasing misgivings) on life, culture, science and society. Because all the theorizing and criticism have been overwhelmingly conducted in English and (to a lesser degree) French, a deep and wide discussion of the concepts is called for, so as to allow for adequate, rigorous and suggestive formulations in Portuguese. In recent years, the Portuguese language has been invaded by a blatantly imprecise, grossly mongrel terminology that runs the risk of discrediting the field (though this is far from applying to Woman's Studies alone). A network of researchers in the different Portuguese universities, networking in turn with international feminist research centers, should be encouraged (and financed) to engage in serious work to produce a descriptive dictionary of feminist theoretical terms. Reliable translations of key concepts, based on a careful analysis and assessment of the state of the art and taking into account the by no means negligible tradition of Portuguese feminism, is urgently needed. To be sure, advanced research in the

field should be firmly encouraged. But rather than independently taught programs awarding degrees in Women's Studies (an option which, after all, cannot be said to be the most highly recommended one by most feminist scholars in most Western countries), strong interdisciplinary feminist research institutes should be created at institutions of higher learning with the purpose of encouraging advanced academic research specializing in Women's Studies and offering courses in Women's Studies to be taken by students in as great a variety of fields as possible. Critical awareness of issues in Women's Studies is what we need to have included at all levels in the Portuguese higher educational system. Such a goal could be accomplished by granting Women's Studies and Feminist research centers some degree of influence on curriculum building and program developing. I suggest that courses at first offered as options and targeting areas deemed particular insensitive to women's issues would eventually become adopted as required courses by certain degree-awarding programs. Education, language teaching, teacher training are the first ones that come to mind; but consider also the needs in psychology, sociology, journalism and communication arts, law, business administration, and (last but not least) the medical sciences.

On the other hand, in the Portuguese society in general it is imperative that old stereotypes of maleness and femaleness continue to be radically challenged. Such an outcome cannot be accomplished without more structural and content changes in the educational system at all levels, starting with the elementary and secondary. The obvious way to start is language. Without a critical awareness of the subtle sexist uses of language still rampant in our society the desired social change runs the risk of continuing to be thwarted. Students must learn from the very beginning, female students in particularly, that there are alternatives to the picture of sexual, social and professional differences and definitions still hegemonically depicted (even in textbooks) by patriarchal society in all corners of the world. So that we all stop staring at distinguished women in positions of power as marvelous and extraordinary exceptions (the way we used to speak romantically of "men of genius") and begin finally to consider them the inevitable result of talent (of course), but also choice and fair opportunity.

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Ten Years of APEM: Exploring the Voices, Signifying the Trajectories¹

Maria José Magalhães (Translated by Maria do Mar Pereira)

Introductory note by the author (2008): This article was written in the context of the commemorations of the tenth anniversary of APEM. Drawing on semi-structured interviews with researchers who had been members of the Board of APEM during that period, it aimed to explore what the association meant to the interviewees, learn more about the initiatives that they had been involved in, and characterise epistemological perspectives within the association. The interviews make visible the process of constructing a social and scientific space of women's studies in Portugal, and also provide insight into how difficult it has been for APEM to establish itself as a feminist scientific agency.

When asked to assess the impact of the *Portuguese Women's Studies Association (APEM)* during the past decade, many interviewees began by stressing that the challenges faced by APEM are similar to those encountered by other associations in the country, with one participant saying that "in Portugal it is very difficult to mobilise people in any association" Several interviewees note that APEM has achieved its aims, both in terms of creating the conditions for an increased legitimisation of the field, and in allowing (in some cases) the production of more research and its publication (in the journal *ex-aequo*)

It completely fulfilled its promises to create something that maybe does not have the visibility it deserves but, nevertheless, has a reasonable degree of visibility. It is not hard for people to find out that [APEM] exists and that they can go to APEM to obtain certain types of information, documents, contacts, or to learn who does research on what... I think that, in this sense, it fulfilled its aims. I mean the world is better with APEM than it would be without it! They drew attention to the relations between what has happened within APEM and the characteristics of Portuguese academia as a whole. They highlight, on the one hand, the lack of debate - "the

¹ This is an excerpt of an article originally published in Portuguese in *ex-aequo* (2001, 5, 27-68) with the title 'Dez Anos da APEM: Percorrer as Vozes, Significar os Percursos'. The author and the editors wish to thank *ex-aequo* for granting the permission to reprint this excerpt.

difficulty of having theoretical debate in Portugal also extends to the activity of APEM” and “the lack of openness to the understanding of other theoretical objects”; and, on the other hand, the constraints created by academic careers: Considering that in the context of the social sciences in Portugal it is so difficult to have theoretical debate, I don’t see why APEM would be any different. [There is] no culture of theoretical discussion, of wanting to address complicated issues in relation to which people have different positions. A person may know a lot about a specific theoretical framework and know nothing about another, and therefore debate requires effort. And why would people make that effort when they have to worry about building a career?

Some interviewees insist on the need for APEM to take up its theoretical and epistemological responsibility. In the opening of this article we referred to Maynard and Purvis’ claim that ‘the Western Women’s Studies project has involved three interrelated processes: those of recuperation, reconstruction and reflexivity’ (1996: 2). In Portugal, these processes have happened simultaneously: I think we are currently at that first stage – making women visible – and also the second, reconstructing science. And there are moments when it’s also the third [reflexivity]. (...) We reflect in different ways... maybe we can talk about simultaneity, (...) a reflection with some simultaneousness.

Indeed, one can find researchers who are, at the moment, more concerned with accumulating knowledge about women. We can say that their position is one of recuperating women as an object of study within science. At the same time, other researchers have challenged the process of knowledge construction, both at the level of the directions it takes, and of the social relations and conditions of the production of knowledge.

I think there has been an evolution in APEM. I remember the first discussions in APEM and the model was, let’s say, of much more quantitative methodologies – surveys, statistical data – but this has, in fact, changed. I remember us talking about life histories and biographical methods, and the surprise this produced, and their somewhat innovative character. To our huge surprise there are still discussions which show that people probably have not yet reflected in a broader and more plural way on the epistemological question of the construction of science itself.

According to this interviewee, the critique of the sexist dimensions of science and academia has been made, but Women’s Studies researchers in Portugal have not yet moved on to conceptions and practices of knowledge production that take this critique into account and operate within a different paradigm. In 1997, Helena Araújo wrote in the *WISE European Women’s Studies Guide*. Although Women’s Studies in Portugal needs greater development, it has achieved some legitimacy and visibility. The lack of systematic debate is, probably, one of the more crucial areas requiring development. There is also a continued need for explicit policies promoting initiatives in Women’s Studies in higher and secondary education (1997:160).

Another interviewee notes that advances at the theoretical and epistemological level are still small and tend to be mostly individual: I think that theoretical work is not very developed in Portugal...And without the support of a certain degree of institutionalisation in terms of science and research, it is even more difficult for things to happen. There are individual people who have done work in this domain, but at the general level it is not very developed. However, this “institutionalisation” does not produce the same level of enthusiasm in all interviewees: I think that the UN decade for women [1976 – 1985] began to produce some institutionalisation of these things. I believe that this has a bad side and a good side. It [Women’s Studies] gains a social dimension, but loses the dimension of critique of dominant paradigms.

According to the interviewees, the increase [in Portugal] of research on gender does not necessarily lead to theoretical and epistemological advancement, because “one thing is to put ‘gender’ in a research project, and another is the theoretical and epistemological work which the social and philosophical sciences have not reflected on”. However, researchers agree that there is some interest in, and mobilisation around, Gender Studies in the academy, with an increased visibility of the field both in terms of Gender/ Women’s Studies in general and APEM in particular. This is evident also in the recent founding of new associations (APHIM [the Portuguese Women’s History Association], the “Faces de Eva” [“Faces of Eve”] research group) and another journal (*Faces de Eva*) which, according to some interviewees, is a sign of the development of the field. There are also more and more researchers working in the field: Often there aren’t that few of us. But we don’t always know who [is doing research in this field.] Sometimes research isn’t disseminated, there are many MA dissertations which aren’t published and so they stay on library shelves and no one reads them.

Another interviewee mentions how important it is to have people with whom to enter in dialogue and debate, and notes that there have been transformations at that level as well. I had no interlocutors. I think that this has changed, in a way. I think that there is some dynamism, which didn’t exist 10 years ago. This will help constitute a much wider community. This dynamism is a sign of a quantitative expansion of the field, but not necessarily of a fundamental transformation of academia, considering that – as some interviewees argue – gender has been integrated in the discourse and in policies, but often only as a form of change in rhetoric. Despite this dynamism, the general feeling is that Portuguese academia does not see (and much less hears) WGFS researchers and APEM, except in relation to *ex aequo* [APEM’s journal, which is “the most visible aspect of APEM’s activity”]. The interviewees feel that APEM has not yet managed to position itself, and be recognised, as a *scientific agency*: That has to do with legitimacy. APEM is not yet seen as an organisation which one must necessarily consult. At the moment, APS (the Portuguese Sociological Association) for example already has that status. If someone wants to do anything, they will necessarily consult APS. For whatever reason, Sociology has had a very strong impact on the current government. And there are sociologists in this government and they are heard and significantly stimulated, etc. It was the same with Education. But that’s not

yet the case with APEM. Maybe APEM is not yet able to formulate joint action in research.

This still incipient legitimacy in the academic world is accompanied by a lack of recognition of the scientific role of the Association on the part of the State: The relationship between the State and this field is an odd one. When it [the State] wants to commission research, the first selection criteria is always the academic prestige of the person conducting the research. I find this completely absurd – prestige according to whom?! This is one of those instances of mercenarism, there are a couple of mercenaries who come in, read three short things about the theme in order to become familiar with the vocabulary, and that's it. It's the academic gentlemen hired to carry out Women's Studies. And then they are the ones who create the field! However, and despite the fact that APEM has not yet managed to establish itself as a scientific agency, some interviewees recognise that APEM has played an important role in the legitimisation of the field. However, they attribute this legitimacy to the impact that individual researchers' work has had: There's no doubt that APEM has on its list of members all the researchers who carry out the most serious work in this country, with a few, very few, exceptions. Of course their work has impact but not actually through APEM as an association. But it does help to legitimate the field.

[For several interviewees] the important question to ask is what would be the consequences of the adoption of a strategy pursuing legitimisation and visibility, considering the hierarchical and rigid structure of Portuguese academia. Several interviewees noted the institutional constraints to researchers' careers in Portugal. Some emphasised that there is an ongoing process of ghettoisation and marginalisation of (female and male) researchers who are seen as being associated with the field. This ghettoisation is an integral process of academic disciplinary logics and is simultaneously a way of guaranteeing the continuity of the pyramid-like edifice of university hierarchies. The increased interest in gender issues in Portugal is seen by some interviewees as almost exclusively caused by external European influences. Frankly, I don't think we can speak of an internal, intrinsic dynamic in Portuguese women's studies. (...) What we've had, fundamentally, have been external influences. The social changes, awareness raising and mobilisation produced by this field at the international level end up having an impact on us [researchers in Portugal]. External influences do help to place specific issues on the agenda. (...) We are certain that European interventions at this level had an impact on what happened to the field in Portugal, I think that's inevitable.

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Women's Studies: a 'Misplaced Subject'?

Teresa Joaquim (Translated by Ana Isabel Crespo and Maria do Mar Pereira)

Introductory note by the author (2009): This is an excerpt of an article written for the 10th anniversary of the Portuguese Women's Studies Association in 2001, in which I reflected on the position of Women's Studies in Philosophy and the Social Sciences in Portugal. In the section reprinted here, I used the concept of 'misplaced subject' to discuss whether the traditional disciplines had been contaminated by the epistemological questions foregrounded by Women's Studies, raising issues which are still relevant to an understanding of the situation of Women's Studies in Portugal today.

Reflection on the impact of Women's Studies within Portuguese scientific production requires that we pay special attention to two factors: on the one hand, the context and evolution of the social sciences in Portugal, and, on the other, the possibility of connection with the feminist movement. When in 1987, I undertook research on feminist education and/ about women' (funded by the European Commission and coordinated by the *Cahiers du Grif* as part of the GRACE European project on Women's Studies), the majority of researchers' answers to the questionnaire indicated that they worked in Women's Studies, and not in feminist or 'feminine' studies. In the report I noted that there was a broad acceptance of the questionnaire from the institutions as well as from researchers, even if not every researcher working in this area answered the questionnaire. This latter fact implies that there is a chance that these researchers do not want their university image to be linked to Women's Studies as an area, which is easily understandable if we consider the weak institutional implantation of Women's Studies within the University and of its lack of credibility in the Portuguese scientific community.

While some researchers explicitly declare the choice of a research object linked to women,

1 This is an excerpt of an article originally published in Portuguese in *ex-aequo* (2001, 5, 69-83) with the title 'Os Estudos sobre as Mulheres em Filosofia'. The author and the editors wish to thank *ex-aequo* for granting the permission to reprint this excerpt.

there are always those who work in this area without totally stating this choice in terms of his/her academic trajectory. This kind of occasional, undeclared participation does not necessarily imply a change in theoretical perspective and a consideration of, or contamination by, the epistemological questions foregrounded by Women's Studies. This absence of contamination is also meaningful in terms of what it reveals about the variety of ways of joining, and different opportunities within, Women's Studies. What Beauvoir (1949) or Deleuze/ Guattari (1991) say about the inherent suffering in the creation of a text cannot be forgotten. This also pertains to our study area, namely to those who have to confront the academic institutions when presenting their PhD thesis in this field. It seems that the concept of 'misplaced subject' proposed by T. Herbert (in Nunes, 2001) is useful to understand how a subject can see and understand, abruptly, a different thing from that which has been given to her. I think that today, despite the years that have passed, the same question remains: whether the place of Women's Studies in scientific production is still one of a 'misplaced subject' or whether it has been integrated into existing disciplines without having provoked dislocations.

[In Portugal] there has been an increasing number of reflections on 'gender issues' or research using 'gender' as an analytical category, but despite the enthusiasm for and strong interest in this area, the issue raised by Irene Ramalho and António Sousa Ribeiro in relation to epistemological debates in the Humanities and Social Sciences in Portugal must still be noted: The debate over the epistemology of the Humanities and the Social Sciences has never been active among us. (...) This results in one of the most disturbing aspects of Portuguese academic production: paradigm transitions or the adoption of a theoretical or methodological model is conducted without much discussion, often only on the basis of what is the latest trend (1998/1999:80). This is a crucial issue for the whole scientific community, with severe implications not only for the legitimation of the production of knowledge, but also the extent to which new concepts or theoretical models are critically accepted.

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The Integration of the Gender Dimension in Higher Education Curricula in Portugal: Facts and Reflections from an Expert Focus Group

*Cristina Maria Coimbra Vieira*¹ (Translated by Maria do Mar Pereira)

In 2007, a group interview was conducted with lecturers and researchers working in Portuguese Higher Education (HE) institutions, as part of the data collection process for the external evaluation of the implementation of the II National Equality Plan (PNI) (2003–2006). This focus group aimed to identify what had been done in Portugal on Women's, Gender and Feminist Studies (WGFS) at the level of teaching and research in HE, and assess the ways in which the State has supported and promoted the work of experts in this domain. Nine experts took part, representing nine institutions (eight universities and one polytechnic). Experts noted that there is a certain generalised disinterest on the part of the scientific bodies of the institutions represented as to the importance of the introduction of a gender dimension in curricula. If it were not for the solitary and sometimes even "militant" efforts of these experts, the gender dimension would have almost no visibility in HE curricula in Portugal. It was clear that although some courses do not have names explicitly associated with WGFS, the integration of "gender-sensitive" topics or even the taking up of a feminist perspective in teaching is sometimes a reality, due to lecturers' judicious critical awareness of sexual inequalities. An issue covered in the interviews is the fact that successful efforts to integrate a gender dimension in curricula allowed lecturers to acquire a range of publications for their institutional libraries. These now constitute a valuable and permanent stock of information, even at sites where these courses are no longer taught. An example of this is the GREF (Grupo de Estudos Feministas - Feminist Studies Group) library which still exists at the University of Coimbra. It is also relevant to note that among university authorities there is a clear lack of understanding of what it means to talk about "gender equality". The claims often used by them to argue that gender equality has been achieved are often very slippery and problematic: they say that young women have better school results than young men in practically all fields and that they are already the majority of students in HE. There is also a tendency to assume that women's current access to public

¹ This is an excerpt of an article originally published in Portuguese in *ex-aequo* (2007, 16, 151-160) with the title 'A dimensão do género nos curricula do ensino superior: factos e reflexões a partir de uma entrevista focalizada de grupo a especialistas portuguesas no domínio'. The author and the editors wish to thank *ex-aequo* for granting the permission to reprint this excerpt.

and political positions, which was impossible in the past, must be seen as undeniable proof that gender equality has been fully attained in Portugal. These forms of “incomprehension”, rarely naïve, and formulated, often publicly, by prominent members of the HE community tend to reinforce the widely shared idea that those who research and teach gender issues usually do mainly ideology, rather than science. Hence, the relative dismissiveness and disregard with which feminist approaches to teaching and research are received in Portugal.

To all of the above we must add the fact that optional courses only open when a minimum required number of interested students is met, a rule which has significantly constrained the availability of some gender-sensitive units because these are not perceived by students as a priority. Although some of the academics who participated in the interview are not recognised by their institutions as gender experts, and in some cases there is no coordination of efforts between different people working in the same institution, the fact is that research has continued to be produced in fields like Philosophy, History, Literature, Anthropology, Sociology, Psychology, Economics and Education, among others, often parallel to academics’ teaching commitments. The role played by APEM (Portuguese Women’s Studies Association) in bringing people together and publicising research through its journal *ex aequo* has been extremely relevant to the task of promoting gender mainstreaming in teaching and research in HE in Portugal.

In the focus group, all participants expressed a strong desire to create a network of experts in WGFS (and related fields) which would also include the existing scientific women’s associations, such as APEM and the Portuguese Association of Women in Science (AMONET). The joint action of these bodies would force public authorities to formally recognise the work carried out by these experts in different domains and the indispensable contribution of much of the scientific knowledge already produced to the design of gender-sensitive policies. The recent publication of the III National Equality Plan (2007-2010) once again positions as a priority aim the promotion of the integration of Gender Studies in all domains through a range of strategies: increasing the available funding provided by the Foundation for Science and Technology², supporting research centres in WGFS and guaranteeing that appropriate credits are awarded to courses that include themes related to gender equality.

If this political statement of intentions is not actually translated into concrete, monitored action by the State and its competent bodies, we believe that the weak autonomy of these experts will lead to a scenario that is not conducive to the formal integration of the gender dimension in the curricula of different courses and cycles, in the context of Bologna restructuring. However, it was evident that all experts who participated in this interview are very determined to continue their, sometimes solitary, work of raising students’ and colleagues awareness of gender equality issues in Portuguese society.

2 Editors’ note: See article by Alvarez in this volume.

Financial Support Provided by the Foundation for Science and Technology to Research on Social Relations of Gender and Equality Policies in Portugal

Teresa Alvarez (Translated by Maria do Mar Pereira)

Protocols were signed in 1998, 2003, 2004 and 2008 between the Commission for Citizenship and Gender Equality (formerly the Commission for Equality and Women's Rights) and the Foundation for Science and Technology (Ministry for Science, Technology and Higher Education). These protocols were established in the frame of, on the one hand, the State's responsibility for promoting equality between women and men (according to article 9 of the Constitution, this is one of the fundamental duties of the Portuguese State); and on the other hand, the role assigned to the Commission for Citizenship and Gender Equality in the definition of strategies and implementation of programmes fostering social change and promoting full access to citizenship rights for individuals of both sexes. These protocols take as their starting point the verification that, despite the undisputable improvement in the status of Portuguese women, there persist inequalities that it is urgent to address. These protocols are grounded on the belief that scientific research plays a role of crucial relevance in the diagnosis of issues and problems of inequality, as well as the formulation of proposals seeking to realise equality and integrate gender, effectively and efficiently, as a transversal dimension of all policies.

The four protocols that have been signed aim to encourage and support research on social relations of gender and equality policies, inviting the national scientific community to undertake research projects which provide scientifically grounded analyses of the factors contributing to the reproduction and eradication of inequalities between women and men. The protocols have resulted in public calls for project bids from higher education institutions and research centres. There have been 4 calls for bids (1999, 2003, 2005 and 2008), the most recent of which is being assessed at the time of writing. Between 1999 and 2005, 39 projects were funded (13 in 1999, 18 in 2003 and 8 in 2005), covering the following themes: Work, employment, professional groups and reconciliation of work and family/personal life (9 projects); Family, sharing of responsibilities and links with the wider community (6); Women's history (6); Education, training and professional/life projects (5); Knowledge, science and technology (4); Citizenship and participation (3); Law (2); Media (2); Health (2).

The Portuguese Women's Studies Association (APEM): Present Activities and Plans for the Future

Teresa Pinto (Translated by Maria do Mar Pereira)

Since its foundation in 1991, the activities of APEM (Associação Portuguesa de Estudos sobre as Mulheres - Portuguese Women's Studies Association) have been characterised by the articulation of two strands: the production of theoretical studies and political intervention. Through this articulation it hopes to promote the construction, not only of a scientific object, but also of emancipatory knowledge. APEM has contributed significantly to the academic affirmation and legitimisation of national scientific research in Women's Studies/ Feminist Studies/ Gender Studies (WGFS) and the dissemination of the knowledge produced in these domains nationally and internationally. It has also contributed to the critical sustainability of policy initiatives in gender equality and the configuration of strategies and measures promoting balance in social gender relations. APEM is the only association in Portugal centrally focused on supporting and publicising WGFS. It is not linked to any particular discipline and encourages inter and multidisciplinary. Its list of members includes experts from all disciplinary fields. APEM incorporates a significant part of the national human capital possessing institutionally recognised expertise and qualifications on WGFS in diverse fields of knowledge.

Its recent regular activities include the bi-annual publication of the scientific journal *ex aequo* (since 1999). It is a peer-reviewed journal, indexed in SciELO and the Latindex Catalogue, and referenced in www.livroraro.com. It publishes original articles by Portuguese and foreign researchers written in Portuguese, Spanish, French and English. It aims to continue contributing to expanding, making visible and legitimising the knowledge produced in WGFS. APEM has organised several conferences and seminars, and carries out many research/ intervention projects, which have recently included "Women and Knowledge: Networks and Resources" (2008 - 2009) and "Women and Citizenship: Know, Educate, Change" (2007 - 2008). APEM is currently represented in the Consultative Council of the Commission for Citizenship and Gender Equality, the national State equality mechanism.

In the future, APEM aims to increase exchanges both nationally and internationally, and make available a range of online resources to students, teachers and lecturers, researchers, trainers and the general public. Therefore, it has registered as one of the founding members of ATGENDER, is strengthening the role of *ex aequo* in the dissemination of national and foreign

scientific production, and developing a resource centre for its website (www.apem-estudos.org) which will be translated into other European languages.

For more information about the institutions and programmes mentioned in this dossier, please visit the following websites:

Portuguese Association of Women's Studies (APEM) - www.apem-estudos.org/

Portuguese Association of Women in Science (AMONET) - www.amonet.org/

ex aequo Journal - www.apem-estudos.org/apresentacao.htm

Faces de Eva Research Centre/ Journal - www2.fcsh.unl.pt/facesdeeva/

Archives/ Resource Centres

Feminist Documentation Centre and Archive Elina Guimarães (UMAR) - www.cdofeminista.org/

Publication and Documentation Centre of the Fundação Cuidar o Futuro - www.arquivopintasilgo.pt/

Library of the Commission for Citizenship and Gender Equality (CIG) - www.cig.gov.pt/

Degree Programmes:

Education, Gender and Citizenship (MA), Universidade de Évora - www.uevora.pt/

Feminist Studies (MA and PhD), Faculdade de Letras, Universidade de Coimbra - www.l.ci.uc.pt/geaa/

Gender, Work and Citizenship (postgraduate degree), Instituto Superior de Economia e Gestão (ISEG), Universidade Técnica de Lisboa - www.iseg.utl.pt/cursos/index.php?tipo=P&qual=32

Women's Studies (MA and PhD), Universidade Aberta - www.univ-ab.pt/cursos/mestrados/mem/index.html

Women's Studies: Women in Society and Culture (MA), Faculdade de Ciências Sociais e Humanas,
Universidade Nova de Lisboa -
www.fcsh.unl.pt/cursos/guia/Estudos-sobre-as-Mulheres-As-Mulheres-na-Sociedade.4112

SIGMA: National Report. Women's Studies in Ireland, 1995

Dearbhal Ní Chárthaigh

Education in Women's Studies and Gender Studies

University education

There are four Universities in the Republic of Ireland: The National University (which has three constituent Colleges at Cork, Galway and Dublin and one recognized College at Maynooth which is soon to become a constituent college of the NUI); Trinity College Dublin; Dublin City University and the University of Limerick) Northern Ireland, has two Universities: Queen's In Belfast and the University of Ulster with campuses in Londonderry, Coleraine and Jordanstown. For the purposes of the SIGMA study we will treat each campus as a separate university giving a total of eleven universities, a figure which corresponds with public perception of each college as a separate university.

Undergraduate programmes

Both undergraduate and postgraduate studies up to and including PhD level are offered in all colleges within the University sector. Typically a three to four year undergraduate Bachelor's degree programme followed by a Master's programme of between one and three years. Only full time students complete Masters in the minimum time. Students who undertake a Master's degree by research only may transfer to a PhD by research. Graduates from taught Masters' programmes may register for PhD by research. There are no taught PhD programmes and duration is typically three years. All the universities are state funded through the Higher Education Authority. Admission to undergraduate courses is by competitive points entry based on the terminal state examination of second-level schools known as the Leaving Certificate. Currently one third of the cohort of school leavers proceed to university studies with a further group entering further education or higher education in the non-university sector such as the Regional Technical Colleges.

Fees for university undergraduate courses are to be abolished in the coming year: a maintenance grant is available to students who satisfy a financial means test. The most underrepresented social group among university entrants are working-class girls (Clancy 1991) though girls are over 50% of all new entrants currently.

Development of Women's Studies in Ireland

The earliest developments in Women's Studies in Ireland were in community women's groups, North and South. In this Ireland perhaps differs from countries like the United States, where much of the early impetus for Women's Studies came from within the academic institutions, but is similar to Britain. In the late seventies, many small groups of women, interested in advancing their education, coming often from disadvantaged areas where their starting point was functional literacy, established classes, with the occasional assistance of the Vocational Education Committees (in the South) or of the Local Library Boards in the case of Northern Ireland. In many cases these groups were facilitated by academics from the universities and a number of extra mural courses began in Universities which were not accredited academic programmes. The earliest of these was begun in Maynooth in 1986 (For discussion see Byrne 1992, Quinn, 1993 and Smyth, 1988).

Development of Academic Women's Studies

Academics with an interest in Women's Studies began teaching modules within mainstream courses at first. The earliest such module to undergo formal validation was on Women and Education and was offered in the Faculty of Education in University of Limerick from 1978. Feminist research was also being integrated into mainstream modules of study from this time but it was to be a further ten years before the first full programmes were formally established. As Byrne, (1992) points out, Women's Studies has developed along the lines.

Impact of Women's Studies on Education Policy

While there are some difficulties in deciding precisely what the influences from the women's movement on public policy were, in other words, to what extent was Women's Studies the stimulus for other political or campaigning groups, there has been a marked change in the language and direction of public policy documents in recent years.

To give some examples: In educational policy we find for the first time in 1984 a direct and explicit reference to gender equity, to the need to promote co-education as the norm for schools in the South, and clear directives to school text publishers on eliminating sexism (Department of Education, 1984). The basis for these radical proposals in Irish terms, came from policy based research (Hannan et al, 1983) which had been instigated by and partly funded by the head of the Employment Equality Agency.

It is, however, also important to note that the Minister of the Day was the first ever woman minister for education, a feminist with a background in the women's movement. The Hannan research, fundamental as it was, might not have led to action under a Minister of a different character.

It is again under a woman Minister for Education that we see the first ever initiative in public educational policy specifically to refer to Women's Studies and research on gender issues in education. During the Irish Presidency of the Council of Ministers of the European Commu-

nity in 1991, the Irish Minister, the second woman to hold the office, successfully obtained an agreement to a set of conclusions on equality in education, which contained the following among the items concluded:

The development of Women's Studies and research on gender issues in appropriate research institutions and in particular in higher education institutions in the Member States should be encouraged and the links between those involved in such studies and research and those responsible for the training of teachers should be strengthened (Conclusions of the Council and the Ministers of Education meeting within the Council of 31 May, 1990).

In 1991, the same Minister for Education published a policy document for schools on equality policy, and at the same time the teachers' unions have very actively pursued a number of issues such as the imbalance in posts of responsibility, sexism in textbooks and the preparation of guidelines for good practice in schools.

In 1993, the newly appointed Government in its programme for government has included the development of Women's Studies at Third Level among its educational policy goals and has appointed a consultant on equality to advise the Minister on the implementation of the programme for Government. Disappointingly, this reference no longer appears in the agreed programme of the coalition government formed in December 1994.

In what follows in this paper, I am presenting data from an on-going study of the status of Women's Studies in Ireland which comprises a survey of institutions North and South and a follow-up survey of individuals. The data here are drawn from the first section of the analysis, that relating to University institutions only.

Survey of Universities offering Women's Studies

Questionnaires were sent to all universities in the Republic of Ireland and in the North of Ireland to establish the range and type of Women's Studies courses on offer as well as to elicit information regarding these courses. Replies to questionnaires were received from all of the 11 universities. The following are the abbreviations used to identify the individual institutions

Dublin City University	DCU
University College, Dublin	UCD
University of Dublin, Trinity College	TCD
University College, Cork	UCC
University College, Galway	UCG
University of Limerick	UL
St. Patrick's College, Maynooth	MAY
Queen's University Belfast	QUB
University of Ulster at Coleraine	UUC
University of Ulster at Jordanstown	UUJ
University of Ulster at Magee	UUM

Setting up of Women's Studies courses

Women's Studies courses exist at some level in all universities. Considerable progress has been made since the UN conference in Nairobi in 1985. At that time only two universities offered courses in Women's Studies: the University of Ulster at Coleraine and the University of Ulster at Jordanstown. Extra-mural or informal Women's Studies courses have been available there since 1980. The great majority of Women's Studies courses have been initiated since 1987.

Number of Irish universities in which Women's Studies courses initiated

Year	
1987	1
1988	1
1989	1
1990	4
1991	0
1992	0
Not known	2
Total	9

Levels of Courses on Offer

Extra-mural or informal courses available part-time or in the evenings are the most common type of Women's Studies courses available - 8 of the universities offer this type of course. Women's Studies as a subject at primary degree level is the least common level of course available in universities.

Levels of Women's Studies Courses on offer	Number of universities offering this level of course (of 11 universities)
Module in primary degree	6
Subject in primary degree	2
Post-graduate diploma	4
Post-graduate degree	6
Non-graduate/ open certificate	6
Informal/ extra-mural (part-time/ evening)	8
Other	3
Total number of courses on offer	35

Subjects offered on Women’s Studies courses

<i>Subject Area</i>	<i>Number of Universities offering this subject area</i>	<i>Subject Area</i>	<i>Number of Universities offering this subject area</i>
Literature	7	Modern Languages	0
History	9	Sociology	6
Feminist Thought	10	Philosophy	3
Psychology	6	Education	5
Cultural Studies	7	Art	0
Political Science	5	International Studies	0
Social Policy	8	Architecture	0
Technology	2	Anthropology	2
Media Studies		Communications	1
Reproduction / Sexuality	8	Lesbian Studies	0
Medicine / Health	5	Theology/ Feminist Spirituality	4
Law	8	Development	4
Other	2*		

* UCC: *Patriarchy, Equality*; UL: *Sociology of the Family and of Work*.

Self-Classification of Courses

Respondents were asked to classify courses in terms of their political or theoretical orientation as there are many different approaches evident among and within the universities.

Self-Classification of Course	Number
Feminist	7
About Women	4
Gender Studies	0
Equality Studies	0
No response	1

The great majority of courses were classified as “feminist” (7 of 11). Three courses were classified as “about women” - those at the University of Ulster at Coleraine, Jordanstown and Magee. The course at the fourth university in Northern Ireland was classified as “feminist”.

One respondent, UCC, classified the course as both feminist and about women. No courses were classified as “gender studies” or “equality studies”.

Organisation of/ Responsibility for Women’s Studies within universities

Respondents were asked about the status of the institution or centre from which Women’s Studies courses were organized. The majority (5) were established Women’s Studies centers, 3 were organized as a department within the college or university; 3 were an informal group within the college or university. One respondent classified the course as an informal group within the university as well as specifying that interdisciplinary teaching programmes for undergraduates were in place (QUB). The UU at Magee replied that CROW and the Faculty of Health and Social Sciences were the umbrella institutions/ centers. In both places post-graduate degrees are being offered and courses are interdisciplinary.

Type of WS Centre	Number
Established WS centre	5
Department within a university	3
Informal group within a university	3
Independent feminist group	0
Other	2
No response	0
Total	13*

* 2 respondents classified the centre in more than one category

Community links

In response to the question “Are free or inexpensive seminars/ lectures available to the general public?”, 6 of the 11 universities replied that they were: UL, QUB, UCD, UCG, TCD and UUM. Those, which offered free seminars, were also the institutions most likely to have contacts with community-based Women’s Studies groups. Five of the six replied that they had contact with community-based Women’s Studies groups. Only TCD offers informal, free seminars but does not have contact with community-based Women’s Studies groups. In all, 8 universities replied that their college has contact with community-based Women’s Studies groups.

Community links	Yes	No response	No
Hold informal or occasional free or inexpensive lectures which are available to the general public	6	4	1*
Have contacts with community-based Women’s Studies groups	8	2	1*

* Maynooth

Women's Studies courses and entry criteria

Title of Course	Univer sity	School Leaving Cert	Primary Degree	Hons Degree	WS Qual.	Other	None	Not known
Women in Irish Society (extramural)	QUB							
Certificate in WS	UCC							
Certificate in WS	UUM							
Certificate in WS	UUC							
Certificate in WS	UCD							
Interdisciplinary course	UCG							
Optional courses	UCG							
BA (Communications)	DCU					Mature		
BA/ B.S.Sc. in WS	QUB							
BA (evening)	UCG							
Diploma in WS	UCC				CertWS			
Diploma in WS	UCD							
Diploma in WS	UUC		*					
Diploma in WS	UUJ		*					
Grad. Diploma in WS	UL							
MA in WS	UL					Grad Dip		
MA in WS	UCC							
MA in WS	UCD							
M.Sc. in WS	UUC				Dip WS			
M.Sc. in WS	UUJ				Dip WS			
M.Phil. in WS	TCD							
MA in Film and TV	DCU							
MA in Communications and Cultural Studies	DCU							
Runs jointly								

Facilities on campus

	Yes	No	No response/ not sure
Specialist library available to students	4	5	2
Library facilities available to non-students	5	3	3
College/ center favourable disposed to making rooms available	7	0	4
Childcare facilities available	7	3	1

In the case of specialist libraries being available, the UUJ specified that one was available in the Women's Studies Centre only. UCG specified that non-student access to library facilities was available to readers in the WSC only. Room availability to WS groups was also curtailed: in UCG the WSC was favourable disposed to making room available to WS groups and in TCD, room was made available to WS groups in collaboration with the WSC. The presence of WS centers creates a more favourable climate for informal WS groups and lectures as well as making available resources such as specialist library facilities. Childcare facilities are available on all of the four campuses in Northern Ireland but on only three of the seven campuses in the Republic of Ireland.

European Dimension in Women's Studies courses

In response to a further questionnaire sent to individuals in all institutions of higher education information was received, inter alia on the European and international dimensions of a total of sixty four individual modules or courses in Women's Studies in the University sector.

Participation in Erasmus/Tempus

Of 63 responses to this question, 28 courses or 44% reported that students were participants in Erasmus exchanges. Comments indicated that this was more likely to be as a host to non-Irish students.

European Dimension in content of courses

Forty-seven respondents replied positively to this item indicating that 73% of courses had a European dimension even where there was no involvement in Erasmus or Tempus exchanges. When asked if the course examined the impact of European Union policy on women, 53% of respondents replied positively.

Multicultural and global dimension of courses

The overwhelming majority of respondents, 56 (or 88%) of the total address issues of multiculturalism in their teaching, which would confirm the view that Women's Studies has established itself on certain principles of cultural diversity in its pedagogy in Ireland in common with other countries. Twenty respondents however stated that they did not draw on material from outside Europe or the English-speaking world but as this includes many developing countries, the range of cultural perspectives is very wide. Further discussion on these issues might reveal the dominance of American and British resources in course design but the overwhelming impression is of a field of study that is open not only to Europe but to the wider international arena.

Conclusions and Recommendations

The survey of Women's Studies in Ireland suggests that Women's Studies is what it claims to be, a multi-cultural interdisciplinary field of study. While one cannot compare with other fields without conducting a comparable survey, it might be argued that Women's Studies is therefore in a unique or at least a rare position of importance in relation to the issues raised by European integration. Focusing as it does on the competing theoretical positions of difference and equality Women's Studies addresses precisely those issues which dominate current European social policy documents. This argument is made strongly in the report *Women's Studies and European Integration* (Hanmer et al, 1995) published recently by the Commission.

Because the survey also identifies a large range of courses which are integrated in mainstream degree programmes, Women's Studies has the potential to promote social cohesion among a very broad range of students, and not only those students who register for study in the field itself

It is recommended that Women's Studies be identified as a vehicle for the critical exploration of European social policy given the strength of its interdisciplinary and multicultural approach

Equality and Women's Studies

Studies in Ireland indicate that the growth in Women's Studies in the period described here has not brought with it the hoped-for improvement in gender balance in academic posts. European Commission policy in this regard is quite clear and there seems to be a case for linking further developments in the curricular aspects Women's Studies with a action on the structural aspect of education.

It is recommended that Women's Studies be identified as a vehicle for the promotion of European Union equality policies in the domain of higher education

Institutional standing of Women's Studies

The features of Women's Studies which make it such a valuable resource in terms of the promo-

tion of social integration, i.e. interdisciplinarity, a balance of autonomous and integrated teaching, a strong European and international dimension, are also the very features which make it weaker in terms of its institutional standing. Universities still favour a strong Faculty and Departmental structure and this has implications for the funding and status of Women's Studies, which is so rarely a department within the University. Measures such as support for interdisciplinary meetings across Member States, sharing and translation of curricula, seminars on cross disciplinary meetings and so forth would be of great value in underpinning the structure of Women's Studies in the University system. The specific inclusion of Women's Studies as a qualifying field in the appointment of Jean Monnet Professors would underline the importance of Women's Studies to European integration.

It is recommended that Women's Studies be identified as a field of study of strategic importance to European social and economic cohesion through measures designed to support its institutional standing in the University sector.

The European Dimension in Education

The European Union is currently supporting a number of initiatives in basic education to promote the European dimension in education. The contributions of Women's Studies research to the understanding of such concepts as citizenship and social integration do not appear to be strongly evident in the curricular materials developed for use in schools. In order to ensure that these materials are inclusive.

It is recommended that a Women's Studies perspective inform the development of curricular materials on the European Dimension for use in schools and in teacher education

Women's Studies as professional training

While it is clear that many students in Women's Studies undertake their studies from a desire for personal growth and development, it is important also that the relationship of these students to the labour market be identified. Statistics available on the destinations of graduates in the Irish labour market do not identify Women's Studies specifically. Rather these students appear within the categories of Arts, Humanities or Social Studies.

It is therefore recommended that a study be undertaken of the destinations of graduates of Women's Studies courses in the Member States

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National Report: A Commentary on the Work and Scope of Women's Studies in Ireland

Mary Clancy

This article is interested in two questions: first, the extent to which university teaching and research in Ireland includes an examination of women and gender and second, the potential of teaching and research to consider gender. Since the mid-1990s¹ institutionalisation and theoretical debates have raised new questions about content, audience and purpose. The field is growing and is establishing a body of teaching, research, publications, conferences and networks. Irish centres interact and share knowledge with European and international peers and associations, produce commissioned government research, advance methodological and pedagogical insight and a critical, questioning civic perspective. It is not always clear how institutional attention to gender will lead to social and political change or improve working-class access to academic studies and academic employment. Problematic questions remain, yet, as the following aims to show, there is also strong interest and certainly strong potential to expand teaching and research on women and gender in the academic sphere in Ireland.

Variouly, across the institutions where Women's Studies is formally offered, it is taught at outreach or community level, undergraduate level and post-graduate level. Centres differ noticeably in size, teaching staff and range of provision but, importantly, there is a good geographical spread across the country. The most dramatic shift since 1995, however, has been the extent to which 'gender' and 'equality' describe course content today. In 1995 no course was classified as such. For the most part, contemporary centres are named 'Women's Studies', though various positions and perspectives relating to gender inform course content. Similarly, there is a noticeable emphasis on multi-cultural and global perspectives in the content of courses. To an extent this builds upon a long-standing interest in concepts of diversity in research and teaching relating to the intersections between local, regional, national and international perspectives. Also, since the mid-1990s, the classroom has become increasingly multi-cultural as students from diverse national backgrounds take up courses, and introduce important new perspectives and knowledge. (For a full consideration, individual websites offer up-to-date

¹ Dearbhal Ní Chárthaigh, 'National Report: Training and Education in Europe: Women's Studies in Ireland', June, 1995.

details of teaching, events and research. See the list provided at the end of this article.) Since 1995, there has been a noticeable shift away from pre-university Certificate and Diploma courses towards the provision of postgraduate teaching. The former courses were crucial to the establishment of women's studies during the 1980s. They were pioneering spaces for student and lecturer alike, as ideas were formulated, tried out, personal histories recovered, information shared, expanded and published. Students who subsequently moved on to university degree courses did not necessarily have 'Women's Studies' available as a subject, outside of a certain interdisciplinary provision, though, depending on the teaching interest of lecturers, they were able to study 'women', 'gender' and 'feminism' in other disciplines. At post-graduate level, provision coalesced more readily into an M.A. or M. Phil in Women's Studies. The next step towards PhD degrees in Women's Studies, dating from the late 1990s, has become an integral element of the field and is a sign of a certain institutional status. Institutional strategic planning and a disciplinary interest in expanding the field, increasingly encourages an emphasis on postgraduate research and funding². The funding provided by philanthropic agencies such as Atlantic Philanthropies³ also encouraged a research remit. Traditionally, the intellectual and practical remit of gender and women's studies has inter-connected with a variety of voluntary, women's, rural, inner-city, and ethnic minority organisations. Its audience, context and rationale were academic and non-academic. The field has acquired distinctive skills and expertise in developing academic resources, working with groups and adult learners in extra-mural, so-called non-traditional settings. To ensure that such expertise and civic relationship is recognised will also be important in future developments.

Publishing in Women's Studies has also undergone a change in recent years. Galway, for instance, had an important role as a publisher of the Women's Studies Review, latterly the Irish Feminist Review. A valuable body of work was realised, including the publication of the ATHENA3 volume, *Teaching with Memories* (2006)⁴ and international distribution links were built with Syracuse University Press. However, publishing has faltered, for the moment at least⁵. One recent development is in the area of postgraduate organising. Reflecting the strong and growing research trend already alluded to, Sibéal is the new Irish Postgraduate Gender and Women's Studies Network. It aims to generate discussion and connections within the postgraduate research community. Such developments are important in a European context, suggesting useful mechanisms for sharing perspectives and findings. Participation in European networks in training and education in recent decades has established a set of relationships and criteria that have proved influential to the critical study of shared questions and problems. The Women's History Association of Ireland, an affiliate of the International Federation for Research in Women's History, has an

2 See Irish Universities Association for a discussion of fourth-level research. www.iua.ie/

3 www.atlanticphilanthropies.org

4 Andrea Petö, Bertheke Waaldijk (Eds), *Teaching with Memories* (Galway, 2006, 2007)

5 It is likely that some form of publication will continue or re-emerge within this sphere.

established role in promoting and expanding the nature of historical enquiry and organising conferences throughout Ireland⁶. Such efforts are important to its academic community, certainly, but also to the general public that is interested in attending such events. The organisation of public events as a cornerstone of scholarly-civic efforts is important. One event, held recently in the west of Ireland, for instance, attests to public curiosity about women and gender and the radical ability of veteran historian, Margaret MacCurtain, to stimulate further discussion and interest⁷. The recent setting up of Hanna's House, an all-Ireland development, points to another new direction within the broad women's studies, feminist community. It is designed to offer a distinctive space for the consideration of questions of feminism, peace, and equality. The project is called after Hanna Sheehy-Skeffington (1877-1946), a leading feminist of the early to mid-twentieth century. (For more detailed information see the websites at the end of the article.)

Disciplinary Interest outside Women's Studies Centres

In addition to formal centres of Women's or Gender Studies, there is a strong tradition of teaching on women and gender across various disciplinary areas within the humanities and social sciences. The interest, expertise and support of women and men in areas outside of formal Women's Studies departments or centres has been central to teaching and research on questions relating to gender. Similarly, scholars living and working outside of Ireland remain integral to furthering research on Irish subject matters. Certain methodologies, such as oral history, are especially amenable to considerations of gender. Areas associated predominantly with women, such as Nursing Studies and Home Economics, offer important potential for gender-related teaching and research. A cursory assessment of Institutes of Technology, an important dimension of third-level education in Ireland, shows scope for introducing gender in courses, such as organisations and business⁸. One institute, Waterford, has a Centre for the Study of Men's Lives and Masculinities. For the most part, art comes under the remit of Institutes of Technology and, in the North of Ireland, the University of Ulster. The National College of Art and Design, dating from 1746, is one of the older institutions in the country. Art offers a space in which to consider critical and creative perspectives and subject matter, particularly in public exhibitions. Technology and Science, as promoted through the excellent work of Women in Technology and Science (WITS), promotes women within a sphere that has interesting foremothers and a considerable history in Ireland⁹.

6 See www.whai.ie Mary McAuliffe, Women's Studies, UCD, is the current contact Secretary.

7 Clifden Arts Festival. Public interview, An tOllamh Gearóid O'Tuathaigh and Margaret MacCurtain. Interview broadcast, Connemara Community Radio, September, 2008.

8 As undertaken on the Castlebar campus of the GMIT, for instance.

9 www.witsireland.com

Developments

The developing and digitising of archival collections and databases, from collections on women's lives to census manuscript returns, is emerging as a notable development. The Directory of Sources for Women's History in Ireland, the Women in Irish Society Project and the Oral History Project (Cork) and the on-going digitisation of the census manuscripts (National Archives) are all evidence of the important work that has been done since the mid-1990s. Conferences, public events and research lectures remain a staple of communicating and sharing information as websites of the various centres show. Visiting international scholars continue to form an important aspect of such effort. In an excellent example of academic and civic engagement the Education and Outreach Department of the National Museum of Ireland organised a conference on the Irish women's suffrage campaign as part of the suffrage commemorative events during 2008¹⁰. An exhibition of suffrage materials and artefacts also accompanied the event.

The Gender Initiative (2000), resulting from the Women's Forum Report, at Queen's University, Belfast is an important model of activism that has been successful in attempting to situate women as integral to the functioning of the institution. Crucially, too, the Initiative pays attention to the visual, ensuring that images of women are placed in key positions. The large painting, 'Women Emerging from the Shadows', by Michelle Rogers, showing a cross-section of women in various university occupations, occupies an important public space in the University Council Chamber. The work of the Forum and Initiative is exemplary and is something that other universities could easily take up¹¹.

Gender and Women's Studies, then, is becoming more firmly located within formal university structures. It has demonstrated an ability to change, to define and defend itself and to survive as a result. This is not to suggest that status is assured and while it is desirable that a discipline should be able to explain itself and argue its worth, it is also important for institutions to encourage growth, give credit and acknowledge achievements. It is also important that the sphere itself is open to a variety of intellectual and disciplinary strands. A narrow definition of what constitutes gender and women's studies will constrain its potential. The introduction of courses, such as the new BA Degree course in Galway¹², should help to initiate and sustain interest at the important undergraduate stage. The study of gender and women is not confined

10 'Irish Women and the Vote: Suffrage and Citizenship', 24 May, 2008. National Museum of Ireland - Decorative Arts and History, Collins Barracks, Dublin.

11 Gender Initiative, Queen's University, Belfast. www.qub.ac.uk/qgi/

12 The BA with Women's Studies is one of the new BA Connect programmes introduced in 2008, College of Arts, Social Sciences, and Celtic Studies. www.nuigalway.ie/arts/. For women's studies modules offered at undergraduate level, see the various websites listed at the end of this article. Werrc/UCD, for instance, offers an evening, part-time, degree.

to formal Women's Studies and when the wider provision of courses, modules and research is taken into account a more full picture of interest, teaching and research in Ireland is available. Outside of the university, there is continued interest in themes relating to women's issues and history; adult education courses, local radio, women's organisations, libraries continue to offer important and reliable creative spaces. The field then is one that offers multiple routes to knowledge about gender, within and outside the academy. Such are the strengths of its capacity. If an important aim is to ensure that women achieve their potential, whether in the home, the church, in historical memory, negotiating peace agreements, making legislation, deciding how to spend public money, then the study of gender and women must make a strong public, social, intellectual and political impact. A core task is to ensure that token visibility will not be mistaken for equality.

Centres, Websites, Reading

For a consideration of the intent and extent of teaching and research throughout Ireland, the following list of sites is offered as a guide. It is mostly a list of formal efforts and resources. There is no scope in this article to offer details of the informal or non-accredited efforts of individuals and groups interested in gender matters. However, it is important to observe that such interest does exist.

Note: The National University of Ireland Act, 1997 provided for a federal structure, to comprise four Constituent Universities, five Recognised Colleges and one College of a Constituent University. Each institution has its own governing authority and the overall authority of the federal university is the NUI Senate. www.nui.ie

- ✓ Queen's University, Belfast. Gender Studies. School of Sociology, Social Policy and Social Work. www.qub.ac.uk/schoolofsociologysocialpolicysocialwork/; School of History and Anthropology and Institute of Irish Studies, QUB Women's Studies, University College Cork. College of Arts, Celtic Studies and Social Sciences. www.ucc.ie/womensstudies/;
- ✓ Dublin City University. Offers courses with an emphasis on gender. www.dcu.ie/;
- ✓ UCD Women's Studies, School of Social Justice. Women's Education Research and Resource Centre www.ucd.ie/werrc/;
- ✓ Centre for Gender and Women's Studies. School of Histories and Humanities, Trinity College, Dublin www.tcd.ie/cgws
- ✓ National University of Ireland, Galway/ Coláiste na hOllscoile, Gaillimh. Global Women's Studies. School of Political Science and Sociology. www.nuigalway.ie

- ✓ University of Limerick.Women's Studies. Linked to the Department of Sociology. College of Humanities www.ul.ie
- ✓ National University of Ireland, Maynooth.Women and gender courses. www.nuim.ie
- ✓ Mater Dei Institute, Dublin City University. www.materdei.dcu.ie;
Institutes of Technology (thirteen country-wide and incorporated colleges) www.ioti.ie
- ✓ University of Ulster: Belfast, Coleraine, Jordanstown, Magee. www.ulster.ac.uk
- ✓ The National College of Art and Design, Dublin. www.ncad.ie/
- ✓ Limerick School of Art and Design (Limerick Institute of Technology), www.lit.ie
- ✓ Belfast School of Art and Design (University of Ulster, Belfast campus) www.ulster.ac.uk
- ✓ Women's History Association of Ireland. www.whai.ie
- ✓ Sibéal. Postgraduate Gender and Women's Studies Network. www.sibeal.ie
- ✓ Hanna's House. www.hannashouse.net;
The History of Women Religious of Britain and Ireland. www.rhul.ac.uk/Bedford-Centre/history-women-religious/;
- ✓ Directory of Sources for Women's History in Ireland www.nationalarchives.ie;
- ✓ National Archives of Ireland www.nationalarchives.ie;
- ✓ National Library of Ireland www.nli.ie.
- ✓ Munster Women Writers from 1800 www.ucc.ie/wisp/munsterwomen

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Historical Dossier on the Making of Making of European Women Studies WISE-L

The History of WISE

Erna Kas

Now that ATGENDER is about to be launched, we would like to take a closer look at the history of its predecessors, among them Women's International Studies Europe (WISE).

The initial stage of WISE

The World Conference to Review and Appraise the Achievements of the United Nations Decade for Women: Equality, Development and Peace, was convened in Nairobi in 1985. 15,000 representatives of non-governmental organizations attended the parallel NGO Forum. 'Women's Studies International' - a network initiated by Florence Howe - hosted the session 'Linkages and Future Developments: Inside and Beyond the Network'. In this session Tobe Levin delivered a paper on 'Women's Studies Undergraduates Abroad: An Idea Whose Time has come'. Levin had been asked to report on global exchanges between women's studies scholars and students at the institutional level and between universities, polytechnics and colleges. Regrettably, there appeared to be few such initiatives (Antioch University seemed to be the singular exception).

"I especially admire the attention in Antioch's programme to hands-on experience", said Tobe at an informal Nairobi breakfast caucus. So over scrambled eggs and coffee, the idea of WISE, then an acronym for Women's International Studies Exchange, took shape.

In Nairobi Erna Kas, from the Dutch Women's Studies Association, proposed a world-wide association for women's studies. However, at that point in time her proposal was clearly 'a bridge too far'. Jalna pointed out that "anyone having dealt with universities in the British tradition will know that it's easier to set up programmes for postgraduates." As our discussion continued, the difficulties mounted. Should we try to interest institutions in joining a consortium? Should we encourage the development of courses with a multi-cultural approach to women's lives? Underlying our enthusiasm was the conviction that cross-cultural encounters, foreign study, direct experience of feminist organizations and women's studies programmes in diverse contexts would enable us all to realize our aims as feminist educators more quickly (codified in the WISE constitution as the aim 'to promote knowledge that will improve the quality of women's lives').

A subsequent workshop which Jalna Hanmer and Tobe Levin organised at the Third International Interdisciplinary Congress in Dublin in 1987 was packed: obviously interest was high and many participants networked by telephone after the event. Another meeting ensued. Ellie Lissenberg (Department of Criminology, University of Amsterdam) invited Jalna Hanmer and Tobe Levin to her office. At this meeting Erna Kas and Riky van Og (NL), Eileen Green (UK) and Angelika Köster-Lossack (BRD) were also present. Although discussions in Nairobi had simply assumed the desirability of a global feminist exchange network, in Amsterdam our vision became both more practical and more modest. Aware that the ERASMUS programme offered support for university exchange among European Community countries, we modified our name - making the 'E' stand for 'Europe', though the idea of exchange was retained - and applied for a grant. The Community's aim to promote mobility among students within the EC and also sponsor faculty attempts to develop new curricula with a European orientation in various fields matched our own aims for women's studies.

Our first steps in European networking

Funds awarded for 1988 (and a smaller sum for 1989) allowed the seven of us already mentioned to function as a steering group. We searched for feminist scholars in eleven EC countries (those with universities) - an undertaking greatly facilitated by GRACE, the feminist database - and invited them to weekend convocations. They were asked to present papers on the seminar theme; send curricula vitae explaining their involvement in Women's Studies teaching and/ or research; be committed to supporting the development of a European Association; hand in names and addresses of feminist scholars and lecturers in their countries; and report to their national associations, networks, or interested women at home. Thus, in May 1990, specialists in 'The Feminization of Poverty and Labour Markets' met at Sheffield City Polytechnic, while scholars concerned with 'Women Refugees, Migrant Workers and Immigration' conferred at the University of Bradford. In June 1989 at the University of Heidelberg, experts discussed 'Human reproduction, Sexuality and Violence against Women' and 'The Relationship between Women's Studies and Women's Movements in Europe'. The following year, in May 1990, the following themes were discussed at the University of Valencia: 'Women in Science and Technology' and 'Literature and Communication'. The format of each weekend included an open presentation to a community and academic audience on the Friday evening, followed by closed sessions on Saturday and Sunday at which participants exchanged more precise information concerning courses, credits, and the development of women's studies in their fields and at their institutions.

Founding the association

The next step, of course, was a founding convention. Modifications in the ERASMUS programme eliminated the EC as a source of funding for organizational work, but the steering group, now enlarged to include representatives from Spain, Italy and Greece, judged that the need was

sufficient and interest high enough to justify launching an autonomous association. Thus, in the weekend of 8-10 November 1990, approximately 80 educators specializing in women's studies - who, had illness not prevented some of those registered from appearing, represented all eleven EC-countries - met in Driebergen, the Netherlands, to vote on a constitution whose preamble reaffirms the link among scholarship, policy-making and activism, and prescribes WISE support for projects and groups 'seeking to establish or extend Women's Studies teaching and research'. Aims also include initiating the exchange of Women's Studies students and staff between members of the association who receive support for their efforts to set up joint programmes in teaching and research, including those leading to degrees. Models of such initiatives have been successfully launched by WISE members, often with ERASMUS support; examples include the Universities of Bradford, Utrecht, Barcelona, and Paris. Furthermore, WISE aims include encouraging the development of new Women's Studies courses; extending the association to Women's Studies networks in Europe while encouraging their development where none have yet been launched; and "defending the interests of women's studies on a European level in all appropriate institutions and organizations".

We started a membership organization because we wished to be able to continue our work in times when we could not find sources of funding by EU or other agencies. Membership was open to individuals and institutions but most members were individuals. From the start WISE had been targeted at Women's Studies in the EU, but after three years WISE opened up to all European countries. People outside Europe could become affiliate members.

The Dutch Women's studies Association was able and willing to take on the WISE secretariat. One practical but important issue was handling membership fees. To transfer money from one currency-system into another was extremely expensive so we offered joint membership with national associations. In other countries our national contacts had to collect the money. Only a few countries dealt with national membership so we were very glad we could work with SAGE.

Membership and the European Journal on Women's Studies

In 1992 The Dutch Women's Studies Association took the initiative for the European Journal on Women's Studies and SAGE was willing to publish it. The first journal came out in 1994 with a special issue on 'The Family'. Other thematic issues were Gender and Technology (1995), The Body (1996), Women, War and Conflict (1997), and The idea of Europe (1998). Although not a WISE journal as such, many WISE members were active on the Editorial Board. WISE offered its members a full membership which included this journal. This was a win-win situation for WISE and Sage because SAGE acquired many subscribers while taking care of the administration of WISE membership. Many women choose to become full members (which was just as expensive as the price of a subscription to the journal). WISE also offered a reduced membership to those women who could not afford the journal or were not interested in it. The WISE

secretariat and the journal's secretariat were both located at Utrecht University at the office of the Dutch Women's Studies Association.

WISE women's news

WISE members received the newsletter 'WISE Women's News'. Every semester Erna Kas travelled by train from Utrecht to Tobe Levin in Frankfurt to make the newsletter. They read the collected material, made summaries and typed news on the computer until the middle of the night while eating peanut sandwiches. At the end of the weekend Erna went home with a disc. We offered news per country, news from our divisions (the lesbian and the communication division were particularly active), wise women in print and announcements. Later members received electronic newsletters with the same basic format.

Publications

In order to stimulate Women's Studies within Europe and also make it more visible WISE produced the European Women's Studies Guides. In the first guide (1993) we gave an overview of women's studies in 19 European countries with a follow-up seminar in Paris 'Travelling through European feminism: Political and Cultural practices' funded by the EU Equal Opportunity Unit. A second guide was made in 1997. Other publications wanted to reinforce the position of Women's studies in the 'funding market'. In 1997 and 1999 we published guides about successful strategies to get funding with overviews of funding agencies. We wanted policymakers, politicians and public agencies to be able to use our expertise. To further this goal, we disseminated networking directories with women's studies experts within Europe. The division of Communication and Cultural practices published different issues of 'Feminist Europa', a periodical containing Women's Studies articles originally written in 'minority' languages (such as Italian translated into English).

Other activities

As a professional organization WISE had to develop criteria to measure the quality of our work. WISE initiated a discussion on this topic at the second European feminist research conference in Graz (1994). Two years later the first European protocol to evaluate women's studies teaching and research was a fact. A lot of energy went into lobbying for instance the Lobby for the fifth and sixth framework. The Danish and English initiative was expanded to the other EU countries with letters signed by prominent women's studies professors to members of parliament, the Commission etc. These efforts turned out to be quite successful because many Women's Studies projects are still financed within these frameworks. Some active divisions organized summer schools and workshops like 'Thinking Space: current theories and

lesbian studies' by the Lesbian Studies Division and 'Imaginary S/Objects' and 'Gender, (Post) colonialism and Cultural Practices' by the division Communication and Cultural Practices.

The WISE-list

To this very day one of the most successful WISE enterprises was the electronic discussion list. It started in 1996. Eva Isakson acted as technical 'list mistress' and Judith Ezekiel dealt with content. In the early years WISE had around 300 members but because of the list our numbers grew to almost 600 women and men from 40 countries. For this reason it is very important that the list is continued in the context of At-Gender.

Our meetings

WISE always had its General Assembly at places where most Women's Studies experts gathered, e.g. during the European Feminist Research Conferences but also at Women's World when this conference was in Trömsö (2002). The meetings of the steering committee and the council also took place at these events and on other occasions such as the expert meetings of the IIAV (International Information Centre and Archives of the Women's Movement at Amsterdam) and of ATHENA. And of course, when we were able to get funding for our own expert meetings or the national meetings organized by our national member groups. During the major conferences WISE organized not only its own meetings but also workshops like 'Trouble in Paradise' in Lund (2003) about the weakening institutional bases for women's studies in Europe.

WOWS

At the NGO-meetings of the United Nations on Women in Beijing in 1995 WISE and the American National Women's Studies Association took the initiative for the Worldwide Organization of Women's Studies. Judith Ezekiel, Erna Kas (both from WISE) and Claire Moses (NWSA) organized a series of workshops and 165 women from 43 countries joined hands to endorse the creation of WOWS. As the Beijing sessions were such a smashing success, the decision was taken to have an official founding meeting at the 6th International Interdisciplinary Congress on Women in Adelaide. The first General Assembly of founding members was held in Trömsö at the 7th Women's World Congress. WOWS formed a site-selection committee for the selection of venues for future conferences in order to guarantee continuity. An electronic list was set up for communication among members. WOWS does not have individual members. National networks which are best equipped to disseminate news among women's studies practitioners can apply for membership. In each country WOWS has one membership organization and sometimes an alternative. Until now WISE and its national contact (organizations) have functioned as WOWS-members for Europe. This will be handed over to ATGENDER.

The future

Since 2004 WISE has not been able to find funding which threatened the Dutch secretariat. With the help of the secretariat of the Mediterranean Women's studies Institute in Cyprus we were able to continue our activities but on a very limited scale. Meanwhile Athena acquired a much better shape and we are happy to join forces with AOIFE and Athena toward the new and only European Women's studies Organization AT-Gender.

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1. The first part of this article is an excerpt from Tobe Levin's article in *Women's Studies Quarterly* no. 3/4, 1992, pp. 153-162.
 2. I would like to thank Barbara Bagilhole for the language check.

Cyber-Feminist Studies: WISE-L, Past, Present and Future

Judith Ezekiel

WISE-L stands out as the first and only all-purpose European Women's Studies electronic forum. Created by and for WISE, Women's International Studies Europe, it embraces the organization's goals of 'promoting feminist critiques of knowledge' and 'supporting practices and research that improve the quality of women's lives'. Over more than a decade it has connected feminist scholars, students and other practitioners, and contributed to the development and the cohesion of European and transnational Women's Studies. Although list activity has dwindled recently, WISE-L occupies an important historical position and it could easily be revitalized, expanded and if necessary revised.

Background

In 1993, I attended a conference session on a strange newfangled creature called an 'email list'. It was conducted by Joan Korenman, who had created the pioneering WMST-L two years previously. WMST-L changed my life. After nearly two decades of life in France, being among the lucky few to have early Internet access, I no longer felt isolated from Women's Studies in my native country, the United States. However after a couple of years on WMST-L, theoretically an international list, I became frustrated with the ethnocentrism of some of its predominantly US participants. As in so many such gatherings, mental geography placed Athens, Versailles, Toledo and Oxford in the state of Ohio, the intellectual world was generally limited to ideas penned in English, and even 'global' feminism meant you take the USA, add a dash of the Third World and shake. My vision was more transnational: I had long been involved in Women's Studies networking, from co founding the Paris and the French Women's Studies association, to serving on the founding board of Women's International Studies-Europe, WISE, created in 1990 as a European network after the goal of an international one proved to be too daunting. With the warm support and aid of Joan Korenman, I drafted a proposal for a European list. After overcoming some resistance to the strange new cyberworld we were entering, WISE, at its October 1995 Florence meeting, adopted a resolution mandating the creation of a list. We then began long discussions trying to chart new paths into this cyberfeminism, debating focus, access, netiquette, etc. None the least, the WISE board finally agreed with me that it should

be open, not just to members, but to all. I was then introduced electronically to Eva Isaksson, feminist cybermaven extraordinaire. With unfailing patience and in plain lay-terms, she helped us realize a list that would meet our goals, and she got us hosted first by the Finnish FUNET network and now by the University of Tampere, both with the powerful Listserv software. Finally, in 1996, WISE-L was launched, with Eva and myself serving as list owners, or as I say, "list mistresses."

Audience

Today, more than a dozen years later, WISE-L has about 700 participants from at least 44 countries. More than half of them reside in Europe, however it is difficult to get an accurate picture since the Listserv software classifies the 90 subscribers of yahoo.com, compuser.com, gmail.com and aol.com as US inhabitants; these "Americans," Listserv tells us, make up about 40% of WISE-L. In contrast, WMST-L has about 80% US residents (albeit down from 90% ten years ago). The large number of Americans raised the specter of US domination if only because of language skills, technical savvy and unequal distribution of resources. Such fears have proved unfounded. The flavor of WISE-L has remained European. Participants, as is true of its mother organization, are often transplants, nomads or at least cosmopolitans with roots in several regions of the world. My surveys over the year suggest that at least half of WISE-L's 'American' subscribers are actually living in Europe or are transplants from Europe and elsewhere. Others are Americans working on European and international topics. Indeed, some of our most valuable contributors-people who have helped with translations, forwarded CFPs etcetera -are 'Americans'. This does not, however, settle the continued problem of using English (see below). In Europe, the largest cohorts come from the United Kingdom, Finland and Sweden (40-50 each) followed by the Netherlands, Germany and Austria. Belgium, Ireland, Italy, Norway, Spain and Switzerland have around a dozen subscribers each. A handful of members hail from Bulgaria, Croatia, Cyprus, Czech Republic, Denmark, Estonia, France, Greece, Hungary, Latvia, Poland, Portugal, Romania, Russia, Turkey, and Ukraine. Australia and Canada have sizeable numbers, and a few participants come from Brazil, Iran, Israel, Japan, Nepal, New Zealand, Philippines, and Saudi Arabia. The nature of the Internet makes it difficult to gauge the true audience of WISE-L, particularly since one cannot monitor the subterranean activity of private and even public dissemination of list messages and even less of connections made and work done as a result. My surveys showed, for instance, that newsletter editors and heads of research centers regularly disseminate information gleaned on WISE-L. At one point, I traced a few specific messages and found resulting Google hits in the thousands. In any case, WISE-L resonates far beyond its numbers.

Language

WISE, the organization, has always been noteworthy in its commitment to working across

language barriers and for inclusiveness, as evidenced by the bilingual newsletter, the abstracts initially included in *European Journal of Women's Studies*, and the ambitious *Feminist Europa* English-language review of books published in other languages. We initially believed that this medium would allow us even more fluidity and promoted it as polyglot. Participants enthusiastically volunteered to translate the English-language user's manual: with no operating budget, French and Spanish versions were produced and two others begun. Many of our participants speak two or more languages, and some of us made valiant efforts to translate at least our own posts into those languages. But busy lives won out over our aspirations and when the dust of these early efforts settled, English took over. The monolingualism and English-language domination, as evidenced in the country list above, limits our scope¹ and warps our perspectives; some might argue that it actually increases disparities. Greater efforts in this area would require structural accommodations, perhaps by mobilizing language schools but mostly by obtaining on-going funding. Encouraging parallel monolingual discussions in various discussions did not appear to work, though it might be attempted again.

Content

Although WISE-L is not the place for general discussion of feminist issues, it has a broad conception of its mission. We welcome all 'Women's Studies practitioners' residing in Europe and all those, irrespective of where they live, working on relevant issues. Participants include teachers, students, scholars, writers, administrators, journalists, elected officials, equality policy officers, and activists. The list disseminates information on research projects, funding sources, fellowships and job openings, conferences, calls for papers, teaching methods, course syllabi, useful texts, bibliographies, student and staff exchanges, Women's Studies program development, European or national policy issues, and political and theoretical debates concerning Women's Studies. WISE-L is 'unmoderated', meaning that every message sent by a subscriber to the list is redistributed automatically to all its members. However, as list mistress, I am responsible for overseeing the discussion and ensuring that it stays on track and civil.

Mail volume, even before this current dormant period, has always been light in comparison to bigger, international lists. For most of WISE-L's life, there have typically been only a few messages daily. This is both a negative and a positive: when mail volume is too high, many subscribers leave, even though the digest option can resolve this problem partially. Most messages are informative. All the messages are archived and easily retrievable and searchable, constituting

¹ For instance, when it became clear that few French-language speakers were participating, I replicated my efforts. In 2002, as a part of the Simone-Sagesse research center, I launched the first international interdisciplinary French-language list *etudesfeministes-l* which I run today with Isabelle Collet. It currently has 679 members, not all native French speakers: for instance, several Portuguese speakers are more comfortable with French than other available languages.
<http://listes.univ-tlse2.fr/www/info/etudesfeministes-l>

an invaluable record of activities and ideas over the years (Hint: Masters students anybody?). Again, the nature of the Internet makes it hard to gauge the impact and function of WISE-L. My surveys provide a partial picture. Aside from the obvious function disseminating information, editors of journals say they have had papers submitted and gained subscriptions thanks to their posts. Publishers have had books adopted in classes. The WISE Secretariat would always get dozens of responses to any of its queries and also pull in members. Subscribers report having discovered important conferences. They also tell of new research connections, funds raised, and fellowships obtained. Some have fought discrimination cases successfully with our support. Others have received advice and aid in beginning Research centers and programs. Most movingly, in the same way as WMST-L changed my life, off-list email messages portray WISE-L as a lifeline for some scholars working in sometimes extreme isolation. Finally, it makes European Studies more visible internationally. WISE-L has rarely elicited in-depth discussion of issues, be they of theory, policy, or pedagogy. The issue has been raised regularly on the list, at WISE meetings and on the *European Journal* editorial board, but attempts to initiate such dialogue have been unsuccessful. In surveys since the list's inception, participants are split down the middle as to whether they would like to see this expansion of scope: some would like more substantive discussion, others main concern is limiting the mail volume.

List management

Email lists are strange creatures that take on personalities according to subscribers and perhaps even more, according to list owners' styles. Of course, calling participants 'subscribers' is a misnomer: in WISE-L anyone can contribute at will. Framing it as an academic journal, with list owners as editors and subscribers as authors or contributors, doesn't work since WISE-L voluntarily chose the more direct and cooperative - and less labor intensive - approach of the unmoderated list. Using a feminist framework, one might be tempted to view participants as members of a collective; indeed, as any list mistress of a feminist list will tell you, many subscribers believe themselves to be part of a collective which should be run by consensus and with no indirect representation or authority. First of all, a list like WISE-L has a relatively specific, well-defined focus that is not open for constant revision. More importantly, whereas consensus might work in small face-to-face groups, in a virtual group of 700, it is madness. Thus when participants get off subject, and even sometimes become rude or abusive, I must keep them in line. This is usually a hard call, since inappropriate messages are often borderline, particularly when the authors are faceless. However, without this surveillance, lists can spin out of control and even self-destruct. Exerting this control, however, can bring on accusations of being dictatorial and worse. On the rare occasions I have had to silence or exclude a person, I have angered not only the object of the disciplinary action, but also others who believe that any form of authority is antifeminist. Similarly, I have found myself the object of wild suppositions based on the messages I forward and even my name ('Ezekiel, hmm. Must be a Zionist'). A good list owner apparently needs the combined skills of an editor, a psychologist, and a cop.

Over WISE-L's life, these list management problems have only arisen very rarely. They are far more common on the *etudesfeministes* -l, the Francophone list I run -but that will be the subject of a future article. In both lists, the presence of a supportive organization is crucial in determining and defending a course of action. This is all the more important given the lack of recognition in many universities - and certainly in my case - of the sometimes daily, year-round job of list management as a worthy academic activity.

The future of WISE-L

As WISE expanded, including more and more countries, face-to-face meetings became more rare, and later as complex reasons weakened the organization, WISE-L suffered. However the ebb and flow of the list make me confident that it can easily be reactivated. Once established, lists can coast along nearly on their own, but the best involve on-going cultivation. In past years, I would regularly run publicity campaigns, often on our anniversary. I would often precede these campaigns with a survey. The campaign would include emailing announcements to dozens of other lists, particularly in regions and fields that seemed underrepresented. I would print up cards to distribute at major conferences where I would often present papers on the list. As websites and blogs proliferate, I began sending announcements to them. From time to time, I would write individually to the subscribers in target countries, as well as periodicals, university departments, and disciplinary national and international associations. Links can be added to strategic sites. Each campaign would easily increase the number of subscribers by 10-20%. Numbers are not sufficient. Strategic postings encourage others to follow suit. At one point, we divided up work, having one or two individuals in charge of transmitting relevant information from some of the myriad other lists and organizations in which we participate. Even with our large numbers, inviting members to post a few lines about themselves helps build community and often reveals wonderful things about the talents and diversity of our group. Previous projects could be resumed, such as developing our website to host associated information, such as links, reference documents, useful policy statements by European institutions, bibliographies, syllabi, etc that can be collected through the list. The technology enables cooperative linkage with other such projects if ours can add something new.

One of the main fears of early opponents of cybercommunications expressed by progressives and feminists, academics included, was that because of its technology, it would be inaccessible to certain groups in society and regions of the world. The spread of cybercafés and public-access Internet and the cyberliteracy of the young has, to a large extent, belied that fear. In my view, with the exception of the language barrier, WISE-L and other lists have helped break down barriers and democratize Women's Studies more than they have been elitist. The warm response of subscribers, many of whom are on the periphery of what little power there is in the field, confirms what marginalized groups around the globe have written. When at its best, WISE-L constitutes - not another toy for the boys (or girls) in global technology - but a form of transnational sisterhood.

To subscribe to the WISE-L: <https://listserv.uta.fi/cgi-bin/wa?A0=WISE-L>.

WISE-L's User's Guides in English, French and Spanish: www.helsinki.fi/akka-info/wise-l/

From AOIFE

AOIFE: Looking Backwards and Forward

Jeannette van der Sanden

AOIFE is the Association of Institutions for Feminist Education and Research in Europe. Pronounced *eefa*, it is named after the Gaelic Eve (*Eefa*). AOIFE is a European association that brings together institutions dedicated to feminist education and research in Europe. We aim to promote the development and institutionalisation of Women's Studies and gender research in Europe. We therefore collectively address and act on issues concerning Women's Studies via cooperation, networking, and conferences, and apply for funding from the European Commission (EC) and other international organisations so that we are able to carry out projects in the field of teaching, research, and research training. AOIFE has more than 80 member institutions representing 27 countries in Eastern, Western, Northern, and Southern Europe. Members are universities and other institutes of higher and further education and research as well as documentation and resource centres; national, regional, and European networks, organisations, and coordinating bodies. With a history, or better 'herstory', of 12 years we feel it is time to look back on our activities in the past years and to look forward to the future of AOIFE.

'Herstory'

AOIFE was founded in December 1996 at a European women's conference at the University of Limerick, Ireland. Leading up to the launch of AOIFE was a sequence of meetings and (SIGMA) reports (Braidotti et al. 1995) that signified the growing need for an institutional structure from which to advance Women's Studies in Europe. With the foundation of AOIFE, the European Women's Studies community took notice of the advice of the EC (DG XXII, Education and Training) to organise themselves, fulfilling the dual purpose of bringing together and representing the thematic area of Women's Studies in ATHENA and providing a platform from which to seek EU project funding with AOIFE. The thematic area of Women's Studies is since 1998 represented in ATHENA: the Advanced Thematic Network in European Women's Studies that is supported by the European Commission (EC). ATHENA is vital in forging links between teaching, research, and civil society and public institutions in the interdisciplinary field of Women's Studies and gender research. After three successive rounds of EC funding, ATHENA is now in its third phase, called ATHENA3 (2006-2009). ATHENA3 thematically focuses on 'Gender, Culture and

European Diversity' and 'Women, Access and European Citizenship'; consolidating expertise in the areas of curriculum development, research on education, and equal opportunities. We are pleased that ATHENA3 has sent in a proposal to the EC to continue its networking. We look forward to more innovative teaching materials and practices.

Research and research training

Under the umbrella of AOIFE, applications for research funding from the EC have been submitted. The tangible results have been a number of successful research projects and research training projects at MA and PhD level, a few of which will be discussed below.

In the research project EWSI ('Employment and Women's Studies: The impact of Women's Studies training on women's employment in Europe', FP5 2001-2003) key issues of social concern were addressed: women's education, employment and employability, women's position in the labour market, and quality in life. With large numbers of women undertaking Women's Studies training, the main question was how this affects women's employment and the quality of their lives. We found that Women's Studies makes a difference. With the knowledge and insights they had gained - gender expertise, critical thinking, self-confidence - they entered a wide variety of occupations. The biggest impact of Women's Studies training is on how Women's Studies graduates conduct themselves at work. By refusing to put up with sexism at work; feeling confident in making applications for promotion and changes in jobs; and becoming more tolerant towards diversity, they function as change agents in the workplace. Those who take Women's Studies are keen to remain in education, an important factor in determining labour market participation. The project therefore recommended that Women's Studies as a discipline be fully established in all European countries.

The project 'Research integration: Changing knowledge and disciplinary boundaries through integrative research methods in the Social Sciences and Humanities' (FP6 2004-2007) responded to the detrimental impact of the fragmentation of the Social Sciences and Humanities on achieving a broad knowledge base in Europe. With national case studies on the interdisciplinarity of research programmes and a focused study of gender and migration studies, the project showed how multiple research methods provide new insights by illuminating an issue from different angles. In the field of research training, the 'Gender Graduates' programme was set up (FP6 2005-2009). It provides Marie Curie fellowships for Early Stage Training in Gender and Women's Studies in Europe. It allows junior PhD students access to a training programme offered by seven universities in different European countries. Encouraging international mobility, the partner institutions jointly train and exchange PhD students. The programme is in full swing and the first PhD students have been delivered.

Another unique project is GEMMA, the first Erasmus Mundus Master's degree in Women's and Gender Studies in Europe (2006-2010). Within the framework of GEMMA, MA students study

at two partner universities and in the end get a double MA degree. Given the vast number of applications, the project clearly fulfils a need for Women's Studies students. In the framework of Action 3, GEMMA has been extended to non-European institutions. Five new Women's Studies centres have joined the consortium: University of Buenos Aires, Argentina; Florida International University, USA; National Autonomous University of Mexico, Mexico; Rutgers, The State University of New Jersey, USA; and the Technological Institute of Santo Domingo, Dominican Republic. It is called GEMMA World.

Policy shaping

To strengthen the critical impact of Gender Studies and feminist research, AOIFE addresses policy issues regarding the promotion of Women's Studies, gender research, and the integration of a gender dimension in research and policymaking. We do this for instance by profiling the relevance of Women's Studies in debates on strengthening the role of women in the academy and by discussing the gender impact of research programmes in conferences organised by the EC as well as in other seminars and meetings of AOIFE members. The message we want to get across is that Women's and Gender Studies knowledge is important in improving education and research and can contribute to improving women's position. To disseminate this message, we also connect with women scientist (for instance in the European Platform of Women Scientists) and women who are active in equal opportunities (for instance by participating in the Women's Worlds 2008 Congress in Madrid).

7th European Feminist Research Conference 4-7 June 2009 and General Assembly AOIFE

Since 1997, the triennial European Feminist Research Conference has been organised under the auspices of AOIFE since 1997. The successful series of European Feminist Research Conferences (Coimbra 1997, Bologna 2000, Lund 2003, Łódź 2006) have provided a forum for exchange and appraisal of gender research in a wide variety of thematic areas, integrating established scholars and doctoral students and young researchers in the field. The seventh edition of this high-level, interdisciplinary event will take place at Utrecht University, the Netherlands, from 4 to 7 June 2009. The topic of the conference is 'Gendered cultures at the crossroads of imagination, knowledge and politics'. Confirmed speakers are Sara Ahmed, Goldsmiths University of London; Karen Barad, University of California at Santa Cruz; Claire Colebrook, University of Edinburgh; Anne McClintock, University of Wisconsin-Madison; Amade M'charek, Universiteit van Amsterdam; Griselda Pollock, University of Leeds; and Gloria Wekker, Utrecht University. We hope to meet many of our contacts at the conference and at the General Assembly of AOIFE, which will be held at 4 June 2009, the opening day of the conference.

ATGENDER

Building on the strong partnerships and the wealth of activities created in Women's and Gender Studies across Europe in more than ten years, AOIFE together with ATHENA3 and WISE (Women's International Studies Europe) is in the process of setting up a new professional association for Gender Studies in Europe, called ATGENDER: the European association for gender research, education and documentation. ATGENDER will associate both institutions and individuals. It aims to strengthen the growing field of Women's and Gender Studies, feminist research, gender equality, and diversity; to make a difference on policymaking on research and education; and to foster exchanges between the academic community and civil society. AOIFE is convinced that ATGENDER will provide a sustainable association to represent the interests of the field of feminist education and research in Europe and that the existence of AOIFE will have no added value once ATGENDER has been founded. The AOIFE Council therefore proposed that AOIFE will be dissolved when ATGENDER is formally founded. In 2008, a vote took place in which more than three-quarters of the institutional members agreed to this. This means that when ATGENDER is formally set up, AOIFE can be liquidated. Until that time, AOIFE will continue to promote the development and institutionalisation of Women's Studies and gender research in Europe. AOIFE looks forward to continuing our cooperation with you in ATGENDER!

AOIFE - Association of Institutions for Feminist Education and Research in Europe

Since January 2009, the AOIFE Secretariat has a new address and a new e-mail address:
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The logo for AOIFE, consisting of the lowercase letters 'aoife' in a bold, sans-serif font.

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Announcements

New textbook for European Gender Studies:

Doing Gender in Media, Art and Culture

Iris van der Tuin and Rosemarie Buikema

Doing Gender in Media, Art and Culture achieves the impossible. Miraculously, it brings together an impressive range of material, a sensitivity to multiple histories, a refreshingly innovative approach and a practical usefulness for students.

Prof. Mary Eagleton, Leeds Metropolitan University, UK

Doing Gender in Media, Art, and Culture is an indispensable introduction to third wave feminism and contemporary Gender Studies. It is international in scope, multidisciplinary in method, and transmedial in coverage. It shows how far feminist theory has come since Simone de Beauvoir's *Second Sex* and marks out clearly how much still needs to be done.

Prof. Hayden White, University of California and Stanford University

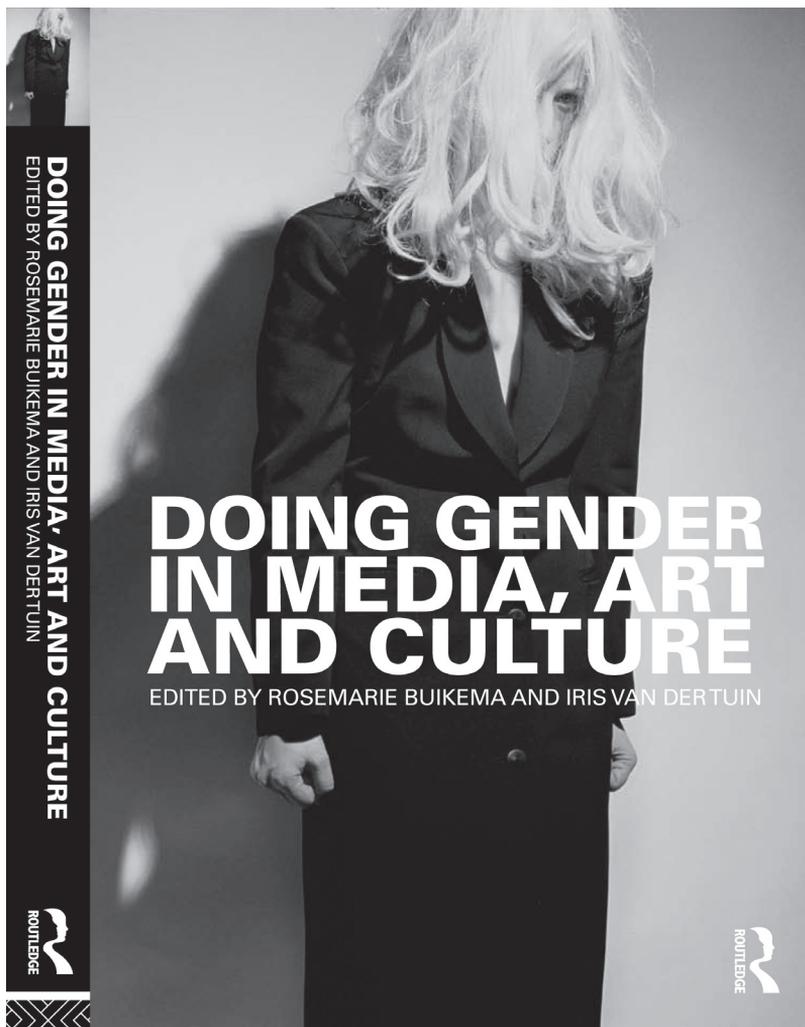
In the Spring of 2009, the new textbook for European Gender Studies will be published: *Doing Gender in Media Art and Culture*. The book, edited by Rosemarie Buikema and Iris van der Tuin from Utrecht University, is designed as a textbook for humanities students specializing in Gender Studies. It is the second textbook put together by the Department of Gender Studies at Utrecht University (The Netherlands) - the first, *Women's Studies and Culture: A Feminist Introduction to the Humanities*, edited by Rosemarie Buikema and Anneke Smelik, was published by ZED Books in 1995. The latter book mapped the first outcomes of research in Women's Studies, and described how Women's Studies had evolved into an autonomous academic discipline. The book centered around the equality-difference-deconstruction debate. *Doing Gender in Media, Art, and Culture* is the successor to *Women's Studies and Culture*.

A great deal has changed in the past fifteen years. *Doing Gender in Media, Art, and Culture* supplies the academic and social context for the ways in which Gender Studies has evolved and offers, moreover, insight into certain developments within specific humanities disciplines. The new textbook for Gender Studies signals that Gender Studies has become a fully-fledged academic discipline. As a demonstration, the book 'reconsiders' the history of feminist theory and 'canonizes' feminist thought again.

Each chapter of the book presents a heroine or 'woman warrior' first and then details how her struggle has been interpreted at different (academic) locations and in different time periods. The chapters begin with a micro-narrative (the story of the heroine) and work towards a macro-narrative (a debate, in Part I, or a description of the development of Gender Studies

research within a particular discipline of the humanities, in Part II). Each chapter thus documents and interprets transformations of a specific narrative about a heroine. Part III, written by Rosi Braidotti, brings together the lines of thought, which emerge from the previous two Parts and further explores the potential of research in Gender Studies.

With *Doing Gender in Media, Art and Culture* we hope to have made a book that will be valuable for undergraduate students majoring in Gender Studies and for graduate students majoring in the humanities. Due to the interdisciplinary nature of Gender Studies, the book will be of use for social science students as well.



ATHENA3, the Advanced Thematic Network in Women's Studies in Europe, and Utrecht University together with the Centre for Gender Studies of Stockholm University are proud to announce the publication of the book series on learning and teaching in the interdisciplinary field of Gender Studies.

Teaching with Gender.
***European Women's Studies in International and
Interdisciplinary Classrooms.***

This exciting new series of advanced reflections on teaching gender in a wide range of contexts will offer specialists in many different fields suggestions, examples and ideas about the possibilities to include gender in different educational practices, either in formal or informal contexts. The series is produced by specialists from the EU-sponsored Advanced Thematic Network in Women's Studies in Europe. It will include volumes on gender in education for social work, gender and generational differences, gender and urban space, visual culture and histories of empire. This is the first book series on educational practices in the field of Gender Studies that takes diversity in Europe as its starting point.

Series editors: Berteke Waaldijk, Utrecht University; The Netherlands; Andrea Pető, Central European University; Hungary and Annika Olsson, Stockholm University; Sweden.

Editorial board: Barbara Bagilhole, Gunilla Bjerén, Rosi Braidotti, Anna Cabó, Sara Goodman, Daniela Gronold, Aino-Maija Hiltunen, Nina Lykke, Linda Lund Pedersen, Elżbieta H. Oleksy, Anastasia-Sasa Lada, Susanna Pavlou, Andrea Pető, Kirsi Saarikangas, Adelina Sanchez, Svetlana Slapsak and Berteke Waaldijk.

The book series will be published with the support of the Socrates/ Erasmus programme for Thematic Network Projects of the European Commission through grant 227623-CP-I-2006-I-NL-ERASMUS-TNPP.

For further information on the series please contact:

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ZtG Bulletin 34 Texte / Bologna and Beyond: Perspectives on Gender and Gender Studies

Edited by Sabine Grenz, Gabriele Jähnert and Beate Kortendiek

The ZtG Bulletin is a Gender Studies journal regularly published by the Center for transdisciplinary Gender Studies (ZtG) at Humboldt-Universität zu Berlin. All issues (several of which are in English) can be downloaded (www.gender.hu-berlin.de/forschung/publikationen/genderbulletin/). Issue 34 focusses on the 'Bologna Process' that currently involves 45 countries that are working towards a standardized European higher education system. Attention to gender aspects, demands for gender equity, and the embedding of Gender Studies into this higher education system present a particular challenge to the Bologna process. By paying attention to opportunities and risks and by actively designing the Bologna Process, gender equitable teaching and study can be established. On the one hand, universities and academia can be modernized in this process. On the other hand, ignoring gender aspects will reaffirm and stabilize traditional, unequal gender relationships. As we all know, gender equity has never occurred or been further developed without specific concepts and measures in place. Furthermore, since the Bologna Process has triggered a discussion about the organization, content and curricula of Women's and Gender Studies, it plays a significant role in the further development of Women's and Gender Studies.

The ZtG Bulletin 34 is divided into two parts: part I "More or Less Gender? The Challenges of the Bologna Process" discusses the impact on gender equity and Gender Studies. Part 2 "Gender Studies and Beyond" focuses on the question how the Bologna Process and the European Union's gender mainstreaming policies do shape course contents and the professional perspectives of Gender Studies graduates. The articles are based on papers presented at the 5th *European Conference on Gender Equality in Higher Education* (August 2007, Humboldt-Universität zu Berlin).

Contents of the bulletin include:

- ✓ "Introduction", Sabine Grenz, Gabriele Jähnert and Beate Kortendiek;
- ✓ "Gender Related Aspects of Introducing and Accrediting Bachelor and Master Programmes", Ruth Becker, Bettina Jansen-Schulz, Beate Kortendiek and Gudrun Schäfer;
- ✓ "Gender Studies in Spain towards the Bologna Agreement. A Collective Proposal", Capitolina Diaz;
- ✓ "Gender Equality in the European Student Unions. The Bologna Process as a Driving Force?" Regine Weber;

- ✓ “Integrative Gendering’.A Strategy for Teaching, Research and University Structures”, Bettina Jansen-Schulz;
- ✓ “Students, Careers and Employers. Findings from an International Study”, Maryanne Dever;
- ✓ “On the Job with Women’s Studies. Opportunities and Obstacles”, Jeanette van der Sanden;
- ✓ “Gender Studies in ‘New’ Europe. Reflections on What Lies Beyond”, Allaine Cerwonka;
- ✓ “Gender - Knowledge - Participation. Professional Orientation and Career Paths of Gender Studies Graduates”, Beate Binder and Ilona Pache

Zentrum für transdisziplinäre Geschlechterstudien
Bulletin Texte 34



Bologna and Beyond
New Perspectives on Gender and Gender Studies



34

The Making of European Women's Studies

A work-in-progress report on curriculum development and related issues in gender education and research

ATHENA was established in 1996 as a result of the European Subject Area Evaluation of Women's Studies (SIGMA) in 1995. It was approved as a Thematic Network in 1998. In October 2003 its new three-year cycle ATHENA2 started. ATHENA3, its successor, began in October 2006 and ends on 30 September 2009.

Since 2000 ATHENA has published 8 volumes of *The Making of European Women's Studies. A work-in-progress report on curriculum development and related issues in gender education and research*. It is a joint ATHENA publication containing an overview of ATHENA's activities during the project years; historical dossiers on 'the making of European Women's Studies'; a dossier on 'the uses and abuses of the sex/ gender distinction' in different European languages; contributions on research within ATHENA; results of the curriculum development that has taken place within ATHENA and the outcome of meetings in the context of the ATHENA-Network.

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Volume I (2000) contains 'The uses and abuses of the sex/ gender distinction in Scandinavian languages, Greek, Slavic languages and German'; the use of information and communication technologies in Women's Studies.

Volume II (2000) contains 'The uses and abuses of the sex/ gender distinction in Russian, Italian, Portuguese and French' and a historical dossier on the making of European Women's Studies in France.

Volume III (2001) contains 'A dossier on Women's Studies in the Balkans'; 'The uses and abuses of the sex/ gender distinction in Finnish, Hungarian and Bulgarian'; two position papers and a historical dossier on the making of European Women's Studies in the United Kingdom.

Volume IV (2002) contains a dossier on Women's Studies in Latin America; 'The uses and abuses of the sex/ gender distinction in Romania, Ireland and Dutch languages'; position papers and a historical dossier on the making of European Women's Studies in Spain.

Volume V (2004) contains a dossier on Women's Studies in Slovenia, Croatia and Serbia-

Montenegro; 'The uses and abuses of the sex/ gender distinction in South Slavic languages and in Croatia'; report of ATHENA Activities and a historical dossier on the making of European Women's Studies in Germany.

Volume VI (2005) contains a thematic dossier on gender in Net; Women's Studies in Baltic States; 'The uses and abuses of the sex/ gender distinction in Latvia and Lithuania' and a historical dossier on the making of European Women's Studies in Denmark and Finland.

Volume VII (2006) contains a thematic dossier on the European Women Digital Library; a thematic dossier on Equal Opportunities in Europe and a historical dossier on the making of European Women's Studies in Greece.

Volume VIII (2008) contains a report of the Professional Association 'ATGENDER'; a thematic dossier on Equal Opportunities; a thematic dossier on Tuning and 'The uses and abuses of the sex/ gender distinction in Spain'.



scans Volume I - VIII

CDrom “The Uses and Abuses of the Sex/ Gender Distinction: Case Studies from European Languages”

The ATHENA-network started in 1999, when for the first time in European history a network dedicated to the new interdisciplinary field of Women’s Studies was funded by the EU to develop teaching material, to conduct research on education and to connect academia and civil society in the field of Women’s Studies.

Working across national and disciplinary boundaries requires new languages, in order for people to understand each other and to be understood. For Women’s Studies researchers, students and teachers debates about the field’s key concepts have both disciplinary and geographical connotations. Famous concepts such as ‘gender’ and ‘sexual difference’ and the question how and whether to distinguish between sex and gender have always been connected to the challenges posed by translation: gender is a word used in English so its translation into other languages has generated much debate.

The editors of *The Making of European Women’s Studies* (Volume I-VIII, 2000-2008) - ATHENA’s annual publication - developed a series of 21 articles about the distinction between sex and gender in different European languages. The aim of the series was not to provide ‘a correct translation’ but to show the many different aspects of working in Women’s Studies in a European context: what is it like to teach in international class rooms, addressing different national and disciplinary traditions. Copies of those articles have been used in summer schools to help students and teachers to understand each other when they discussed Women’s Studies. Colleagues outside our field who needed more information on the concepts and their translation in different national languages also used the articles. However, since they are only available in print we have decided to put them on a CDrom to make them more accessible. This means that they will find their way to new generations of scholars in the expanding field of Women’s Studies. The collection is still incomplete: several languages have not been addressed yet. The editors of *The Making of European Women’s Studies* plan to invite and publish new additions to the series. Volume IX contains a new article on the translation of sex and gender in Albanian.

We hope that this collection of digital reprints finds its way to the practitioners in the field of Women’s and Gender Studies, that it will contribute to discussion and intellectual debates on key concepts in the field, and as an invitation to add new articles to the series. We also added two texts that address the translation of gender. Rosi Braidotti’s ‘The Uses and Abuses of the Sex/ Gender Distinction in European Feminist Practices’ was published in the ATHENA-publication edited by Gabriele Griffin and Rosi Braidotti, *Thinking Differently. A Reader in Women’s Studies* (London: Zed Books 2002). Braidotti discusses the first articles in the series.

The second text is the *Synthesis Report: Women's Studies* (1995), the final report of the evaluation of Women's Studies activities in Europe for the SIGMA Network and Directorate DGXXII (Education, Training and Youth) of the Commission of the European Union (also published in *The Making of European Women's Studies, volume 1*). This text will help scholars in the field of Women's, Gender or Feminist Studies to appreciate the development of the field since 1995. The report contains a working definition of the field, and explains the wide diversity in the political and intellectual perspective of each programme. The authors conclude that even though programmes have different names - such as Women's Studies, Feminist Studies and Gender Studies - there is a strong and remarkable coalition between scholars, students, activists and other professionals in the field. Finally, we have included the introduction to the first contributions in *The Making of European Women's Studies*.

Perhaps this collection of reprints will not solve all problems of translations in Europe but we are convinced it will strengthen the field by showing the vibrant and strong diversity of European Women's Studies. Most of all, we hope it will invite new contributions and continue a crucial strand of research within the field of European Women's Studies.

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ATGENDER

European Association for Gender Research, Education and Documentation
WWW.ATGENDER.ORG

ATGENDER

ATGENDER, the European Association for Gender Research, Education and Documentation, will be founded as 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. The association will create a permanent structure for the growing field of knowledge and practice in Europe. The official founding is planned in May 2009.

- ✓ The members of the association will constitute the major European network in Gender Studies;
- ✓ The association will organize the three yearly scholarly 'European Feminist Research Conference';
- ✓ A website and newsletter will establish and strengthen connections between specialists in different disciplines, in different countries and between universities and civil society;
- ✓ The association aims to connect women's and gender studies institutes / departments / centres / units, gender research centres, women's centres, women's libraries and public and private centres for women's rights and gender equality.

The association will meet the following objectives:

- 1) To provide a professional association for academics in the interdisciplinary field of Women's and Gender Studies, Feminist Research and professionals that promote women's rights, gender equality and diversity in Europe.
- 2) To provide a forum for advancing and disseminating the knowledge produced in the field of Women's and Gender Studies and Feminist Research in Europe and beyond.
- 3) To develop and support international cooperation in Women's and Gender Studies and Feminist Research in Europe and beyond.
- 4) To support and sustain the institutionalisation of Women's and Gender Studies and Feminist Research.
- 5) To strengthen the visibility of the field of Women's and Gender Studies and Feminist Research vis-a-vis national, regional, and European funding agencies for research and education.
- 6) To foster exchange and cooperation between the academic community and women's organisations, women's documentation centres and libraries, policymakers and NGOs in the field of women's rights, gender equality and diversity, and ambassadors for diversity in profit and non-profit organisations.
- 7) To support students and young researchers with an interest in Women's and Gender Studies and Feminist Research.



ATGENDER

The initiative for ATGENDER is based upon an agreement between the following organisations: AOIFE / WISE / ATHENA3.

The formal constitution of ATGENDER is subject to approval of the Board of Utrecht University.

The membership fees will be as follows:

Individual full €75 per year

Individual reduced €45 per year

Students €25 per year

Institutional full €500 per year

Institutional reduced €250 per year

Declaration of individual support

I declare to support the foundation of ATGENDER.

When the association will be founded, I pledge to support this association by individual membership

Name: _____

Institution: _____

Postal address: _____

E-mail: _____

Signature: _____

Declaration of institutional support

I pledge to propose membership of ATGENDER to the following national, regional or local associations and/or institutions in the field of women's and gender studies, feminist research

Name: _____

Institution: _____

Postal address: _____

E-mail: _____

Signature: _____

(please cross the bullets that apply)

- Keep me informed about the foundation of ATGENDER

Return address: Utrecht University EU Liaison Office
Kromme Nieuwegracht 46, 3512 HJ UTRECHT
THE NETHERLANDS



Profile of Contributors

Annexes

Annex I: List of Official ATHENA3 Partners

Please note that this partner list has the following subdivision:

3rd Year (1 October 2008 - 30 September 2009)

- ✓ Eligible Partners of ATHENA3
- ✓ Non-Eligible Partners of ATHENA3
- ✓ New Eligible Partners of ATHENA3
- ✓ New Non-Eligible Partners of ATHENA3

Eligible Partners of ATHENA3 (1 October 2008 - 30 September 2009):

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Sonja Spee

University of Liege

Juliette Dor

Catholic University of Louvain

Mylene Botbol-Baum

RoSa

Chris Zwaenepoel

Amazone

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Alice Salomon University of Applied Sciences
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(1 October 2008 – 30 September 2009):

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Center for Women's Studies

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Women's Infoteka

Djurdja Knezevic

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Doris Wastl-Walter

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Norway - NO

Universitetet i Stavanger
Ingvil Hellstrand

Centre for Intercultural Studies
Clara Sarmento

New Non-Eligible Partners of ATHENA3

(1 October 2008 – 30 September 2009):

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Centre for the Development of Civil Society
Svetlana Aslanyan

Georgia - GE

Tbilisi State University
Marine Chitashvili

Annex 2 : Guidelines for the Submission of Articles for the ATHENA Joint Publications

1. All articles must be submitted in English
2. An electronic version must be submitted in Word, as well as a printed out copy
3. *Title Page*

The title page should list :

- ✓ The title of the article
- ✓ The author's name and institutional affiliation
- ✓ An e-mail address
- ✓ When applicable, the ATHENA project group, in which the author is involved

4. *Bibliographical Statement*

Each author is requested to include a statement of 2-3 lines about her/him-self.

5. *Style And References*

The manuscript should be prepared in double-space format with a full bibliography. All works cited in the text must be listed.

examples of style :

(a) text: '... comes to this conclusion (Beauvoir, 1949) in her analysis of ..'
(if citation, please include page numbers)

(b) in references :

- ✓ *for a book* : Beauvoir, Simone de (1949). *Le deuxieme sexe*, Paris : Gallimard.
- ✓ *for an article in a book* : Callaway, Helen (1981) : 'Women's Perspectives : Research as a Re-vision'. In : Peter Reason and John Rowan (Eds), *Human Inquiry* (pp. 457-472), New York : John Wiley.
- ✓ *for a journal article* : Woolsey, Lorette K. and Ms Bain, Laura-Lynne (1987) 'Issues of Power and Powerlessness', *Women's Studies International Forum* 10, 579-588.

6. *Tables And Figures*

Copies of all tables and figures should be included with the copy of the manuscript and also in electronic format.

